

## 1833

**JOURNAL begun May 1st. 1833, at St. Ives. Born  
Nov. 17, 1811—baptized at Penzance Church, Decr.  
13, 1811.**

May 1st. 1833. I have for a long time past, about 6 years been under convictions and drawings of God's Holy Spirit, but I can almost say that I have been striving to quench them, by entering more and more into the world. How many times when I have heard a Gospel sermon or read a striking passage have I been affected for some considerable time after—jeered by my acquaintances—and in order to banish the thought have entered deeper and deeper into Sin. I have therefore now made an agreement with myself to alter my course of life and live more godly. I have said my prayers regularly every night before retiring to rest for this 6 years past, never missed: should I go into bed without doing so, I should be sure to come out again before I could get any sleep, and repeat them. Now I do intend to pray mornings and evenings, to read the morning and evening service of the Church daily, and a portion of scripture every night—may this beginning have a better end—amen!

May 3rd. I have now determined to pray to God at noon, in addition to morning and evening—to give up reciting the Church prayers, (not out of any disrespect or disliking for them) and read the morning and evening lessons, with the Psalms appointed for each day. May they contribute to my benefit!

May 4. I have determined to attend a place of worship every night, (Mondays and Saturdays excepted) but oh! I want that “peace of God that passeth all human understanding” to shed abroad in my soul.

May 8. This night being asked to go by a pious prayer leader I attended a Class meeting, the first one I was ever at—very unhappy, the only one out of 17 souls present, may my mourning be speedily turned into joy—for “heaviness may endure for a night but joy cometh in the morning”—I can see and read all the promises of God but cannot apply them to myself—“from hardness of heart, Good Lord deliver us”.

May 11th. Went to Penzance, as I do every Saturday evening. On the road I thought a good deal of my lost condition and thought within myself, that such a Sinner as myself was without hope—that the promises are not to me—my mind is a blank—my reasoning powers a chaos. How many times have I said with the poet—

“I wish I was but in my grave  
And all my days were done.”

but although I do now wish I was never born, I do not wish myself dead, for am I fit to meet an angry God? I shudder at the bare idea.

May 13th. Came to St. Ives from Penzance—as usual I stopped on the brow of Castle Dinas hill to take a last look, for the week, of my native town, to which I am very much attached, when I said to myself now 14 weeks have elapsed since I came first to St. Ives, what better am I now than when I first went there? My heart was full—a rock was near by on the downs—thither I went,

and knelt down thereon, and prayed to God that ere I passed that road again, I should have obtained a full pardon for my numerous transgressions. I arose and went on my way determined to seek God more strenuously than ever; all this day Satan has assailed me with “‘tis time enough yet”—“what give up all your acquaintances and your fun”—“enjoy yourself in your youth” etc. etc., but no. I know him to be a liar, and a murderer from the beginning—when I went to prayer before retiring to rest I prayed to God to instruct me, whether I was in the path or not, I was filled with doubts, fears, and apprehensions, I prayed for a passage to illuminate and to irradiate my darkened mind, and I went to bed fully believing that a passage, or a token would be shown me that night.

May 14. When I awoke this morning 'twas like as if a voice had spoken loudly to my ear, “Seek and ye shall find”. I immediately jumped out of Bed, and on my Knees, vowed, that I would never more sleep until I found peace with God—I went to my work as usual, but all day was Satan assailing me, with “You are too great a sinner”—“You'll never receive a pardon”, etc. etc. I intended to spend that night in prayer to God—my mind was wretched—I went to prayer meeting that night, as soon as I entered the Chapel I fell on my knees (as *was* and *is* my invariable custom) and prayed that God would assist me that night when *I got home!*—infatuated, unbelieving mortal—a voice seemed to say, “If you think you can receive pardon when ye get home, why not here? God is all sufficient”—I exclaimed, “Lord, I believe, help thou my unbelief”—when immediately the shackles fell off, the prisoner was free, and almost overcome with the love of God shed abroad in my heart,

oh! what pen or tongue can describe the raptures that I felt, I prayed and praised and as soon as the meeting was over, acquainted the prayer leaders, Class leaders, my employers, the Persons I lodged with, etc. for “The love of Christ constraineth me” to speak of the “unspeakable gift of God” I went home and prayed to and praised God until past 12 o’clock. Thus ended this memorable day, when “I was made a Child of God and inheritor of the Kingdom of Heaven”. Oh thou ever-blessed God do thou enable me to standfast firm in the Faith, and to be up and be doing for thy Honour and Glory, for Christ’s sake.

Amen.

May 15th. This day has been a happy day to my soul, the Devil that arch-enemy has been suggesting, “You are not converted, mere excitement, delusions,” I replied, “let it be so, ’Tis a delusion I can die in”, “if” said I, “twas a delusion, *you would not tell me so*” he directly left me,—what a glorious heavenly Class meeting we had this night, “praise the Lord, oh my soul, and all that is within me praise his Holy Name”.

May 18th. Went as usual to Penzance; with what different feelings did I walk over the road this week, to what I did the week preceding, when I came to the Rock on the Downs, I knelt and prayed and thanked God with an overflowing heart, that “he had heard the voice of my prayers, that he had inclined his Ear unto me, therefore “will I walk before God in the Land of the Living”—I felt convinced of the usefulness of Family Prayer, I therefore asked my Parents to pray, they declined to do so. I then offered to do so, by God’s assistance, they

acceded, we prayed together, for the first time, bless God for enabling such a sinner as me to “lisp his praises”.

May 19. A blessed Sabbath to my soul, resolved to walk closely to God, and laid down the following, as a rule for my future living. To attend all (possible) means of Grace. To pray to God 5 times a day. To read the Psalms, and Scriptures, morning and night. To do all I can towards proclaiming the goodness, the mercy, and forbearance of God, may God enable me to stand.

May 25th. Went to Penzance, had the company of God’s blessed Spirit, in deep communion, praise God, this has been a week of mercies, although, through unbelief, a doubt has arisen, and obscured for a while the Sun of Righteousness from my view, yet the Lord has patiently borne with me and at intervals “lifted up the light of his Countenance” upon my drooping, unbelieving soul; praise the Lord.

May 26th. This has been the happiest day of this year to my soul. I left Penzance for Camborne this morning at 4 o’clock, arrived there at 8, very much tired—went in the afternoon with Brother Dupeu to Brother Lean’s class, had a most soul-reviving season, Praise God for all his mercies, he enabled me to testify what a great thing he had done for my soul—I was called on to pray which through God’s grace I did, the first time in my life, in public, may I be enabled to take up the Cross daily—yea, hourly—and work for my master’s glory.

May 27. Went this morning at 5 o’clock to hear Mr. Reynolds preach in the Methodist Chapel, it being Whitsun Monday—in the afternoon saw the Children of

the Society take Tea and Cake in the Chapel—327 in number—a pleasing sight but I myself should think it more advisable, to reward them, with a good Religious Book, according to their Behaviour—as it is—good and bad, all share alike—may the lord keep them

“unspotted from the world, and pure  
preserve them for his glorious cause”

and may they and me, and all meet at God’s right Hand to part no more—amen.

May 28th. Left Camborn this afternoon for Truro—a Fair held at Camborn today—How many of the Children of men, yea, and professors of the religion of Jesus there are, that dance about after Satan’s pipe.

May 29. At Truro—in conversation with 3 Calvinists, though, I verily believe, Christians—let not a difference of opinion separate God’s children; let us rather pray for the hastening of that day, when all shall be in one fold under one shepherd. I cannot believe in election and final perseverance.

May 30th. Left Truro for Falmouth, went to a Class meeting there, I do not approve of meetings being held in Parlours, as this was—prints, books, Carpet, sofa, etc. etc. draws the attention from God. At the house where I slept, held prayer with the Family before retiring to rest, how the Lord has sustained me this week, by land and by water, “oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men”.

May 31st. Came to Penzance from Falmouth by wagon, the driver, a reprobate fellow, stopping to drink

spirituous liquors, several times, I spoke to him on the subject when he began to tease me, so that I had no rest from him until I got home.

June 5th. At Class meeting this night I understand, God was eminently present, but could not attend, owing to my employer being out of town, and no person at home but myself—but the Lord readeth the heart or man, and though I could not meet him there I did enjoy communion with him at home, praise the Lord.

June 6. This day, a large Fair is held in my native Town which I used to be very fond of, the Flesh still in a measure wishes itself there, but the spirit, I bless God, has gotten himself the Victory, may he that subdued all places, powers, and principalities, subdue me wholly to his Almighty will, how different I spent this night to what I did on this day in last year—one in dancing about, immersed in sin, after Satan's pipe—the other in prayer to God, oh my Father do thou in thy infinite mercy, bless those poor infatuated mortals who have no mercy on themselves even as thou didst condescend to bless me.

June 9. God eminently present this day—a most blessed Sabbath—may we whilst in time enjoy those Sabbaths, as we ought, and shew that the sabbath was made for man to praise and glorify his Creator.

June 12. At Class meeting this night I bless God that he gave me a fresh assurance of his love, although I was cast clown yesterday and today—my landlady having asked me a question. I answered hastily contrary to what I knew, I immediately felt condemned, I prayed to that God who knoweth the secrets of the heart, who this night

gave me relief, pardon and love. “If any man sin”, says St. John, “we have advocate with the Father, Jesus Christ, the righteous, who is the propitiation for all our Sins”, praised be God—I went after Class meeting to visit a poor old man in the Workhouse, he is nearly ripe for the Harvest, very old and weak, his son carries him about and feeds him, his hands are closed round like a ball, with the rheumatism, and yet he can praise his God, and calmly await his Summons—we prayed together, before we separated “May I die the death of the righteous, and may my last end be like his.”

June 14. At Prayer meeting in the tower Chapel, felt an unusual desire to pray—came forward and prayed, the first time in a prayer-meeting, God sustained me, “Praise him all creatures here below”.

June 15. Going to Penzance today, it being such very wet weather, that I was obliged to ride in a shoemaker’s Gig, the owner thereof was very kind, and I very thankful arrived at Penzance about a  $\frac{1}{4}$  before midnight,—got out on the downs to pay my orisons to the Creator of Heaven and Earth.

June 19. At Class Meeting this night God eminently present. Our Class meetings are really, in general, foretastes of Heaven.

Juno 21st. At prayer meeting in the Lower Chapel, came forward and prayed again, bless God for supporting me, I feel I am nothing of myself, every day I am getting above the world more and more, praise God for the same.

June 22nd. Went to Penzance, this day used to be one of my greatest holidays. At Penzance, my native town, it has been a custom, from time immemorial, to let off, on Midsummer Eve, great quantities of fireworks, of every description, by all classes. This day, looked forward to by the Juvenile branches with anticipation, falling on a Sunday this year was held on the Saturday, I went home and did not go out to see them so much, praise God for this great change.

June 23<sup>rd</sup>. Sunday, a blessed day to my soul, several worldly friends here from Falmouth and Hilston, who wanted me to give up going to prayer-meeting this afternoon, to spend my time with them, but I refused, through the help of God, who has said, "Remember to keep Holy the Sabbath day," "in it thou shalt do no manner of work"—nor be idle, and again, "He who loves Father, Mother, Houses, lands (and friends) more than me, loveth not me"—may God under whose watchful eye I am, keep my mind always fixed primarily on Him, thro Christ's merits—amen.

June 24th. Midsummer's Day, a great Holiday in my native Town, my worldly friends from Falmouth wished me very much to accompany them to the Fair, this I steadily refused to do, and came to St. Ives, but the Flesh on the road was at several times inclined to look back—like Lot's wife, with a kind of regret on the things of Time—when, O Lord, shall I be released from the Body of this death?

26th. Class meeting, this night was as usual visited by God, but to myself I was afar off, I could at sometimes "view the promised land" but wandering thoughts came

into my mind so rapidly, that I could not fix my mind at all—"God be merciful to me a Sinner".

28th. This night we had a most excellent meeting in the little Lower Chapel, God was most eminently present—his Servants were filled with the Holy Spirit—we want watering O Lord, "lift thou up, the light of thy Countenance upon us, and we shall be whole."

29th. Went to Penzance—again as usual, had the Communion of God's Blessed Spirit, all the way—oh that I could perceive an alteration on my parents for the better, and that my Brothers and Sisters would "Remember their Creator in the days of their Youth"—Lord, do thou in mercy, guide their feet into the Path which leads unto Zion.

30<sup>th</sup>. Lord's day. This day I intended to come to the Lord's Supper but the morning and the afternoon were so dark and gloomy to my mind, that I could hardly tell what to do—it was really "a day of darkness"—I was under most severe temptations, my little Faith was almost shipwrecked—when about 5 o'clock a.m. the Lord—the Lion of Judah, before whom even Satan himself flieth, as the Chaff before the winds of Heaven—came to my relief—he raised my drooping Spirits, he cheered me, and enabled me to come to the Supper Table, with a heart free from doubts and fears—what a goodly company at Supper administered by Mr. Hobson—the first time that I had ever approached its hallowed precincts, made a covenant with God, which is sealed and ratified in Heaven—in May, received that invaluable blessing—Justification (through Ct.)—from God—and in June, even on the last day—and almost the

last Hour, received another,— “Oh ye of little faith, wherefore didst thou doubt.” I expect to receive another and far greater blessing in July.— “ask and ye shall have.” Oh Lord increase my faith.

July 2nd. At Prayer meeting this night God was visible to the Souls of many. I do wish to hate the world more—I want *more faith, more charity*, and to be *kept lower* in the Valley of Humiliation—I shall never rest until I have obtained—“our calling’s glorious hope”—“inward holiness”—For I read “Blessed are they that Hunger and Thirst after righteousness for they *shall be filled*”.

“Faith, mighty Faith, the promise sees,  
And looks at that *alone*.  
Laughs at impossibilities,  
And cries it *shall* be done.

Praise God, for inspiring good old Father Wesley to write this verse—a favorite one of mine. Last night and this morning was an eclipse of the moon. I stayed up to observe it—a grand and awful sight when we “consider the moon and the stars which thou hast ordained”—controls, rules, and guides them in their revolutions and orbits, “what is man that thou art mindful of him, or the Son of man that thou visitest him”—all the Creation proclaims the Glory, the Power, the Wisdom and the Goodness of that mighty and Divine architect who called them into Being;—the Lord of Hosts. May we be prepared to meet our Master on that Day when “the Moon shall be turned into Blood”. Amen!

July 3rd. At Class meeting this night, not only met our Brothers and Sisters, but our God, who imparted unto us a measure of Faith, praise God for the same every time

we meet on Earth may our spiritual strength be renewed—may we mount up as an Eagle’s wings “run and not be weary—walk and not faint”.

July 5th. At Prayer meeting in the Lower Chapel, was called on to pray, the Lord most eminently assisted me. Praised be his name. The time is at Hand, when “he that is righteous shall be righteous still, he that is filthy, be filthy still”. May we all be prepared to meet our God.

July 6th. Went to Penzance, the Holy Spirit in Company enjoyed a most comfortable walk, although it was past 10 when I arrived at home. What a sweet thing it is to have the Fellowship of the Holy Spirit.

July 8th. This day and yesterday I have been miserable first with doubt, and afterwards despair. I was almost overpowered, the water-floods had nearly gone over me, I had nearly given up *all* my hopes. I had not a promise to call my own, I was barren and dry. May I never pass 2 such days again—may I be always looking to and trusting in the merits of Christ.

July 9. Praise God. I have found in reality that “although Heaviness may endure for a night, Joy cometh in the morning”. I opened—this morning—the Bible on this passage “ask what I shall give thee”, I immediately prayed for relief, which was immediately granted. I again took up the Sword of the Spirit and opened on Isaiah 43, a Consolatory Chapr. to a humble believer, went this evening to Trelyon to prayer meeting was eminently assisted by God in prayer.

July 10th. A comfortable day—had a happy class meeting this evening.

July 11. A comfortable day, went to a Class-meeting with Class Leader to a village about 1½ miles distant. Many seekers present, many mourners present, and Believers present but above all God eminently present.

July 13. Went to Penzance, as usual, God's Holy Spirit in Company. Oh may I be more and more absorbed from the world and more resigned to God. Amen.

July 14th. Another Blessed Sabbath. If man returns thanks to God for food—for Raiment—for light—for Health, etc. etc. he ought to be doubly thankful for the Sabbath—next to the unspeakable gift of God's only Son as a Redeemer, *this* is the highest privilege that a Christian can possibly enjoy—on this day he is away from the World and in communion with the Deity.

July 15th. One of the Poets—(or I think 'tis Virgil) says, "I write for Eternity"—but I thro' the help of God, shall endeavour to live for Eternity—this day again blessed in attending on God's Holy word, may it be always a blessing to my soul and may we all consider oftener the things of Eternity.

July 16th. At Class meeting, this evening, God present with us. What a kind Lord we have, that he deigns to hear the secrets of guilty Sinners, praise God.

July 20<sup>th</sup>. Went to Penzance. Had the felicity of God's Holy Spirit bearing me company all the way—I do verily see that every day displays God's goodness more and more to our senses.

July 21st. A glorious Sabbath, praised be God for sparing me, again to enter his Temple to worship on a Lord's day—may I always keep my feet when I enter the

house of the Lord, and be more ready to hearken than to offer the Sacrifice of Fools. Revd. Mr. Simcoe, preached in the morning from Psalm 72, 16, 17, 18, 19 verses, a beautiful Text an eloquent and impressive sermon.

July 22nd. Staid at Penzance to attend the Church Missy. meeting, much interesting information given.

July 24th. A happy and glorious class-meeting—oh may the Lord revive his work in all our Hearts. On Monday the 22nd. received news of the death of my Aunt C. at Truro, on Sunday the 21st. instant, exchanging Earth for Heaven, praise God, who bringeth mighty things to pass.

July 26th. To prayer meeting in the little Chapel a spiritual Feast, the very best prayer-meeting I think I was ever to—Oh I do love those *little* places of worship—we can there say—“Lo, God is here”—may the *large* places of worship shortly become *little* places of worship—amen and amen.

July 28th. Another Sabbath has rolled round and how has it found us—we must be nearer to Heaven or Hell—Holy Lord, give us to examine ourselves—Heard Mr. Hobson preach from “Thou almost persuadest me to be a Christian”—Oh God grant we may be real Bible Christians and that we may serve him with a “Holy fear and loving gratitude”.

July 31st. To Class meeting—the last time for this Month—oh may my redeemer by his Holy Spirit enable me to serve him better next month than I have this—how oft have I looked back—Lord forgive!

August 4th. Sunday again—“How swift the minutes pass”—for all the past week I have not been enabled to

attend a single place of worship (save class) in consequence of working so late (10 and 12 o'clock, a.m)—the Lord knoweth the reason why, oh forgive for Jesus sake and enable me to serve thee truly in future, this day has been a blessed day to my soul, walked to Ludgoan church to hear Revd. Mr. Vyvyan preach a Missionary Sermon if all Church (or Dissenting) Ministers were like him what a blessing 'twould be; plain, assuming, meek and mild.

“When unadorned, adorned the most”.

Augt. 6. At Prayer meeting this night, the Lord was present to our souls, and enabled us to pray may we always be found ready to come to the Help of the Lord against the Mighty. I have been remiss of late, in keeping continually looking to God, and in consequence am barren, “Lord lift up the light of thy Countenance upon me” and make me whole. Have heard this day that the cholera has again made its awful appearance in this County, Lord prepare us, may we not “fear the arrow which flieth by night nor the pestilence which stalketh at noonday”, being safe under the Lord’s “shield and buckler”. Oh Lord Keep us and never let us go,

August 7th. At Class meeting, great many present, engaged in prayer the Lord sustaining me, enable me blessed Jesus to lift up holy Hands without wrath or doubting, oh may I never rest until I full Salvation have, 2 strangers with us tonight, one a Backslider—Revive thy work, bring weary sinners home—where else shall they go—thou alone hast the words of Eternal life—may this awful malady turn us all godly and ungodly to seek the Lord with an increased diligence—I intend to go to

the Lord's supper next Sabbath, God willing, oh prepare me to approach that Holy Table, and prepare me also to sit at, and partake of the Wedding Supper in the New Jerusalem.

August 8th, This day I have been tried in a manner which the Enemy of my soul seems to delight in of late—viz.—suggesting, unbelieving, blasphemous, lewd, and devilish thoughts and desire—I for a time do interpose my shield of Faith, but soon lose that, and betake myself to the Sword of the Spirit, but my Faith being nearly all gone, the Scripture Promises do not apply their efficacy unto me, it is thus I am distressed—I then betake myself to Prayer—wandering thoughts, unclean birds, carry off the Sacrifice—and at last when nearly overpowered—when Giant Despair seems to take hold of me, *then* a ray of Heavenly Light beams on my soul, drives away the dark clouds of Hellish Gloom—causes me to rejoice—and yet to be ashamed of my want at Faith, oh that I had *read less* and *read more*—*read less* worldly Truth, and *more* Scripture truths. A young man, nephew of my Landlord, died today after only a few days illness—quite strong and healthy aged about 26—of a Fever—how well Blair's description of the Death of the Strong man agreeth with him, he was delirious for some time—Lord prepare us *all* for death for Jesus sake, found a deal of Comfort in reading Hebrews 11<sup>th</sup>. chapter and the Psalms for Evening Service. Praise God.

August 26th. Penzance—a long interval is here in my Journal no less than almost 3 weeks, since I last wrote what strange Vicissitudes I have experienced, I have in the first place left St. Ives, and am out of Employ, but I

trust in my God hence my Bread and water is sure, for *he* is *able, willing, and faithful*, who has *promised* to *provide* what storehouse have the Fowls of Heaven—  
God feedeth them and that God who fed me when a rebel and fighting against him under Satan's Banner, will most assuredly feed me, now I am enlisted under his Banner, may he keep me, for to him I commit myself, for past and present experience shews that I *cannot* keep myself, *No, not for a moment.* I need the assistance and merits of Jesus as much as ever I did, Lord help, keep save, protect and guide me, or I fall; during this time I have had several happy hours, and some dark ones, but on examination I have invariably found the cause of a dark hour to be in myself. I have very much of late been thinking on the Decrees of Providence—the foreknowledge of God, etc,—may God give me a right understanding in all things *necessary* for my Salvation. I had a degree of pain attendant on leaving my Class (first one) at St. Ives, but have not joined either one yet—I walked there last Wednesday the 21<sup>st</sup> and was at Class for perhaps the last time in that place, but “Fear not I am with thee, I will never leave thee, nor forsake thee” is quite sufficient for me, may God “keep me and every seeking soul, ’till we attain his heavenly goal”. I want, to be thoroughly clean—every day only discovers more and more of my own sinfulness, yea, in my best works, my most holy actions, I discover sin. Pride, that monster who cast out Lucifer from Heaven, and Adam from Paradise has many a time ruined my sacrifice—has often soil'd my holiest, my best, my greatest endeavours. Lord consume the last remains of sin—all pride, vain glory, anger, self-righteousness, unbelief, uncharitableness,

formality and levity—remove and come thou and dwell therein. Lord hear my prayer, and grant my Petition for Christ Jesus' sake, and merits on which I alone trust for Eternal Salvation.

Penzance September 6th. Another long period since I last wrote, various doubts and fears, and hopes and joys, have arisen since then, I have joined Brother Crocker's Class and find that there is still a Balm of Gilead; how merciful is God—Last class night, Thursday, Sept. 5th. 2 poor old women, one 81 and the other near 80 came into the class and received notes of admittance, who can sufficiently admire the goodness of God, in thus drawing them after so many refusals to come in. I yesterday went to Mousehole, and visited that natural cave, thereby, in descending the rocks, when about half way down I was taken with unaccountable fear, I could not descend, I endeavoured to go back, but I could not, what could I do. I sat down, a perspiration ran over me; I was far from help, and trembled exceedingly, I took out of my pocket a hymn book, read *only two verses*, and *descended directly*. I entered the place, sang and prayed to God with a heart overflowing with gratitude, and went on my way—rejoicing. I intend going to London, God willing, to seek employ, I know he will care for me, oh may he enable me fully to trust in him.

Oct. 16. Being enabled by the kindness of Friends to set out for London, I started this day, trusting on “Fear not, I am with thee, I will never leave thee, nor forsake thee”.

I, therefore throw myself *entirely* on the merciful promises of God.

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## Journal

1833

Octr. 16. At 6 o'clock, P.M. left my native Home for London,—arrived at St. Ives, very much fatigued at 8 o'clock,—night dark, and roads very bad,—attended Class meeting, and went to Bed soon afterwards.

17. The steamer not calling to day as anticipated in consequence of the strong northerly winds, I was obliged to stay at St. Ives. Went to meeting this evening.

18. The steamer attempted to go out this morning from Hayle but struck on the middle bank and was obliged to put back, a great disappointment to many passengers, went this evening to meeting—

19. This morning at 7 o'clock went on board the "Edwin" with Mr. Young, she being bound to Cardiff, intending to go by that route and so reach Bristol, but just as we got outside St. Ives Pier, I was taken sick, obliged to go below, and there continued, sick, until the next

20th. morning at 6 o'clock, when a Pill yawl hove in sight, when off the Nash Point, into which we got and got so far as Clifton Hotwells, where we hired a fly and proceeded to Bristol where we heard Service in St. Augustine's chapel—We staid there until 5 in the

evening when we started off on the coach for London, and proceeded thro' Bath, Devizes, Marlborough, Reading, etc, etc, a distance of 120 miles, to London, which place

21. we reached on Monday morning, 7 o'clock, after driving through several streets, we stopped at Aldermanbury, when I hired a Cabriolet which took me to 22 Wellclose Square, where I found Samuel, we visited London Docks, East India and West India Docks, East India House, and saw Father's old shop (128). Commercial Road, is a fine old Road, delivered Mr. Allen's letter to Mr. Dyer who kindly wrote to Mr. Haydon Finsbury Square, on my behalf, but who could do nothing for me at present

22. Went to Newport office, delivered the Letter to McFarlane, old Bailey, to Temple Bar, Charing Cross, Westminster Abbey and Westminster Bridge, St. James park Horse guards, Billingsgate, Carpenter Smiths Wharf, Tower and home, saw Mr Vigns, who could do nothing at present, delivered John Cousin's Letters to Dyer, Nicholson & Burke,—went in the evening to St. George's Chapel in the East, (Wesleyan) Cable street intending to enquire out Mr. Naylor when on enquiry he was the man who preached, and who kindly directed me to Roche, 70, Old road, for employ.

23. Called on Roche, 70, old street road, who, (a member of society) told me "It was better I staid where I was, he was sorry I came away, he could give me no Employ, and could only recommend me to call on all the Printers, from Door to Door." I was gratified in going up City Road, on seeing my name, and native Town, engraved

on a piece of paper in a window, 'twas an old blank check of uncle W.'s—went on to Pentonville and delivered Mrs. Nicholas' Letter came back, and went down over London Bridge to Dover road, and delivered Mr. Solomon's Letter.—went from there over Blackfriar's Bridge, and heard Service in St. Pauls, viewed the different monuments to, Sir W. Ponsonby, Dr. Johnson, Lord. Cornwallis, Lord Nelson, Earl Howe, Howard the Philanthropist—Generals, Collingwood, Pakenham, Gillespie, Moore, Abercrombie and Dundas,—called at Renshaw's & Co., 47 Gutter Lane, Cheapside, and was referred to Fauntleroy stationer, Leadenhall Street, who had engaged a person,—came back to Cable Street and took Tea, saw an advt. of a Clerk wanted at 34 Cheapside, came home, wrote a letter and took it there, came home, very much fatigued and went to bed.—

24. Staid in all morning writing, about 12 went out, to see Mr. Young, who was gone for Cornwall, about  $\frac{1}{2}$  an hour before hand, called on Mr. Solomon went to Westminster Bridge and abbey, to St. James, Green Park, and Grosvenor Square through Berkeley Square, and Park and so Home, went to Post Office with a Letter too late, obliged to pay 1/6 in order for it to go that night very much fatigued, but still trusting in my God.

25. Went to Spitalfield to see Mr Naylor, not home, called on Mr Thorou'good about Mr Rodda's Type, went into the Mansion House, heard a Case there, and found that my memorandum book and Letters was missing, came home greatly hurried, fancied I might have left it at Thorou'good's,—called on Mr Dyer this afternoon who

gave me a Letter or Card to Mr Watts who stopped me on his recommendation, praise God.

26. Went to work this morning think I shall please my employer, strive to do so, came away early, called at Thorougoods, found my Book and Letters, paid him for Type, wrote again into Cornwall, to Father and Friends there,—last Saturday on the ocean, now in work, praise God.

27. Sunday—the first in London, was really glad for the day to come, went this morning to St. Georges Chapel, in the East, heard Mr Yeates, of Rumford, in the afternoon went to Mr. Oldhams class meeting, and really 'twas a good one, 4 Cornish persons, natives of Penzance and its vicinity belong to the class, went to Tea, at Brother Boase's, (of Newlyn), now residing in London, the first time I drank tea, since I left the vessel, and the best meal I have made in London, went to meeting in þe. evening and heard Mr. Ward, preach, came back to Bror. Boase's to supper, where I staid until 10 o'clock.

28. Went to work, passed a dreary day and went home excessively tired. Received a letter from Nathl. Nicholas inviting me to tea *yesterday*.

29. To work as usual, expecting a letter from home but disappointed, very tired, and not much work to do.

30. To work as usual, dined in St. James Park under a Tree, don't envy the rich, with my roll and my cheese, I can make a very contented meal.

31. A very gloomy day, amongst a most dreadful set of shopmates, swearing and blaspheming they delight in

trampling on the Holy Scriptures and even ridiculing the Trinity, but God will support me, and keep me,— received Letters from Cornwall which have been long expected,—this ends a most eventful month.—

November 1. Have found the goodness of God eminent this day, awoke with the words, “The Lord will provide” he will I have no doubt support and keep me may I always trust him for all things thro’ Jesus Christ his Son.

2. Still endeavouring to trust in God, the giver of all good, although ‘I have done the things I ought not to have done,’ and am daily surrounded by profligate crew yet, “his mercy endureth for ever.”

3. Sunday—“Sweet day of Rest. ’Tis only *here* that I know the real value of a Sabbath, heard Mr Bicknell, and Mr Cusworth to day, drank Tea at—Lillys a native of Penzance Circuit, his wife a native of Newlyn, Six natives of Penzance Circuit sat down to Tea—went to the Blessed Sacra. afterwards—how cold is my heart. I want to feel a “burning strong desire” after Jesus, and never shall I rest until I attain it.

4. To work as usual, trusting in God to bring me through *all*, only half-a-day’s work, saw P. Rogers, a native of Penzance, this evening. This month has set in very fine, but very Cold. Still, my trust is in God who “tempers the wind to the shorn lamb”.

5. To work as usual, trusting still in God, who has promised and will *do*.

6. This has been a mournful day to me,—thinking a deal of home and of my lonely situation—

7. Very cold weather, which, combined with London fog, do not agree with me,—forgot to mention met P. Rogers, on Monday evening and had a long chat.—
8. I pray God, that the bad company I am among will not contaminate me,—I feel my lonely situation more acutely than ever, I have no one to speak to, or condole with, not a single earthly friend in a most wretched Town, 10,000 times worse than the one I have left, and by myself—oh God! thou, and thou alone art witness to my tears,—my desires,—and my longings after thee are all known to thy omniscient eye,—“keep me, oh keep me blessed Lord, and never let me go,” is my constant prayer.
9. Lord-Mayor’s day, went to see this piece of worldly pomp which costs the City annually, so much money,—certainly a *show*,—but I would rather, be in, or see a prayer-meeting,—a few real worshippers of the Lamb,—shall I ever worship my God, in my native Town again? I trust I shall.—
10. Sunday,—oh the blessed Sabbath this day I have heard most delightful sermons and prayers, but my soul has been cast down very much,—thinking a great deal about home and my Brother, who I have not seen for 2 days, and know not where he is, oh God be merciful unto him, and me, thy unworthy servant.
11. To work as usual, my Brother is come home to his lodgings again and says he is going to Sidney, N.S.W. next Thursday,—oh my God to thee I commend him, and my poor parents; all thy children, and my own self.

12. To work as usual, this day the greatest fog has been I ever saw,—Saml. now says he is going on Friday.
13. To work as usual, intend to remove my lodgings—in pointing out to my Brother this night his past Errors, and what his future lot appears to be, he jumped out of bed like a madman,—wishing never to see any of his people any more,—put up his clothes, and never came in for the night—To Thee my God, I command him, keep him for Christ's sake, and bring him to thy Fold,—
14. Thursday,—To work as usual a day of gloominess and heaviness, “bow thy heavens, oh Lord! and come down” Visit a sorrowful breast.
15. My Brother is this day gone, may the Lord Bless him, he went without seeing me.
16. At the close of another day I can bless God, and exclaim with the Psalmist, “my heart is fixed,”—Lord take me wholly to thyself, body, soul and all,” Be merciful unto me, oh my God!”—To day received a Letter from Father, about Samuel, may God bless all my Family—
17. Sunday—my birthday, Twenty two years have I lived on this globe and how have I served my God? I have served Satan zealously and truly, but I now hate his ways, his works, and all that is his, may my offended God, cause me to hate him more, and Love his ways instead of my Saviour, to Thee I dedicate myself, body, soul, and spirit, I am a weak sinful mortal, but thou canst cleanse and purify me. Lord root out all vile affections, and if thou art pleased to spare the “barren Fig Tree” yet

another year, grant that it may “grow in grace” and in thy love.—Amen.—

18. I find it good to wait upon God, for—

“Tho’ waves & storms pass o’er my head  
Tho’ health, & strength, & Friends be gone  
Tho’ joys be withered all, and fled  
Tho’ every comfort be withdrawn”

Still will I look unto Jesus, and

“on his word *alone* rely  
smile at the destroyer nigh”

I have written my parents, to day which have cost me some tears,—may the Lord bless them.—

19. I can say with the Psalmist “Why art thou disquieted my soul? Oh, put thy trust in God,” and he will deliver thee from all things—how often does it happen, in a Christian’s life, that a day of gloominess do succeed a day of joyfulness—Lord if thou art pleased to try me in the “furnace of affliction” enable me to endure to the end.

20. What an ungodly set of persons I am among—but “Fear not, I am with thee,” is a precious promise to my Soul.

21. Another day is passed and gone. I am a day nearer an Eternal world, am I prepared? have I an interest in the Blood of Jesus? these are serious questions, but I dare say, that “He is my hope and my trust, and my Salvation”

22. “Forgive me Lord, for thy dear Son, the ills that I this day have done.” Should be the Christian’s daily prayer

Lord suffer me not to fail.—warm and cleanse my heart, and make me wholly thine.

23. At the close of another week, how truly can we exclaim, with the Poet, “How do thy mercies close me round,”—Lord make me more thankful,—more watchful,—more prayerful,—and more holy

24. Another Sabbath! blessed day. If earthly Sabbaths are so sweet, what must Heavenly sabbaths be,—oh that I may make, a good use of my time here on earth, and especially my Sunday time.—

25. Enable me, oh my God: to serve thee more,—“why anxious? why cast down, my Soul? Hope still and thou shalt sing.”

26. A young man called, on me to enquire about my brother, who is gone to sea, and who owes him £1.18.0—oh merciful Lord, pardon and protect him—

27. “And now another day is gone, I’ll sing my maker’s praise.” but I do not live close enough to my God, I feel, the “plague of my heart” and my evil nature, but Jesus shall deliver me from *all*.

28. Oh Lord keep me, and *make* me praise thee,— constrain me,—shed abroad thy love in my heart, which is a cold & worthless one.

29. Engaged in writing to Cornwall, may the Lord bless all my relations, Friends and acquaintances, is my daily prayer.

30. Another month is passed,—never more to return— what an eventful one!—How thankful I ought to be, that whilst thousands know not God, and want *everything* of

a temporal and spiritual nature, I am blessed with both,— “Praise the Lord, oh my Soul, and forget not his benefits”—Lord enable me to serve thee better next month.—

Decr. 1. Sunday—a precious Sabbath, this month begins with God’s day, and God’s feast (the Sacrament) Lord bless us! and not only lift up the light of thy countenance upon me, but keep me in that light divine, that I may not slip.

2. In consequence of the overseer of our office being out drunk, I have no new work today,—oh the folly of intemperance.—

3. Idle today in consequence of his being still away, Lord keep me.—

4. Idle today, he being still *out*. Oh Lord, from all those wicked presumptuous worldly crimes good Lord deliver us.—Last Sunday was the feast day of my native parish, Lord pour thy spirit out upon them that they may cast away the works of darkness, and put on the armour of Light—

5<sup>th</sup> to 23<sup>rd</sup>. From the 5th to the 23rd of this month I have omitted the usual writing of my daily Journal—various have been my trials, and mercies, vouchsafed unto me during this time, the whole of which I verily believe are for the best, on the 23rd I left my lodgings in Wellclose Square, and came to this place, where the Lord blesses me in an unusual manner

24<sup>th</sup> to 31<sup>st</sup>. during this week I have been to a Love feast at Great Queen Street Chapel, great many present, and

the Lord deals mercifully with me,—Lord keep me and guide me, for thy names sake.—

Thus, is concluded the most eventful year of my existence,—22 years have passed over my head 21½ in sin—and ½ year,—can I say it,—in Gods service,—“Bless the Lord, oh my soul and all that is within me, bless his Holy name.”—Amen.

P.S. All I regret, is, that I did not serve my God earlier, and that I do not serve him better—

“Every moment, Lord, I need,  
The merits of thy death.”

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Decr. 25th: Mem:—

If all professors of religion were told to follow the Lamb withersoever he goeth—proud infidelity would very soon withdraw her head—many there are who, by remaining in a quiescent state, do much hurt to her Holy Cause. They are afraid, or ashamed to lift up the Cross, before all, with some—’tis not proper always, because business intervenes—others, say—I should lose my friends—others—’tis not my wish to fall out and. always “be in Hot water” with people—poor, puny, man; what art thou? If God be for thee, who shall dare to touch thee—Thou art a stumbling-block to many—a promoter of infidelity—a Christians reproach,—and a Holy Saviours crucifier—oh that God, would open their eyes, that they might see their error in time, before the gates of Mercy, be shut,—

Went to St. Pauls, great many present, I believe I was the only one, who knelt during prayer, of course, I was “stared at”—but do I regard it,—Lord thou knowest—oh may I ever preserve unsullied, uplifted *high*, the consecrated cross,—Lord help me, for what I am and have, is all thine—thine the power the Kingdom and “the glory for ever and ever amen.”

## Appendix

### Texts

From which I have heard Sermons since I left Penzance,  
for London.—

Preacher	Places and Time	Book	c	v
	St. Augustines chapel Bristol, Sunday Octr. 20	Job	22	21
Mr. Naylor	St. George's, chapel, East, Tuesday October 22	Psalm	119	6
Mr Yeates	St. George's, chapel, East, Sunday October 27 <sup>th</sup> .			
Mr Ward	St. George's, chapel, East, Sunday, evening, 27 <sup>th</sup> .	Exodus	12	26, 27
Mr Bicknell	St. George's, chapel, East, Sunday, November 3 <sup>rd</sup> .	Hebrews	12	23
Mr Cusworth	St. George's, chapel, East, Sunday evening, 3 <sup>rd</sup> .	Luke	23	32
Mr Cusworth	St. George's, chapel, East, Sunday morning, 10 <sup>th</sup>	Peter	B.2, c.3	v. 18
Mr. Preston	St. George's, chapel, East, Sunday evening 10 <sup>th</sup> .	Timothy	B.1, c. 1	v. 15
Dr. Guistiniani	St. George's, chapel, East, morning, Sunday 17 <sup>th</sup> .	John	1	11 & 12
Mr Carver	do—— afternoon, 17 <sup>th</sup> .	John	4	42
Mr Stead	do—— evening, 17 <sup>th</sup> .	Psalm	103	3
Mr Bicknell	do—— morning 24 <sup>th</sup> .	Mark	14	38
Stranger	do—— evening, 24 <sup>th</sup> .	Math.	12	41

Mr Yeates	do—— morning, Decr 1 <sup>st</sup> .	Math	7	24, 25
Mr Bicknell	do—— evening, 1 <sup>st</sup> .	Cor. 2	5	20
Mr Naylor	do—— morning, 7 <sup>th</sup> .	Psalm	144	3v.
Mr Naylor	Green Bank evening 7.	i John	3	14v.
Stranger	St. George's, m. Decr. 15 <sup>th</sup> .	Rev.	11	12
Mr Bicknell	do—— e. do—	Heb.	4	9
Mr Bicknell	do—— m. 22	Rev	22	20
Mr Cusworth	do—— e. 22	Luke	18	13

**From and exposn. of Ruth II. by Revd. J.L. Miller, at  
Salem Chapel, Parliamt. Street, Bishopsgate Street,  
Sunday eveng. Feby. 3. 1833—(Pub. by W. Harding 3  
Patr. Row, price 4d.)**

Text. Ruth— “Where hast thou wrought this day?” or  
“Where hast thou gleaned today?”

Suitable for Sunday evening—

—“This day is nearly gone and let this question be put  
“with whom have we wrought this day?” can you answer  
“The man’s name with whom we wrought is Jesus?” Do  
you believe you have been in the Lord’s Gospel field  
today? Do you not believe it? Have you no desire alive  
in your breasts to be worshippers? you have no business  
here—you are only Sabbath breakers—if you have not  
been working in the Gospel field. You are only religious  
idlers, if you do not believe that you are listening to  
GOD’s word. All persons sitting in a place of worship  
from a feeling of curiosity are self-condemned  
hypocrites and it is the mercy of GOD alone that keeps  
back the thunder-bolt which is the hypocrite’s doom.  
You know what the Lord demands—yr. time—then give  
it not to the creatures. Have you seen Jesus today—Have  
you laid hold of him as yr. strength? GOD tells you “as  
your day is so shall yr. strength be.” Hang upon this  
word.—Jesus *is* what he has always been to sinners—  
*strength!* Look not unto tomorrow but cast yourselves on  
Jesus!

Cash Acct.	Cr.
21 Cab: Hire to W.C. Square	1 6
Dinner 8d Tea 4d	1
22 Breakfast — —	4
23 Breakfast 4d — apples 1d	5
Gave away ½d — dinner 4d	4½
Pinnocks guide —	1
24 Breakfast 4d — Tea 4d	8
25 Breakfast 3d, Dates 4½d	7½
Pie 6d — apples 1½d	7½
Cake 3d — Coffee &c 3d	6
26 Breakfast 1½d. pears 1d	2½
Dinner 8d ale 2d Waitr 1d	11
Coffee for Tea	4
27 Bread & Cheese —	7½
Postage Letter —	1 6
Composing stick	4 8½
28 Breakfast 4d. — Tea 5½d.	9½
Dinner	8
29 Breakfast 3d Dinner 6d	9
Tea	2½
30 Breakfast 2½d, Dinner 5d	7½
Tea 2½d. apples 1d.	3½
Supper	4
pd Thorougood for Type	16 —
31 Breakfast, Dinner & Tea	1 0½
Supper	3
Novr. 1 Breakfast, Dinnr. & Tea	1 0½
Supper	3
2 Breakfast, dinnr. & Tea	1 1
Carrd. over	
	£1 17 7

1833.	Brot. Fowrd.	£1	17	7
Novr. 2	Supper		3	
	2 weeks lodging s	5	—	
	Subscribed for a clock		3½	
	gave at Collections—		3	
	Letter 2d. Roast potatoes 1d		3	
3	Breakfast & Dinner		8½	
Novr. 4.	Breakfast, Dinnr. & Tea			
5	do            do            do	1	1½	
6	do            do            do		10	
7	do            do            do		9½	
8	do            do            do		10½	
9	do            do            do		11	
	gave away		1	
	Suppers, this week		1	
	Sick club 2d. apples 1d		3	
	Lodgings		2	6
10	Breakfast		3½	
	Dinner 6d — Tea 3d		9	
11	Paper 3d — Herrings 2½d.		5½	
	Bkfast, Dinnr. & Tea		1	0½
12	do            do            do		11½	
	postage Letter		2	
	gave to Missionarys		1	6
13	Breakfast, Dinner, Tea		1	0½
	Bread 6d. Herrings 2d		8	
14	Bkfast, dinnr. Tea		1	0½
	Puffin 1d Sundries 6d		7	
15	Breakfast, dinnr. Tea		1	0½
16	do            do		1	0½
17	do            do			4½

		Carrd. up	£3	4	8
		Brot. up	£3	4	8
	weeks lodgings			2	6
	Cash lent to Samuel			18	-
	Postage of letters			2	-
	Collections				6
	Suppers this week			1	-
18	Breakfast, Dr. & Tea			1	1½
19	do do			1	0½
20	do do			1	0½
21.	do do			1	0½
22	do do			1	0½
23	do do			1	0½
	Boots tapped			5	-
	Lodgings 2/6 Suppers 1/-			3	6
24	Breakfast, dinnr. Tea				10½
25	do do			1	0½
26	do do			1	0½
27	do do			1	0½
28	do do			1	0½
29	do do			1	2
30	do do			1	0½
Decr. 1	do do			1	0½
	Lodgings 2/6 suppers 1/6			4	-
	gingerbread 1/- Figs 1/9			2	9
	Collections				6
	Ticket				6
	Sundries			1	-
	Paper			8	
	Stockings 2/4 Worsted 2d			2	6
8	Board for a week			8	-
	Lodgings			2	6
15	Board 8/- Lodgs. 2/6			10	6
22	do 8/- do 2/6			10	6
	over		£7	15	3½

	Brot. forward	£7 15 3½
Decr. 22	Sundries during the last 3 weeks	}] 2 6
	Suppers collections	}]
	&c &c &c	3 6
	Cab & Boy in re- moving Lodgings	}] 1 9
	Writing paper	6
	2 Bogatzkys	2 6
28	Weeks board	7 5
	do Lodgings	4 -
	Suppers and Dinner Christmas Day	2 -
	Edwins Dress and Mary Ann's frock	13 4½
	Cravat stiffner	6
	Box matches	6
		£9 13 10

**Dr.      W.C.**

Octr.21	Cash on arriving in London, in packet ]	4 10 11
Novr.2	Received for work Received of R.D. Rodda ] St. Ives, for Type, &c ]	- 17 4
9	Received for Work	1 0 1
16	d— d—	1 0 5
23	do— do—	1 0 11
30	do— do—	1 0 10
Decr. 7	do— do—	- 11 4
14	do— do—	1 2 3
21	do— do—	- 19 10
28	do— do—	<u>- 15 10</u>
	Forward	£13 19 9

Brot. Forward	£13 19 9
As pr. other side—	<u>9 13 10</u>
	<u>£ 4 5 11</u>

See new account book for 1834

*Wages ~*  
1833                   ~~~~~o~~~~~

Novr.2	8 pp. Dr Hodgkins	1/9	14	-
	2¼ pp: Pilot,	1/6	3	4
	<u>Less 2d—</u>		17	4
Novr. 9	4 pp: Extracts @ Record, on a/c	1/8	7	1
	Correcting 4 Hrs		6	-
	Dr Hodgkin, on a/c		2	-
	<u>Less 2d.</u>		5	-
			£1	0 1
Novr.16	Dr Hodgkins 7 pps:		12	3
	Correcting &c 8 Hrs		4	-
	Correcting &c 10 Hrs		5	-
	Correcting &c 7 Hrs		3	6
			£1	4 9
	Correcting &c 2 Hrs		1	-
			£1	5 9
	Deduct		5	2
			£1	0 7
Novr.23	7 pp: Arithmetic		9	4
	8½ pp: Pilot		12	9
			£1	2 1
	Blacket correct.		1	-
	<u>Less 2d</u>		£1	1 1
Novr.30	Correcting 10 Hrs		5	-

altering Pilot	1	-
3½ pp: Pilot @ 1/8	6	-
Arithmetic on a/c	10	-
	£1	2 0
Mr Johnson correctn.	1	-
Less 2d	£1	1 0

Decr.7 10½ pp: arithmetic	14	-
Extracts on a/c	5	-
Correcting 5 Hrs	2	6
	£1	1 6
Deduct———	10	-
less 2d.	£-	11 6

Deer. 14 Extracts — — —	10	6
2 Hours assisting	1	-
8½ pp: Pilot	12	9
Record on a/c	3	-
	£1	7 3
Deduct	5	-
Less 2d	£1	2 3

Decr.21 Record on a/c	17	-
Correcting 6 Hrs	3	-
less 2d.	£1	0 0

Decr. 28 Register on a/c	8	6
Correcting 15 Hrs	7	6
Less 2d	-	16 -

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[continues in the 1834 chapter]

Mr. Manley  
19, Gower Place  
Euston Square  
London

Dixon & Co  
12, Fenchurch St.

Gypson  
19, Featherstone Buildg.  
Holborn.

Lord De Dunstainville  
Knightsbridge  
London.

Mr. F. Roope  
9 Whitmore Cottage  
Whitmore Road  
Hackney.

Meth. Mission House  
77 Hatton Garden.

Mr James Young  
31, St. Marys Hill  
Lower Thames Street  
London

Mr Francis Viggins  
at Mr Clowes

Charing Cross  
London

Messrs. Job and Ward  
10 Cirencester Place  
Fitzroy Square  
London

Mr John Reynolds  
7, Cross Court  
Russell Court  
Drury Lane  
London

Mr. John Redfern  
47, Ludgate Hill  
London

Mr. Pope  
Bartholomew Close

Mr. W. Solomon  
13, Mary Land Place  
Great Bland Street  
Dover road  
London

Revd. W. Naylor  
20, Church Street  
Spitalfields London

Messrs. Renshaw, Jones & Kirkman

47, Gutter Lane  
Cheapside

Mr. Roche, printer  
70, Old Church road  
London

Mr Dyer,  
Fen Court  
Fenchurch Street  
London

Mr Jenkyns  
17 Upper Clifton Street  
Finsbury Square

Rev. Messrs Maunsell & Applegate  
C.M. Instn.  
Islington.

Mr H. Wellside  
\*\* Canning Street  
Pentonville

Meth. Meeting House  
Finsbury Square

**1834**

This Book was presented to Wm. Colenso (on his  
leaving Cornwall for London,) by R.D. Rodda, October  
1833.—

Began, as a Journal, by Wm. Colenso, January 1<sup>st</sup>.  
1834.—

“Tis done,—the great transaction’s done,  
I am the Lord’s, and He, is mine.”

~~~~~O~~~~~

“He healeth all their sins, and pardoneth all their  
iniquities”— “Oh, that men would praise the Lord for his  
goodness, and declare the wonders that he doeth for the  
children of men!”

~~~~~O~~~~~

“The Lord is on my side, I will not fear what man can do  
unto me.”—

“It is better to trust in the Lord than to put any  
confidence in man.” for he hath declared: “Fear not, I am  
with thee, I will never leave thee nor forsake thee”

~~~~~O~~~~~

I possess, thro’ Christ, “Wisdom and Righteousness” but  
I do not intend to stop until I also enjoy “Sanctification  
& Redemption.”

~~~~~O~~~~~

“Tho’ waves & storms pass o’er my head;  
Tho health & strength, and friends be gone;  
Tho joys be withered *all*: and fled;  
Tho every comfort be withdrawn”—

Yea, were I banished to a lonely rock in the ocean, give  
me my Bible, God’s Love, and Bread and Water,  
'twould be a Paradise below.—

What a source of delight it is to a believer in Jesus, to sit under a Gospel minister.

During the last century how the Church waned; truly it might have been said, “the love of many waxeth cold”: but now, I bless the Lord for permitting me to see the day, she is waxing daily “Stronger and stronger”: Lord “enlarge the tents of thy Zion”—“Stretch out her cords”—“Strengthen her stakes”—“deck thy priests with righteousness”—let “thy saints rejoice and sing”—and “all the people praise thee”. Send down into our hearts “Unity of Spirit,” let all Sectarianism vanish and let us be “one fold under one shepherd; for the Lord God omnipotent reigneth.”

Oh for that uniformity of character which ought to mark the disciple of Christ. That life of Godliness, which Jesus so much commended in the Letter to “Sardis,” (Rev: iii, 4)—to be known of him,—to be worthy—and—oh gracious privilege—to work with him—The Planets keep harmoniously true to the sun; when he turns, they turn also, at the same time, guided by the same unerring law,—so ought the Christian to act, when Christ turns, they ought to turn, for ‘tis “in Him, we live, and move, and have our being,” but out of those who *profess to know* Christ, how *few really* “follow the Lamb, whithersoever he goeth”—“*this evil report & good report*” These, my soul, shun, rather associate, of the two, with vile sinners, who know not God—These, are “wandering stars,” “clouds without rain”—to whom, if they turn not from the error of their ways—“is reserved, the blackness of darkness for ever.”—

Wednesday 1 January. New Years day—I bless God that he has seen fit, in his infinite mercy to spare me to see the commencement of another year—I have brought it in my Prayer to him to keep me, and I feel that his Promise to my soul, is, “Fear not, I am with thee, I will never leave thee nor forsake thee”; I am thankful, but not thankful enough,—Lord, I dedicate myself to thee, Body and Soul, but unless thou sustain me I am liable to fall—am possessed of money (thank God) of . . . . £4. 5.11

Thursday 2 January.

“Help me, Lord, for there is not one godly man left,” I can truly say, when I contemplate the prevalence of sin, in this metropolis especially—but although I am surrounded with it, the Lord upholdeth me, although I am very far from what I ought to be,—this day, the old man has been arising, and at times I might question, like Paul, “who shall deliver me from the body of this death?” but thro’ Faith, I can with him ansr. “I thank God, Jesus Christ, our Lord.”

Friday 3 January.

At the close of another day I can still exclaim, “Bless the Lord, oh my soul, and all that is within me, bless his holy name”—He loadeth me with benefits, and has mercy on me, yet my heart does not vibrate constantly towards him—“Oh for a heart to serve my God, a Heart from Sin, set free.”—I have been this evening and engaged a seat at Great Queen Street Chapel, and have also engaged to go to a Class, there, on Tuesday night—Lord, uphold me, and keep me, for I am “poor and needy.”

Saturday 4 January.

Daily do I see me leanness,—this day I have been the subject of passion and anger, pride and unbelief,—but though my sins are great—“My sins, though numerous, in vain to stop thy flowing mercy try, thy blood doth cleanse the guilty stain, and washes out the common dye”—I have still a Lord, a Saviour, a Brother, a Friend, to go to, who will deliver me,—“Be still,”—“Tarry thou the Lord’s pleasure, be strong, and he shall establish thine heart”—Lord keep me,—“Every moment, Lord, I need, the merits of thy death.” is my constant cry,—but I bless my God, I am what I am.—

Sunday 5 January.

I have this day been admitted to the greatest privilege conferred on mortals—I have entered into an agreement, and supped with the King,—the King of Saints and Angels,—of Heaven & Earth,—Yes, this day I have given myself to my God, and have sealed the Covenant, by partaking of his Body and Blood,—Lord, I now rely on thy might, I am still, weak in myself—but, blessed be thy name, strong in thee—root out all inbred sin, and enable me, “to daily advance in godliness”. This day, have been a blessed day to my soul. But when I reflect, how *much* Christ has done for me, and how *little* I have for him, I am almost ashamed to look up—Lord keep me!

Monday 6 January.

A blessed day to my soul, enable me, oh Lord, to give thee my whole heart; much impressed with the goodness of God, in reading the 8<sup>th</sup> chap: Genesis,—from 1<sup>st</sup> to last, is a most beautiful portion of God’s, care, promises,

and watchfulness,—his omnipresence, omniscience, and omnipotence are there most fully displayed—“Lord, what is man”! Epiphany day,—the day, on which the Star of Bethlehem shone, to guide the Magii to the King of Kings—may the salvation of Jesus, guide me to glory—I want no other guide,—and to him shall be given all, the power and glory.

Tuesday 7 January.

To the Lord of Hosts, be all honour and glory, who putteth to flight, whole “armies of aliens,”—another blessed day to my soul, may the Lord carry on his good work, and enable me to do *all his will*—“For I have heard the blasphemy of the multitude,—but my hope hath been in thee, oh God,—who hath shewed me marvelous great kindness in a strong city”—I have this day received 2 letters from Cornwall, where the blessed God is carrying on his glorious work—“Lord! remember me for good.”

|                                   |              |
|-----------------------------------|--------------|
| Balance of account, Forward—      | £4. 5.11     |
| Saturday Jany. 4. wages, received | <u>12.10</u> |
|                                   | £4.18. 9     |

|                                        |                                         |
|----------------------------------------|-----------------------------------------|
| Landlady's Bill . . . . .              | 12. 3 $\frac{1}{4}$                     |
| repairing shoes 1/- & Boy 3d . . . .   | 1. 3                                    |
| Collections 1/- & Porter @ times . . . | 1. 9                                    |
| gave Mrs W. 1/- & poor woman 1/-. 2. 0 | - 1. 4. 8 $\frac{1}{2}$                 |
| 3 Hs cheese 2/15d “ Letter 2d . . . .  | 2. 3 $\frac{1}{2}$                      |
| Sitting in Chapel . . . . .            | 3. 0                                    |
| Sundries . . . . .                     | <u>2. 1<math>\frac{3}{4}</math></u>     |
|                                        | £1. 4. 8 $\frac{1}{2}$                  |
| forwd.                                 | <u>£3.14. 0<math>\frac{1}{2}</math></u> |

Wednesday 8 January.

The God in whom I am still enabled to put my trust, has brought me through another day—yes!—24 Hours more of mercies has passed over my Head; grant, o Lord, that they may be for my soul's advantage,—I see, daily, more and more of my own impurity, “the thoughts of man are daily setting him to evil” I find to be the case; but by the blessed assistance of the Holy Spirit,—although *my flesh, leagued with the Devil, may rebel, rise in arms, and cause commotion for a season,—yet,—It is always subdued*, by the “*Wonderful*” Conqueror.

Thursday 9 January.

“And am I yet alive?”—I am, and I am, also, still enabled to praise my God,—what a privilege! to call thee, *my God*—I have been and joined myself to a new class-meeting in this (the West) end of the city—what a blessed meeting we had to night—If our meetings on earth are so sweet, what must they be, when we meet in Heaven,—Lord, I beseech thee, hear and answer our prayers, as far as they accord with thy will.

“Be thou our guide while life shall last,  
And our Eternal Home.”—Amen.

Friday 10 January.

Another day is gone, and I bless my Saviour that I am enabled to subscribe, again, that, “He is Faithful”; “ I will *never* leave thee, nor forsake thee,” he told me, long ago; and I have this day *again* proved him to be so. I felt, this afternoon, rather cast down, having called to see a person with whom I was acquainted, of a worldly disposition, with whom I feared I entered into too worldly a conversation,— “God be merciful to me.”

Saturday 11 January.

Through the mercies of a merciful God at the end of another week I am able to praise him for all that is past and to trust him for what's to come. I have this day been out of employ, and Satan, certainly, takes the advantage, his darts, of unbelief, fear, self, mistrust, worldliness, &c &c have been shot sore at me, but my cry is to God, whose "Grace is sufficient for me"—went this morning to Palace Yard, saw the soldiers and heard the music—we are all soldiers under different masters here below, but its to be hoped, one great captain.

Sunday 12 January.

This morning, I did not wake until 8 o'clock, and had to begin the blessed Sabbath with a lamentation for slothfulness. Heard a sermon at great queen street chapel, from 2 Cor: 5, 1—went this aftn. to my old class-meeting—engaged in prayer, a season of refreshing from the Lord,—Sailors, repeating the mercies of their great Pilot—Soldiers, present, servants of their great captain—Landsmen—earnestly wishing "to grow up to their Living Head in all things"—collected for a poor woman—heard sermon this evening at St George's chapel from Math: 25, 14–31.—Blessed day.—

Monday 13 January.

It is now near midnight, and I can truly bless God for my creation and preservation, but above all for my *redemption* thro' Jesus Christ. I have been to the annual Missionary Meeting of the Wesleyan Methodists, held in Great Queen Street chapel, a most refreshing season, Mr. Dixon spoke more than an Hour,—a most admirable speaker—oh Lord, give us *all* a Missionary Spirit—I

bless thee, I praise, I adore, I magnify thee, but I want more grace, more Love, and I *know* I shall possess it, for thou hast declared, “Blessed are they that Hunger and Thirst after Righteousness, for they *shall be filled.*”

Tuesday 14 January.

Truly I can exclaim, “Goodness and mercy have followed me all the days of my life,—and *I shall dwell in the House of my God for ever*”—the former part I have, and am, realizing; the latter, I feel assured, thro Christ, that I shall realize—I have been just seeing a poor young man, at the point of death, hardly sensible, whom I fear is without a hope of Heaven,—Lord Jesus Christ, I plead thy promise, be merciful unto him; and when I am about to pass the valley of the shadow of Death, be thou my “Sun and Shield.”

|                                |              |
|--------------------------------|--------------|
| Balance of account brt. Forrd. | £3. 14. 0½   |
| Saturday, Jany. 11, Wages      | <u>14. 4</u> |
|                                | £4. 8. 4½    |

|                               |          |                  |
|-------------------------------|----------|------------------|
| Landlady's Bill including     | }        |                  |
| Fortnight's wash              | ]        | 12. 11½          |
| Red Herring, Porter, & orange | 3¼       |                  |
| Porter                        | <u>¾</u> |                  |
|                               |          | 13. 3½           |
| Forward                       |          | <u>£3. 15. 1</u> |

Wednesday 15 January.

“What shall *I* render unto my God for *all* his goodness and loving-kindness to me” I will offer him a poor heart, I hope a *sincere* one, and dedicate *my life* to *His service*,—This day, having a rather troublesome Job to do, I got rather *passionate, peevish* and *fretful*, but *the*

*Lord, blessed be his name, did not forsake me, but bore with my sinful risings,—Lord, thou art too kind, unto me, my sinful heart deserves no such tenderness—oh purge me from all sin,—“Keep me, oh keep me Blessed Lord, and never let me go.”*

Thursday 16 January.

Again have I to recount the loving kindness of that adorable Being, who, wilful sinners despise:—this evening I have been to Class Meeting, what a privilege! to enjoy Christian Communion. I am fully persuaded our established Church, would flourish more, were this but inculcated, this! is the bond that unites the Methodists—indeed, I may say, all Christians! Blessed Lord, fill us up with Love!

Friday 17 January.

Gracious, Lord, thou art, to all the race of man, but more peculiarly so to me; when shall I be sufficiently thankful enough to thee,—when shall my hard, stubborn, flinty, adamantine heart be melted down? Continue, oh my Saviour, to keep me, for—“Every moment, Lord, I need the merits of thy death”—the poor young man, whom I saw the other evening, died to day,—Lord prepare us for death,—be pleased in that hour, to be our, “support,” “sun” & “shield”.

Saturday 18 January.

Sunday eve is again come round—I am still “a monument of grace”—“How do thy mercies close me round” is my hourly explanation—this day, have been one of peace,—tho’ not elevated, as I have been, yet it is a “Christians quiet” which the world knows nothing of. This week has been a good one, I trust, to my soul,

precious seasons of prayer, much instruction in reading the blessed Scriptures—Lord! carry on Thy good work in my Soul.—

Sunday 19 January.

“Heaviness may endure for a night, but joy cometh in the morning”—I have often found to be the case;—this morning I was very dull, and stupid, I wished for my soul to “rise and stretch his doings” but she would not obey—well then, said I, if this is the case, I have only one alternative left,—to go to the great physician, “be still, and tarry his leisure”. He has heard me, and helped me, and I can now again “bless the Lord, who is the light of my countenance and my God.”—Heard 2 excellent Sermons today, for the “Strangers Benevolent and Sick Friend Society”—

Monday 20 January.

“I will sing unto my God as long as I live, I will praise the Lord whilst I have my being” said David, and I now, say the same; I bless my God for all things, and can “rejoice in his salvation”. “Oh that the world would taste and see the richness of his Grace”—I have been to the Prayer-meeting held in the vestry, and am determined to go to *all* means of grace that I possibly can, no lame excuse, shall *keep me away*. I am determined to be *wholly thine*, I have been unfaithful; but *I will serve thee now*,—Lord help & support me!

Tuesday 21 January.

Arose this morning between 5 and 6; went to meeting, heard a Sermon from 1 John iii, 5, a refreshing season, thought that a day begun so well would have continued and ended well; but this evening, not watchful enough, I

answered a person hastily, directly opposite to what I thought,—Conscience immediately accused,—and I should have been condemned, had not “mercy to my rescue flew,” and I found that Jesus is still (glory be to his name) unchangeable,—I now go to rest, in peace (I trust) with God, the world, and myself,—Lord keep me, and enable me to be more watchful.—

|                                         |           |
|-----------------------------------------|-----------|
| Balance of Account, forwards            | £3.15. 1  |
| Saturday Jany. 18 <sup>th</sup> . wages | 1. 8. 1½  |
|                                         | £5. 3. 2½ |
| Landlady's Bill ....                    | 9.11½     |
| Magazine 10d. pen ½d...                 | 10½       |
| Class 5d. Collections 1½d               | 6½        |
| Printers Subscription....               | 1. 6      |
|                                         | 12.10½    |
|                                         | £4. 10. 4 |

Wednesday 22 January.

A Christian should be always “on-guard”! this day have been a day in which I have felt the “commotion within” strongly,—I can truly say—“I should utterly have fallen if the Lord had not upheld me”. I, almost, wonder how I am still spared. Impatience, fretfulness, & Peevishness, pride, self-will, & passion, have by turns shewn themselves this day—oh my god, if thou wilt still hear my cry, have mercy upon a *worthless* sinner. Strengthen and support me, or else I fall—I, am *nothing*, thou, art *all*.

Thursday 23 January.

“Glory be to thee, my God, this night”—for all thy mercies towards me!—a poor sinner whose heart is nigh as Hard as the “Rock of Meribah”. I feel, acutely, that I

deserve not the least favor from God,—but,—at the same time, I feel that *Christ hath died!* “Amazing love, and can it be?” I was again enabled to attend Class,—another joined, Lord bless us, “enlarge thy Zion” and, hasten the time, “when a thousand shall be borne in a day.” Come quickly.

Friday 24 January.

“This, is a day which the Lord hath made”—David must have been in an enviable state of mind, when he wrote the 118<sup>th</sup> Psalm—“we will rejoice and be glad”—I have again proved that “thy mercy endureth” and I firmly believe that on this rock—even Jesus—I shall remain forever—None shall pluck thy sheep from thee, thou hast thyself declared; and although many of my actions are more wolfish than sheepish,—yet, “the Blood of Jesus, cleanseth from all sin”—Lord, keep me watchful—prayerful—faithful.

Saturday 25 January.

My Father has once more permitted me to record his mercies at the closing of another week,—oh! that I had a grateful heart: this week has been one of rejoicing and of doubt—the Lord has blessed me in work, and in every thing—I only want to praise him more but, by-and-by I shall be enabled to when I am free from evil:—

“My soul would leave this heavy clay  
At that transporting word”—

Lord, thy will be done, not mine—*Bless us all, my Father, with Love.*

Sunday 26 January.

“Sweet day of rest” how welcome to Christians! 3 things in which a real Christian delighteth, are, 1<sup>st</sup>. God. 2<sup>nd</sup>. the

Scriptures, 3<sup>rd</sup>. the Sabbath, and if there is another it is Fellowship. And have not the blessed Jehovah granted me those this day? oh yes! This morning at 7 I went to prayer-meeting,—at 10½ to Service, 3 to Service, 6 to Service, 8 to prayer meeting, and am now about to read His Holy word, call upon his name, give my Soul and all belonging to me into his Hands, and, Retire to Rest—Lord keep me.

Monday 27 January.

Although my body is in great need of “Tired Nature’s sweet restorer, balmy Sleep” yet my soul still trusts in God—many imperfections I have this day seen in my heart; which is truly, “earthly, sensual, and devilish” yet, although it is an “unruly member and full of deadly poison,” insomuch, that “no man can tame it” yet Jesus *can* and *will*. Now Lord, rend this rocky heart that I may be enabled to love thee and serve thee undividedly.

Tuesday 28 January.

Sometimes up and sometimes down is my life: oh that peace flowed in my soul “like a river”—that I might so be wrapped up in the condescending Love of God, that I should *always* be fencing him filially, and loving him perfectly—Unbelieving, infidel, blasphemous, and wretched suggestions have been insinuated into my soul this day—but “God is the Lord who hath shewed us light” and I will, in this light, still cleave unto him and serve him better—Lord, enable me so to do, for Jesus, thy Son’s, sake.

|                                          |          |
|------------------------------------------|----------|
| Balance of Account, forward              | £4.10. 4 |
| Wages, Saturday Jany. 25 <sup>th</sup> . | <hr/>    |
|                                          | 1. 4. 2  |
|                                          | £5.14. 6 |

|                            |       |                 |                 |
|----------------------------|-------|-----------------|-----------------|
| Landlady's Bill, includg.  |       |                 |                 |
| washing, mending, &c &c    | 1. 0. | 1½              |                 |
| Collection for "Strangers" |       |                 |                 |
| Friend Society             | 1. 6  |                 |                 |
| orange                     |       | ½               |                 |
|                            |       |                 | 1. 1. 8         |
|                            |       | <u>£1. 1. 8</u> |                 |
|                            |       |                 | <u>£4.12.10</u> |

Wednesday 29 January.

In spite of all my evil nature, my wicked and malicious—inveterate and strong enemies—I am still spared—still a Monument of God's saving grace.—This day, I have been tried, and have given way, in many instances, to fretfulness and passion; peevishness and discontent often marks my path—and that to such a degree, as, at times, to cause me to fear, that I am not one of those who call "Lord, Lord, and do not the things which he saith"—but I see my error;—I will cleave closer to God—and trust my all on Jesus.—

Thursday 30 January.

We should, make it a point to ask ourselves, every night on retiring to rest, "Have I been wiser to day, than I was yesterday"?—I trust in my God, that, through his grace, I have been wiser; Lord, make me daily—yea, hourly—wiser, that I may be enabled at all times, and in all places, to do thy will. In consequence of pressure of business I was deprived of my attendance at Class, this evening, Lord, thou knowest my heart, and that I have never yet wilfully absented myself—may thy means of grace, daily, become more precious.—

Friday 31 January.

I am, through the blessed mercy of my God, brought to

the close of another month, and that, the first month of another year: now, my soul, prepare to answer thyself these 3 questions,— “Hast thou served thy God zealously, as thou oughtest to do?” “Hast thou kept thy share in thy covenant with thy Master?” “Art thou determined to go forward in his ways, to detest all sinfulness, to praise him for the past, and trust him for the future”? The first two, I have transgressed, but *his mercy endureth still, the last I will do with his help!*

Saturday 1 February.

I have been spared to record once more the living mercy of God. This day he have kept me, and I desire to be thankful, but I feel, alas! too often, still, the struggling of my enemy within, Lord when shall I be wholly thine— Have not, my evil Heart, too often shewn the deplorable state which it is in, this day,—have I not required to be restrained, like the “ass and mule, with a curb”—yea, no less a curb, thou the grace of God,— “Lord I should utterly have failed, but thou upholdest me”—Lord keep me!

Sunday 2 February.

“Sweet day of Rest”—The Lord knoweth how welcome the Sabbath is, to my soul, and, yet, when it arrives I do not worship him as I would wish to—I arose this morning and went to prayer meeting—a good time—to Queen street chapel, at Morning Service, and partook of the Holy Sacrament; Lord bless my soul—afternoon, to my old class meeting St. George’s in the East,—evening there, also,—of Lord, accept my thanks, for all thy blessings,—but make me more prayerful, more watchful, and more thankful.

Monday 3 February.

This, has been a day of spiritual blessing: I went, according to promise yesterday, to the Prayer meeting, at the vestry of St. George's East, this evening; a most soul-refreshing season, felt my soul unusually drawn out, engaged in prayer, for which I bless God, who strengthened me,—Bror. Emsley, one of my old classmates, an entire stranger, presses me very much to come with him as a Clerk—I can't give him an answer, until I hear from home—Lord guide me—“Why boastest thou, thou tyrant, when the goodness of God endureth yet daily.”?

Tuesday 4 February.

Again am I enabled to “set to my seal that God is true,” although I have felt, this day, the spirits of worldliness, levity, pride and self very strongly, but “*I know* that my Redeemer liveth” and, that he is not only *able*, but *willing*, to *save me* from my enemies. I will, therefore, still wait upon him—I have been to day, to see William IV, go, to open Parliament,—a splendid procession, but *nothing*, compared with what *I shall see*, the coming of Christ with his Holy Angel, and Saints!

|                                |           |              |
|--------------------------------|-----------|--------------|
| Balance of account forward     |           | £4.12.10     |
| Wages, Feby: 1 <sup>st</sup> . |           | <u>19. 4</u> |
|                                |           | £5.12. 2     |
| Landlady's Bill                | 10. 0½    |              |
| Paper                          | 10        |              |
| Magazine 10d. Muffin 1d        | <u>11</u> |              |
|                                | 11. 9½    |              |
| Bt. Forwd                      |           | £5. 0. 4½    |

Wednesday 5 February.

I have this day been lifted up to my God, and then down, and through my own folly,—I feel the spirit of Levity and worldliness, a most dangerous foe, so crafty, and insinuating! How it would estrange my heart from God. I came home to night, rather sorrowful and cast down, “well”, says I, “what shall I do?” I mused a little while,—“I’ll go to prayer.” I did so, and oh! blessed be His Holy name. He *shall* hear, and *answer* prayer.—Not all my folly and sin have been enabled to remove his mercy—Praise the Lord “His waken’d wrath doth slowly move,” is true.

Thursday 6 February.

Every day shews me more of my own weakness and instability and of the goodness of God towards me.— Trials without, and Fears within, at times, are strong, but when possessed of God’s Love, the strongest of them is less than nothing—At class this evening, a refreshing season. I think ours, to be in general a good class—our Leader wishes me to become a visitor of the “Strangers Society” I have declined answering him for the present I find that the visitors have seen the poor woman, who, I wrote to them about. Bless the Lord!

Friday 7 February.

Brought through another day—I desire to praise God, and to worship him with “holy worship”—I feel that “without him I am nothing but with him I’m blest”—I have been expecting Letters from home ever since January came in, and have not as yet heard—whatever my final destination in this world be, I trust, ’twill be to do His will. I called today to see the poor woman again,

she is very low and weak, but I hope the spirit is changing her heart.

Saturday 8 February.

What an inestimable blessing it is at the close of a week, to be enabled to praise our God. I feel grateful for all his mercies and loving-kindnesses, yet, not grateful enough; in whatever I differ from the sinful men around me, I give God all the glory: 'tis to his grace I ascribe all I have, or am,—I desire *only* to do his will, and to re-dedicate myself to his Service.—The more I see of his mercy and goodness, the more I see my own weakness and Insufficiency—give God the Praise.

Sunday 9 February.

I feel more than ever the great need I have of a Saviour, and that no less than Jesus can save me.—Well might David say “thy mercy endureth for ever,” for if, oh Lord, thou didst not “keep mercy for thousands” our situation would be really lamentable.—Although I know I am a sinner,—I feel that Jesus is to me a Saviour,—that God is my Protector & Preserver. Yet, my heart is not grateful enough, 'tis hard, 'tis sinful, and nought can soften it save the Love of Jesus.—

Monday 10 February.

This day long-expected Letters came, and my parents have consented for me to go to New Zealand—Lord, I give myself to thee, all I want is to do thy will in all things, I believe that thou wilt guide, preserve, and stablish me, the parting will be tedious, but, as Blair says,—

“Part we must—body and soul must part,—

“Fond couple; link’d more close than wedded pair,”

May we all meet no more to part, around thy throne in glory”—

Tuesday 11 February.

How mysterious are the all-merciful ways of God! He brought me to this place, He has kept me, tho' my slippings and unfaithfulness are innumerable, and he is now raising up friends for me all round about—“Praise the Lord, oh my soul, and *forget not* all his benefits.” This have been a day of rejoicing; why? because I can, and do, trust in God—even my Father—Lord keep me, now and evermore—

|                                |        |            |
|--------------------------------|--------|------------|
| Forward                        |        | £5. 0. 4½  |
| Weeks wages Feby: 9            |        | £1. 2. 2   |
|                                |        | £6. 2. 6½  |
| Landlady's bill                | 12. 4½ |            |
| Courier paper & postage        | 8      |            |
| Chestnuts, oranges & apples    | 7      |            |
| Poor woman                     | 3      |            |
| Letter paper & 2 Letters       | 5      |            |
| Old Class (St. George's East.) | 6      |            |
| Class (present 3 wks)          | 3      |            |
| Sundries                       | 6      |            |
| Forwd.                         |        | £5. 7. - . |

Wednesday 12 February.

Ash Wednesday—Father! thy mercy never dies, I can truly say—I have been to day to the Missy. Socy. Ho. and seen the Secretary.—God, has enabled me to speak without shame—this evening, my master called me into his room, shewed me a Letter he had written to the Secretary for me; what a blessing to have a good character in the eyes of man, and (thro' Christ) in God—

what am I, that the Lord should condescend to bless me like this? Lord make me thankful.

Thursday 13 February.

This has been another precious day to my soul—the goodness of my God endureth yet daily—and yet I am led at times to question whether it will always be so—oh Lord, forgive me; give me more grace, more faith, more love, more zeal,—give me thyself—at Class meeting this night, a precious season, I know not how soon I may be called to labour in another, and a savage, Land, so I must now value these means of grace—Praise the Lord!

Friday 14 February.

Shall we allow a day to pass by us without noticing the goodness of Almighty God:—I can say, I daily experience more and more blessings, would to God that my cold heart was grateful—methinks of my heart, and nature was pure, I should be happy but perhaps, (I verily believe 'tis the case) tis ordered not to be so, that here below we might not become fixed, but rather our hearts and affections tired of this world we should long to leave and to dwell with Jesus and Purity:~ oh Lord meeten me for angels' company & thine, *for now, I feel I am sinful.*

Saturday 15 February.

After a week of bustle, turmoil & strife, how pleasing the thought, that after all we can still “Praise the Lord,” for the past and trust him for the future—This has been a week of warfare, but God, “Ever **my** God” has brought me off—Almighty Father, pardon all my errors and so enlighten my dark mind, that I may *serve thee wholly & solely*. I believe, however, that He is fulfilling his

Promise, declared in Exodus, 23, 29 & 30,—my soul has been blessed in reading Numbers, xiv, a beautiful chapter. What beauties are in that slighted book!

Sunday 16 February.

Awoke this morning in rather lifeless state, went to 7 o'clock prayer meeting—towards the conclusion of which "I found my beloved." Heard a sanctifying sermon this morning from Matth: v. 20—Lord, let my righteousness (be made manifest to all men,) in Christ Jesus, daily increase—This afternoon went to Tea to Bror. Solomon's accompanied him to Southwark chapel; heard a soul-stirring sermon by \_\_\_ Haswell on Josh: 20, 15,—came back; supped; read the Holy Bible & prayed—May my constant aim, be, *to be decided for God*; instantly.

Monday 17 February.

I arose this day rejoicing in the salvation of Jesus—I have again experienced his mercy, graciousness and kindness—This afternoon, being rather tried by a pressure of things to be done in a hurry, I fear I had not sufficient command over myself. I suffered inbred evil to arise,—evil shewed its hydra-head, in temper, &c, but still, unfaithful as I have been, my God still pardons all who confess their sin—"I will," therefore, instantly "confess my wickedness, and be sorry for my sin."

Tuesday 18 February.

The sun rises, sets, and rises again; Man, rebel man, eats, drinks, sleeps, and awakes, to go over the same round—but the Christian, aware that this is not his Home, sings, prays, and obeys, God's Holy will; and chooses "rather to suffer with God's people," like Moses, "than suffer

the pleasures of sin for a season"—I have this day, been permitted to read his Holy word, once more to praise Him, and to call on His holy name in prayer—oh the goodness of God! it endureth yet daily—yea, hourly, oh! Father, subdue all in-bred sin, that I may worship & magnify, exalt & extol thee better.

|                           |        |                   |
|---------------------------|--------|-------------------|
| Brot. Forward             |        | £5. 7. ~          |
| Wages, Saturday, Feby. 15 |        | " 16. 1           |
|                           |        | £6. 3. 1          |
| Landladys bill            | 12. 0½ |                   |
| Gave poor Man             | " 3    | 12. 6½            |
| Gave away & Collections   | " 3    |                   |
|                           | 12. 6½ |                   |
|                           |        | Forwd. £5. 10. 6½ |

Wednesday 19 February.

“When all thy mercies, oh! my God,  
My rising soul surveys,  
Transported with the views I’m lost  
In wonder, love, and praise”—

My soul do not, and I question whether anyone’s soul can, survey *all* the mercies of God,—they are infinite, can man (finite) comprehend them? But my dear Saviour, I bless thee, for what I can and do comprehend, forgive me my wandring’s, errors, and Imperfections,—cleanse my heart,—guide me,—teach me thy Laws, and enable me to do thy will,—Praise, for ever, the Lord!

Thursday 20 February.

I have been enabled, again, this evening to attend my Class meeting: really 'twas a solemn time, God was present, and that to bless us—I see more & more of my

own insufficiency & weakness, and I want that entire Holiness without which no man can see the Lord.

“Oh! to grace, how great a debtor  
daily I’m constrained to be”—

I can truly say, my heart & thoughts are naturally sinful, but thou, my hope and stay, will cleanse them. Meeten me for, and afterward receive me to glory.

Friday 21 February.

The tender mercies of God, (like the hills around Jerusalem) encircle me around: health, food, raiment, strength, reason, and temporal blessings in abundance, is the Lord pleased to shower down on **unworthy me**,— and this is not all—spiritual blessings also,—how is not my heart more thankful? why is it so cold? alas! it is sinful, and the same God and Lord *will cleanse my heart also*—come quickly! I have visited a poor dying woman, in great want: have mercy on *all* men!

Saturday 22 February.

Another Sunday eve! how many since last Sabbath have become inmates of eternity? and it may be my lot. Ere another day passes—my soul, accustom thyself to look on death, with joy; as a desired hour, when I shall bid a sinful world adieu—Jesus, alone, is my trust and that is sufficient for *all*! Lord prepare me to spend thy days here below in thy service; fit me for that change, vast & important, which sooner or later must take place: and “Teach me thy ways, that I may go therein.”

Sunday 23 February.

Begun this day by Prayers & praise and so I trust to end it: at 7 o’clock, rose, & went to prayer meeting, a good season,—to Morning Service at Great Queen Street

Chapel, Mr. Bell preached from 1 Tim: 1. 19. a soul-converting season. Lord, may I always have thee as my Pilot—afternoon to Westminster Abbey,—Bishop—preached from Math: 27, 3, an Arminian-gospel Sermon, a dear old “Simeon”—Lord may us all repent in time—evening at Gt. Qn. St., Mr Bell, John, 3, 2,—afterwards at the Prayer meeting—Jesus! may thy efficacious blood cleanse all my sins, and create me a clean heart!

Monday 24 February.

“Who can tell how oft he offendeth?” said one of old, and I ask myself the same question now. I feel very sensibly, that the Blood of Jesus is still as cleansing, as ’twas 1000 years ago. This afternoon & evening I suffered, by not stedfastly looking, to Jesus, my evil passions to rise, discontent, anger, &c &c, until the “enemy came on so quick” I could not repel him.—At last, bless the Lord, I cried to him, and although I had well-nigh fallen, he heard & answered prayer.

Tuesday 25 February.

I still feel the evils of inbred sin: and ’tis so strong, at times, that nothing but the Grace of God, keeps me from falling. Oh! may it ever keep me,—I fear sometimes for myself,—Lord, enable me to strive mightily—have been much tempted of late to swear & blaspheme I even dream’t that I had done so, but I bless and praise my God, I have still, kept against it. Very busy in the world, at this time, from 7 to 10,—Lord keep me, and suffer me not to fall “Thy Grace is sufficient for me.”

|                           |                |
|---------------------------|----------------|
| Bal. of Account. Forward— | £5.10. 6½      |
| Wages Saty: Feby.22       | <u>1. 5.11</u> |
|                           | £6.16. 5½      |

|                           |        |                 |
|---------------------------|--------|-----------------|
| Landladys bill, including | }      | - 14. 9½        |
| 2 new aprons & washing    |        |                 |
| Order sent to Father to   | }      | 2. 0. 0         |
| pay Mr Le Grice           |        |                 |
| Gave a poor dying woman   | }      | 2.15. 3½        |
|                           |        | 6               |
|                           | Forwd. | <u>£4. 1. 2</u> |

Wednesday 26 February.

I can still, through Jesus Christ, call thee mine; oh! that I may be always enabled to do so—very often clouds intervene thee and us; but, are they not clouds of our own raising? and even when thy ways appear dark and mysterious to us poor short-sighted mortals, do we not discover afterwards, that “all is for the Best”—The poor woman whom I have been seeing of lately, died today—like a lamb, for her children in the same room did not know she was past.

Thursday 27 February.

This month being a *short one*, and we are always more busy at the *end* than at the *commencement* of a month, on account of getting out the Periodicals—I could not attend Class meeting this night. Lord! thou knowest my heart, and that I did not absent myself, wilfully.—I bless God for his mercy endureth; Lord! help me to endure to the end—In *Thy* strength I know *I can & trust I shall.*

Friday 28 February.

Brought to the last day of another Month, let me, oh! my soul, enter into a strict examination of myself—Lord, after all, I can but confess myself to be “an unprofitable servant.” Enable me to serve thee more truly for the future, for Christ’s sake: drive out all thine and mine

enemies from my Heart;— “Make my heart a temple for Thee—reign thou, Sovereign of the Whole”—I have sent 8 Letters off to day to my friends in the country—each contains a testimonial to the “goodness of God.”

Saturday March 1<sup>st</sup>.

How quick do our days pass by! we have hardly time to consider on and read the Mercies of one day, before another has rolled around—our time is quickly passing away; are we improving it? . . . I can ansr. for myself—That I am not what I ought to be; yet, I bless the Lord, that I am no worse—Sin do grieve and perplex me often, but the Lord knoweth that the desire of my heart is, to serve Him. To-morrow is the Blessed Sabbath; a Feast-day, Lord keep me, pardon me, guide me, and guard me for ever.

Sunday March 2.

If we were only to endeavor to praise our Heavenly King for the blessing of the Sabbath, 'twould be an utter impossibility! How, then, can we think of returning him sufficient praise for all his blessings? This day has been a good day to my soul,—I arose and went at 7 to prayer meeting at  $\frac{1}{2}$  10 to morning service, at 3 to afternoon service—at 6 to the Evening Service, at the conclusion of which I was enabled, thro' faith in Jesus, to attend on His divine and blessed ordinances—I have not felt to day, that rapturous joy I have oftentimes been blessed with, but my soul has been very calm,—oh! Jesus, may it ever rest in thy arms—Still I do not feel that my heart do love Him as it ought to. I want to love him always, Lord enable me to go forward in the path to Zion, and oh! may

I and all that are near and dear to me, all my friends, be found at last at Thy right hand to praise thee for ever!

Monday 3 March.

This day have been a day of coldness, yet calmness; I want to feel my heart continually loving towards its Preserver: at times I feel such a depression, such a despondency and inclination to despair, that I am almost ready to cast down my weapons. I am daily, however, seeing more and more of my own insufficiency, and my cry to my God is, that he will uphold me by his powerful hand: He can keep me, and I know he is willing as he is able:—

|                                                                                         |                  |
|-----------------------------------------------------------------------------------------|------------------|
| Account Forward                                                                         | £4. 1. 2         |
| Saty. March 1—Wages                                                                     | <u>1. 5. 1½</u>  |
|                                                                                         | £5. 7. 1½        |
| Landladys bill, including<br>1/- given to poor man who<br>is starving & wife lying dead | 13. 0            |
| Letter 2d. Bookin 2d.                                                                   | - - 4            |
| Gave at collections to                                                                  | - - 3            |
|                                                                                         | <u>£4.13. 6½</u> |

Tuesday 4 March.

By the merciful goodness of God I am spared one more day—I feel a kind of calm in my soul—Lord keep me watchful—I feel my inbred enemies are still strong, and I know, that I cannot expel them, but my cry is to one that *can*. Who can tell how oft he offendeth? Lord cleans me from my secret faults. Shew me my depravity—enable me to trust thee *continually*—to have Thee always in my thoughts—and to have an increasing hatred to self and sin.

Wednesday 5 March.

Day rolls on after day and I am still spared! I feel my life to be a parenthesis in eternity! I trust that my Father is daily weaning me from the world: he knows what is best for me—when I view the past I am led to acknowledge his guiding hand; but I *want* to be enabled to put an *unlimited repose* in him. I have been calm to day, reclining, I hope, in Jesus. I have written a little narrative for a religious Periodical: Lord let it be to thy glory—do thou *make* it useful. *Teach me thy laws, that I may walk therein.*

Thursday 6 March.

Be prepared, my soul, to answer the solemn question of How stand the account between God and thee?—when I look at myself I am covered with confusion: I hate, I abhor, mine own flesh: but when I can look up to Christ, I forget all my sins, and what is behind me; I trust all in Him: I rely on Him for strength. The Battle is the Lord's: he will fight for me; hide me; defend me; and gain the victory—This night at renewing of Quarterly Tickets—Lord renew repentance to all our Souls; and thro' Jesus cleanse us from all sin.

Friday 7 March.

None, but a Christian, can describe the Warfare of a Christian, and he is nothing near adequate to the task: although I daily, yea, hourly, experience the tender mercies of God, yet, how often am I cast down, dispirited, and tempted; unbelief, fear, doubt, drowsiness to spiritual things, self-love, self-righteousness, and a host of other enemies assail me, but “through God I can do valiantly”. I want to *love him continually*: to “Rejoice

evermore, pray without ceasing, and in everything to give thanks”—Lord keep me.—

Saturday 8 March.

What a “Tyrannical hate” doth my enemies bear against me! but still, notwithstanding my failings which are *many*, I am, at the close of another week enabled to record the goodness of the Lord—I often fear I shall not endure to the end—I often lament my leanness, my coldness—but I have all this to fight against; and the “**Lord of all**” has promised to assist, and, finally, to conquer for me! Rely then, my anxious soul, upon his promises: the colder I am, the warmer his love; the weaker I, the stronger He; the Lord *will keep all his safe*;—Lord keep me!

Sunday 9 March.

Sweet day of Rest: Prayer meeting this morng. at 7.—to Great Queen Street chapel afterward had a soul-searching and solemn sermon from 2 Rev—1—7— almighty Lord! I fear like the church of Ephesus, I have in some measure left thee, my first Love; whether I have or not, thou knowest. Be pleased to shew my soul what she really is—afternoon at my old class, (St. George’s East) a good season. Evening—accompanied Brors: Emsley’s and Lawrence, to Islington low church, (place crowded) an admirable Gospel discourse from the Revd. T. Mortimer, on Psalm 48, 13—Bless God!

Monday 10 March.

I have been enabled this day, I trust, to cast myself on the bosom of my God. Oh! what a mercy it is, to have him for a guide; for when we arrive at the rugged parts of the path, he helps and ever sustains our fainting

souls:—Well might David, in the height of his rejoicing call on *all* things to “praise Him”. I now do the same and call on *all* to “praise Him”. At prayer-meeting this evening; was called on by Class Leader to pray; *God* helped *me*, a poor sinner: “praise Him”.

|                            |              |
|----------------------------|--------------|
| Brot. Forward              | £4. 13. 6½   |
| Wages, Saturday, March 8,  | <u>19.10</u> |
|                            | £5. 13. 4½   |
| Landlady's Bill            | 11. 9        |
| 2 Sick, and 1 pockt. Hdkf. | 7. 0         |
| renewing class tickets     | 1. 0         |
| Collections, &c—           | - . 6½       |
| Letter 2d. gave boy 3d.    | - . 5        |
|                            | £4. 12. 8    |

Tuesday 11 March.

This day I have been casting myself on God; and have felt very strongly that “mine *enemies* are *daily* in hand to swallow one up, for *they be many* that *fight against me*, nevertheless, *though I am sometime afraid*, yet *put I my trust in God*; yea *in God I have put my trust, I will not fear*: for the *greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.*” I daily see more of my own insufficiency and of the goodness of my preserver—Lord pardon and cleanse me!

Wednesday 12 March.

At the close of every succeeding day I see more and more of my own weakness, and of my insufficiency, without Divine aid, to do any thing good. How often my thoughts, words, and actions have offended this day. God alone knoweth—I feel more than ever that 'tis

through the atonement I am spared, and that through that I must enter Heaven—why then should my soul fear?—But I want to serve God, in purity: I feel that holiness and happiness are inseparable.

Thursday 13 March.

Knowing in whom I have believed I am still on that Rock, may I forever be enabled to stand thereon! notwithstanding I know that Christ is my Atoning Sacrifice—that an atonement once offered, there is no more required—that thro' Him I live and move and have my being—yet I feel Sin, that cursed enemy of all Adam's Race, still in my heart, and nothing but the preserving Grace of God, keeps me! Lord! in thy strength & power may I forever stand.

Friday 14 March.

“Thou, oh Christ, art all I want”, I desire none other beside thee. Do I not possess thee? I certainly am under thy care and guidance. I can look back on my short but eventful Life, and can exclaim, Thou hast led me, truly, by a way I knew not. Then why do I not *always*, put *all* my trust on thee? Lord thou knowest.

“I cannot praise thee as I would;  
But thou art merciful & good;  
I know thou never wilt despise  
The day of small and feeble things”—  
Lord, I will live and die, *trusting* on Thee.

Saturday 15 March.

One day,—one week, nearer my Eternal Home, where I shall be enabled to praise my God with *all* my heart, soul & strength. This day has been another day of mercy, and, although I still feel sin, hateful sin, warring in my heart,

yet, I trust I am, in a small degree it is true, thankful.  
Sabbath is near, Lord grant that I may enjoy it—bless  
me, even me, my Father, bless my Parents, relations &  
Friends. Enable us to do thy will, and “cause the  
brightness of thy face, on all thy saints to shine.”

Sunday 16 March.

That the mercy of God knoweth neither measure nor end,  
is a truth which the dark-soul'd Atheist should never  
beat down—because I daily experience it, and that  
undeservedly. This morning, heard a sermon from 2  
Tim: iv. 6–8 but my heart at first was very cold;  
afternoon at my old Class (St. George's in the East)—  
evening heard service there from Psalm 118, 25, a very  
good sermon—coming home, saw a fire in Whitechapel,  
uncommonly fierce—what is that to be compared, to the  
fire which is not quenched, and where the smoke of their  
torment, ascendeth for ever!—from such, I trust, the  
merits of Christ will save me & all believers.

Monday 17 March.

I have been employed all this day in viewing the  
wonders of nature and art: the Zoological Gardens,  
comprising a quantity of Beasts, Birds and Monkeys—  
from the huge African Elephant to the Rabbit—the  
Colosseum, with the saloon of arts, Hothouse, Grottos,  
alpine scenery, &c, attached thereto—and the Diorama,  
all have entertained me in turn, but my soul turns from  
all these, and exclaims, “they are not substantial food”!  
But I bless God I can find in his Holy Word, substantial  
food,—Lord accept my thanks for thy care of me, pardon  
all thou hast seen amiss, and keep me for ever!

Brot. Forward

£4. 12. 0

|                         |       |           |
|-------------------------|-------|-----------|
| Wages, Saty. 15 March   |       | 1. 3. 6   |
|                         |       | £5. 16. 2 |
| Landlady's Bill         | 12. 6 |           |
| Printers collection.    | 6     |           |
| 5 Wicks at Class Mg.    | 5     |           |
| pr. strapsr 2d.—Boy 1d. | — . 3 |           |
|                         |       | - . 13. 8 |
|                         |       |           |
|                         |       | £5. 2. 6  |

Tuesday 18 March.

Whether at work,—walking in the City, in the Country, or, in my chamber—whether reading God's Holy word, or meditating on His goodness, his Mercies do still close me around: I do desire to praise him, always, my blessings, temporal & spiritual, are abundant, and, why am I blessed in such a manner? I do not deserve them! No, but Christ is between me and his offended Father, and 'tis through him I am so bless'd,—Lord, carry on Thy work, in my soul, I beseech Thee.

Wednesday 19 March.

Just finished writing Letters to Cornwall, and all expressive of the Mercy of God; what a blessing to be able to write of **Mercy**. Shall I ever sufficiently praise my god for His goodness unto me. Today I was apprised that Mr. Vyvyan, my Minister, in my native Town, had written the Committee and satisfied them. Lord, here I am, take me, and enable me to be fully thine. Supoort me thro' Life & death I pray, for Jesus' sake.

Thursday 20 March.

"How pleasant and how sweet, it is, when Christians meet." Especially when they recount the merciful dealings of the Lord towards them. This evening at Class was really a solemn time, the Lord was with us, and that

to bless us. But how prone we are to forget the goodness of our Father,—when we again enter into the world, how trifling a thing draws away our attention; but still “He remembers his Covenant, he interposes, he saves, eternally! Ah! my soul, none ever trusted on Him in vain.

Friday 21 March.

What a mercy, I am still alive! still enabled to record the goodness of God. How I have been cast down, this day; but, bless God, not destroyed.—By giving way to the risings of a hasty disposition, I lost sight of my guide, and, I can truly say, with David, “my foot has well-nigh slipped, but thy mercy kept me up.” Lord! what am I? weakness, and sinfulness! I weak, Thou strong; to thee I fly, “Keep me, oh! keep me Blessed Lord. And *never* let me go.”—

Saturday 22 March.

Why doth not the thought of the near approach of a Sabbath, rejoice my soul exceedingly? Why is my heart so dead? True I do rejoice in the approach of a Sabbath; likewise my heart is at times warm; but why not always filled with Love? Is it, blessed Lord I ask thee, to be always the case, that I am to sigh, for release from inward fears, doubts, and crosses? I ought, methinks, by this, to be building up others; in pointing out to them the way of the Saviour! But still, my blessed Lord, I trust in thee.

Sunday 23 March.

“The Lord of Sabbath, let us praise”—Yes, with *all* our soul, minds & hearts. I have to bless thee for many blessings, especially for the Sabbath: at prayer meeting

this morning—good season—wrote a Letter to the Stranger's Friend Society, in behalf of a poor dying man. Lord have mercy—heard Mr Beale, this morng., from Math: 26; 33, 34,—afterd. Revd. Mr Gurney from Isaiah and in the evening Mr Alder from Colossians, 3, 11, (last clause of v.) to Prayer Meetg. after, & was strengthened to call on God. Lord, *teach* us how to pray—Lord send us, *now*, prosperity.

Monday 24 March.

The goodness of God I have experienced abundantly this day, therefore, will I speak good of his name. Went this morning to the physician of the C.M.S. for him to examine into the state of my health; he has pronounced me healthy. This afternoon went to the C.M. Institution, Islington, to see Messrs. Maunsell and Applegait, who are going to New Zealand as Missionaries—drank Tea with the students,—read the Scriptures, sang and prayed—parted in brotherly love. Lord carry on Thy work in all our hearts.

|                                     |                                   |                                     |
|-------------------------------------|-----------------------------------|-------------------------------------|
| Brought Forward                     |                                   | £5. 2. 6                            |
| Wages, Saty. March 22 <sup>nd</sup> |                                   | <u>13. 8</u>                        |
|                                     |                                   | £5. 16. 2                           |
| Landlady's Bill                     | 9. 10 <sup>1</sup> / <sub>4</sub> |                                     |
| repairing Coat                      | 6                                 |                                     |
| Tickets for viewing the             |                                   |                                     |
| Diorama, Colosseum, and             | 4. 0                              |                                     |
| Zoological Gardens                  |                                   |                                     |
| Spec. Case for Fathr                | 3. 6                              |                                     |
| Broad figs                          | 2. 6                              |                                     |
| Dinner & Buns, when                 |                                   |                                     |
| we went to view above ]             | 1. 0                              |                                     |
|                                     |                                   | 1. 2. 6 <sup>1</sup> / <sub>4</sub> |

£1. 1. 6 $\frac{1}{4}$   
£4. 14. 7 $\frac{3}{4}$

Tuesday 25 March.

I am still enabled to go on my way rejoicing; after walking a few days; rejoicing in God, I feel a kind of fear, that all is not right, because I am not tried and tempted! what a strange compound is man! when we are cast down we pray for the Light of the Countenance of Our Father: and when we are walking in the Light, for which we prayed, we fear, we doubt, that we are not right! Lord have mercy, on us; and scatter our Fears.

Wednesday 26 March.

That God is still gracious, my soul is desirous of acknowledging; and that I am weak, unfaithful, and selfish, I also confess. Still, I am well aware, that, by being a sinner, and knowing my great need of a Saviour, I have a claim to Christ, who came to call sinners to repentance; and to save that which was lost.

“Why anxious? why cast down? my soul,  
Hope still, and thou shalt sing  
The praise of Him who is Thy God,  
Thy health’s eternal spring.”

Thursday 27 March.

Well may the life of a Christian be called a preface—such it really is; at least, I, who am the *least* of all the servants of God, do find it so. I am led at times, by cursed unbelief, to doubt the mercy, goodness, and Love of God—yet he *still* bears with me! one day cold and indifferent—another day warm and rejoicing—again in a desponding state—now sinking, now rising—do my time

pass by. Yet still He supports me! At Class this evening; find it good to wait on the Lord.

Friday 28 March.

“Good Friday!” a day of great solemnity and yet of rejoicing to all Christians. While we are filled with solemn awe, at the sufferings and death of our blessed Saviour, let us rejoice, because by these stripes we are healed, by *that* atonement we are redeemed, and in *that hour* when Satan, perchance, thought his triumph was complete, was the gracious promise given at the Fall, fulfilled, and Captivity was *led captive*: my soul is calm, trusting on *that sacrifice*. drank Tea this afternn. with Messrs. Wade & Flatt who are going with me to New Zealand, and spent the day, in a Christian way (I trust).

Saturday 29 March.

Another week has rolled its round; how have it been spent? ah! my soul, this is a serious question. My best days are unfaithful to his grace, which he has imparted—but, still, “Christ hath died.” Satan would say, to my soul, “you are a sinner” “yes;” I answer “Christ hath died”—“But you are even *now* a sinner” “Oh yes, but Christ hath died”. This is my *only* plea. And this is quite sufficient. This week have been one of rejoicing; when I look on what great things the Lord hath done, *for me*, I am humbled by the earth. I praise him for all his blessings, and am saved, ’cause “Christ hath died”.

Sunday 30 March. Easter Day.

This has been a blessed day to my soul. I intended to go to the Holy Sacrt. but 'twas not administered. My Landlord had invited a bror., & sisr. or two, in Christ, to spend the day with him, I, also, turned in with them, and

surely, “God was with us,” we read, sang, and prayed, told of the mercies of *our* god, read, sang, & prayed again and again; the Hours, however, stole away—but such a day—Lord! note it down in the book of remembrance—grave it on the tablet of my heart—may us, all, be enabled by thy assistance, to *set out afresh for the Kingdom.*

Monday 31 March.

This day has been a day of rejoicing in my Saviour. In walking thru' this great city I wonder at the goodness of God towards all men, but more especially towards “*me*”. Yes! I daily am led to wonder at my being left in the “land of the living”. Today being a holiday, I have been walking about the City: have been to the Methodist vestry to Tea, and at the Anniversary of the S. Scholars this evening.

|                                 |                         |
|---------------------------------|-------------------------|
| Brot. Forward                   | £4. 14. 7 $\frac{3}{4}$ |
| Wages, Saty. March 29           | <u>19. 8</u>            |
|                                 | £5. 14. 3 $\frac{3}{4}$ |
| Landlady's Bill                 | 9. 3 $\frac{1}{4}$      |
| Suit clothes                    | 1. 15. 0                |
| Gloves 2/6... 3 books 3/9       | 6. 3                    |
| Omnibus fare                    | 1. -                    |
| Expenses buying clothes         | 2. 0                    |
| Cap 1/3 & Hand Kerchiefs 2/6    | 2. 9                    |
| Scarf 1/0 $\frac{1}{2}$ Tea 2/6 | 3. 6 $\frac{1}{2}$      |
| “Golden Treasury”               | 1. 3                    |
| Class 4d. Tea at vestry 2/-     | 2. 4                    |
| Collectn. 3d. Sundries 1/-      | 1. 3                    |
| Orange                          | 1                       |
|                                 | £2. 9. 7.               |

Tuesday 1 April.

Still enabled to trust in my Saviour this, alone, is a mercy: to day, I, and the other Missionaries, went before the Committee to receive our Instructions—a large Public Meeting—an Impressive Discourse by the Rev. W. Jowett—oh! Lord, 'tis an important work we are all going on; we are weak, thou art *strong*; strengthen us, we beseech thee, and enable us to *do thy will*, be with us—be our Guide through Life and Death, and our Portion in Eternity. Amen.

Wednesday 2 April.

A few more rising and setting suns and this body, now healthy & vigorous will be an inmate of the Tomb. Yea! perhaps before tomorrow's dawn. Whither then shall I flee? "Like a Bird to the Hill?" oh! no. My trust is on that Rock, which shall never be moved—who shall dare attempt to pluck us from His hand—Lord fasten deeply on my mind, the certainty and speedy approach of Death—Prepare, my soul, by a well-grounded hope in Christ to meet thy Judge.—

Thursday 3 April.

I have been all this week endeavoring to find some conveyance, either down the southern or northern channels, by which I might escape Sunday travelling; but, although I have walked miles, it seems I must commence my journey on a Sabbath: by which I am deprived of joining in the Public ordinances of Religion. Lord! forgive me; thou knowest well, that 'tis not my soul's wish to do so. To Class this evening, rather late—a good season, though not so bright as I have experienced it. Lord! waken us.—

Friday 4 April.

This, at first was a good day, then clouds arose, but now, this night I can still rejoice in my Saviour. What a sink of iniquity I have been enabled to see in my heart this day. What a cage of foul birds! though the mother-bird is gone, the cursed brood still remaineth. Lord take them *all* away. "Creat a clean heart, and renew a right spirit." "Take my *poor* heart, and let it be "For ever closed to *all* but Thee."

Saturday 5 April.

Another momentous week has passed by and I—notwithstanding my follies, my errors, and my sins—am still spared. Praise the Lord of Hosts for His mercy endureth for ever. He has, hitherto, kept me, and I trust him for the future, and yet, how often do my soul doubt? Lord have mercy on me! Tomorrow I set out for my Native Town; shall I find my parents, brors. & sisrs. in health? Health of Body & Soul, Lord have mercy on them; call them, like Zaccheus, like *me!*—and, then, receive us to glory.

Sunday 6 April.

How irksome we find it to part with our friends here below,—how our fleshly nature cleaves to dust,—much more do our spirits which have been refreshed and blessed together, mourn at parting, yet, not without a *certainty* of meeting again, if not on earth, in Heaven! This afternoon at 2 left my lodgings to go by Coach to Bristol, 'tis with reluctance I travel on the Sabbath, but if I don't go to day, I must stay another week, and then, perhaps, go on a Sunday.—Lord keep me,—thou hast hitherto and I can trust thee now.

Monday 7 April.

Left London yesterday at  $\frac{1}{2}$  past 2, and, travelling all night, reached Bristol about  $\frac{1}{2}$  past 10 this morning, quite fatigued, the Steamer not sailing for a few hours, walked into the Cathedral, only 3 hearers during Service! Lord, enlarge the borders of Zion we pray thee. This evening at 6, left Bristol in the Steamer for Hayle, oh! that I, like the steamer, might go onwards heedless of Satan whilst Christ is on board—Lord have mercy on all of us for His sake.

|                                      |             |                  |
|--------------------------------------|-------------|------------------|
| Brot. Forward                        |             | £2. 9. 7         |
| Wages, Saty. April 5 <sup>th</sup> . |             | <u>1. 2. -</u>   |
|                                      |             | £3. 11. 7        |
| Boys, at leaving                     | 1. 8        |                  |
| Coach hire                           | 10. 6       |                  |
| Steamer                              | 10. 6       |                  |
| Expenses                             | 7. 7        |                  |
| Landlady's bill                      | 17. 6       |                  |
| Porters & Waggoners                  | <u>2. 4</u> |                  |
|                                      | £2. 10. 1   |                  |
| Money brot. to Penzance              |             | £1. 1. 6         |
| Paid R.D. Rodda                      |             | <u>- . 4. -</u>  |
|                                      |             | Bal. £ - . 17. 6 |

Tuesday 8 April.

This morning, rather sick, at 2, this afternoon, entered St. Ives' Bay, where we "lay to" until about 4, when we ran into Hayle river, but got aground on the Middle Bank, we landed in a boat, and I was just in time for the Penzance Waggon; to which place I arrived about  $\frac{1}{2}$  past 8—Lord! I am again home, a monument of thy goodness, mercy, and truth; thou hast most graciously

kept me by the grace brought me *home* in health, and I am ready to go where thou wilt, to do Thy will.

Wednesday 9 April.

For ever be Thy name adored, what friends thou hast raised up—oh how grateful my heart should be, truly thou “careth for me”. Lord! enable me to be more thankful, to walk closer, to love thee better, to praise thee continually, and to follow thee, whithersoever thou goest. My dear Pastor (Mr Vyvyan) is what I always supposed him to be,—a Christian, how kind? Lord, bless him, give him seals to his ministry, and souls to his hire—oh that every Minister of the Church was like him—following Jesus.

Thursday 10 April.

Still the Lord God omnipotent reigneth. Yes I feel his saving, restraining and blessing influence daily. What should I be without it? most miserable. What I am, better than others; what I have, more than others; is all from him. And yet I feel my vileness, what should I be without a Saviour? without that eternal Son of God Christ Jesus, whom the Socinians endeavor to rob of his excellent majesty; I am lost, and eternally ruined.

Friday 11 April.

Truly “they who wait on the Lord shall renew their strength” and they who “trust on Him” shall never want. Never, since I cast my care on Him, have I wanted, but yet, *I always want!* more Holiness, more devotedness, more zeal, more love to God and man, more Charity, more Humility. New Friends He is daily raising up, how thankful I ought to be: but still my heart is not filled with love towards Him. Lord, have mercy on me.

Saturday 12 April.

Another week is gone by! a week nearer the grave, and, what a blessing to be enabled to say so, through my Saviour a week nearer Heaven. I still feel Satan's temptations, the world and the flesh are still strong, the carnal heart is still within the Castle, but God is their conqueror, and, I doubt not, but by and by He will, in his own good time, entirely crush them to powder.—Lord Jesus, hear and save.—

Sunday 13 April.

“Sweet day of rest”— “How amiable are thy Tabernacles” saith David, and the Christian still says so, oh! that, even in this favoured Land, the Sabbath was better observed. What delightful Sermons I have this day heard. Lord, store my mind with thy holy word. Mr. Rimell, from “Let me die the death of the righteous” &c and Mr Vyvyan, from St. James, “on works” compared with St. Paul on “Faith”—Instructive lessons—Lord make us (all) wise unto Salvation.

Monday 14 April.

How thankful ought I to be to my God; he not only “gives me food, whilst others starve,” but, also, raises up so many kind friends, who are so many instruments of good in His hands: this day I have experienced kindness unmerited; Lord! “what am I, or what my Father’s House”? that thou shouldst thus exalt me. Enable me, Holy Father, to do Thy will here; strengthen me by the Holy Spirit; Kill, daily, all those noxious weeds (passions,) in my Heart, and fit me, thru’ Christ,—for Heaven.

Religion, if there was no Eternity, is worth living for;—yes, although our souls are so drowsy, although, we are fettered with sin, although, we daily see, (if we are going forward) more and more of our own unworthiness,—more of the kindness, condescension, and mercy of our God, shews itself, with this view of ourselves. “Know thyself” was an aphorism worthy of a Christian. “Who can tell how oft he offendeth?” did the Son of Jesse enquire, and *I* can truly say, that *nothing less than an infinite atonement*, could be accepted for my sins.

Tuesday 15 April.

“The Lord careth for me,” said David, and all who trust him can say the same; yes, though they may be as great a Sinner<sup>4</sup> as *myself*, they can use the language of Scripture, and without fear embrace the promises. This morning I went to St. Ives;—with what a feeling of gratitude did I kneel to my Maker, on that rock, where I prayed to Him to save. There, too, has He raised up kind friends; oh! my God, I deserve it not, for Jesus’ sake make me more faithful.

Wednesday 16 April.

Six months this day since I left Penzance for London:—what various scenes, the Hand of the Lord hath brought me thro’, how thankful ought I to be; and yet my heart is cold? whence is the cause of this strange anomaly? **Sin!** I hear resounded from all sides. Then let me be patient, press forward, and doubt not, my soul, but that he who hath begun this work, will (for he is able) carry it on, and—perfect it in glory!!! Praise the Lord!

Thursday 17 April.

Another day has passed by; I am not only alive but able to praise the Lord; what a mercy; Lord make me thankful. How true the Poet, when he says, in that favorite hymn of mine:—

“Oh! to grace how great a debtor,

Daily I’m constrained to be!

*Let that grace now like a fetter,*

*Bind my wandering heart to thee.*

*Prone to wander—Lord I feel it,*

*Prone to leave the God I love;*

Here’s my heart—to take and seal it;

Seal it from thy courts above.”

Strange anomaly, and yet, Lord, strictly true?

Friday 18 April.

I still am enabled to cast myself upon that Redeemer, who refused me not when I was poor, and vile, sinful and depraved; and surely, although I am still but clay—my holiest actions require cleansing through his all-powerful blood—and conscious of my weakness, he will not, now that I endeavor to serve him, cast me away: oh! no, I have not so learned Christ, I praise him that I am what I am, though no better what a mercy I’m no worse. Lord! carry on the good work in my soul.

Saturday 19 April.

Some spend their days in open sin, themselves weakened, and all around them one way or other rendered so, by their example or influence. Some on couches of affliction pass a miserable existence,—some in mines,—in severe labour,—on the drop,—or in distant burning, or frozen regions, labor their lives away.—How

different my Lot,—daily blessed with the refreshing mercy of a loving Lord, who giveth me all I enjoy in health, strength, reason, food, raiment, friends; and manifold other blessings! Another week is passed by: Lord, carry on thy good work, shall be my constant prayer.

Sunday 20 April.

Less than the least of thy Saints, of Lord! am I; but still thou dost not despise the day of little things. I am fully convinced that thou who hath hitherto helped me will not only continue to do so, but will for Christ's sake, bless me yet more largely. I have been blessed this day with 3 excellent sermons, besides the soul-refreshing prayers of our Church. Lord bless all thy ministers—thy children—and thy Creatures: give us, Father of Heaven, more light, more love.

Monday 21 April.

How Satan hath been endeavouring of late, to disturb my peace, by injecting into my poor heart, my, alas! too-sinsfully-inclined heart, the doctrines and creeds of sects & parties; I want them not; I want to serve thee, only, my dear Redeemer. Sustain me, I beseech thee; I feel my weakness, and I fly to thee for help; enable me to love thee more, and the world less.

This evening I attended a little meeting of the C.M.S.: oh Lord! be pleased to shed abroad in our hearts fervent Charity: unite us together by the “bond of peace”.

I think there is truth in the writer who says,— “To trust too much upon feelings, disturbs our peace as soon as it

is gone; but to rely on the Word of God preserves a settled assurance”.

Satan uses all his endeavors to torment the people of God; but, though he (by God’s permission) throws them grievously down and breaks and batters them, like David; or, sifts them, like he did Peter, yet are they afterwards, like a broken bone, cemented stronger, or like sifted wheat, finer than they were before; Lord strengthen us, is our cry.

Tuesday 22 April.

What class of persons ought to rejoice of all those who make up the great family of man? The Christian! He hath God’s word, promises, help, strength, blessings and inheritance. Truly did the apostle say “Godliness, *with contentment*, is great gain,” and “Godliness is profitable to all things, both in this world, and that which is to come. Of all those, most gracious Father, whom thou hast blessed, *I ought to be most thankful:*—

“For the blessings bestowed by a bountiful God  
And the mercies eternally new.”

Wednesday 23 April.

What an inconstant creature is man? I am full of inconsistency: I know that my redeemer liveth; I know that he has made an atonement for me on account of that same atonement knowing all these things why should I ever be perplexed or cast down? I really cannot say, save that I believe ’tis caused by sin; but that same Redeemer is Omega as well as Alpha he will subdue my enemies, and end in glory what has been mercifully begun in grace.

Thursday 24 April.

I am still enabled to trust in the God of my salvation. Although the world, the flesh and the Devil stand strong against me, and they may, and at times they do, cast me down, yet they cannot destroy me. At the close of this day I have found my Lord very precious to me, when I survey his bounties, his love, his goodness, and mercy towards me, I am truly led to ascribe him greater praise and to wonder how my heart *can* be so cold—Lord, root out the “little foxes that destroy thy vines.”

Friday 25 April.

Daily, yea hourly, do I experience the goodness of the Lord! but I do not deserve it. “Undeserved, are all the blessings showered upon me; I wonder at my having them when I look at my unfaithfulness: but his word and oath is not deteriorated by my unfaithfulness. Blessed be God, he bears with us:—he succours us—supports and strengthens us. I feel his blessed aid daily.—and I need it continually—Lord help me, “daily to endeavor to follow the holy steps of Jesus Christ, thy Son, our Lord.”

Saturday 26 April.

What shall I render to my God for all his gifts to me? I really cannot tell; oh Lord, I beseech thee, let me not become puffed up with those blessings, thou shewest profusely to me,—keep me, I beseech thee, in the soil of Humility—mortify all the pride of flesh—for I am but clay—of my own self am nothing—but thou hast brought me up out of darkness, planted my feet in a large room—made me an Instrument in thy hands, to carry (in a humble way) to foreign lands, The Truth of thy world—and blessed me abundantly.

Sunday 27 April.

Why is thy soul so cast down? why art thou so wavering? why so fearful? why so disturbed? Put thy trust in God,—oh, Lord I pray thee (in the collect of the Church to which I belong, for this day) “Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise,” that they may be found an acceptable people in thy sight. What a blessed Sermon this morning from John iii, 16,—by the Revd. J. Biddulph, of Bristol, aged 86!—dined with my dear Pastor, and spent the evening in truly (I trust) Christian tconversation.

Monday 28 April.

“What shall I render to my God for all his gifts to me?” The Lord has certainly been uncommonly good and gracious *to me*; ever since His great gift of pardon, has He been blessing me—again this day have I experienced great favors—I am led to cry out, often, What am I, or what my faithless pride that thou shouldest honour me so abundantly?” ‘Tis as good pleasure—my soul, be still and thankful—oh Lord suffer me not to ride too high—keep me low, I beseech thee.

Monday April 28<sup>th</sup>. 1834:

This afternoon my dear *Christian* Minister has left this Town, for a month, I have therefore taken my leave of him. What kindness I have received from his hands—He will certainly be rewarded for it in a better world. I shall never, at least I do not expect to, see him again in this world. Lord, enable us to do thy will below, and through Christ may we meet, never more to part, in glory. Lord, strengthen, guide & guard us, from all our enemies.

Tuesday 29 April.

“And let our bodies part  
To different climes repair,  
Inseparably joined in heart  
The friends of Jesus are.”

I am still, bless the Lord, enabled to praise Him,—day after day goes by and I am going onwards—a little longer at most, and I shall have done with Time—Lord, when thou comest, may I be found *ready*:—in Christ’s name—“prepared, by thy mercy and grace,” as a bride adorned for her husband.

Wednesday 30 April.

This morning I went to see an “old disciple”: The Rev: \_\_\_ Biddulph of Bristol (aged 86) who preached a beautiful Sermon last Sunday from John iii, 16,—and this evening from Rom: iii, 21, 22, 23,—a really evangelical Sermon—oh Lord how thankful I ought to be, for having my lot, where thy word is sent forth in its purity—yet my heart is cold and hard—Lord thou canst soften,—I beseech thee look upon me—carry on thy good work I beseech thee.

Thursday 1 May.

Blessed is he to whom the Lord imparteth no guile”—says David and do I not prove it so to be? Yes I do. How is it that I, a poor sinner, can rejoice? Jesus, my Saviour hath died,—and his offended Father hath accepted his death in my stead: oh wondrous love too great for my comprehension. Seek not, my soul, to dive too deep into Divine mysteries, believe simply and you will “see Him as he is.”

Friday 2 May.

Have been this day to see my old Friends at St. Ives. I bless my God that they are all in good health and, above all, in the way of salvation,—oh! Lord do thou not only keep us in the way but enable us to get the start to keep going forward every day. never my soul lay behind but outstrip all, strive to obtain—think how worthy the prize is—think how great the price paid—Lord, make us what we ought to be.

Saturday 3 May.

This day I have bid farewell to all my St. Ives friends; I don't expect to see them again in this world, but I trust Jesus Christ to meet them in His Kingdom—a little difference in opinion will not keep us from *that* place, neither will a difference in the sections of the church to which we belong; bless God for His Grace, may we always find it there for us—“Keep us, and every seeking soul, till we attain thy heavenly goal.”.

Sunday 4 May.

How swiftly the weeks roll around! Surely if a Christian rejoice on a week day, he can doubly rejoice on a Sabbath. This has been a blessed day—a feast day—today I have again been admitted to the heavenly banquet—“I will take the cup of Salvation” says David, and I have ventured to do so, also,—oh my God, keep me faithful—enable me to do *all they will* here below—and let me glory in nought save “Jesus Christ and him crucified”—I pray Thee, in the language of our communion Hymn:—

“Revive thy dying churches, Lord.”—

Monday 5 May.

That the Lord, as David says,—“abounds with tender love,” I daily experience. This day I left Penz. for Truro, to take leave of my dear aunt. I bless God that she is in good health and enabled to trust him for all things. Into thy hands, Father of Mercies, do I commend her, if we never meet again below grant that we may in heaven. Keep us from falling from Thee—and enable us to press forward.

being at Truro, and about to leave home very shortly, perhaps for ever, I have not been mindful of this, my Journal.—Lord pardon me!

Tuesday 6 May.

Still at Truro.

Wednesday 7 May.

Still at Truro, taken suddenly unwell. Lord what am I, a mere worm,—clay—fearfully and wonderfully made.—

Thursday 8 May.

Still at Truro:—very unwell.

Friday 9 May.

Left my dear Aunt this morning, Lord thou alone knowest, whether we shall ever meet again here, but if not may our next meeting be, where we shall never be separated, but, through Christ Jesus, be for ever with thee.

Saturday 10 May.

Sunday 11 May.

Why do we not at all times shelter ourselves in that great cleft, made to take us in? Even like the chicken we are at

all times liable to run here and there for meat; and when thou dost condescend to feed us, and to give us the good of the land, how very prone are we then, to look on ourselves and forget thee—Lord keep us, I beseech thee, for the sake of Jesus, from falling in the least from thee. This is the last Sabbath, at least for many years, I shall spend in Penzance, Lord keep me!

Monday 12 May.

Busy now packing up and preparing for my Journey to London—in the midst of all my bustle, Lord be nigh, strengthen me under all things, may we be enabled to part, with each other, committing ourselves into thy care—who alone can save.

Wednesday 14 May.

This evening for the last time in my native Town I heard service, the Rev. Mr. Biddulph preached an impressive Sermon; when a person is brought to exclaim “how amiable are thy Tabernacles oh Lord of Hosts” and is about to leave one,—in his native Town—where he have often heard the “glad tidings” and “drank of the brook”—then it is, that nature feels—yea, the Spirit also—oh my God I need all thy aid at this important crisis, be with me dear Lord, I do most earnestly entreat thee.

Thursday 15 May.

This day is passed by x x x x x  
Parents, Brothers, Sisters, Relations, kind Friends, all the congenialities of Home, are left behind,—x x x x x  
Blessed be Thy name, oh thou most High, for strengthening me, thy dust, this day, I leave all, in Thy hands,—I go to do Thy will,—oh God most holy, oh

Lord most mighty, keep *all* of them from falling—if such be Thy will may us meet again in time, but let us be better Christians,—enable us to do thy will below, and find our way to Thy glory.

Friday 16 May.

arrived at Falmouth last night, in order to sail to London by steamer, but she is not yet arrived—Lord grant us patience.

Saturday 17 May.

At Falmouth, waiting for the steamer.

Whitsun Sunday 18 May.

Still at Falmouth—heard Revd. W.W. Harvey preach to day—and Archdeacon Sheepshanks—Lord forgive me all my errors, for Jesus' sake.

Monday 19 May.

This morning at about 8 o'clock bade adieu to the Shores of Cornwall.

x x x x x x x x x

x x x x x x x x

Lord, I commit myself into thy hands, enable me to do Thy will—Keep, I beseech thee, all those I have left behind, Father, Mother, Brothers, Sisters,—little ones—God be kind, and merciful—wilt thou not—oh my God, I have, and will trust thee.

Tuesday 20 May.

This morning, after a sleepy night on the steamer's deck, arrived at Portsmouth—went on for London by Coach, where I arrived, very much fatigued, this evening at 6 o'clock—

To thee, oh my blessed Lord God, do I a poor worm give all the praise—thou hast protected me hitherto,—guide me and guard me, I again entreat thee—for I am weak, but thou art strong.—

Saturday 24 May.

The different scenes I have passed through of late, I fear, have drawn me away from that closeness with my dear Redeemer. The last 2 or 3 weeks have been big with events, such as I never before experienced. I would not again for anything leave my parents—my earthly home—I could not, now for anything short of the will of Christ, whose will I trust shall be my pleasurable ready obedient will. Lord, remove this coldness from my heart. I am still determined to be thine, and thine alone,—Thou art my portion—bless the Lord.

Sunday 25 May.

A day of joy, this have truly been to my soul—although I am still, more than ever, sensible that I am undeserving. What am I, more than the thousands, the millions, who know not God? that I should be blessed in this abundant manner. Almighty Father, make me more humble, more thankful, and strengthen me in thy strength, that I may do all thy will.—Heard the Bishop of London at St. Paul's this morning a plain practical sermon—saw 21 ministers ordained. May thy Holy Spirit, Lord, rest on them, may they be ornaments, bright ornaments, to thy church. Heard sermon this afternoon by Revd. Mr. Wilkinson, that dear “old apostle” oh Lord, soothe the declining years of thy aged servant—this evening, heard the Hon: & Revd. Baptist Noel, oh my God bless him also—3 excellent discourses.

Monday 26 May.

I have, this day, been under the insidious temptations of Satan. Finding my heart so unbelieving, he assails me with, “You never had an Interest in Christ.” This bold accusation has very nearly thrown me on my face, but instead of on my face, I fell on my knees and besought of God that he would “cleanse my heart by the Inspiration of His Holy Spirit,”—though cast down I am not destroyed—I will still cast myself on Christ—I have no other Saviour.—

In addition to Satan’s temptations of having no interest in Jesus, he assails me with, “You are going abroad, and are unfit for the work” oh! my God, I confess myself “a man of unclean lips”—I am a very great sinner, but thou hast called me. And, I believe, thou will strengthen me to do thy will.—Lord, make me more humble,—more heavenly minded—and “teach me thy statutes.”

Tuesday 27 May.

I feel myself this day a little stronger—Lord enable me to wait upon thee that I may know my strength. Thy word assures me, that thou will keep me, guide and guard me, preserve me night and day in time—my rod and staff in death—and my inheritance in eternity. Lord, what am I, or what my Father’s house, that thou shouldst be so gracious to such a vile sinner as I am? what return shall I make thee? truly I will take the cup of salvation, & endeavor to live closer to thee.

Wednesday 28 May.

The Lord, notwithstanding all my failings, hath not deserted me; He still keepeth me; oh! that the chain that unites us was stouter,—in this wish perhaps I err. The

chain may be stout enough, only 'tis my unbelief that hinders me from perceiving the strength of His love. Satan is continually endeavouring to blind my eyes, deafen my ears, clog my understanding and harden my heart: and my heart, alas, is a treacherous foe, he often sides with my mortal enemy. But still I trust that Christ, will, as he hath promised, set me free, by and by, from *all!*

Thursday 29 May.

I feel my soul is entirely resigned to the will of its Creator—and I also feel, that my heart is desperately wicked—but God is my strength and my song in the house of my pilgrimage. I do wish and desire to serve Him better, he is witness daily to my wish. And, by and by, let me only wait in patience, he will come and burn up all the Tares—then the wheat—which he hath so long kept—my poor soul, accepted through Christ, shall be gathered into His Garner.—Glory be to God.

Friday 30 May.

Determined still to serve my God with all my might—This day have had humiliating views of myself—Went to see th British Museum,—animals from all quarters of the globe are there—from the tall Chamelopard to the mouse-remains of antediluvian animals, also, of immense size, proclaiming the wonderful wisdom of their maker—with David, I could cry out:—“What is man? that thou regardest him.—I am fearfully and wonderfully made—Lord how manifold are thy works.”

Saturday 31 May.

The more debased, weak, and poor, I seem to be in my own eyes, the greater do the mercy and goodness of my

God appear to be.—I have this day been forcibly struck with the literal fulfilment of the first 29 verses of the xi chapr. of David! Profane history, without the least meaning to do so, shews it, most strikingly: shall not, then, the *future* prophecies in God's own time, come to pass also? shall not thy *promises* made through and by my Saviour, also be fulfilled? Hence, vile doubt; away, base fear! I will trust Him, now, henceforth, and for ever.

Sunday 1 June.

The first of another month, and that a high-day, am I again permitted to see—Lord! how kind thou art, to such a vile dunce as I. This morning I heard, at St. Olave's Old Jewry, Lord Withersby Russell, preach for the C.M.S., where, I was also permitted to partake of the Holy Communion,—this afternoon at Aldermary Church, that dear “old disciple” Mr Wilkinson.—This evening, at St. Johns Mr Noel,—oh! may the blessed and precious Lessons I have heard this day, be graven by the Holy Spirit of God, deep in my heart. I am determined to serve God more fully,—Lord, aid me to do so by thy Holy Spirit.

Monday 2 June.

I daily feel, that there is nothing *here*, that satisfies me—I eat and drink, I sleep—walk—talk—and—what is the best of it? the same thing over and over—?Vanity of vanity.” All appears “an aching void.”—Blessed Lord, I want a much more intimate acquaintance with Thee—cleanse my heart—renew a right spirit, within—enable me to do thy will—to serve Thee *fully*.—I want not to live but to serve Thee, and this I cannot do, without thy assistance.

Knowing, as I do, that whilst I trust in my Redeemer—  
“He will provide”—why is my soul so unbelieving—so  
doubtful?—why, as I fully believe that He is yea & amen  
to all his children, am I so torn with anxiety—so  
fearful—so cast down? Do I not feel that I have an  
Interest in his Blood? Have I not access at the Throne of  
Grace? I have, Blessed be his Name! Then my poor  
heart, be still—He will bring it to pass—He will not  
forsake thee,—Thou art on the rock—winds may blow—  
seas may roar—man rage—devils threaten — all is  
useless,—He that is for thee is greater than all they  
which are against thee.

Tuesday 3 June.

What doubts, fears, trials, crosses, and snares, of every  
description, assails the Christian in this imperfect state?  
this state of probation—and yet at the day’s end, or  
week’s end, to look back and to perceive how mercifully  
God hath succoured us in time of need;—oh! that we  
were ready to fly at the first approach of danger to the  
everlasting shelter.—This evening, heard, at St.  
Swithin, the venerable Mr. Watkins;—may His rest be  
his everlasting portion.—

Wednesday 4 June.

How very quickly time passeth—truly man’s life is but,  
as it were, a span long! Yet, whether a Christian lives 70,  
100, or only 20 years, his trust is Christ,—his  
consolation in death is Christ—his heaven is Christ,—  
Grant, gracious Lord I may ever find it *increasingly*  
so;—This morning I saw the wonderful works of the  
Creator @ the British Museum—This evening, heard the

Bishop of Chester preach at St. John's for the Pentonville Female Penitentiary.

Thursday 5 June.

When we withdraw ourselves, as it were, from the world, and look at Mankind, what doth life appear to be? The Psalmist, answers truly— “Every man living is altogether vanity!” what an Humiliating thought.—and, is it really so? am I of no importance? yes, thou hast a soul, an eternal, and never-dying soul, to save—up! up! and be doing—Lord Jesus, help me! Saw today the Children go to St. Paul’s—may we all see each other in a greater place than St. Paul’s—even Heaven!

Friday 6 June.

I am still alive—this I know—why I am spared? so unfaithful as I am, I cannot tell. But whatever He has for me to do,—He will, also, give strength to do it—My Redeemer, I am not worthy thou shouldest care for me or sustain me any longer, but if thou cast me away, I have none other to flee to—Therefore, cast me not away, in thy wrath—have mercy on me for I am weak—Lord, heal me, for my bones are vexed—without, doubts—within, fears—Have Mercy, oh my God.—

Saturday 7 June.

Again have I taken up my pen to recount the loving kindness of the Lord—what shall I say? what was known some thousands of years ago—I am a sinner—God is just—Then the Bible declares, that “the soul that sinneth shall surely die”—oh! yes,—but it, also, declares—“That Christ—God in human flesh—died for *all*”—if so, he died for *me*—moreover, the Father hath accepted him in my stead—pardoned my sins, for his sake—granted

me access at his throne, in his name—and *still* blesses me! Praise the Lord!

Sunday 8 June.

Heard 3 delightful Sermons to day by 3 eminent evangelical preachers but my spirits seem to be in love with sleep—My God! how is it? I say I love thee—I haste to the Courts of thy house—and in a little while I become listless—oh! God let me not become slothful—stir me up, I beseech thee.—

Monday 9 June.

All-merciful God! am I yet alive? how grossly I sinned against thee last evening—is there pardon for me? To fall from my position into actual, wilful, sin! How didst thou not blast me with thy lightnings? How didst thou not call my guilty soul into eternity? oh pardon me, for Christ's sake—mercy! mercy! cut me not down—I acknowledge my transgression—oh! God, look on Jesus—Guilty as I am, I dare speak his name—but I cannot look up to thee.

I am fully conscious of my error—yes, the instant I sinned—my tempter turned accuser—who should have thought it? ah! we too often say this, when it is too late—Still, Satan, hear my determination, although I have again obeyed thee—I only hate thee the more, and am more determined to leave thee than ever—I will still, tho' I am poor and sinful, hateful in my own eyes, look to Jesus, for well I know, there is no other Saviour.

Tuesday 10 June.

Sin, that cursed thing—seems to be in my very bones and flesh—seems to be! did I say?—I know it is—For

this past 2 or 3 days, or more, sin hath been assuming a strong appearance within me.—Lord I wait thy coming.—Speak, but the word, and sin shall vanish. Enable me to stand against it. Strengthen me, arm me,—cleanse my evil heart, which doth truly appear to be a “cage of every unclean bird”—Lord suffer me not to fall—guard me for Jesus’ sake.

Wednesday 11 June.

One while a Christian is on Mount Tabor, and hath a glance of heaven—another while lies in the valley of Bochim, weeping because he hath lost the sight of his country: Joshua’s long day is often turned into Paul’s sad night. Oh my God—receive me into thy favour, once again—establish the thing thou hast wrought in us—lift up the light of thy countenance—and keep us, and every seeking soul till we attain thy heavenly goal.

Thursday 12 June.

“Temptations everywhen annoy  
And sins and snares my peace destroy;  
My earthly joys are from me torn  
And oft an absent God I mourn.”—

But it will not be so always! blessed be God, the time is approaching as fast as time can bring it, when my body will lie down in the grave, and my spirit return to that God who gave it—but how shall my sinful soul stand before its maker? In Christ—by Christ—through Christ—is my answer—“Without Him, I’m nothing—but with him I’m blest.”

Friday 13 June.

“Tis a point I long to know  
Oft it causes anxious thought;

Do I love the Lord or no?  
Am I His, or am I not?  
If I pray, or hear, or read,  
Sin is mixed with all I do;  
You that love the Lord indeed,  
Tell me, is it thus with you?"

This is my experience at present,—oh! my God, I am about to embark on the stormy ocean, I beseech thee, ere I go on board, to give me an assurance of thy Love—pardon me, for Christ's sake—pardon my vile unbelief.

Saturday 14 June.

Daily, almost hourly, expecting to leave my native land—Lord, shall I leave it and carry sin in my heart? oh! that thou wouldest cleanse me from *all* my filthiness—Grant, blessed Lord, that I shall be clean! speak, Lord! for thy Servant heareth!

“So that, with all thy saints, I might  
By sweet experience prove  
What is the length, & breadth, & height  
And depth of *perfect love!*”

Sunday 15 June.

“This is the day which the Lord hath made;” help us, O Lord! to rejoice in this sweet day of Rest! heard Mr. Saunders at St. Ann's Blackfriars this morning: afternoon, writing to my Cornish friends: evening, heard an excellent Sermon, and an awful incident at St. John's; very good day indeed—Lord! help me to go *forwards* in the Xn. path: enable me to serve thee with *all* my heart for Jesus Christ's sake!—Amen.

Monday 16 June.

Expecting to sail to day—but once more delayed, very

busy today:—went into the Bank of England with Mr. W. Wade, had 2,000,000 in notes in my hand, at one time, and a Bag, containing a 1000, Sovereigns! Told the keeper, that, if there was only *one* copy of the word of God to be obtained and I was offered my choice, I would say, Take back your money, give me the Book! Lord, may *I ever* prefer thy truth *above all* things; however good they may be!

Tuesday 17 June.

This morning received a Letter from my dear Pastor, Mr. Vyvyan, and 1 from the Garnow. oh! most merciful Lord, enable me by thy Spirit to receive the truths they have imparted; and do thou, for Jesus sake, bless and keep, guide and guard them! Very much tried with hastiness of temper this morning at the Docks. Lord! when shall sin be *entirely destroyed*?

Rode this evening, in an Omnibus, to Battersea & back, with my old friend Broughton!—*Still*, trusting in GOD!

Wednesday 18 June.

This morning at 10, Mr and Mrs Wade, John Flatt, and myself left London in the “Rose” steam boat for Gravesend—where we landed, and dined, and embarked on board the “Prince Regent,” (the ship destined to carry us, D.V. to Sydney) at 3, P.M.,—We *have* left our native land! GOD of truth, keep us, to thy care we commit ourselves, *now, and evermore!*

Tuesday 19 June.

This morning at 11 o’clock we weighed anchor, and proceeded on our voyage, arrived off the Nore at  $\frac{1}{2}$  past 2, where we cast anchor; a lady-passenger joined us in

our little prayer meeting this evening! “We praise thee O GOD!”

“LORD! whom winds and seas obey,  
Guide us through the watery way;  
In the hollow of thy hand  
Hide, and bring us safe to land.  
Jesus! let our faithful mind  
Rest, on thee alone reclined;  
Every anxious thought repress,  
Keep our souls in perfect peace.

Keep the souls whom now we leave,  
Bid them to each other cleave;  
Bid them walk on life’s rough sea;  
Bid them come by faith to thee!  
Save, till all these tempests end,  
All who on thy love depend;  
Weft our happy spirits o’er;  
Land us on the heavenly shore!”

See large journal for particulars.

*[Colenso’s diary continues....]*

Sunday 22<sup>nd</sup>.—Very sick—off Beachy Head.—

Monday 23—Sick—off Beachy Head.

Tuesday 24—recovering slowly—off the Isle of Wight. Spencerhand my Dr. Penzance Friend at a Throne of Grace, sick as I was, dreamed twice of my dr Pastor Vyvyan—today is Midsummer’s day—and at my native Town, they are frolicksome and gay—whilst I, a poor sinner, wends o’er the waters—slowly—my lonely silent way.

July 1st. In þe. Bay of Biscay—great many porpoises.

July 3<sup>rd</sup>/34 At sea—Recovering from sea sickness off Oporto.

July 4. Lat 46–16 Long 15–6–W. Therm 70 in shade.

7 July. In Lat. 36½ Long. 15½, saw a bird flying, at a great distance from Land—a great many Dolphins playing around our Ship this evening, attempted to take one but failed—wind, N.N.E. Therm. 71.

8 July. The beautiful hue the sea now assumes is beyond description—a soft, mellow, gentle, radiant, heavenly blue—saw a bird flying today, believe it a species of tern. Lat. Long. Therm. 76, Wind. N.E.

9 July. Several Bonito and Dolphins playing round the ship. Today one of our sailors caught a Bonito with a grain—a grain is a kind of harpoon—like one of our West Country haypikes, only the prongs are 5 in number and barbed at the points, and the handle is longer poised at the end with lead—to this a rope is attached and when a fish appears on or near the surface, this is dashed at him—a Bonito is a curious-shaped fish different from any I have ever seen—about 2 feet in length—uncommonly long side fins—a tail very spreading—head like a pullock—back dark blue, belly silvery—and weighs about 9 lbs.—thin and stumpy—covered with fine scales.

I think Dryden in his “Junio and Theano” says—

“Whilst on the yard arm the harpooner sits  
Strikes the Bonito or the Shark ensnares.”

It is really quite amusing to see sheep drink on board ship their allowance is about  $\frac{1}{2}$  pint water per diem given to them by a wine bottle! They take it in their mouth and suck it most ravenously.

*[Colenso's Spiritual Journal continues....]*

Sunday 27 July.

This has been a most important day! For the first time in my life I preached to the steerage passengers, on board, from Exodus XX, 8–10—Lord, help the endeavors of a worm to thy glory! what has been spoken, in much weakness, according to thy truth, bless for Jesus Christ's sake; oh! do thou enable us to be up and be doing—keep us from Sin, Satan, our own evil hearts and from Sitting at Ease in Zion!—Lat.  $9^{\circ}.8'$ . Long: obscure. Thermr. in shade, 82.

Saturday 9 August.

This morning under a fair breeze, we crossed the Equator, by the kindness of the Captain we were exempted from the brutal practice, so common amongst seamen, of “shaving!”—How thou hast kept us, Lord; in squalls, and calms,—over so many thousands of miles of ocean! oh! that we had thankful hearts—oh! that I was but able to serve thee more faithfully—oh! that thou wouldest cleanse me from all unrighteousness—all evil thoughts, ideas, words, desires, and actions!

11 August.

Tuesday 9 September.

This day we rounded the Cape of Good Hope—the nil ultra of voyagers! what shall I render unto my GOD for all his kindness! all his tender mercies towards me?

Blessed Saviour enable me to proclaim thy  
“unsearchable riches,” thy love, thy free salvation, to *all*  
manner of men, by the aid of thy Holy Spirit.

Thy will be done on earth!

*[Colenso's diary continues....]*

October 2. Saw some whales and a shark. Fine day.

6 Land in sight. 35.40 151.42.

25... calm day. At 7 p.m the Pilot on board—entered  
Heads at 9 o'clock.

Sunday 26 October.

This morning at  $\frac{1}{2}$  past 2, we, once more cast anchor;  
about  $\frac{1}{2}$  a mile from Sydney! “what hath GOD wrought!”  
Thou hast safely conveyed us, blessed Lord, over near  
18,000 miles of water! more than 4 months, hast thou  
kept us, sage from harm, tho’ encompassed with Danger!

“Glory be to thee, oh! GOD!”

Monday 27 October.

This morning, I landed!

Once more spared to press the firm land beneath my  
foot! Lord, of all good, and grace, accept my thanks!

What a poor return! mere thanks! from a rebel, a worm,  
a guilty sinner, to a kind Lord, for mercies, new and  
innumerable! for grace, free & infinite! for blessings,  
pardon, peace, joy, and many, many, other blessings,  
here, and a hope of *rest* hereafter! Lord keep me!

Monday 17 November.

My birthday—23 years of age!—what days and years I

have spent in the service of Satan—How little have I served my GOD—my Saviour!—

Oh! my Redeemer—intercede for me—may *Thy* merits atone for *my* sins. Pardon the past—and enable me, by Thy grace, to live to Thee for the future. Enable me to press on to perfection. For Thou who art greater than man hast said— “Be perfect”—To Thee I give myself—body, soul & spirit, now and evermore—Amen——.

*[Colenso's diary continues....]*

28 Morning to C. ... oysters, Hills, shrubs, flowers, N.Z. boys—2 each. Mr. Hills to dinner. N.Z. Chief & wife & child on board a ship to Mr. Hills to tea. Spent evening ashore.

29 On board ship in morning. St. James, Mr. Hill, Prov, XXVII, 7.

30. Gave orders to pay to Father £10—yearly.

31 Writing ...all day. Evening at a monthly Missy. Prayer Meeting, at Rev. Mr. Hill's.

Novr. 1 Writing letters & to the wharf. ...

2 Sunday. Morning S. School, prayed after St. J. Church, Luke XVIII 9.14. Hill—Sacrament—afternoon, school. Tea. Prayers. Evening St. James.

3 In evening walked to .. gardens.

4 In all day.

5 In all day. Evening Mr. Hill.

6 Thursday, In all day. Evening to St. Philip's. Mr. Cowper, Prov. 28, 9v.

7 Friday at the Assizes hearing the trial of the murderers of Dr. Wardell from 10 till 6—found guilty—evening on board ship.

8 Saty. This morning with Mr. Cowper to see the prisoner, Tattisdale—alias Gidley—in a wretched sitn.—again this evening at  $\frac{1}{2}$  4.

Novr. 9 Sunday. This morning to see Tattisdale at  $\frac{1}{2}$  past 6—again at 2—again at 8—Mr. Cowper's Text—Ps. 26, 2.

10 Monday—with prisoner at 6—saw him executed at 20m. past 9. Evening at 11, Prayer M.—Prayed & spoke.

11 Visited Hospital with Mr. Hill.—Wrote Letter to Tattisdale's Brother.

12 Visited Hospital. Spoke to about 50 ps. Visited sick man—heard Mr. Hill preach from Eccles. VI II 12, 13—

13 Visited sick man—Hospital—sick man—saw 2 tried & cond. to Death—St. Philip's Text,—17 Exod. 11.

14 Visited sick man this morning and evening—p. meeting at Mr. Hill's.

15 Visited sick man—gave trifle—Hospital.—Mr. Wade taken ill. Went for Dr.—&c &c.

16 Visited sick man, gave a Test.—went to Hospital, gave Tracts—to St. James'—Text, Matt. 8. 2, 3—Aft. to School, prayed & spoke to children—evening to tea at Mr. I's. St. James', Text II Tim. 1, 6—

17 Monday home writing. Visited sick man—evening T. Society—Thunder.

- 18 Tuesday home writing. Visited 2 sick persons—and the hospital.
- 19 Wednesday—home writing—visited 2 sick persons, and the Schooner “Blackbird”—at Church—Text Prov. 4, 18.
- 20 Home writing morn.—afternoon visiting sick,— Mrs. Hoare—drank Tea and spent evening with Brors. Marshall and Brown.
- 21 Morning—Hospital—afternoon, sick—Mrs. Hoare— evening at Mr. Hill’s p. meeting.
- 22 Morng. Hospital—aftn. visg. sick—evening asylum.—
- 23 Sunday. Morng. Mr. H. Text. Jer. 26. 6. Aft. Sund. School, opd. it.—vis. sick—evening Mr. Hill—Text, Neh. II, 4.—
- 24 In writing. Evening prayer meeting.
- 25 Visited Hospital, sick &c., walked to Mr. Hill’s garden.—
- 26 Chose 1000 Tracts—bought books, Evening Mr. Hill, from ...
- 27 Thursday—visited Hospital. Dined, Tea’d & Supped @ Mr. Hill’s.
- 28 Visited Mr. & Mrs. Betts.
- 29 Visited sick, Hospital &c.—on board P. Regent—
- 30 At S. School—Mr Cowper; morning John 1. 11— Sacmt.—aft. School, prayed—evening Mr. Hill, Heb. 7, 25.

*[Colenso's Spiritual Journal continues....]*

Sunday 30 November.

St. Andrew's Day—Advent Sunday—The feast day of my native Parish. Oh Lord—to what hast thou not raised me? to sit in heavenly places with Thee and Thy Christ—Have mercy on my parents—brothers—sisters—relations—and friends—at this time. Do they know thee? Advance them in grace!—are they still afar off? For Christ's sake, bring them nigh! Keep them by thy restraining grace, from Satan and self!

*[Colenso's diary continues....]*

Decr. 1 Evening Tea Mr. Orton's—S.S.p. meeting.

2 Morning—Mrs. Hoare Senr.—Mrs. H. Jun.,—Mr. Lilly—aft. Mr. Johnson's Tea.

3 Morning, museum, 200 Birds, Insects, Beasts, Reptiles—skeletons—skulls fishes. In afternoon visited a poor sick woman. Mr. Parker's Tea.

4 Morn. Hospital—afternoon a sick woman\*—evening St. Philip's 22 Psalm & 19v.—

5 To Paramatta—country & Town.

6 Hospital—Prince Regent—on Mr. Hely—\*woman dead.

7 Morning Serm. Mr. Hill, John 14: 21, Sact. (only abt. 30)—afternoon called on Mr. Lilly—Mrs. Hoare—  
evening Mr. Hill—Math. 16: 26.—

8 Packing up—afternoon to Mr. Johnson's, Tea—18 present.

9 Left Sydney (breakfast Mr. Hill's) at 11 a.m. on board Blackbird. Dined & Tea. Cockcroaches thick. Slept on Deck.

10 This Morng. at 6 we weighed anchor & proceeded down the Bay.—At 9 we ran on a reef, Shark's Island, on shore ate oysters, shells &c.—curious sandstone &c.—on board at 2—at 5 weighed anchor and at 7 anchored again in Watson Bay, in consequence of the cutter not being there—this evening the cutters boat brot. the clearance but forgot the register—the Capt. was obliged to go up to S. for it—slept well this evening in spite of Cockroaches!

11 At 8 this morng. the P. Regent passed us, at 9 we left the Heads and was sick almost directly.

12 Sick—

13 do—

14 Sick—making little progress—the horrid cockroaches—noise—motion. Sermon on deck, Mr. W.—Acts III, and last.

16 Tuesday, wind now fair—moving slowly, saw a Black-fish today, beautiful weather.

17 Wednesday—slowly progressing.

18 Thursday—do—6 months in England.

19 Friday—do—saw a whale—a large one.

20 Saturday—do—afternoon, rain & wind, a most amazing current to the S. so that our vessel wod. not ansr. the Helm at all—rolled exceedingly—sung a Hymn, read, & prayed together.

21 Sunday—old friends, porpoises—paid us a visit—unfavourable weather, no Service.

22 Monday—wretched night, rolled very much.

23 Tuesday—calm—porpoises innumerable—beautiful medusas—large shark—white gannets—towards evening, breeze.

24 Wednesday—calm—contrary wind—spoke barque—W.W. Hobart Town—out 7 mths whaling—700 casks oil—gave us abt. 20 c.nuts—& a piece of fresh pork—men drunk—complete disorder—happily our Capt. is an uncommon sober man.

25 Thursday—beautiful warm day—how truly applicable—

“Bright & joyful is the morn”—&c.  
Wind contrary, first Xs. at sea.

26 Contrary winds,  $\frac{1}{2}$  a gale—lovely medusas of different sorts passing by.

27 Most melancholy night—vessel pumpg. every  $\frac{1}{2}$  hour—leak increasg.—chronr. down—sea breakg. over us, don't know our *exact* sitn.— $\frac{1}{2}$  gale this day—confined to cabin at 12 gale abated—very hazy—petrels.

28. Sunday—at 8 first saw land—joyful sight. Cape M. v. D. bearing SSW.—15 miles—hazy weather still—then the “3 Kings”—in the aft. Service from Luke 13:6–9—in the evening made the N. Cape—prayers below.—

29 Wind contrary and light—Cavalle Islands in sight—this evening we saw Pocock ahead.

30 Pt. Pocock & Cape Brim the 2 points of the Bay in sight at 5 P.M. entered the heads—land appeared very broken & high. At 6 a boat came alongside with Mr. Mears, a merchant, & 5 natives. At 7 we left the Blackbird and, after 2 hours hard rowing agt. wind & tide, we arrived at Mr. W. Williams, Pahia—were (*sic*) we were most kindly recd.—we saw Mr. and Mrs. W.—Mr. Brown, Mr. & Mrs. Baker, Mr. H. Williams—& Miss Colman & several N. Zealand girls—we were carried ashore thro' the surf by natives—Praise & honour ascribe to our God.—

31 Arose at 6—numbers of the natives came to see me—and when they found I was a Printer were quite enraptured—crying out pukapuka. After breakfast I took a walk on the shore numbers of natives crowding to see & shake hands—by means of Mr. Baker's little boy I was enabled to understand a few sentences written on a slate & so to correspond with them—they appear very sprightly in their play—but slow in their work—several baptized natives—radish, mint, garlic—hilly country—lunched in a native hut, potatoes & pipis—canoes—employed shipping Bror. Brown's luggage &c.—attended native prayers, vastly pleased—sang, read, prayed—shook hands—quite tired.

Chorus—Harimia, Arahina ki t'Atua.

This ends the year.

## Appendix 1834

The great importance of comparing and connecting texts is apparent from the following—viz—“ye shall bear the sins of your idols” Ezek XXIII. 49—the reader is referred to Numb: XIV. 34, shewing God visiting sin upon the transgressors themselves—then to Numb: XVIII, 23—to shew the typical visitation of it upon the Levitical priesthood—then to Isa: Iiii. 11. to shew the prophetic declaration of its being laid on Xt.—and listen to 1 Peter II. 24 to shew the actual fulfilment of that prophecy and the end to be ansd. by it:—for there we are told that, *He that judgeth righteously*, “his own self, bare our sins, &c”—

Thus a small body of divinity is sometimes comprised in a few tracts connected together in this way.—

**1834**

|        |                 |        |
|--------|-----------------|--------|
| Jany.4 | Gardener on a/c | 12 -   |
|        | Correcting do—  | 1 -    |
|        | less 2d.        | - 13 - |

|          |                                           |             |
|----------|-------------------------------------------|-------------|
| Jany. 11 | Gardener, on a/c                          | 7 -         |
|          | Malagasse Psalter ]<br>on a/c<br>less 2d. | 7 6<br>14 6 |

|          |                                   |         |
|----------|-----------------------------------|---------|
| Jany. 18 | Decr. Record and Register ]       | 1 17 3½ |
|          | Share of "Fat"                    | 3 6     |
|          | Malagasse 12pp. ]<br>Sig: O.      | 11 6    |
|          | Correcting d—                     | 6       |
|          | Record & Register ]<br>on account | 12 -    |

**Cr.**

|                              |          |         |
|------------------------------|----------|---------|
| recd. on a/c ]               | 1. 10. 6 |         |
| Rd. & Rr.— ]                 |          |         |
| do— Malagasse 7. 6 ]         |          |         |
| Rodda, share ]<br>of Fat 6 ] |          | 1 16 8  |
| club 2 ]                     |          |         |
| less 2d.                     |          | £1 8 1½ |

|          |                                                                      |   |              |
|----------|----------------------------------------------------------------------|---|--------------|
| Jany. 25 | Correcting & altering<br>Register Sig. C                             | } | 1 6          |
|          | Transposing & altg.<br>Malagasse Form                                | } | 6            |
|          | Correcting and<br>altering Register, D,                              | } | 1 -          |
|          | Correcting "Gardener"<br>Sig. T.                                     | } | 2 -          |
|          | Register on a/c                                                      |   | <u>1</u> - - |
|          | Candle fine      6d.<br>club                2<br>Bourgois lett.    2 | } |              |
|          | Less 10d.                                                            |   | £1 5 0       |

|         |                                          |   |            |
|---------|------------------------------------------|---|------------|
| Feby. 1 | Making authors'<br>corrections in Reg. G | } | 6          |
|         | do— do— H                                |   | 6          |
|         | Register on a/c                          |   | 12 -       |
|         | "Art of Brewing"<br>5pp: Sig: G.         | } | <u>6 6</u> |
|         | Less 2d.                                 |   | £ - 19 6   |

|                               |   |         |
|-------------------------------|---|---------|
| Feby. 9 Correcting Sig. S and | } |         |
| Revise, next day              |   | 2 -     |
| Making authors'               | } |         |
| corrections in                |   | 1 -     |
| Slips, Sig. U                 |   |         |
| Making up, sitting            | } |         |
| Heads, correcting &           |   | 4 -     |
| altering Beckett's            |   |         |
| matter, 10/2/21. 10 Hrs.      |   |         |
| Alterations in Sig.           | } |         |
| X and Y.—                     |   | 6       |
| Gardener, T. 4. U. 4.         | } |         |
| X. 4. Y. 4. Z. 3.             |   | 1 8 0   |
| Gardr. on a/c                 |   | 3 -     |
| Cash 12/- & 7/-               |   | £1 18 6 |
| 2 p's more in £—              |   | 19 -    |
| Less 2d.                      |   | £- 19 6 |
|                               |   | 3 -     |
|                               |   | £1 2 6  |
| Feby. 15 Correctg. & transpg. |   |         |
| Brewer. D.—                   | } | 1 6     |
| Correcting & transpg.         |   |         |
| Brewer, C—                    |   | 3 0     |
| Making alterans.              |   |         |
| & correcting J. Watts'        |   | 2 0     |
| matter in Gardr. Z            |   |         |
| correcting Gardener           |   |         |
| Sig. X.—                      |   | 1 6     |
|                               |   | 8 0     |

|         |                               |   |                     |
|---------|-------------------------------|---|---------------------|
| Feby.15 | Brot. over                    |   | 8 0                 |
|         | Correcting Gardr.             |   |                     |
|         | Sig. X—2 <sup>nd</sup> time   | } | 1 6                 |
|         | Altering extracts             |   | 6                   |
|         | Correcting J.Watts            | } |                     |
|         | matter Sig. Z——               |   | 6                   |
|         | 5 P “Pilot”—D—                |   | <u>6 3</u>          |
|         | pd. Schultze 6d.              |   | <u>£-</u>           |
|         | club 2                        | } | <u>16 9<u>8</u></u> |
|         |                               |   | <u><u>16 1</u></u>  |
| Feby.22 | Correctg. Gardr. J.W. 2a      |   | 1 -                 |
|         | Correcting, & altering        |   |                     |
|         | John Watts' matter, in        |   |                     |
|         | Brevier Tract, setting        |   |                     |
|         | Heads, making up              |   |                     |
|         | and Imposing——                | } | 2 6                 |
|         | Imposing sheet “Gobat”        |   | 6                   |
|         | Counting for Lane             |   | 6                   |
|         | Gardener, 2A, 4p.p.           |   | 5 10                |
|         | Brevier Tract; 2½ pp. @ 2/3—— | } | 5 7½                |
|         | Transposing and               |   |                     |
|         | Imposing Pilot——              | } | 1 0                 |
|         | Correcting J.Watts.           |   |                     |
|         | Record Matter, and            |   |                     |
|         | Imposing ditto——              | } | 1 0                 |

|                          |                                                                                                                                            |
|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| Pilot Sig. D, ½ p.—      | 7½                                                                                                                                         |
| Pilot Sig. E on a/c      | 7 -                                                                                                                                        |
| Correcting Record—       | 2 6                                                                                                                                        |
| Correcting Record, press | $\frac{1}{\pounds 1} \frac{6}{10}$<br>$\frac{3}{\pounds 1} \frac{0}{7}$<br>$\frac{2}{\pounds 1} \frac{11}{6}$<br>$\frac{1}{1} \frac{0}{5}$ |
| Gardr. on a/c            | 1 5 11                                                                                                                                     |
| club                     | 2                                                                                                                                          |
| deduct                   | 1 0                                                                                                                                        |

|                          |                                                                                                                                                                       |
|--------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| March 1 10pp Pilot Sig E | 12 6                                                                                                                                                                  |
| ½ pp Standing do—        | 7½                                                                                                                                                                    |
| Register on a/c          | 5 0                                                                                                                                                                   |
| Counting do—             | 1 6                                                                                                                                                                   |
| Pilot wrapper            | 2 -                                                                                                                                                                   |
| making up, imp.          | ]                                                                                                                                                                     |
| Correcting Pilot         | 3 -                                                                                                                                                                   |
| Correcting (altg.)       | ]                                                                                                                                                                     |
| Mr. Watts Gardr.         | 6                                                                                                                                                                     |
| “Gardener” on a/c        | $\frac{8}{\pounds 1} \frac{-}{13} \frac{1\frac{1}{2}}{7}$<br>$\frac{6}{\pounds 1} \frac{-}{1\frac{1}{2}}$<br>$\frac{2}{\pounds 1} \frac{-}{5} \frac{11\frac{1}{2}}{}$ |
| Pilot on a/c             | 7 -                                                                                                                                                                   |
| Club                     | 2                                                                                                                                                                     |

|                 |                  |               |
|-----------------|------------------|---------------|
| 9 <sup>th</sup> | “Gardener on a/c | 18 -          |
|                 | Couching d—      | 2 -           |
|                 |                  | <u>£1 - -</u> |

less 2d.

|                                            |                    |
|--------------------------------------------|--------------------|
| Mar: 17 Register for Feby.                 | 5 3                |
| Extracts 2 $\frac{1}{4}$ pps @ 1/0         | 3 8                |
| “Macarius” 2pp. @ 2/-                      | 4 -                |
| “Gardener” C.C. 9 ps. @ 1 $\frac{5}{12}$   | 13 1 $\frac{1}{2}$ |
| do— 2 pps “ruby” @ 2/-                     | 4 -                |
| do— 3 pp. D.D. @ 1 $\frac{5}{12}$          | 4 4 $\frac{1}{2}$  |
| do— 4 pp. Mission Tables 2/8 $\frac{1}{4}$ | 10 9               |
| Greek, share of C.C.                       | 6                  |
| Gardener on a/c                            | <u>7 -</u>         |
|                                            | £2 14 8            |
| Registr. on a/c                            |                    |
| Gardr. 8/- 18/- —1.6.0                     | ]} 1 11 -          |
|                                            | £1 3 8             |
| Club                                       | <u>2</u>           |
|                                            | £1 3 6             |

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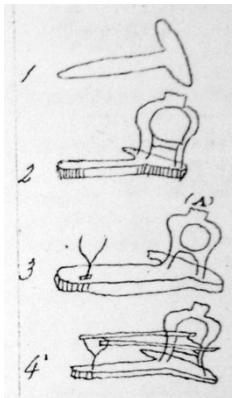
|                    |                            |            |
|--------------------|----------------------------|------------|
| 22 <sup>nd</sup> . | 11 pps Cap Michael         | 7 4        |
|                    | Gardener on a/c            | 5 0        |
|                    | Corrections in Michael     | 6          |
|                    | do— & Insertions in Gardr. |            |
|                    | Register on a/c            | <u>2 6</u> |
|                    |                            | 16 4       |
|                    | Error in casting last week | <u>2 0</u> |

|       |    |    |
|-------|----|----|
|       | 14 | 4  |
| dedn. | 6  |    |
|       | 13 | 10 |
|       | 2  |    |
|       | 13 | 8  |

|                            |    |     |
|----------------------------|----|-----|
| Mar 29 Record & Rr. on a/c | 16 | -   |
| Gardener on a/c            | 4  | -   |
|                            | £1 | - - |

|                                   |    |   |
|-----------------------------------|----|---|
| Apl. 5 Corr: Gar: C C             | 1  | 6 |
| Corr: Gar: D D                    | 2  | 6 |
| This week somewhere<br>about 23/- |    |   |
| Gardener about                    | 18 | - |

## Stanhope Press



next put in the top screw into the female one (A)—  
then the platen holder, put up & fasten by the   
behind—then the platen screw on having first raised the  
bed on the ribs then the tops—minding first the wheel,  
webs, &c &c &c.—

Tympan—and last pulling handle.

Plenty oil—screws marked—

Should the Press ever break in the great Bow in  
this direction, put a piece of iron on in the dotted line,—  
bore holes through & through—heat the Iron red-hot,  
(and having all ready at hand) clap in the bolts and screw  
up—by this means the Iron will suddenly contract &  
hold it firm.—

Fine work—Titles, &c if possible no Blankets.

---

To put on Tympan Sheet wet it well—then fold it and place it on þe Type in proper place and give it a pull—turn up one half paste down and rub it over—then turn up other half—&c—then run in the press and pull it again.

---

Oil tympan where pasted—wet the shut well before put it on—use Calico for inner tympan—only one blanket.

---

penguins neck

war club

---

## **To ascertain whether your watch is correct in seconds**

Fasten a plummet to a line and hang this on a nail—observing that the distance between the nail and the middle of the plummet be  $39\frac{1}{4}$  inches—then swing the plummet & notice—that each time it passes under the nail is a second of time.

## **Mild purgative**

Take— Epsom Salts—2 Tea spoonsful  
Carbonate Soda— $\frac{1}{2}$  Teaspoonful  
Mix in  $\frac{1}{2}$  pt. water—take  
Tartaric acid— $\frac{1}{2}$  Teaspoonful  
Mix in a wineglass—mix all together  
and drink while effervescing.

==

## **Aperient for Bile—**

Take  
Julap——XV grains  
Calomel—V grains

## **1834—Measure for Suit**

Waistcoat 22½ from the Back Seam

33½ Breech 30 waist ——

Trowsers 30½—26—43½ length—20½  
19½ " 15 " 15½ " 31½ Inside seam

Coat 17 " 38½ 6 Back 21/2" sleeve  
8" 10½ 12 arm 17 Round the shoulder  
35½ " 32. 31 over the coat  
22 Length of the Lappel from the Back Seam

17½. 52 for the Great Coat

Short Jacket 19 Length Hd. 23½ =  
front from the Back Seam

Gaters 9 length 13 " 16½ " 9½.

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- 1 Scenes in Scotland
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- 1 Life of Sir I. Newton
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for 2 Lettering sticks, 1 Journal bd. folio  
green vell: fcap ruled faint 1 cutting-press &  
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## The Ocean—a Contrast

---

Look, brother, look at the deep blue sea,  
Rolling its course so peacefully  
In smiles on the pebbly strand:  
How easy, lovelily, clear and light,  
Farther than I can strain my sight,  
It rolleth unto the land.

List, brother, list to that roaring sound,  
Rising up from the deep profound  
As if it would pierce the sky:  
Earth shook to her centre, feels the deep shock,  
Whilst huge craggy masses of marble rock  
Are flung amazingly high.

Just such, dear friends, is it in my breast,  
At one time filled with peace and rest  
It praises its Lord most high.  
Again oppressed with doubt and with care,  
I sink overcome with anxious fear  
And cry out mournfully.

But He, who saith to the storm, “Be still”,  
Disposeth of all things at His will  
And what He willeth is best.  
To sorrow and fear We’ll soon bid Farewell,  
With God and His saints for ever to dwell—  
For ever! to be at rest.

W.C.  
at Sea in the Atlantic  
July 4 /34.

This day      ]    in    [ N. lat. 40–16  
Jul. 4      ]       [ W. long. 15–16              Therm. 70  
1834      ]                      in shade

**A Thought on my Soul—July 8th.  
at Midnight in the  
Atlantic.**

---

There a part which never shall decay—  
Though earth, and sea, and air must melt away,  
That, through the Saviour, enter endless day  
The rest of God.

Yes! there's a rest—a rest beyond the grave,  
A Rest—the way-worn pilgrim oft doth crave,  
And other rest, then this, he will not have,  
The rest of God.

There he shall see his Saviour face to face,  
There he'll for ever sing redeeming grace,  
With saints and angels in that blessed place,  
The rest of God.

There all shall join in one triumphant strain,  
“Worthy, the Lamb who once for us was slain,  
And gave us mansions free from care and pain,  
The rest of God.”

There we shall ever praise the Holy Three,  
Clothed in the white robes—gift of Deity,  
Through countless ages of Eternity,  
The rest of God.

Farewell! farewell! false transitory toys,  
Jesus! Redeemer! Thy love never cloys,

The goal's in view, welcome, thou best of joys,  
The rest of God.

Father! to Thee my spirit I commend,  
Nature, cease striving—Christ, Thou art my friend,  
Thy “rod and staff” conduct me to the end,  
The rest of God.

Friends! follow on! walk in the narrow road,  
To Jesus fly—He'll ease you of your load,  
Lord! Brother Christ! I come to thine abode,  
The rest of God.

(original) by W.C.

### Tale of a Voyageur.

Oh! sister! such a lovely sight I beheld last evening shortly after you retired from the deck.

“Did you ever see the moon rise at sea?”—

“Oh! dear, no; how should I? you know Alexius I never was at sea.”

I certainly spoke without thinking—but I have seen it and a lovely sight it is—almost worth a short voyage to witness “evening Cynthia fill her silver horn” (Alexander Pope Messiah)—

—“Pardon my interruption, but, in what does the moon’s rising at sea differ from her rising o’er Land?”

—“The difference, doubtless, lies in the clearness of the atmosphere—the vast expanse of water—and the stillness, combined with the objects around you, not only inviting—but encouraging and aiding contemplation.—I will, as well as I am able, describe this scene, but my poor powers are too scanty to do it justice—

’Twas in the summer of 183\_, during my passage to Sydney, in New South Wales, that I first beheld this beautiful sight.—We were nearing the Line—the weather was warm—the days short—twilight crept o’er us by 6 o’clock—our small, but gay, coterie seated in rosewood chairs, with cane bottoms—I am rather particular—we are assembled on the deck—perhaps indulging in small talk. The clouds which during sunset had been of the cirrus and cirrus-stratus description now appeared in masses—of the cumuli class:—resembling mountains capped with snow—here and there a dark cave, cleft & ravine

appeared serving to shade and shew the unsullied whiteness of the more prominent parts—

———Meanwhile the Moon  
Full-orb'd & breaking through the scattered clouds  
shows her broad visage in the crimson'd East (James Thomson Autumn)

— the Clouds—like embattled armies—flank and pursue her, but in vain, she, like a victorious empress, Fendhia or Boadicea—overcomes, breaks them up into small detached portions—forms a circle around herself, with a halo—and rides triumphantly through the blue-arch'd vault of Heaven (Byron).

“Now, while the drowsy world lies lost in sleep,  
Let me associate with the Serious Night,  
And Contemplation, her sedate compeer;  
Let me shake off the intrusive cares of day,  
And lay the meddling sense all aside.” (Thomson Winter)

What a lovely serenity appears in that shining path on the surface of the shuddering deep! (Carlyle Earth's music) How beautifully the breeze here and there gently ripples the surface! How plaintively sweet does the melody of a fife, though sounded by a son of Neptune, steal in the water! and the thrumming of a guitar, almost carries you back to the serenades of the olden time in honour of the haughty damsels of Castile! For a moment Luna is overcast by a leaden-coloured cloud—but again she emerges with apparent double-lustre—gladdening the mariner in his lonely vigil—the fisherman, the traveller, the admirer of—

“Nature and the Christian—  
Oh! Nature! all-sufficient! over all!

Enrich me with the knowledge of thy works!  
And let me never, never, stray from thee! (Thomson: lines  
from Autumn)

(To be continued).

Scribendi rede, sapere est  
principium ei fons. —— Horace—De Arte Poetica 1.299.

Good sense is the foundation of good writing.

“Suavis hora, brevis moro.”

I saw the lovely Hyacinth  
Unfold its vernal bud;  
I saw it ope its petals sweet  
Close by the gushing Flood;—  
And while I gazed on its beauteous bloom  
It shed around me a sweet perfume.

I saw the twittering Goldfinch weave  
Its nest of moss and hair;  
I saw it lay its pearly eggs  
With all a mother's care—  
And while I watched its brood come forth  
And their mother rejoiced at their infant mirth.

I saw the Lambkin skip and play  
Close by its parent's side;  
A saw it crop the tender blade  
And then—away twould stride;  
It was so frolicsome blithe and gay,  
While frisking about in the sunny ray.

I saw the smiling Infant's eye  
Of such a mellow blue;  
I saw it play the livelong day  
As to a boy he grew:—  
He seemed the creature of a day!—  
His time passed merrily away!

I saw the Hyacinth lie dead;  
The Goldfinch young had flown;  
The lamb was led to the Butcher's shed,

The Child to a man was grown.  
And care had already blanched his brow  
As if to say,— “I’m weary now”!

I saw him laid in the silent tomb;  
I heard the solemn prayer;  
I started! the past seemed but a dream,  
While a voice said “Meet me here,”  
“All flesh is as grass, a shadow, a flower,  
That opens and blooms and dies in an hour.”

I saw the Clouds roll from the Gates  
That lead to Paradise;  
I saw his spirit enter therein  
All tears wiped from his eyes:—  
A Harp of Gold was placed in his hand,  
And he joined with delight the holy Band.

Once more I looked:—I saw a Crown  
Of heavenly glory shine;  
And heard that holy angelic Band  
Sing,— “Mortal this is thine”!—  
“If thou art found faithful during thy life,  
In heaven, at last thou wilt be free from Strife.

W.C.

Written at Sea, in the Atlantic, Aug. 11, 1834.  
Lat 3°. 46' S — Long: 16° 18' W.

Sydney—N.S.W.

2 pr stockings—



|                                          |                |    |
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| Worsterd—                                |                |    |
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| Needles—                                 | 12             | 6  |
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|                                          | 3              | -  |
|                                          | £3             | 2  |
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 1 Gown    2 Towels  
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 9 Hdkfs  
 1 Pillow Case  
 5 pr Stockings

1 Drawers  
3 n. caps

**Dr. C.M.S. in a/c with W. Colenso**

1834

|         |                    |      |
|---------|--------------------|------|
| Oct. 26 | Arrived at Sydney— | 1835 |
| to      |                    |      |
| Jan. 26 | 1 quarters Salary  |      |
| to      |                    |      |
| Apl 26  | 1 do——do——         |      |
| to      |                    |      |
| July 26 | 1 do——do——         |      |
| to      |                    |      |
| Octr 26 | 1 do——do——         |      |

1834

|       |                      |   |       |
|-------|----------------------|---|-------|
| Novr. | Received of Mr. Wade | 1 | - - - |
| "     | do——do——             | 1 | - - - |

**1835**

New Zealand.

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1834. Tuesday Decr. 30. At 9 P.M., thro the blessing of God we first trod the shores of New Zealand! "To Thy name give the praise"! we were most kindly received by our dear brethren at Paihia, (a Missionary Station nearly in the centre of the "Bay of Islands," which lies in Lat: 35°.6'. S., and Long. 174°. 43' E.,) who had been for some time expecting us.

Wednesday, 31<sup>st</sup>.—Rose this morning early:—numbers of the natives came to see me, and when they found I was a Printer they were quite glad.—After Breakfast, took a walk on the sea-shore, numbers of the natives crowded to see & to shake hands—through the little boy of Mr. Baker, one of the Missionaries, I was enabled to understand a few sentences written on a slate and, so, to correspond with them:—they seem to be uncommonly active in their play—among them were several baptized natives—around us I observed Radish, mint, &c growing wild—it appears to be a very hilly country—went into a native house, made of rushes, and lunched on potatoes and "pipis," (a shellfish, a species of Mactria, which abound on these shores,) which were served up in neatly woven green flax baskets. In the evening attended the native prayers,—conducted by natives,—very much pleased.—Thus ends a most eventful year;— "What hath GOD wrought!—Hitherto the Lord hath helped us"!

1835. Thursday, January 1<sup>st</sup>.—Busily employed in getting our goods on shore—quantity of natives on board the vessel—noisy, tattooed very much, and, apparently, very ferocious;—many of the chiefs, who are here on a visit, and here for Missionaries, want poor *me*. I suppose I

shall remain at Paihia.—Prayer meeting at the Revd. H. Williams'.

Saturday, January 3<sup>rd</sup>.—Busily employed in getting Goods on shore:—thank GOD! got the Press and Type safely ashore—how the natives danced and capered about with joy, shouting and crying, “Ka pai Mihanare Koroneho, ta puka puku”,—(very good, Missionary Colenso, print books.)—They would, I verily believe, do anything for me, the more I see of them, the more I like them. Taken up to sleep in the vestry of the chapel, may I realise what David describes, Ps. LXXXIV. 4.

Sunday, 4<sup>th</sup>.—Service at 9 A.M., in the native language [1835 January p.2] by the Revd. H. Williams, and a Sermon in English by Revd. A.N. Brown,—2 children baptized, (1 a little native, and the other, a little daughter of Mr. H. Williams,) and Sacrament administered,—at native school this afternoon,—English Service at 3 P.M. by Revd. H. Williams—and native Service at 6 P.M., by Revd. W. Williams—what a day! both Sacraments administered—the *first Sabbath* in a new year—and “the LORD of Hosts” *still* “with us”!

Monday 5<sup>th</sup>.—An opportunity of seeing many dear Brethren, as the half-yearly Committee meets today—at prayer, this evening 13 Missionaries present—Mr. Davies (of Waimate Station) relates that on riding out to meet the natives, last Sunday, he found that 4 or 5 natives, (among them a poor blind man) had taken possession of a little bridge, over which he had to pass, and on his coming up to them, desired him to alight—not for to rob him as they do in civilized Christian England!—but in order that he might talk to them about

their Saviour!— “We want to hear about Jesus Christ”!  
was their demand. At Waimate, 3 weeks ago, Mr.  
Williams baptized 20 adults, and had 33  
Communicants— “Bless the LORD, oh! our souls, and let  
*all* that is within us bless His holy name”!

Friday 9<sup>th</sup>. Engaged, this week, in writing, natives very fond of Pictures, and of Books.

Sunday 11<sup>th</sup>.—Morning English Service, Revd. A.N. Brown, from Ps. LII. 11 verse. Accompanied by Revd. H. Williams to the native settlement at Waitangi,— natives—particularly the women—had smeared their bodies with red ochre and oil,—which made them look very sleek, but disgusting—we saw plenty of shellfish, spread on mats, freed from their shells, drying for food—several of them had cut and scratched themselves in memory of a chief who had died a few days before, this is one of their “sacred” (devilish) customs;—another is, whilst they are mourning they are not to feed themselves, but in *our* houses, when they pay us a visit, they get over this in order to get some food and feed with a fork!—This chief who now lies dead, they suppose, or say so, met his fate because he violated this custom, venturing to feed himself and to cook his victuals. He had long opposed these foolish customs, and was “almost persuaded to be a Christian”—his name was Tomoronga. I feel my weakness and my great unworthiness, very much indeed! LORD, strengthen me!

Monday 12<sup>th</sup>.—Played Cricket, with the natives, this evening! [1835 January p.3]

[14<sup>th</sup>. Writing today].

Thursday Jany. 15.—Paid a visit to Kerikeri Station today.—a very pretty settlement, navigable to the door of the houses, for small vessels.—Neat, clean, quiet, and inviting—really, it is an enviable situation.—Great pity there are so few natives there at present.

[16<sup>th</sup>., 17<sup>th</sup>. Writing &c.].

Sunday, 18<sup>th</sup>.—a most important day! Yesterday the Revd. H. Williams informed me I must take the English Service this afternoon, in consequence of which, I did so, though with much weakness & fear! I preached, for the first time in any place of worship, from Rom.: I. 14, & 15 verses. LORD! if it be Thy will for me to stand up in Thy name *all I ask is, strengthen me and direct me for Jesus Christ's sake!* This evening, a party of, about, 60 natives armed with muskets and spears and, save a belt to which their cartridge box & ammunition was suspended, entirely naked, made a rush upon the settlement, they “brought up” just before the Revd. H. Williams’ house, and there they danced, yelled and distorted their features like fiends more than like human beings! Indeed, I never saw, heard, or read of any thing that so strongly and so truly reminded me of devils, as these frantic New Zealanders:—after they had a couple of these dances, &c, throwing their muskets in the air at every leap from the ground;—they sat down, while the leaders, evidently under great excitation, made speeches, in doing which they keep running to & fro about 50 feet, keeping a hatchet or musket in their hand all the time; one of them struck Mr. H. Williams, slightly, with the butt-end of his musket; in about an hour or an hour and half they went away in consequence of the prudent

management of Mr. W.—they saw that we did not care for them.—All this arose from a trifling circumstance. Our natives would not allow them to pass through the settlement with their potatoes, (which they were going to sell,) on the LORD'S Day—so they came down in this manner seeking restitution!—In the course of the following week, the chief who struck at Mr. H. Williams, brought him a Pig and some Potatoes as a reparation for the injury.—Thus, we prove, that, although “the heathen raged”, it is “GOD that reigneth over” them;—and that it is “the LORD” who “brings the counsel of the heathen to nought.”

Monday, 19<sup>th</sup>.—Busily employed in writing for the Committee.—This evening enjoyed a walk on the beach in converse with GOD—I have not had such a walk, such a blessing, for many a day.

Tuesday 20<sup>th</sup>.—Engaged with 2 natives in cleaning up and fixing Press, worked very, very hard. [1835 January p.4]

Wednesday, January 21<sup>st</sup>.—Engaged about Press, Type, &c. &c;—today, Mr and Mrs Chapman with 4 children, and six natives, arrived in his boat from Puriri, having been \_\_\_ days on the voyage. How kind and merciful is our GOD!

[22<sup>nd</sup>. Writing &c.].

Friday, 23<sup>rd</sup>.—Early this morning went out a-fishing, in company with a native”—not in the path of duty:—caught no fish, but caught a head-ache.—

[24<sup>th</sup>. Writing].

Sunday 25<sup>th</sup>.—Accompanied Mr. Baker to Kororareka; about 50 natives attended Service which was held in a native's house. Took the English Service;—only 3 present;—spoke on Rom: I, 14, 15.—Took the afternoon English Service at Paihia in concert with Mr Baker,—he the prayers, &c, I the Sermon,—spoke on Luke XVIII. 1,—LORD! bless *Thy* word.

[26<sup>th</sup>. Nothing important. Large canoe arrd.].

[27<sup>th</sup>. do—].

Wednesday 28<sup>th</sup>.—Several natives landed, today, on the beach from a large Canoe and danced the “Heka”—all in a state of nudity—this is a dance of congratulation or welcome;—a sad accident happened to-day at Waimate:—the natives were employed in working about the Mill-dam, when the earth suddenly fell and wounded two;—one, an *unbaptized chief* died in the course of the day;—the other, a *baptized slave*, is not hurted much.—“The LORD knoweth them that are his,—He keepeth all his bones, not one of them is broken.” The relatives or friends of the deceased chief, came up to Waimate, as their custom is to demand restitution, or to *take it*, which is all one to them.—Mr. Davis gave them a blanket and Iron Pot. The chief’s name was, \_\_\_\_\_

[29<sup>th</sup>, 30<sup>th</sup>. Nothing particular].

Sunday, February 1<sup>st</sup>.—Feasted at the LORD’S table to-day.—In the afternoon, accompanied Mr. Baker to Hororoa, about 3½ miles up the river,—in going up we were very nearly upset.—After a little “beating about” in search of natives we found about 10 or 12, and had a nice little service in a plantation of corn, &c, under a

tree, close to the sea-shore; what a holy calm appeared to be around! not a breath of air rippled the sleeping silvery sea, and not a sound disturbed us.—And this place, perhaps, was *once* a feasting place of cannibals—where all kinds of obscene and devilish orgies might have been celebrated.—Now, the very cannibal warrior, was engaged in hymning the praises, and worshipping the Son, of the GOD of love!—From the place we proceeded to Otuihu and Ratoreka, at the former place, which is almost inaccessible high, truly a dwelling “in the clefts of the rock,” a bold cliff jutting out into the sea, Mr.

B.—[1835 February p.5] again addressed the natives:—at the latter place, where are several Europeans,—a man named Cook, formerly in the employ of the Mission (who came with me from Sydney,) said, they should wish to have service there on Sundays,—and this we hope they shall have always in future.—Bring *all*, O GOD, to a knowledge of Thee!—Returning, we were greatly annoyed by a boat’s crew of about 20 English Sailors, who sand the filthiest ribaldry.—What a melancholy reflection—these are men who call themselves Christians who think themselves vastly superior to our poor natives! who pride themselves in being Englishmen!—LORD Jesus Christ have mercy upon them;—how I think on my Redeemer’s words contained in Matth: VIII. 11, 12;—I was thankful that the poor natives did not understand them. But “*who makes me to differ?*”

Monday, 2<sup>nd</sup>.—A baptized native woman, Mary Ann Brown, who died on Saturday evening last, was buried this evening.—She died peacefully, trusting in her Saviour.—She had been ill for some time, but is now, I

trust, entered into her rest! To-day, my native apprentice to the Printing, &c, came with me;—a fine good looking, sharp boy, or rather young man; aged about 16; his name “Kairau.”

[3<sup>rd</sup>. to 6<sup>th</sup>. Engaged in making a roller—clearing old cases and relaying new ones.]

Saturday, 7<sup>th</sup>.—Began to compose the Epistle to the Ephesians—engaged, during the week, in emptying old cases & relaying them; papering up Type, and making a roller, Tympans, &c &c.—

Sunday, 8<sup>th</sup>.—Preached this afternoon in Paihia chapel, from Luke XIII. 6-9.; may the LORD bless *His* word, in mercy!

[9<sup>th</sup>. to 12<sup>th</sup>. Engaged on Ephesians & Philippians. Nothing very particular occurring].

Saturday, 14<sup>th</sup>.—Engaged this week, among other things, in composing Ephesians and Phillipians.—

Sunday, 15<sup>th</sup>.—Preached this afternoon in Paihia chapel from the 1<sup>st</sup>. Psalm:—very weak and feeble in *this* part of my work.—An old native, baptized a fortnight back, died to-day.

Tuesday 17<sup>th</sup>.—“Pulled Proofs” of our first Book in the language printed here:—plenty present to witness the performance.—Oh, how thankful should we be to GOD, for this instance of goodness. [waiting for carpr.]

Wednesday, 18<sup>th</sup>.—This morning a Canoe of natives in crossing the Bay upset,—Mrs. Baker seeing them clinging to the canoe,—and the natives on shore coolly looking on, desired them to make haste to their

assistance or they would be drowned—when the reply was, ““Tis only native men:—what of *that!*”—I went off to their assistance but they were picked up before I arrived.—GOD was very present this evening at our prayer meeting.

Saturday, 21<sup>st</sup>.—Printed 25 copies, (as Proofs,) of our little Books. [1835 February March April p.6]  
[Ephesian & Philippians]

Sunday, February 22<sup>nd</sup>.—Preached this afternoon from Luke XVIII. 1. Very weak: LORD! help me!

[Mondy. 23. Kiddekidde—waterfall &c &c.]

[Tuesday 24. Came home—prepd. fount, paper, &c—]

[Wednesday, 25<sup>th</sup>.—Commenced Printing—when shall I finish? when thou, o GOD, shalt be pleased to say It is enough.

[Thursday. Still printg.]

Sunday 1.—Went up the river this morning to Ratoreka, a place of gin-shops—truly a sitting-place of Satans; I got a few Whites together, read, and spoke on, Luke XV.—it is Thy prerogative, o GOD, to raise in power what is sown in weakness.—Returned, and took afternoon Service at Paihia Chapel, preached from 2 Timothy IV. 6–8, much strengthened—Bless the LORD.

Thursday, March 5—Printing;—another 1000 Copies of the Epistles. Today arrived the Hyacinth, 18 guns;—Capt. Blackwood.

Sunday, 8<sup>th</sup>.—Morning at the Sacrament: dull and lifeless! Afternoon spoke from Luke 22. 19;—felt weak

and cold, but, I trust, GOD blessed His word: large congregation.

Sunday, 15<sup>th</sup>.—Morning at the Pa, (Otuihu & Ratoreka) preached there, from Luke XIII. 6-9, to a few whites—afterwards distributed Tracts.—Returned; afternoon Service at Paihia, preached from Isaiah I, III. 6.—a good time—I am cold—want *Holiness!*

Sunday, 29—At Otuihu: preached from John. III. 7. Afternoon at Paihia, from Mark IX. 24. My poor native boy, Kairau, broke both bones of his arm this afternoon by a fall from the rocks; during the time I was holding Service—I never felt so much, I think, for anyone before.

Monday, 30<sup>th</sup>.—attended School—visited my Boy, reading and praying with him, &c.

Wednesday, April 1<sup>st</sup>. Twelve months back, this day, I received my Instructions: and *now*, Blessed be GOD, I am here,—learning language—School—Read and Prayed in a Native House.

Sunday, 5<sup>th</sup>.—At Native School: took English boys; afternoon, preached from II Samuel XXII. 47.—very cold.

Saturday, 11<sup>th</sup>.—This week employed as usual, endeavouring to gain the Language, &c. Oh! my unfitness!

Sunday 12<sup>th</sup>.—Another Sabbath! Morning at the Pa; only 3 whites; some natives assembled together with us; read prayers in English and native, and a [1835 April p.7] chapter in native (Eph.1.)—but coldly, fearfully, and

badly. Spoke to the whites on Mark IV. 3–8. Proceeded on with the Revd. Hy. Williams to the Kawakawa, where Mr. w., addressed the natives—a blessed sight! about 130 gathered together—a kind-hearted people; gave us plenty of their kumara (sweet potatoe)—arrived home about 8 at night, fatigued. I know not whether I shall ever be fit to go forth to the natives in GOD'S name: I know I shall not, unless HE fits me. It is, GOD is my witness, my earnest and *only* desire and cry:—and to Him, who can bring good from evil—fitness from unfitness—light from darkness—shall continual prayer be made for this end—until I have the desire of my heart, or, life's pilgrimage end.

Tuesday 14<sup>th</sup>.—Left Paihia about 10 this morning with Mr. Baker, purposing to visit Wangaruru, a village on the Coast, a little way round Cape Brett, arrived at Waikare about noon, having broken 2 oars by the way; met with rather a cool, though not uncivil reception from the Chiefs—obtained some Potatoes and Kumara—dined,—proceeded—shot a native pigeon, a very fine and handsome bird:—drew up about 5 P.M., by the side of a pleasant rivulet—Tiuvatapipi—where we bivouacked. Passed the night very comfortably—little sleep; serenaded by an owl!

Wednesday 15<sup>th</sup>.—Started this morning at 9—after about  $\frac{3}{4}$  of an hour's walk, arrived at a small village—Tuarau—on the river Wangaroa, which runs down to Wangaruru—welcomed by the chief of Wangaruru, to whom this little place also belongs, with “Haere mai e Koro”—(Come here Sir)—he went for his canoe to take us down to his pa—here we had some food; on the

arrival of the canoe, we proceeded down the river—shot a cormorant from the canoe—river pretty and wide, but shallow, the tide ebbing fast—we arrived about 1 P.M., our reception was most gratifying—men, women, and children came to the entrance of the pa, crying “Haere mai e Koro”:—we soon had our Tent fixed within it. Mr. Baker, and Abraham, addressed the natives; they appeared to listen attentively—in the midst of their discourse it began to rain and blow violently, and a white man from the Bay coming in his boat to [1835 April p.8] barter stopped fro a time the proceedings; he soon went and the rain ceasing, Mr. B— again addressed them from Matt: XXVIII, 19, 20; about 60 present; pleasing to see the outward attention they paid to the Word of GOD.

Thursday, 16<sup>th</sup>.—Began with prayer and an address from Mr Baker on the Beatitudes, followed by Abraham,—left this interesting spot at  $\frac{1}{2}$  past 9, A.M., attended by their chief, Kauwata, in his canoe which we entered from inside the Pa, the tide being very high. We were paddled to a village, about 2 miles distant, prettily situated on an acclivity, the sea in front and sides and a wood behind—we were heartily welcomed—Mr. B, and A., addressed them—A, peculiarly interesting—they cooked for us an ample supply of food, Pork, Corn, Kumara, and Potatoes—their number is small—about 20—their pa, or stronghold double-fenced, and curiously situated. Left this place about 1, P.M.,—their chief Wari, accompanying us a little way—and his young relative Konia coming also, to Paihia to reside with us for instruction. Commenced our journey homewards—a very high and conical hill to the left named Paremata—after a long and fatiguing walk, during which we waded

and re-waded the Waikare about 20 times, we arrived safely at Waikare about  $\frac{1}{2}$  past 5, P.M.,—received more civilly than before,—natives seemed somewhat interested; after prayers with them went to rest.

Friday 17<sup>th</sup>. Prayers and Service with natives this morning, about 30 present, the greater number having left early this morning for their Kumara plantations. The principal, and another chief, raised and brought forward several objections to the Gospel, which were met & answered by Mr. Baker and Abraham. After breakfast Mr B. again spoke to them—at  $\frac{1}{2}$  past 10, A.M., we left and in about 2 hours arrived at our Station. Reviewing our trip we have abundant reason to praise GOD for what we have seen—The natives of Wangaruru and its neighbourhood, are, I should say, prepared to receive the Gospel of Peace—the manner in which they received, treated, listened to, & parted with us sufficiently shew this to be the case. At Waikare, also, there is a most extensive field for [1835 April May June p.9] pains-taking Missionaries:—they, it is true, bring forth their flimsy obstacles but they are soon rebutted. It is painful, however, to find that among all, whom we have seen, only *one* could be found who could read: “gross darkness” still covers them—LORD! rend this sombre pall: “Thy Kingdom *come*”!

Sunday 19<sup>th</sup>.—Afternoon Service at Paihia: preached from Mark IV. 3–8: very cold, and apparently dead to all holy life.

Sunday 26<sup>th</sup>.—Afternoon Service at Paihia, spoke on Ps. CXVII. very brief: cold, timorous! LORD, quicken me: rather unwell all last week.

Saturday, May 2<sup>nd</sup>.—Had a narrow escape from drowning in returning from the Kerikeri with 10 natives in our large boat;—quite resigned—but all landed in safety.

“The storm is laid—the winds retire,  
Obedient to THY will;  
The sea, that roars at thy command,  
At Thy command is still.”

Sunday 3<sup>rd</sup>.—Pouring with rain—no service—melancholy day.

Sunday, 10<sup>th</sup>.—Led to see our coldness and want of Love to GOD—proposed a special day of prayer to GOD—not acceded to—LORD! direct us.

Sunday, 17<sup>th</sup>.—Afternoon Service at Paihia; spoke from Ps. LXXXI. 8–10; fearing and unbelieving!

Thursday 20<sup>th</sup>.—Read a chapter [in] Maori in the chapel this morning at Morning Prayer for the *first* time.

Saturday 22<sup>nd</sup>.—Read again in Chapel—very badly: I am weak and want strength—LORD, direct me to Thyself.

Sunday, 24<sup>th</sup>.—Afternoon Service at Paihia. Spoke from John XII. 24. Felt a little concern for souls.

Sunday, June 7<sup>th</sup>. At Otuihu, with Mr Baker: whilst Mr B. was speaking to a few natives whom he had assembled together in a House there, some, outside, who wished us gone, shewed their enmity to the Gospel by commencing their rough and rude dance. Went on to Waikare; met with a cold reception. [1835 June July

Sunday, June 14<sup>th</sup>.—Afternoon Service in Paihia chapel, spoke from II Cor. V. 1; very cold. This last week has been indeed a wretched one—I got too strongly attached to my native boy—spoiled him with kindness—and now he has behaved so ill—so ungratefully ill—that I have turned him away—but I still love him. Oh! LORD pardon me *this*—and strengthen me against *all* sinful attachments.

Sunday, June 21<sup>st</sup>.—At Wangai, Abraham and myself read native Service—Abraham addressed them, and I then endeavoured to speak a few words to them—returned to Paihia and walked with Abraham to Waitangi—but no natives.

Thursday, 25<sup>th</sup>.—Crossed over to Kororareka, to bury \_\_\_ Poynder, (the poor man who came to Wangaruru to barter during Mr Baker's & my visit there, about 2 months ago,)—spoke a few words of exhortation at the Grave's mouth. Consulted Dr. Ross, as advised to do by the Revd. W. Williams who is also a medical man, the Dr. says my system is unhinged; and to be careful. LORD, Thy will *be* done.

Sunday 28<sup>th</sup>.—Afternoon Service at Paihia; spoke from 2 Cor: XII. 7–9: felt a little love and concern; was most certainly strengthened:—determined to preach Christ boldly relying on His aid.

Tuesday 30<sup>th</sup>.—Six months ago this day I landed in this land: and this evening I first addressed the Natives in the chapel, extemporaneously! To Thee, oh GOD! be *all* the praise and *all* the glory—for thou alone art “the Giver of every good and perfect gift”—Thou, enabled me.

Wednesday, July 1<sup>st</sup>.—Out shooting pigeons—shot 4—saw several new shrubs, and some beautiful ferns, mosses, &c, &c.

Sunday, 5<sup>th</sup>.—Went to Tepuke—read prayers and a chapter to natives—addressed them also—very much pleased with my visit.

Monday 6<sup>th</sup>.—addressed Natives in chapel.

Sunday 12<sup>th</sup>.—To Tepuke in the morning; addressed Natives on the 10 virgins—returned: afternoon Service at Paihia; spoke from Ps. XLVIII. 14; very cold.

Monday, 13<sup>th</sup>.—addressed Natives in chapel on Matt: VII. 14. for about  $\frac{1}{4}$  of an hour—“We praise Thee O LORD.” **[1835 July August p.11]**

Thursday 16<sup>th</sup>.—addressed natives on Rom. X, 8–10; felt a *little* love for Christ’s work, and their souls.

Sunday, 19<sup>th</sup>.—Accompanied Mr. Baker to Otuihu: this may be properly called “the place where Satan’s seat is”. Pomare, the principal chief, and his wife were crying and howling, for their Son recently dead: clinging tenaciously to their native nonsense; that the native GOD had appeared (whom they call a Serpent) and spoke to one of the people—whenever the wind whistles hollowly in, through a chink of a house, &c, they say it is their god speaking to them—I said, if he would pay me I would make him a 100 such gods; and he might fix them on his house, so, that he would always be able to have one to speak to him? LORD, bare Thy arm—“Seeing they see not & hearing they hear not.”

Tuesday 21<sup>st</sup>.—At Native Service, spoke to them on 1 Cor: XV. 34, 35,—after Service, 7 remained behind, with whom I endeavoured to speak on the things of GOD, for upwards of an hour. LORD strengthen me.

Thursday 23<sup>rd</sup>.—at Native Service spoke on Acts II. 38.

Sunday, 26<sup>th</sup>.—Wet day, only 1 Service—spent the day with Brother Knight, & my native boy.

Monday, 27<sup>th</sup>.—Spoke to natives on Matt: XXVIII, 18–20; felt a little Love for them and for GOD.

Wednesday, 29<sup>th</sup>.—LORD! I have again sinned against thee, and am *still* spared! Oh! pardon me, and constrain me to love Thee. I trust still, notwithstanding my sins, in Christ; is not this presumption?

Sunday, August 2<sup>nd</sup>.—Sacramental morning: afternoon, accompanied Mr. Baker to Waikino: a truly pleasing sight to behold the people of this place—LORD! lift up the light of thy countenance upon them.

Saturday 8<sup>th</sup>. Mr. and Mrs. Wade; Mr. and Mrs. Chapman; and Messrs. Knight and Pilley, left for the Southern stations, in the Columbine Schooner. I am again entering on new trials & scenes—LORD, bless them, and guide me!

Sunday 9<sup>th</sup>. A Happy day! Had the great pleasure of seeing 4 adults baptized—Aka, (a venerable old, and lame chief who for some time past has resided in the [1835 August p.12] Settlement,) Peneruku, (a chief from Waikino, about four miles up the river,) Heke, another chief, and his wife; I held the basin, while Revd. H. Williams baptized them, to behold the tears of

repentence, doubtless, stealing down their deeply tattooed countenances, was very affecting. Heke, had been a peculiarly bad character, and for some time if he was not the terror, he was the pest of the Mission—*now*, the Lion *is* a lamb—and what has caused it? He, who came in the form of a Servant—who was despised and rejected of men—the “crucified Galilean”—He! the meek and lowly one hath brought the Lion low! They were named, John, Samuel, Simeon, and Lydia: I chose Simeon, for the venerable old man.—In the afternoon I went to Waikino in a canoe, being late, prayer was over, yet, the people reassembled themselves, and I endeavoured to speak on Matt: XXVIII. 18, 20, to a nice little party—returned rather late, tired and cold. Read and prayed with my boys, and so concluded the day—LORD! pardon *all* our Sins.

*[10 July to 10 October missing]*

Sunday, October 11<sup>th</sup>.—At Waimate: at Sacrament this morning (which is here administered in native language,) 76 New Zealanders present! Accompanied Mr. Clarke to a native Village about 2 miles distant where they have erected for themselves a spacious, and good, weather boarded Chapel: Mr. C. spoke to an attentive congregation.

Monday, Novr. 9<sup>th</sup>. Our present road to the Waimate being through a disagreeable and dangerous creek and, this only crossable at low-water; I went out into the “Bush” to attempt the finding of what might be made a road: I succeeded but nearly lost my life through my horse getting into, and then plunging about in a deep bog, I succeeded in extricating myself, but for a time,

despaired of saving the horse; fortunately we got him out; and in returning he threw me with great violence, I, however, got off with a few bruises only.—Praised be the LORD, who “keepeth all our bones, not one of them is broken.”

14<sup>th</sup>. Finished printing the Gospel of St. Luke.

22<sup>nd</sup>. LORD's-day, Preached, in English, at afternoon Service, in Paihia Chapel, from Ps: 136, with much freedom.

26<sup>th</sup>. Buried a poor Sailor at Kororareka; much strengthened to speak on the occasion. LORD, Thou knowest how young I am in these matters, strengthen and direct me for Jesus' sake—

29<sup>th</sup>. LORD's-day, preached at English Aftn. Service in Paihia Chapel, from Matthew XXV. 44, very prosy. LORD, if it be not Thy will for me to stand up in Thy name suffer me not to do so. (Hebrews, V. 4.)

December 6<sup>th</sup>, LORD's-day—Preached from Ps. XC. 12, felt strengthened—oh! teach *me*.

8<sup>th</sup>. Addressed Natives from, “They Kingdom come.”

13<sup>th</sup>. LORD's-day, at Waikare—many natives here but it is a very dark place—returning, called at a place in the river where 3 or 4 white men & their Families are residing, and read and prayed with them and addressed them on Matt: XXV. 44.—returned and read evening native Service in chapel.

16. Addressed natives in the chapel from Matthew XXV.  
13. LORD, speak and even these dry bones *shall* live.

December 20<sup>th</sup>. LORD's-day. Afternoon Service in Paihia Chapel, preached from Matthew XXII. 5; felt rather at a loss.

22<sup>nd</sup>. Addressed natives this evening in Chapel, never before felt so serious. LORD! I wish to give myself unto Thee.

25<sup>th</sup>. Friday, Christmas-day. Preached at Kororareka this afternoon from 1 Tim: I. 15, and read Prayers in native to natives; took Tea this afternoon at Bror. Baker's, Capt. Fitzroy, H.M. Ship "Beagle," one of the Party.

27. LORD's-day—At Kororareka, morning; read native Prayers, and preached in English: afternoon, Paihia; preached on Ps: 148. 5. This, the last Sunday in the year—felt warm and cheered in speaking—GOD *is* good.

## 1836.

January 3<sup>rd</sup>. . LORD's-day—Preached from II Samuel, XIX. 34.  
Determined to give myself more and more to GOD.

10th. LORD's-day—Visited Puketawa, (village about 7 miles distant, inland,) found place deserted—the little chapel without a worshipper—and, from the grass in the path to the House of Prayer, I fear, the Sanctuary is seldom visited:—returning, fell in with a party of Chiefs—enabled to speak boldly to them, but they were only inclined to "mock on":—returned in time to take the Afternoon Service, preached from Deut: V. 28, 29, felt warm. Evening; Native Service; spoke from John IV. 42—felt a little Love.—LORD! revive my sluggish soul.

11. I have, this day, felt a strong desire, and so expressed myself to Mr. Baker, to live *closely* to God—to "be one *in* Him." At Prayers this evening near 200 Natives present; glorious sight! though not "speaking right," (!) would not lose the opportunity—spoke on Romans VIII. 1. LORD! bless Thy word and clothe it with power.

12. This morning, according to arrangement, a meeting of native chiefs took place at Waitangi, the residence of the British Resident; to adjust certain claims made by both parties to some land lying between Wangaruru and Wangarei; Messrs. Williams and Baker were to act in concert with Mr Busby as Umpires: of course, one party must be dispossessed of his claim. The Hikutu, a desperate party from Rangihoua, could not make good their claim, and, accordingly, the decision was made and given in favor of our

(the Kawakawa) natives. The Hikutu immediately flew to their arms which

*[ends here]*

*Memorandum of several visits among the natives on the E. Coast of New Zealand; performed during the years, 1836, 1838, 1839, 1840, and 1841; extracted from private journal.*

Feby 9th. This morning left Paihia for Waikare arrived there about noon, was hospitably received;—continued talking to Natives & listening to them until Prayer time—read John XI to them & spoke on verses 25, 26, felt strengthened—only few present—Some outside listening—one gent:—who opposed us greatly—said he would come to the door but not enter—there is a great spirit of enquiry here—as much as I have ever witnessed—my Tent was crowded until I dismissed them—10 o'clock—We were all hoarse with speaking—Ngeri is a good fellow.

Wednesday 10—Early this morning our Bell rang for Prayers I spoke to the Natives on Rom. X. l1—rather a larger attendance than last evening—it rained heavily and looked very gloomy we did not think we should be able to start today, however we left at 10 o'clock. I was soon wet through with the wet thick bushes & the showers—after a few hours march we arrived at Wangaroa where we dined, Marumaru was very kind to us—I spoke to him pretty strongly on the Tapu Maori as he was tapu'd—we waited for the tide to ebb, and walked to Wangaruru—a muddy toilsome march!—addressed about 50 natives on Matt. VI. 2l—never did I speak with such fluency and strength! I was followed by

Aperahama—The chief Kauwata did all he could to make us comfortable & cause his people to hear—had a nice convn. with a Native of Akura in my tent—

Thursday—11—At sunrise held prayers with Natives & spoke on Luke XII. 4, 5 to abt. 40 natives—I was followed by William—after breakfast had a long conversation with the *old* gentlemen of the Pa who are on the hinge—on somewhat more than that, Kauwata & bottle—visited the people of Akura—in a little kainga just behind—and they are really a comfort to one's heart—almost all enquiring after Xt. I gave them the first school lessons & they have commenced School—had a long tohe with the Tohunga Maori—spoke in plain strong language—afternoon read to children—Evening addressed Natives from John III. 19. Fold. by William—The natives were in the night carrying on their Haka went out & endeavoured to stop them but one was very bold for it—had a nice conversation with Akura natives in þe. tent.

Friday 12—Prayers with Natives... and spoke warmly on 22, 28 verses—visited Akura natives... returned chatted with gentlemen again visited Akura natives and spoke on Luke VIII. 21—much pleased with these Natives—Spoke in the evening on Luke IV. 18, 19. warmly. news of the Taua approaching—

Saty, 15—Prayers—spoke on Eph. V. 5, 6—folld. by Aperahama—gave school lessons to Wari—to Akura natives. left the pa at 3, and after a tedious climbing walk arrived at Wae at 1 o'clock—here we were... received Hongi we seemed to be got (sic) among a new sort of people—I spoke on Luke XV. 10—folld. by Aperahama to about 60 persons—quiet and attentive...

Sunday 14—Morning Service... to Natives from Rom. VIII. 5, 6—felt feverish and unwell from the damp & rain during night—pulse 80—I was followed by Aperahama—after service we had school—34 men & boys—32 girls & women—a pleasing sight—after school chatted with chiefs—addressed individ. & collectively a party of old & young ladies who came to visit me—evening Service spoke from John III. 35, 36—felt warm & strengthened—folld. by William—after Service chatted with several on the things of God—I little expected to find such a *nice* kainga—this evening they are singing in their resp. houses—Blessed be the Lord God of Israel who *only* doeth wond. things!

Monday 15. It rained very hard during night—and I was wet in my bed pools of water under me—Blankets wet through—I had only just taken a dose of rhubarb—by daylight I found myself very unwell—It still contd. raining & Williams held prayers with Natives—Natives seemed greatly interested in my welfare—notwithstg. the rain one went into the woods & shot a pigeon—another to the fishing & caught 4 Tamure wh. he brot. me—& another to gather pipis—I was much better by noon—worked with Natives in building a house—14 x 11 near 20 of them worked hard at it all day—at night I assembled them in this new House of prayer & spoke on Matt. XXII. 27—after supper—about 30 wanted to speak to me—I caused a fire to be lit & we sat round it about 2½ hours. I questd. & spoke to them individy.—I have no doubt but some are seeking Him—after I had finishhd. speakg.—we sang a Hymn VI. & Abraham prayed—it was truly an impressive time & scene—another native brot. me a pigeon

tonight which he had shot—gave away to 3 natives 3 Lukes—  
am much importuned for more—How can I refuse?

Tuesday 16—Held prayers with natives & assisted in building  
their house—pulling down old trees tapud to Wiro etc—we  
were not a little displeased at the arrival of about 20 from  
Wangaruru—a dog stole my pigeon!—this evening although  
in the midst of a thunder storm Lightning fierce—addressed  
the Natives from Rom. VI. 16–18. felt I had an evil heart  
within. I was folld. by Aperahama—the natives of Wangu.  
wanted to sleep in the new Ware Karakia to this I wod. not  
consent.

Wednesdy. 17—Left Wae—having given away 5 Lukes  
more—2 Kats.—papers for school etc.—amid the best wishes  
of the Inhabs.—In our route onwards passed this morning—  
good ground—grotesque lavatu single rocks 10 o'clock  
Wananaki in dist. kauri woods around—3 o'clock—one of the  
finest woodland scenes I ever witnessed—good pasture and  
arable land intersected by thickets of kauri—Hikurangi &  
Mangakahia in the distance—arrived at Wairua at 5—  
witnessed the devastrn. of Kawiti ma—started forwards and  
halted by a little rivulet Wairua—at 6 o'clock tired—

Thursday 18—Started at 7 A.M.—had a long fatiguing march,  
mostly wood & swamp until about 5 o'clock when we halted  
at a rivulet—Kawaokawakawa—chased a fine pig—failed—  
beautiful forests—some good ground—new plants—kauri—  
kahikatea—wet & dry—mosquitoes etc. etc—

Friday 19—Dreadful night! slept with Natives—left at 8—  
travelled thro very high fern—reached Waiariki at noon—  
hospy. recd.—river Waiariki—Ware Karakia—Spoke on John

IV. 42 Apha. folld.—chatted till bedtime with chiefs—they all seemed disposed to the Word—but Motutara

Saty. 20—Prayers with Natives spoke on Eph. IV .20—long chat with chiefs etc—left at noon for Waiti accpd. by a great no. of the natives—very hospitably recd. at Waiti by Tutahi & his son both well inclined—spoke on John III. 16, 17. upwards of 30 present—Abm. addrd. them afterwards—separate meeting—convd. with Tutahi & son & others until Bedtime—

Sunday 21. Preached from Rom. X. 8, 9—followed by Aperahama to about 50 souls—felt bold but not alive dull heavy, Ld. pardon me—spoke to some who dont join this people after Service—who sat apart from us—very hard indeed—conducted the school—about 40 present—seem willing to learn but want an effective Instructor—the young man Hanaora can read & write tolerably well yet, he is but a native—Abraham went to read Luke with a Native—evening Service preached from John VIII. 42. bold & free blessed be God! Aperahama followed. heard of the arrival of Mr. W.—spoke to those motuki.

Monday 22—Morning prayer—spoke on Matt. VI. 10—fluently—a nicely situated pa this—Lord bless thy word—Chief well inclined to the word of God—left at 8—burning rata—at  $\frac{1}{2}$  10 new plant—arrived at an old pa Maunu,—the large Taepa was laying down—here was a peach Tree in fruit—at 12 arrived at a River Waipapa, by the side of this stream was an immense mass of Lavatic-Sandstone—the ford was formed by a larger mass, below which was a cavity of great depth—beaut. drag fly  $1\frac{1}{4}$  in long back green & gold—head & body crimson wings dotted with 4 spots red body

thick as a bobbin—fine—arrived at Pukeokui about 2—pretty pa—fine storehouse—idols—peach trees—only 6 or 7 persons here—rest gone—spoke on Matt. VII. 17–20 felt much fatigued—soon went to rest—

Tuesday 23. rose—prayers—Apa. spoke—left at 9—fine land round about this pa—very barren after—arrived at the river about 10 met Maru & Kuri—was hoed to Te Toki a pa of Koukou—here we dined, abt. 2 started for Otahi the pa of Tirarau—fine river, Wairua—Mangakahia—arrd. abt. 5 at pa welcomed with women—T. did not appear—read: Acts XI & spoke on Vs. 14 & 18 supped on Tuna went to bed—only 1 of the pa came to hear us.

Wednesy. 24—Early this morning at prayers ourselves—afterwards Breakfast the Gent. not making his appearance I waited on him—was recd. courteously—he wod. not rec. anything of Xty—I therefore after about  $\frac{1}{2}$  an hours convn. left him—taking 1st to declare the great truth of Salvn.—left Apa. with him—He was very kind to us in food etc Pork, Tuna, fish, Potatoes, Melons, Hues, peaches, etc. etc abt. 3 we left—I was sorry to leave such a lot of people in darkness—but they were doubtless all under orders—long house ornamented with idols 200 feet long—Mr. Stephens had been there the day before—about  $\frac{1}{2}$  4 we arrived at Dipo (sic)—where we passed the night—I spoke on John XX. 31. to abt. 50 persons—Apa. folld.—afterwards met a little party & spoke to them—went to bed—had the pleasure of hearing some repeating the L Prayer—Hymns—and praying extempore.

Thurs. 25. Very bad night by reason of the Mosquitoes—Early left this kainga travelled until about 1—new plant—etc—reached Mangere—shelfish here—kainga of Kuri—nice house—parted with regret from Kuri—travelled over plains & Hills of rushes—crossed Marama nui (the River Wairua)—and brot. up at the foot of Porua—tired—could hardly read, hold prayers, or eat with the swarms of mosquitoes

Friday 26. Slept last night notwithstanding the Mosquitoes—held prayers breakfasted—started—about 11 reached Waiooreore—one immense forest—tedious road—at 2 started—and after a thirsty walk—finest totara & nikau I ever saw—arrived at 5 at a little rivulet Ngau—bivouacked—

Saty. 27 a miserable night—we were obliged to leave our houses & take refuge among the rush in the koraha—we breakfasted & started about noon we reached Waiomio—this place has a singular appearance from the crags and whami (?) remains which are here—crater—or two—here we lose those immense woods & we dined on Potatoes half dressed—& started for the Kawakawa where we arrived about 5 o'clock—was most hosp. received—held prayers with Natives, & being tired soon went to rest—this was however not to be found for some time in consequence of the firing & haka—a thief—potatoes—dogs—this gradually subsided—& I fell asleep.

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1836

Wednesday—March 20. Left for Waimate.

21. Left for Mangungu—arrd. at Waiho about 6—at Mr Turners abt. 8½ saw Bumby & co.

22. Convn. with Tamati Walker abt. Pikopo—left abt. 4 wind agt. us.—came down to Mata Mouro's—hospty. recd.

23. Left—sand hills—Nukupure—convd. men—saw one of P. MSS. gave prayer Bk. came on to Wangape—arrd. abt. 7 tired held Prayers—spoke a few words conversed till 11.

24.—Lds. day. Preached to a few from John III convd. afterwds. catechized and read with Boys—conversed with natives on errors of Popery.

25—Monday. Held prayers and spoke a few words to Natives—Breakfasted left crossed in a canoe—on to a small village.

Saw 2 Bap. N. Nathl. and Thos. gave them a prayer Bk.—on to Herekino. Addressed natives—found 2 or 3 who cod. read gave them Books crossed this small river in a canoe over steep sandhills to sea shore. Abt. 2 came to a small village only women, addd. þm,—walked on over excessively long sandy beaches until 8 P.M. obliged to bring up at Mokorau thro' excessive weariness of all hands—tho' no people no poles for tent, and little food—threat. Rain passed the night in a hole in my clothing wishing for day—rained—was not wet.

26. Natives came on us while gettg. a little Bkfast—found we were only  $\frac{3}{4}$  mile from a village—Held prayers and addd.

People started—Rangitoto sevl. Natives abt. 50 or 60—addressed them—sat some time and convd. With them—started—onwards abt. 2 miles turned inland towards Kaitaia—called on Tomorenga—long and animated discussion—gave him a knife Sciss tob—five chiefs in appearance left about 2 arrd. abt. 5 at Kaitaia rather tired—add. natives (80 or 100) in evg. from He ahatau e hiahia at kia meatia ai eahau—very attentive—I greatly blessed.

27. At Kaitaia all day

28. Left at 10 A.M., rainy morning. Steered W N W then N and N W. which brought us to sea over sand hills—not from the place where we turned in from 2 days ago— $\frac{1}{2}$  past 1 arrived on beach. I sat W E. on beach frontg. sea—Tauroa bore S W 30 SSW, steered nearly N. over hard sandy beaches—fell in with Wareware and party who were also onwards—old chief greatly enamour'd on account of my gift to Tomorenga his Son gave him a bit of Tobacco and he gave me some fish—proceeded onwards fell in with anor. Party cleaning kawae, cutting down back—taking out bone, etc., in order to dry 'em—done with a shell—spoke to them—went on, anor. Party—spoke to them, shortly after brot. up on a sandhill on shore at Waipahirere, for the night  $\frac{1}{2}$  past 5.

Sat. N N E on shore frontg. Sea—read prayers with natives several lads came to Tent door, I had some convn. and wished 2 to go home with me.

29. Held prayers—6 or 8 strange natives present addd. them. Left at 8½ A.M. travelled on over long flat sandy beaches at 5

brot. up at Arai excessively tired, feet bladdered and sore Sat N. E. on shore frontg. sea.

30. Started at 9 A.M.—wet morning—lowering— $\frac{1}{2}$  hour brot. us to a rocky head land named Arai (the first rock we had seen since we left K) a mile further Ngaromaki off which about 2 furlongs from the shore a sandy isld. named Maunga Nui, this is however connected by an isthmus dry at low water—rocks on the outside of this islet on which the water broke furiously.

Rock—peculiar.

$\frac{1}{4}$  to 1 brot. us off Matapia a Conical isld. about a mile from the shore sd. by natives to be excavtd. from hence one long beach to Pungakoikoi where we arrd. at  $\frac{1}{2}$  past 3 rested and dined.—here was the first hill of Earth—we ascended a very steep hill and walked for about an hour inland nearly parallel with the Coast Reinga—After which we descended to the beach and crossed another little Bay—ascendd. some steep sand hills most barren and desolate here we lost our road, after 2 hours thro sand, swamps fern etc. etc. we descended to the banks of the stream close under the Reinga called Te Werahi, hearing voices I called and was ansd. and in about  $\frac{1}{4}$  of an hour was safely in a little pa on the other aide of the river where Werawera had arrived before us—about  $\frac{1}{2}$  past 8 very tired—I was too tired to converse with natives this evening, and they did not seem to desire it.

31. Lords day. Easter Sunday. Rose this morning and commd. with convn. with chiefs—after some conv. to which attention was pd. old Ware said, he shod. not believe—However I held Service, about 25 present but not much order. Afterwards I propd. visiting the Reinga intendg. to hold service there,

thinkg. the day so very suitable started at noon with 6 natives, wind very strong from N N E, so much so that I was almost blown down, travelled about 2 miles over sandhills and sandy beaches when we ascended hill on hill without a road, which with þe wind agt. made it exceedg. uncomft. after an hour ascend. we got a view of the Cape to which we descendd. and found the celebrd. R. to be an almost naked promontory washed on 3 sides (at high water) by sea on its front, and abt. 40 ft. from the rocks below, a pohutukawa had grown, from the old one the root grew out a few feet washed and bleached which our guide gravely assd. us was done by the feet of the spirits! I asked my guide several questions and seemed to press him too hard. One of my lads arrd. havg endd. to get me a piece of' this very sacred root but, the wind was so high, the footg. so dangs and if any accd. happened it wod. have been imputed to our sacriligiousness—so I contend. mys. with a. specn. of the rock. I went round the 3 sides of its base, and ascend. to the other side whilst under the root, I read an approp. passage or 2 of S. which I had selected and descended our hill with a deal of labor and pain and got home by 5 P.M. held service interrptd. by Wareware with whom I HAD A LONG discussion

Monday Apl. 1. Gave old man scissors etc. Left at 6 wind high sand blown in our eyes distressing—at  $\frac{1}{2}$  to 9 reached Punga koikoi breakfasted.—on, sand very bad—desert Aratia 12 Matapia;  $\frac{1}{2}$  to 3 Ngaumaki where we dined—brot. up about 5 at Arai (where we had before slept) found 1 or 2 nice shells?

Tuesday Apl. 2. Left at 6—and at  $\frac{1}{2}$  past 9 reached Ropamapahoe very much in want of my breakfast while here Messrs. Wade and Matthews came up on their way to the

Reinga—Started abt.  $\frac{1}{2}$  past 11 steerg. E N E over very desert land hilly wind very strong in about an hour we made a pretty little lake surrounded by sand hills—little vegetation struggling for existence in one corner hills high—lakes name 8 Arawatas 3m from shore— $\frac{1}{2}$  hour on sandhills sighted shores steered for it—brot. us to the river runs up abt. 10 or 12 m. in some places 2 miles wide about 5 reached Ruimakutu—shore bearing N 10 NNE.

Wednesday 3. Addressed natives left at 9—steered N 10 for shore—canoe crossed gave 2 books—woman the teacher!—steered E N E at 12 shore bore N W—Ko te kotaha N 10 NNW. Moturoa an Isld. NNE 30 Warepouaka N E at 2 reached Rangaunu heads turned up the right banks of river as we had no means of crossing—steering S—a wretched walk thro mud and water and mangroves for many a mile—very much in want of water—at Sundown we halted in the midst of a wild place—no water—save a little brackish I had caused to be brought with us, from the mangrove mud—foot painful.

Thursday 4. Rained and blew heavily during night fearful lest Tent wod. be blown down as we had no poles to fix it with—however it did not. Morng. started at 7—foot exceedingly painful—was very fearful I shod. be obliged to remain where I was without food or water—hopped on with a stick—natives knew not the road obliged to muku thro swamps, reeds, rushes, fern, burnt scrub, very disagreeable abt. 2 by dint of perseverance we reached a white man's ho. at the head of the river who recd. us very hospitably here we had some refreshment and about 3 started on for the station which we reached about 5 o'clock.

Friday 5. Foot much swelled and painful—Kept at home nearly all day.

Saty. 6. At home, at p meetg. spoke from Ps... much blessed ("Thou has been a shelter for me")

Sunday 7. Preached—from Luke 22, 31, 32, to an attentive cong'n. of about near 400—afterds. to English from Is. 53. 6 much blessed. Afternoon held English Service addd. Brethn. from Neh. Evg. read prayers Bro. Puckey preached—much struck with natives sing. "Kene"

Monday 8. Started Br. P. accd. me part of way—met more than 150 natives carryg. timber for Church; pleased at Mangatehe, dined; came on, sunset reached Oruneke chief Wise or Wara? part of Oruru here held convn. and addd. natives.

Tuesday 9. Started early abt. 6—morng. very cold—sun soon rose and was fine, route very hilly passed some fine blocks of Jasper on brow of a hill had a beautiful app. Gilded by rising sun.  $\frac{1}{4}$  past 9 brot. us to Kohumaru where we were hospitably entd. addd. natives, some of whom were baptized, gave 2 Books and proceeded on  $\frac{1}{2}$  past 11 on way to Wangaroa harb the scenery was beautiful—hills abrupt broken romantic Maunga Taniwa in the distance—sun set brought us to where we got into a small canoe and pulled for Mr. Shepherds place—danger—enquired tangihanga—got guide and  $\frac{1}{2}$  past 8 found us at the S. praised be God!

Wednesday 10. Breakfasted with Mr. Shepherd and left abt. 9 for Matauri  $\frac{1}{2}$  hours walkg. brot us to Henui Kepa Tupe's place; pleased with what little I saw—gave several books as I found many here cod. read, nor were the people inclined to

the things of God here were 6 Eng. who had recently ran away from the—Banks I spoke to them and reminded ym. of their obligns. as Xns.—on to; Scenery several times this day beautiful Cavalle's Lady near the shore forming such a beautiful bkground—abt. noon we reached Ngaire a small village delightfully sitd.—the chief sd. he was building a chapel—here I distd. 2 books—on to Matauri beautifully situated—C Isds. in front Cape Brett spt. Pococks to be right quite panoramic—reached abt.  $\frac{1}{2}$  past 4—people glad to see me. Tamati Hou—chapel—small neat, Door, Table bench and Book—abt. 25 prest. from the place addd. them—afterds. 6 or 7 remd. to talk convd. with them pleased.

Thursday 11. Held service and preached to natives ps. Morng. Chapel—breakfasted, and started accd. for abt. 2 miles by natives askg. questions and convs. on sp. subjects. Soon arrived at Waiaua an interestg. little village romantically sitd. chapel on a hill—hence to Takou—to Tohoranui, men absent dined on to Kkeri, reached at 4.

Friday 12. Started abt. 10 reached home, wind agt. us abt. 3. Glory be to God, took a cold.

Lords Day—14. Feared my cold wod. hinder me. Home duties—Natives morng. service. 11 English, large cong. abt. 80 Mark X “What wilt thou” etc. greatly blessed—cong. attent.—Kororareka—2 natives servs. preached abt. 30 prest. attent. 3 English only 8 or 9 much blessed in addg. them—repd. Evg. Ser. 6 preached from Heb X “Kia pehea Koia etc.” greatly blessed.—but I want to hear the cry extord. “what must I do”

15. Ed. W. being unwell ev went to see him walked to Pakaraka fd. him better than I suppd. retd. walkg. in Evg.  $\frac{1}{2}$  8 home.

16. Held Service in Chapel addd. natives from Rom. 1, 28 Blessed with seriousness—but we want the Holy Ghost.

**Second Trip into the bush, intending to go on to Kaipara.**

1836.

May 31. Left Paihia—arrived at Kauakaua about 6 p.m., slept in Paul's raupo house.

June 1, Restless night—excessively cold morning, left at  $\frac{1}{2}$  past 9 a.m. After walking through rivers running among the trees in the forests, we arrived at Tarawera, the pa of Hara—a well fenced pa, quantity of obscene figures mounted on the Taeapa—had a long chat with him—gave it to him, I trust in truth,—went on—abt. 3 p.m. arrived at Tourangatira, the people were gone to a hahunga at Puketona—went on to Onewaka—chief Kuretou, blind;—feast, hahunga here yesterday, spoke boldly to about 20; they wished me to stay, and said, poor souls, If I was to come often and speak in that manner they would wakapono. Preached this evening from John III, 16, followed by Joseph—gave out some pills—this pa is curiously sitd. on a boldly-curved bank of the river Kopau (the upper part of the Kauakaua) which rushes furiously by here, being swelled by the late flood.

June 2. Slept 5 in the tent—restless night—very cold morning—spoke to people on the parable of the Sower—they seemed very cold though attentive—we struck our tent to proceed when the old blind chief arrived lamenting our going without food, when the truth was that he would not give us any—proceeded—crossed 2 curious bridges, rather dangerous—about noon came up with about 60 persons mostly armed—Mate their chief at their head—I spoke to him and them for near 2 hours, blessed be God, bold and fearless—gave physic to his child—they gave us potatoes etc.—saw a curious subsidence of the earth on the side of a hill, about 200 yards long and 60 to 80 wide—brought up at Punakitere (a river which runs on to Hokianga) very much tired—had a nice wash in the river though winter.

June 3. Restless night—owls, kakas, ducks, mosquitoes and rain! Started for the nearest kainga—every appearance of rain, arrived at 9 a.m. at Ranga, saw 2 sick children very near death, began to rain heavily shortly after our arrival—no coffee, no fire, 4 in the tent. Rain pelting in—laid down at 6 p.m. with the comfortable reflection of having at least 12 or 13 hours of darkness and rain to encounter before daybreak.

June 4<sup>th</sup>. After a wretched night, during which our tent was blown down on us, arose and started—sent Joseph \_ to the next kainga to seek for any kind of shelter for us to huddle into from the rain—he returned saying he had found one—it was a large kauta prepared for my reception by being strewed with wet fern, not a nook in it free from wet and wind and smoke—about 20 x 12 ft., sides of ponga. Read, catechised, addressed natives from Matt. XXVII, 24, 27—read with them and went to rest.

June 5. Arose last night and took some laudanum in order to procure sleep but failed in procuring the sleep I wished, Read with and catechised natives; addressed them on parable of Wedding Feast—a little boy about 4 years of age repeated Cat. so well, and read also, that I gave him a Catechism. The waipuke having made travelling almost impracticable and still threatening rain, resolved to remain over Sunday here—ascended Tauwenua (Commonly called Hikurangi, which is the name of all this district) this hill rises abruptly—soil uncommonly rich all over it—from the top it hollows in the shape somewhat of a Punch-bowl, descended into it—it has been cultivated all over—with difficulty we got through the brake, here some feet over our heads, to the lake Kereru—the water is very deep—in it are leeches—nearly in its centre is a very pretty little island—very sacred, as the bone of some of note lie there, its name is Motuarangi—rocks round black lava—this lake keeps the hollow *in* the hill dry, being below it. Much to the alarm of my guide I shoved off and kicked the sacred moki of Tu—the waters, they say, have a subterranean exit from this lake—when they appear—run on—and again sink—again appearing—forming a part of the river called Ko Pou—this river falls into the Punakitere, which enters the sea at Hokanga. Read several Chaps. with the natives, Joseph addressing them.

June 6. Sunday. After *another* restless night found *another* rainy morning! I was fearful we should not be able to hold a service, yet the Lord was better than all my fears. Assembled people, about 20, and spoke to them on John XI, 25, 26. Felt strengthened, bless the Lord. While they were at school, which Joseph conducted, I had one quiet, comfortable hour!

Evening service spoke from Matt. XI, 28—felt maia—returned to the house, made a good dinner and read and chatted with chief and boys until bedtime.

June 7. Another almost sleepless night—yet I trust a blessed one to my soul. I was very sorry to find another rainy morning. I was determined to start but could not on account of the nuinga of the waipuke, independent of the rain, so I was obliged to make myself as comfortable as I could with a very bad headache and a cold.

June 8. This morning appeared rather more favourable and accordingly we started in order to return to Paihia by way of Waimate. Roads very much under water. Came to a stream deep and rapid which was only to be crossed by sliding over an old tree, rather hazardous, but crossed in safety. About noon we arrived at another stream which we crossed with less difficulty. Abt.  $\frac{1}{2}$  past 1 p.m., we arrived at Kaikohi and were hospitably received by Mata, Rawiri's wife. The Gospel here *shews* itself, the cows, the fowls, the fences, the children, the wheat, etc. Obtained some good milk which was indeed a treat, spoke on Eph. V, 8. Felt strong in the Lord. Oh! the mercy of God! His mercy!

June 9. Rather wet in tent last night, thunder, lightning and rain; fine morning. Prayers, catechized children, asked them a few questions which they answered tolerably well. Oh God, may they be *thine*! Arrived about 2 p.m. at Brother Davis' house, Waimate, after a tiresome, wet and dirty walk.

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## Day & Waste Book 1836

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|       |          |                                                                                                                          |   |             |
|-------|----------|--------------------------------------------------------------------------------------------------------------------------|---|-------------|
| June  | 23<br>rd | Engaged Joseph, Andrew, & Hamo, 3 Natives,<br>to work in Ptg. Office @ 3/- pr. week                                      |   |             |
| July  | 5        | Paid Joseph, 2 weeks @ 3/-<br>do Andrew, 2 do @ 3/-<br>do Hamo, 2 do @ 3/-                                               | 6 | 6<br>6<br>6 |
| "     | 19       | Gave R. Brown, Carpenter, Korareka,<br>an order for 6 pair Cases, and<br>Imposing Frame & Drawers.                       |   |             |
| "     | 19       | Paid Andrew, 2 weeks, @ 3/-<br>do Joseph, 2 weeks, @ 3/-                                                                 | 6 | 6           |
| "     | 23       | By Cash of Revd. H. Williams on a/c of Ptg. Office                                                                       | 4 | -           |
| Augt. | 3        | Received from Public Store,<br>10 yards Blue Linen,<br>6 yards Osnaburgh,<br>2 Hand Brushes,<br>1 Hair Broom,<br>1 Bell. |   |             |
|       | 18       | Bot. of Gilbert Mair<br>2 gallons Molasses for Ptg. Office                                                               |   |             |

|       |    |                                                                                                                                                  |   |    |    |
|-------|----|--------------------------------------------------------------------------------------------------------------------------------------------------|---|----|----|
|       | 27 | Cash paid Joseph for 5 weeks @ 3/-<br>Cash paid Andrew for 5 weeks @ 3/-                                                                         |   | 15 | 15 |
| Octr. | 5  | James Busby, Esqr, British Resident,<br><br>Printing 75 Folio Foolscap Circulars relating<br><br>to the Baron de Thierry                         | 1 | 1  |    |
| Octr. | 12 | James Busby, Esqr.,<br><br>Compositing & pointing 70 foolscap 4to.<br><br>Circulars, in Native Language;<br><br>relative to Baron de Thierry.... |   | 10 |    |
|       |    | 1 From old Book; April/35;—<br><br>Compositing: & ptg: 50 4to Circulars in<br><br>Native; relative to being shot at....                          |   | 10 |    |
|       | 16 | Bot. of Mr. Mair, for Ptg. Office<br>6 Basons....                                                                                                |   | 6  |    |
|       |    | Lent Mr. Kemp 3 Squares of Glue                                                                                                                  |   |    |    |
| Novr. | 14 | Engaged John Bevan & Henry Mann, commenced<br>work on 16 <sup>th</sup> . @ 30/- pr. week                                                         |   |    |    |
| Decr. | 10 | By Cash to Hy. Mann, on a/c of wages                                                                                                             | 1 | -  |    |
|       | 24 | Brown, Carpenter, Bill for work....<br>Handle for Roller 1/6: ditto for scall. 1/-                                                               |   | 2  |    |
|       |    | New Zealand Auxy. Temp. Society                                                                                                                  |   |    |    |

|      |  |                                                                     |   |    |
|------|--|---------------------------------------------------------------------|---|----|
| May  |  | Printing 50 Demy 4to advts. callg. public meeting                   |   | 7  |
| June |  | Compostg. & ptg. 300 Copies of report of Society<br>8 pp. post 8vo. |   | 10 |
| "    |  | 2 qu Colored Demy Paper for Tract Covers....                        | 2 | 4  |
| "    |  |                                                                     |   |    |

# Day & Waste Book

**1837**

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|       |    |                                                                                                        |    |    |   |
|-------|----|--------------------------------------------------------------------------------------------------------|----|----|---|
| Jany. | 2  | Bot. of Mr. Mair, 1 Gallon Molasses....                                                                |    |    |   |
|       | 25 | By Cash of Revd. H. Williams, on a/c of Ptg. Office                                                    | 10 | -  |   |
|       | 28 | By do— of do— for do—                                                                                  | 2  | -  |   |
|       | 28 | Cash pd. Hy Mann, for work done....                                                                    | 8  | 16 |   |
|       |    | Cash pd. Mt Baker, on a/c of Hy. Mann....                                                              | 3  | 17 | 1 |
|       |    | Cash pd. John Bevan, on a/c of work done....                                                           | 3  | -  |   |
|       |    | Cash pd. Mr. Baker, on a/c of John Bevan....                                                           | 3  | 17 | 1 |
| Feby. | 8  | Received from Store, 6 Brad Awls                                                                       |    |    |   |
|       | 16 | Engaged James Powell, pressman; 16 <sup>th</sup> commenced                                             |    |    |   |
|       | 22 | Engaged C.F. Opham, pressman; commenced ps. day                                                        |    |    |   |
|       | 27 | Agreed with J. Powell & C. Opham, @ 25 cents pr.<br>Token; (i.e. 1/- English money.)                   |    |    |   |
| March | 8  | Brown's Bill for Cases, Imposing Frame, &c,<br>pd. him in an order on Revd. H.W.                       | 8  | 16 |   |
|       | 17 | Cash to James Powell, on a/c                                                                           |    | 12 |   |
|       | 25 | Cash to James Powell, on a/c                                                                           |    | 12 |   |
|       | 25 | Cash to Charles Upham, on a/c                                                                          |    | 12 |   |
| April | 15 | Cash to James Powell, on a/c                                                                           |    | 8  |   |
|       | 15 | Cash to Charles Upham, on a/c                                                                          |    | 8  |   |
| Apl.  | 26 | James Busby, Esqr.<br>Printing &c, 100 Foolscap folio Declarations<br>of Independence of Native Chiefs | 1  | 1  |   |
| May   | 19 | Cash to James Powell, on a/c of wages                                                                  |    | 16 |   |
|       |    | Cash to Charles Upham, on a/c of wages                                                                 |    | 12 |   |
|       |    | Printed 400 Blank Orders for Paihia Station                                                            |    |    |   |
| June  | 17 | Cash to C. Upham                                                                                       |    | 8  |   |
|       | 27 | Bot. of Mr. Mair, 2 Galls oil, @ 4/-                                                                   |    |    |   |
|       | 27 | John Bevan, Carpenter,—for making<br>Composing Frame, Easing Drawers, &c, &c                           |    | 14 |   |
|       | 27 | James J. Brome (smith)<br>making steel keys & washers for press..                                      |    | 10 |   |

|       |    |                                                                                                                                                                                                          |   |    |  |
|-------|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|----|--|
| July  | 12 | C. Upham, Cash &c                                                                                                                                                                                        |   | 12 |  |
|       | "  | Received from Store, on account of Press<br>2 Charnley-forest stones,<br>1 lb Tin Tacks,<br>2 Hair Brooms,<br>4 lbs. Thread,<br>5 yds. Blue Linen,<br>5 yds. Osnaburgh<br>5 qu. Foolscap,<br>100 Quills. |   |    |  |
|       | 27 | Paid James Powell, his balance due to him                                                                                                                                                                | 2 | 3  |  |
| Octr. | 4  | Printed first fs sheet Grammar, demy 12mo.                                                                                                                                                               |   |    |  |
|       | 14 | Sundries to C. Upham                                                                                                                                                                                     |   | 3  |  |
|       | "  | 7 quire paper spoiled in working                                                                                                                                                                         |   | 7  |  |
| Decr. | 4  | Sent Mr Baker, 1 lb. Glue                                                                                                                                                                                |   |    |  |
|       | "  | Cash to C. Upham                                                                                                                                                                                         | 1 | -  |  |
|       | 22 | Cash to C. Upham                                                                                                                                                                                         | 2 | -  |  |
|       | 30 | Finished printing New Testament: 5000 copies,<br>demy 8vo; Glory be to GOD, <u>alone!</u>                                                                                                                |   |    |  |

## 1838

*Memorandum of several visits among the natives on the E. Coast of New Zealand; performed during the years, 1836, 1838, 1839, 1840, and 1841; extracted from private journal.*

1838. Jany. 1.—Went on board “Columbine” at 7. p.m., with Revd. W. Williams; and, at 10. p.m., weighed anchor: vessel full, slept on deck.—

2nd and 3rd. Slowly progressing, winds light: off Wangarei this evening: dreadfully sick—

4th. Off “Mercury Isles”: one of the outermost of these Islets, is worn by the Sea into a beautiful and majestic arch; a thing of no uncommon occurrence on these coasts, owing to the nature of the Rock.—Another of these Islets, presents a profile of the human face, which, from a protuberance behind somewhat resembling a wig, has been very irreverently named by Mariners “the Bishop”. Made entrance of Tauranga, Bay of Plenty, by sunset.

5th. This morning I landed at the Mission Station, Tauranga; glad enough to escape the confinement, sickness, and monotony of the vessel.—This Station is pleasantly situated on high ground, surrounded on three sides by water: the village (*formerly* occupied by natives) adjoins the Settlement; it was taken, about 5 years since, and many slaughtered, and feasted on by their enemies. The present Natives live in 2 villages, one, Otumoetai, about a mile to the northward of the Station, the other Maunga Tapu, about 2 miles from the Settlement in a S.E. direction. Unfortunately, however,

one has to cross an inlet of the Sea, in order to get to either of the Villages.—

6th. Rose this morning and took a Sketch of the Station. Afterwards accompanied Revd. W.W. to the top of Maunga Nui; (a very high and steep hill, forming the Southern Head of the little Harbour, and about 2 miles from the Settlement,) we had to exert ourselves to reach the summit, but the extensive view amply rewarded us. This hill has been strongly fortified by the Natives, many years ago; their labour in cutting its sides into Trenches, etc., must have been immense,—done too, ere Iron was introduced among them. It was, notwithstanding taken by the Ngapuhi, who were armed with Muskets, whilst the besieged had merely sticks and Stones (save the “Mere” for close quarters)—the slaughter on that occasion was immense. It is (to me) sickening to go over their old fortresses, once teeming with life, now as solitary as the grave, without a beast, without a bird, without a sound, save that caused by the soughing of the wind through the long rank grass, which grows in and over ovens in which the wretched inhabitants themselves were cooked, or, that, caused by the melancholy chirping wail of the grasshopper, affrighted at your approach, making loneliness more lonely! **[1838 January p.12]**

7th. Lords-day. Went this morning with Mr Stack to Maunga Tapu, to hold Service there; about 70 assembled in the Chapel, Mr. S. read Prayers, and I addressed them from Matt. xxv. 13., Natives very attentive. After Service, heard 16 read a verse each from the Testament. In descending to the Boat, saw Nuka, the principal chief, dressed in his best costume, with several others on the

Beach. This fellow was the sole cause of the late and present war in these parts, by a most unprovoked murder, which he, in cold blood, committed. I, therefore, refused to shake hands with him, and was enabled boldly to rebuke him before his people; he got angry, but listened attentively.—Returned to Station, dined, and proceeded to Otumoetai, to hold Service there,—preached to about 160 souls, in an open area of the *pa*; sun exceedingly hot; people very attentive, and I much blessed. Service ended, had a long conversation with Tupaia, the principal chief, who asked me several questions, such as, the meaning of judgement-day, resurrection, regeneration, printing, etc. talked with others, and engaged to meet some tomorrow for Conversation. Returned to Station to hold Evening Service there,—about 120 present, who were “all attention”.—Engaged to meet Enquiring Natives in the Chapel tomorrow evening.

8th. Crossed the creek and took another Sketch of Station. Went to Otumoetai, and conversed a long-while with chiefs; among whom was Waharoa, principal Chief of Matamata, with whom I had a long public discussion. Returned to Settlement, and met 28 Natives in Chapel, with whom I spent a happy 2 hours.

9th. Early this morning to Otumoetai, took sketch of place, though well-nigh surrounded by Natives, who were very inquisitive as to the use which I intended to put the drawing of their *pa* to. Had an interesting conversation with Tarapipipi, the son of Waharoa, an Enquiring Native, and very different from his father; he wanted to know the meaning of “Scorpion”, “taking up

the cross”, “generation of vipers”, ... of “Simon, Satan hath desired, etc”, of “blood of Abel to Zacharia,” etc. etc.—I endeavoured to answer all his queries. Read a few Chapters of the New Test., to some Chief’s sons, who were highly delighted.

10<sup>th</sup>. This morning to Otumoetai, conversed with several; had another pleasing conversation with Terapipipi, who had got several other new questions to put, such as, the meaning of “mammon, publican, glory, sycamore, fox, etc.” of, Luke, XI, 12, xiv. 12., x. 18, etc. etc.”—

Selected 6 lads from Otumoetai to go back with me to Bay of Islands. [1838 January p.13] Returned to Station; parents of lads selected by me, came over this evening, to enquire, what I intended doing to the boys, in case they behaved badly? I said, I should return them, and not send them away in a strange place: at which they were much pleased.

11th. Conversed with a Chief’s wife who is ill, in a pleasing state of mind; engaged in packing; slight shock of an Earthquake felt this afternoon; took Evening Service in Chapel, addressed Natives from John X. 14.—

12th. Had a curious and interesting conversation with Tauhu, formerly a priest, now an Enquirer after Jesus.— About 3. p.m., went on board, the Columbine to resume our voyage; wind contrary, anchored under Maunga Nui; went on shore, collected a few more shells & Geol. specimens. Weighed anchor again about midnight.—

13th. This morning found us off the Tumu, which was very recently a thickly-inhabited village, but taken a few months ago, and people, as usual, slaughtered and eaten!

This afternoon off Waihi, where we landed Messrs. Chapman and Morgan, and their ladies, who were to go from this place to Rotorua by land. Great swell in crossing the bar at the mouth of this little river. Took a sketch of the place, collected a few shells; and, while Goods were landing, strolled up a little way by the river side to visit a party of natives, gave Medicine to the Sick child of the Chief. Returned on board vessel; set sail; passed White Island, a volcano, at about  $2\frac{3}{4}$  miles distance; much wished to land on the same; great quantities of smoke and steam arising from it, apparently from a long ravine extending from the shore to the summit of the same. As usual, very sick.

14th. Lord's Day. Off Cape Runaway; land very rugged, and high.

15th. Wind contrary; Warekahika (Hick's Bay) in sight; for which we were now "beating up". Anchored at 8, p.m.

16th. Landed this morning about 10 o'clock. At this place we were to commence our journey; dismissing our vessel, and appointing to meet her at Poverty Bay. The cook, on board, expressed his fears of never seeing us again, supposing we should be certainly eaten! The Land runs bold to the water's edge; we landed in a pretty little cove, where there were a few natives. The Rocks, here, were composed of transition Lime and Pudding Stone, the latter containing perfect fossil remains. Collected specimens in travelling. Our walk, today, was over a high hill, wooded to the summit and thence over a long sandy beach, strewed with Trunks and limbs of trees, evidently thrown up in last Winter, showing the fury

[1838 January p.14] of the Wintry wave on these unsheltered shores. At 5.p.m., we entered a pa, called Te Hekawa, amid the shouts and welcomes of the people. Here we pitched our Tents; this village is curiously situated at the base of a very high cliff, perpendicular and white, of indurated clay. All the Rocks (if rock it could be called) around this place were indurated clay, with fossil remains of Shells, etc., intermixed,—the Natives drew their canoes for a great distance over this clay, it being worn smooth by the action of the elements. How the Natives gathered around us! Revd. W.W. addressed them this Evening about 240 present; spent evening conversing with Natives. I endeavoured to fix some words on the memory of one of the Principal Chiefs, he said, "Your words are very good." Plenty of Children here; no Teacher! "How long o Lord, how long?"

17th. Early this morning, while Mr. Stack was addressing the Natives, I took 2 sketches of the place. About 9, a.m., we started, several of the Chiefs going with us. Our route was over the beaches and flat rocks; to our right, hills wooded to their summits. At noon we reached a small village called Poureatua; here we rested while some Potatoes, etc. were cooked, and had some interesting conversation with the old chiefs of the place; we endeavoured to shew them the Gospel. At 3. p.m., we again started on our journey, and at 4, rounded the East Cape, the most eastern promontory of N. Zealand. The Native name for the Cape is Otiki, and the little Islet off it, is called, Te Wanga o Keno. The Cliffs here were very high, composed of a bluish-gray indurated clay, which, from the continual descent of debris, inclined back,—

they were very barren, and seemed as if they reposed in grandeur; to me, their appearance was solemn and impressive. The wind was high; and directly in our faces: to the left were masses of Breakers away as far as the horizon. Woe betide the unhappy vessel driven by an easterly gale on these rugged shores! From a very high hill, which we ascended, we had a view of the mouth of the Waiapu river, at which place we intended halting. We endeavoured to reanimate our Natives, who were weary, with their loads, the sandy beaches, and the high wind; and pushed forwards; at 8.p.m., we reached Rangitukia, the first village of the Waiapu district; where we had a most hearty welcome. We entered the village amid crowds of people who so thronged us that it was hardly possible to pitch our tents. Mr. Stack addressed the Natives, a great number indeed,—and, at midnight we lay down to rest quite wearied.—[ **1838 January**

**p.15]**

18th. Rose early, conversed with principal Chief about Jesus Christ. Revd. W.W. held Morning Service, about 300 Natives present. Spent morning conversing with Natives, and bartering different little articles. About 2.p.m., Mr. W. and myself started for Wakawitira, another large pa about 10 miles from this up the valley; leaving Messrs Stack and R. Matthews at this place. Our walk, for some miles, lay in the now dry bed of a large river, over large loose stones, which made walking very disagreeable, particularly to me from the painfulness of my right foot; this dry bed is filled in the winter season with water; on either side of the river was fine level land with plenty of grass. The Plantations of *Taro* and *Tobacco*, of this people, were very neat, not a weed to be

seen in the plants at regular distance from each other, and the surface of the ground strewed with fine white sand from the river; forming a striking contrast to the large deep-green leaf of the Taro. Reached the pa in the evening, were received and welcomed with a deal of acclamation, about 300 natives were assembled in an open space within the pa to receive us; an old grey haired chief, his head bound with a fillet of green korari, came forward, recited a song, and made an harangue as a welcome, at the close of which he came and shook hands with us. Mr Williams addressed than, soon after which they dispersed, and we retired to rest.

19th. Rose early; natives assembled about 200 in number, held Service a addressed them; cooked breakfast, and breakfasted. While W.W. was conversing with some chiefs I walked through the pa, which is the largest I ever saw; the fence is very high and strong, one side of which must be nearly a mile in length; on the top of the fence are a great number of obscene, ugly figures; near 100 in number, the labour in the carving of which, as well as in building the fence must have been very great. Descended into the dry bed of the River and took a Sketch of the place, but could not get one so as to have the huge mountain Hikurangi, whose summit was buried in the clouds, within my drawing. Returned to tents; prepared to leave for Rangitukia. Old Chief pressed us much to remain, at least, until the food which was cooking, was ready. This, consisting of 2 Pigs, Potatoes, Kumara, etc, etc, they soon brought, which our Natives were not backward in taking care of. Started, foot very painful; collected a few Geol. specimens on the way back, Basanite, Siliceous Schistus, etc, etc. The Natives

here observe that when the Koromiko flowers it is a sign their Kumara is ripe. One Native at this pa could read, gave him a Gospel [**1838 January p.16**] of St. Luke. In time I hobbled to Rangitukia; sat conversing with Natives until late hour.

20th. Rose early; assembled Natives and held Service, addressed them from part of Luke IV. Left this place at 10 a.m., in crossing the Waiapu river to descend to the Coast again, a lad who was in our party, was carried off his legs by the strength of the current, he was carrying a spade, and it was amusing to see the boy rolled over and over by the river still holding on his precious spade; some men rushed in and rescued him. Our route lay on the beaches, under the Cliffs, which were here composed of Clay-slate, Clay, Lime, Sand, and Pudding-Stone: I have no doubt but that slate exists abundantly in this neighbourhood. At 4., p.m., we arrived at Reporua, where Mr. W. and party remained conversing with the inhabitants; I passed on to Teariawai, a village about 3 miles distant. Entered the village and commenced conversation with the Chief, who had very recently been cutting and slashing his face and breast, to shew the strength of his affection for some relative, he promised for the future to leave off that revolting practice. Mr. W. arriving held Service. The old Chief, with a few others, came after us to this place, to spend the Sabbath: this was a pleasing circumstance. The coast in this neighbourhood is very rocky; breakers observable in every direction.

21st. Lord's day. Morning, felt very unwell; rose and commenced reading Scripture in door of my tent to

several Natives, commenting on the same as I read; breakfasted; returned to Reporua to hold Service; arriving thither I assembled about 40 persons, the women behaved very indecently at first, supposing I was either a sailor, or trader; here I remained reading, exhorting, and praying, for nearly 2 hours—what a Sisyphus-like labour the endeavouring to disciple the natives would be without the Almighty grace of God!—oh! how hot and sultry it was this day travelling over the stony beaches at the foot of these eternal cliffs, without the luxury of the least shade! Returned to Te Ariawai; assembled own lads in tent, read and catechized, etc. Held Evening Service with Natives, about 100 present. Afterwards sat and conversed with Natives. Have little doubt but that this people, who never before saw a Missionary's face, would if the means were used, soon receive the Gospel. Lord, *prepare and send!*

22nd. This morning Revd. W.W. addressed the Natives. At 8. a.m., we started onwards, route as before, Scenery, etc. similar. At 10 we arrived [1838 January p.17] at Wareponga, a small village; the Chief of which begged us to remain a while, time however would not permit, as, if we stopped at every *little* village we came to, we should not get to Turanga in 2 months, and we were limited to time. The people of Wareponga, having heard of our approach, had already food in their ovens for our party. Some of our Natives remained to bring the food, to refuse it altogether being a very great insult, and the Chief came along with them; he sent a slave with an immense Cod fish for us, which he was to carry to the place where we should bring up at. At 1 p.m., we reached Tapatahi, a pa romantically perched on the top

of a steep craggy hill! Notwithstanding its situation it was taken by the Ngapuhi Tribes, who, flinging fire into it set it in a blaze and drove the wretched inhabitants over the crag, or murdered, and took them prisoners. David, of Kaikohe, near the Waimate Station, was the most courageous and foremost on that occasion; he it was who set fire to the pa, after they had been driven back for several days by the besieged. One of our Natives was present on the day of battle. The poor creatures had no fire-arms, while the assailants were well-armed. The relation of the story could but remind me of the Shechemites in the hold of their God Berith; Mr Stack addressed the people while I took a sketch of the place. Dined on coffee and potatoes with a very good zest. Conversed with the Chief, ascended the crag, turning inland hence, and over high and abruptly broken hills to Tokomaru, a large village, at which place we arrived about 7 p.m., quite weary. Mr Williams and myself could but think on the road, what a prime supper we should have of our Codfish, which every now and then passed by us, on the Native's back; on arriving at Tokomaru, I proceeded to lay hold of the Cod for cooking, when, unfortunately, I asked the Native when it was caught—he replied, Yesterday—(the Sabbath). Alas! we were obliged to drop the idea of supper—as, whatever might justly be said in reference to the Fisherman not knowing of the Sabbath, it would not do for us to use the fish, our doing so would doubtless have given rise to a very pernicious and sinful custom. We got a little Tea; I held Service with the Natives, reading Luke XV. and discoursing therefrom, & retired.

23<sup>rd</sup>. This morning I accompanied Revd. W.W. on a visit to the principal Chief, as he did not come out to see us; we found him in his house. His conversation was mild, and much to our satisfaction, expressed [1838 January p.18] great willingness to receive the Gospel and to come to Prayers. Assembled Natives, Mr. W. addressed them, about 200 present at Service; while Mr. W. was so engaged I took a Sketch of the place. On my returning to the village, I found Messrs. Williams, Stack, and Matthews, and our Christian Natives, engaged in teaching the Inhabitants the Catechisms. I entered into conversation with some Chiefs, and was gratified much in what they said. I find that they (here) observe the Sabbath so far as to refrain from working on that day. Not one of them cod. read, I gave however a couple of small Books to the Chief, as, possibly some friend, or relative on a visit, or traveller passing, may hereafter read them. Afternoon, conversed with Chief and read Several Chapters to all who would come to hear, commenting on the same. Evening, held Service with the people, about 150 present, trust I spoke the truth as it is in Jesus. The people here are very civil, and are, undoubtedly, ripening for the Gospel. Their Plantations are in excellent order. Tattooing is very common among them; and exceedingly well executed. The women and children seem to have had repeated occasion to demonstrate their love, from their scarred and seamed countenances and arms; caused by their cutting themselves with a sharp shell—When, O Lord, shall the poor Heathen fully know thy ways? We succeeded this evening in procuring the loan of a Canoe to help us on a little tomorrow. This village, situated on a low peninsula,

is embayed in a small roadstead. Vessels have entered, but the place is full of rocks, and is quite exposed to Seaward.

24th. Rose early: Rev. W.W. addressed the Natives; started, in our Canoe; about 7. a.m., from her having a grating throughout, thereby causing her to be top-heavy, combined with a heavy Swell setting right into the Bay, she rolled a great deal, and shipped water. Mr. Stack began to be alarmed, and, on rounding the S. headland of the Bay, the Breakers assuming a most imposing appearance, he took of (sic) some of his clothes, Mr. Matthews unlaced his boots, etc., whilst Mr. W. and myself were blessed with freedom from fear, and enabled to strengthen our Brethren. I have, however, I confess, been as much, if not more, afraid than Mr. Stack was, when there have perhaps been less real reason for fearing.—We rounded the Head in safety, and judged it prudent to land and take another Canoe. Whilst this second Canoe was getting ready I took a sketch of this romantic Spot; (Motu [1838 January p.19] here lived a white man, who intended, with some others whom he expected to join him, to commence looking out for Whales, which in their Season resort hither in vast numbers. We started afresh, and I soon got dreadfully sick from the excessive rolling of the Canoe; being blessed however with a fair wind about 1 p.m. we made Uawa, a pretty large village, built on both sides of a small river navigable for Canoes, having a bar-harbour. We landed here in cold rain, from which we were glad to seek shelter in the rushes. The people of the place were very rough and lewd in their manners; which I have ever found to be the case in all places where Europeans have

either resided, or been in the habit of calling at.— “Woe unto thee, Chorazin, etc.,etc.”—Mr. Stack addressed the Natives on this side, while Mr. W. and myself went to the other side of the river. Mr. W. addressed the people, and I followed him with a few observations. Here I took a sketch of the village. The people here, seemed indeed, to say, Thou tellest us strange things! Not an inquirer about our Tents. Here, for the first time, I saw a substance which reminded me of London Gingerbread! in substance, colour, and taste. The Natives make it as follows: they procure a quantity of pollen-granules from the male flowers of the Raupo, (and 'tis astonishing to observe what a deal a single head will yield, when beaten,) and this they simply knead with water to a proper consistency—sometimes bake it, and eat; it as food. I saw a large lump, nearly as big as a Dutch cheese.

25th. This morning, after prayers, we started onwards. Our route, at first lay inland, but we soon got out on the Beaches again. It was curious, and well-worth examining, to see the strata here; in the cliffs they were horizontally placed, running nearly N. and S., while those in the Beaches under our feet were vertically placed, proceeding as straight as a line for near a hundred yards (it being low water) towards the sea, nearly E. and W.! About noon we reached Pukehore, here we obtained a little Fish for ourselves and Lads. From this place our walk was very uncomfortable it being high-water and the tide, in many places, laving the base of the cliffs; the sand and mud, also, being very loose and heavy. About 5, p.m., we reached Parinuiotera, a fine bluff headland, curiously and beautifully capped

with a stratum of white indurated clay, snowy white, which, at a little distance, greatly resembled snow. This point we found we [1838 January p.20] could not get round, although only a few yards intervened between us and the next beach! (It can be passed at low-water.) Night was coming on and there was no alternative but to wait the ebbing of the tide, or, retrace our steps and endeavour to find a way over the promontory. We chose the latter; slowly traced back our way for nearly a mile, and climbed the hill: after walking about  $2\frac{1}{2}$  miles we got on to the beach, which we had seen on the other side of that point! We were tired, but there was no water; we could not bring up without finding that most essential article & precious gift of God, (for which, persons who have never travelled, and never lacked, cannot possibly I think be thankful,)—onwards we went, and after walking, or rather stumbling our way, for  $3\frac{1}{2}$  miles, we came to a little stream—here we brought up; *tired*. Here, I must remark that it is seldom the case in N. Zealand to lack water in travelling; generally speaking, one has to cross water, if not, every half—certainly every hour, and of excellent quality. In this journey, however, water was scarce, from our being confined to the sea-side; often glad to get a little, which was hardly drinkable, and which percolated by drops from the Cliffs.—

26th. This morning some Natives, whom Mr. Stack had engaged at Waiapu to carry his Tent and baggage, refused to proceed any farther, unless we agreed to their unreasonable proposals, which we could not accede to; so they turned back. Fortunately I had all my lads, whom I had engaged at Tauranga with me, otherwise we should have been in a dilemma. Two hours walking brought us

to a promontory named Wangara, here we procured some fine specimens of finely Chrystallized Carbonate of Lime, etc. I hobbled in a deal of pain, from an affection of my right foot. Our course was, as before, by the Sea Side, over sandy Beaches, until about 3, p.m. when we struck inland, and at  $\frac{1}{4}$  past 4 arrived at Turanga Nui. Here we found our Vessel at anchor—i.e. in the Bay. Here is a whaling establishment, and nearly 20 Europeans. From Mr. Espie, the Manager, we received no small attention. We pitched our tents on a knoll of ground, on the N. side of the bay. The Natives were absent to some other village in the neighbourhood. A few whites came about our encampment; I endeavoured to converse affectionately with them on the things of God—they listened attentively.—[1838

### January p.21]

27th. Tomorrow being Sunday, and we purposing to sail the day follow. we consented to divide; Rev. W.W. and Mr. Matthews taking the S.E. side and Mr. Stack and myself the N.W. side of the Bay, as, also, there were several villages. Held prayers; started inland to where the Natives were on our *side*; our course was over a beautiful level valley, aboundg. with Grass, over which we travelled near 7 miles without a hill or wood. When advanced about  $4\frac{1}{2}$  miles we came to a salt water creek, over, or rather *through* which, I was carried on the Shoulders of a Native, for the water and mud proving deeper than we supposed, I got regularly drenched, and was obliged to change clothing in the road. About noon we reached a small village, called Taruheru, where we both addressed the Natives, about 60 in number, got some food, and proceeded on to another village, larger,

about 3 miles distant, named Toānga, where we were very hospitably received. I commenced talking with People and Chiefs; (Bror. S. being very much fatigued, for it was a very hot day,) held Service, stood on one of their platforms, and was greatly blessed with utterance; about 180 present who were very attentive. After Service, the principal Chiefs and Priests arrived, sat down and entered into conversation; they were very inquisitive respecting the Creation of the World, formation of Man, etc. etc., our Conversn. ended in my asking for 2 of their Sons to go back with me to Paihia, to be taught to read, etc. Remained conversing till past 11. p.m. A man, who had been recently cutting and slashing himself, according to their custom, for the death of a relative, at my rebuking him for so doing, went immediately to the river and washed; I considered this as a very favourable omen, never having known a Native so to act before; as they consider it wrong to wipe off the clotted blood; in its remaining they show their love!

28<sup>th</sup>. Lord's Day. We having engaged yesterday to hold Morning Service with the Europeans at Turanga Nui, and the lot falling on me, I started for that place taking a Chief of Toānga as my guide; he, somehow or other led me in a contrary direction to that in which I wished to go, asserting however, in answer to my inquiries, that he was right, having walked about 2 miles, and being satisfied I was advancing farther into the *interior*, I made a dead halt, and refused to go any further; on which he explained himself as wishing to take [1838 January p.22] me to a pa inland, whither also he supposed I wished to go! So I had to retrace my steps—2 miles back—and then, having already walked 4 miles to no

purpose, to set out afresh for Turanga nui, in a very sultry and dusty day!! However I proceeded thither, arrived there about 11, found the Europeans were not then ready; held Native Service in Mr. Espie's store, about 60 present; afterwards I held English Service in Mr. E.'s house, about 12 whites attended, to whom I preached plainly, and I trust faithfully, from John III 3, they were very attentive. First Service ever held here in English, tho' some of the Party have resided here some years! kindly pressed to remain to dinner by Mr. E., but, wishing to spend all the time I possibly could with these interesting Natives at Toānga, I refused, and returned thither. In the way back, my guide asked, whether he might drink or not, as it was Sunday! On my arriving at Toānga, I was quite exhausted; having walked 20 miles in a most broiling sun, and held 2 Services, without resting. I wished to be permitted to rest in my tent, but the Natives flocked so about the door that I was obliged to sit up and talk with them; Mr. Stack having gone to that village to \_ which I was nearly conducted in the morning. They enquired after Forms of Prayer, for this thing and for that; but, alas! none of them can read. I continued talking with them until the hour for Evening Prayer, when I held Service and addressed them; I trust faithfully, for I *felt* my own weakness and insufficiency, and at the same time that JEHOVAH was *my* strength! 300 Souls were before me; who were very attentive; it was, indeed, to me, a solemn time. Lord, who *am* I? Service over they again surrounded me and asked question on question. I was requested to go to see Wirenga, their principal Chief, who was ill in a house the other side of the river; I followed the Messenger thither,

accompanied by a great number of Natives; I found the Chief very ill, surrounded by his priests, who had been exerting their skill an Incantations, etc., in order to restore him to health; I entered into conversation with him; dealt plainly with him, and he paid the utmost attention. I returned to my Tent, made up, and sent him some Medicine; shortly after, to my utter astonishment, he was brought over by 4 bearers to my Tent to see me! I talked with, and to, him, till near 11 o'clock, my doorway being completely blocked up with human heads; I never in my life saw a man more attentive; often repeating the words after me: he confessed his belief that [1838 January p.23] his priests could not do anything for him. Here is a wide field for usefulness—an open door for a *real* Missionary—a *working* man, a *simple* man, a man who can renounce the world, become *all* things to all men, *love* the Natives, and seek their good, not his own. A Native of Wakawitira, who formerly had been in the Mission Employ, has been made of some Service to this people; though, (as must always be the case when Natives are left to themselves, however much enlightened the Native Teacher may be,) he has taught them much of Error—for instance; he taught them to leave off working on the Saturday as well as the Sunday, which they did and so sat still 2 days instead of one; also, in going to fight, the “Book” (they happened to possess one) was carried in the van of battle, and they conquered their opponents, burying them with their clothes! What a fine theme this would make for a pompous-lying-miracle with the deluded Church of Rome! O Lord God of my fathers! I bless thee for the grace so bountifully vouchsafed to me thy unworthy

sinful creature this day. Bless, and own *thy word* spoken, for Jesus' sake.

29th. This morning Mr. Stack addressed Natives. I visited the sick chief, and took a hasty sketch of the place. Wiringa consigned to me his only Son, (a fine youth of about 14 years of and the handsomest countenance of any I have yet seen in New Zealand,) I was almost sorry to take him away, believing that he would never see his Father again. However I took him; and two others with him. We soon left this interesting village; the people of which place seem riper for instruction, than any other I have hitherto seen in New Zealand. From this place we returned to Turanga Nui, where we found Rev. W.W. and Mr. M. waiting for us; they had visited the villages on the other side of this Bay (among which was the largest pa in these parts,) and were well pleased with the reception they met with. We proceeded to get our baggage, etc., on board the Vessel without delay; whilst engaged in doing so, some of our Countrymen, residents here, came with a complaint to us, that we had told the Natives that they were Slaves of their Employer! we desired the fabricator of the Story to come forward, which after a little delay was done, when we soon proved the allegation to be without foundation: much to their satisfaction. The Father of one of the lads going with me came and asked my permission to cry on parting with his Son! this readily granted, only stipulating that he was not to slash himself; which he agreed [**1838 January February p.24**] to. The Brethren went off in Boats; and I, who had remained to take a Sketch, followed in a Canoe.—At 4, p.m., we weighed anchor and stood for the other side of the Bay, to take in

a little Maize we had purchased. This evening my new lads wished to return to their parents again, as they were crying & mourning from affection to their place. I was obliged to keep a watch over them.

30th. Early this morning we weighed anchor; bade Farewell to Poverty Bay. What a different reception we received compared with that received by Cook! He visited this place & named it "*Poverty Bay*"; from not meeting with supplies; which however was owing, partly, to the hostility of the inhabitants. I, as usual, soon fell sick: evening, off Tokomaru.

31. This morning, East Cape in sight. Evening, off Cape Runaway.

February 1st. White Island in sight; passed it, this time, on the outside; steam & smoke ascending in clouds, as before.

2nd. Tuhua, or Mayor Island, in sight. Very calm, every indication of an approaching gale.

3rd. Fine breeze sprung up, early this morning, soon off the Mercury Isles. Breeze increasing. High wind. A Gale; obliged to batten down all our Natives into the Hold, much against, poor fellows, their inclination! we scudded on under a reefed Fore-and Main-sail; seas every now and then breaking over us. The Scene was majestically grand; and, sick as I was, I enjoyed it. I am always at home in *Action—Still life* is no friend of mine. At noon we rounded Cape Colville; soon got within the Island of Waiheke, and, at 2, p.m., we anchored off Maraetai, the residence of Mr. Fairburn; who, notwithstanding the violence of the weather, and thick rain

which hindered him from seeing the vessel, yet guided by a gun which we had fired, he came off for us; and, about 9 p.m., safely landed. Praised be God for all His mercies!

4th. Lord's day. Lowering weather; Divine Service held by Mr. W. in Mr. Fairburn's house, about 60 Natives present. Weather not allowing us to move out in the Boat to visit the Native villages in the Neighbourhood, this, also, being the only means of communication.

Afternoon, conversed with a few Natives. Held Evening Service, about 30 present.

5<sup>th</sup>., 6<sup>th</sup>., At Maraetai, awaiting the arrival of Mr. Hamlin's children, who are to go by the Columbine to Bay to School. Collected a [1838 February p.25] few geolog. specimens, and took sketch of the place. Evening, held Service.—

7<sup>th</sup>. Went to Otahuhu, (the isthmus between the Thames on the E., and Manukau Bay on the W. coast of N. Zealand) arrived there, in Mr. F's boat by 5, p.m., 15 minutes walk took us across to the shore on the Manukau Side; this, the narrowest part of the N. Island of N. Zealand, is only a mile in width, and that flat, good, land. The road across is very much worn, (like a country cross-road at home,) from the Natives dragging their Canoes from one side to the other. Doubtless, one day there will be a Canal in this place uniting the 2 seas. In this neighbourhood there are the remains of several old pa's, shewing how densely peopled the district was at one time, whereas now a person might climb the highest hill and look around in vain to discover a single Native, or habitation! what has become of the people? The

greater part were slain in battle and eaten, (not a few by the Cannibal Hongi and the Ngapuhi Tribes,) while out of those who escaped that fate, many were made slaves, the remainder, like the Jews of old, are now “dispersed abroad,” in all parts of N. Zealand. Fancy was here busy at work: I could almost believe that I heard the wail of the murdered tingling on my Ear, and the sighing of the shades of departed heroes in the soughing of the wind through the long grass! Here are, also, the remains of Craters, long ago extinct, which must, however, in some by-gone age have burnt with fierce activity, from the quantities of scoria which lay piled about. We set the Fern on fire, to draw, if possible, the attention of a party of the Ngatiwhatua Tribe, who live in Manukau Bay; in the evening we received a visit from a few of them. Mr. H. not arrived.

8th. Visited with Thunder, lightning, and Rain; which continued for some time, of rather unusual occurrence with us at this season of the year; this, confined us to our Tents; embraced the opportunity to Sketch a little. 5, p.m., Mr. H. not arriving, & weather clearing, we returned to Maraetai, where we arrived at 10 p.m. On either Side of Tamaki Strait, through which we passed, I observed Wood Coal in some places in abundance.  
Procured Specimens.—

9th. & 10th. Confined to Maraetai; occupied in writing. No Mr. Hamlin.

11th. Lord’s day. Morning Service in Mr. F.’s House: Rev. W.W. officiated; about 100 Natives present, who were very attentive. In [1838 February p.26] the Evening. I held Service in the Boat House; near 100

present; preached from James, III. 15. Discovered, this Evening, that during the Morning Service, a lad, the head scholar in the school, had managed to undo my Bag of Clothes, which lay in a Corner, and abstracted a pound of Tobacco and a Drawing Pencil. Natives very indignant when they heard of it; had not the culprit took to flight it is hard to say what the consequences might not have been.

12<sup>th</sup>. Mr. Hamlin not arriving, we set sail for the Bay of Islands;—evening found us off Wangarei.

13th. Morning off Cape Brett with light wind: noon, we anchored, and were, shortly afterwards, on shore. Mr. Williams came *home*; not so myself, *my home is in the wild*. Evening, addressed Natives in Paihia Chapel from Matt. x. 7. Blessed be God for every mercy! Amen. All I have seen, and do daily see, shows me more & more clearly, that a Missionary should be a person who, not only can “become *all* things,” but, who also, knows how to “*Endure all* things.”

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*[Notes inserted in pencil at back of Colenso's bush journal commencing 1<sup>st</sup>. January, 1838.*

*East Coast Journey.]*

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Box of lava—Paihia Store

Revd. W.W.

between      and      [  
                        W.C.

Goats castd.—killed a 7 mths. old.

Peach stones, Mr. Chapman.

Mr. Ford's note. Mr. Mair's.

Capt. Lewington—

Lard

Flour

Pork

Received—2 lbs. Tobacco

1½—2 hrs. Maraetai

Received—6 Figs. fm Mr. Stack.

24 due—

To write to Tauhu for a kete of Kotipo.

Uaua—Papakore refused to come.

4 lbs. Tobacco

Paihia

16¾ left.

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Raupeti—solanum  
noko—stern (of a boat)  
wakaporaurau  
puooho—afraid?  
ripi—cut  
wehe—fear, afraid?  
mamae wetawetau—my pain is lessened  
Kei hina, kei aha, papa?  
mokehau—pipe stone Rotorua  
kokoma—a meal, small feast. ?  
kuraruraru—toku ngakau  
wakaronghia  
Ehara au ate taringa ot i kota

kokotai—a plant do

Hopohopo—hepohepo perplexed  
waereta—gladsome  
kotipo—red fleshed potato  
ruwenua—earthquake  
kuraruraru—pouri  
    he kuraruraru no te ngakau  
hamumu  
    kahore ahau i humamu atu  
    kahore ahau i ki atu  
ru  
totare  
    kaua tou ringa i totoro ki roto kit e kawè  
moki—a fish—beak & black?  
mohoa—a single one—the survivor  
    as—he mohoa ahau, kahore oku hoa,

kahore aku tamariki  
or single—as  
    he mohoa to tatou kaipuke  
Kua haoa te kupenga kit e moana, kua mate te ngohi.  
tou miki  
tou rehe] os sacrum?—when drawn up tight in trousers  
Ko tetahi o ona ringaringa ka wit ia ki tou kopu—  
    speaking of a hei pounamu.  
Tuhua imua—curious story  
wakahirere—large axe green jade formerly used.  
    buried—walked etc.  
Pe—a fig tobacco.  
He aha i ou ngutu—what is the matter with your lips?

Ngatihau—Maunga tapu  
Ngaihiranga—Tauranga Papa Otumoetai  
Ngatiporo—Warehaka ika  
Ngatikahununu—Mahia  
Ngatituwaretowa—Taupo  
Ngatipehi        )  
Ngatiwakauwe ) Rotorua  
Tuhorangi. Ngatiawa—Wakatane.

mirohia kit e muka—bind round  
poporo—convolvulus (Waihi)  
kokotai—a plant  
taiinu—mesybranth  
totara—jointed samphic (?)  
kakahi—fresh water pipi—Rotorua  
ko te tira maua tenei atu

konei ḫanu mutu ra ano  
Ka. emi ta kowaki  
Kahorahorakia  
Ka. orea te tuaka, back veins of leaf.  
pupua. tamaraua—the shellfish of Waihi,  
kuakua—triangular pipi.  
pinau—a kind of toetoe  
turikakoa—trailing bent grass  
kakaro  
ko te pa kakaro tenei, ko Haewenua.  
E toru tanga o taku ka inga ka neho atu apope  
Paoho kau ki hea ranei?  
No nga taputapu kai pahutuhutu  
karoro—shellfish  
makawa—indurated sand  
ᬁarangi—a fragrant shrub  
titoki—a tree—the berry—oil.  
Ko te wanau o Tuwukai-ioru  
ko te wanau o ta Aotahi.  
Patoka—a platform for food  
a wata  
pahi—foreigners (Tauranga)  
ta—address—a ta ma Hicks Bay  
piki—to climb, to ascend.

papa—father

ka nape o tatou arero ]  
ka he o tatou ngakau ]

purar—a kina

tiraki—ruffled ? tirake pea

na te aha ka haere tatou ra  
koni kia tiraki a i

‘aioia—a small seaside bird

karengo—a green sea weed

parengo—to slip—pahake

porori—(turikore  
knee no strength

pakake—a whale East Cape

haurei—whale’s tooth. worn by chiefs

mahiwa      ]  
korohiwa    shell like paua

kumu—a rae. point of land. S

toma—a burying place—where bodies are buried. S

kāhua—ahuia. form S

parera—wind strong. hauahuru

Tipato—  
ahakoa ekore e matou

pakura—a pukeko S

Kahore he manukanuka o te haere onotono o te waewae.

haeremai korua n ate pakeha i haere mai  
E nono nei te Waharoa he mea weto tenei

haiata  
pakura      red sky?  
Tu'ai      Kai hea te tu'hi wero nei.

karengo      ]  
mania      to-slip

peka—branch

a maroke an ate peka o te rakau

papapa—a low flower plant S

mahimahi—a pretty plant S

pukawetowera

pori—a tribe

pororua—a thistle

kopakopa—a plantain      S

poniu—plant (query, a cress)

tawera—sprout. tender end of branch.

toatoa—plant

tawekeweke—thistle, long-leaved.

rewa—ngenge—knee no strength.

manukanuka—remembering.

e kore taua kainga e kitea e te Kino.

e kore hoki e peia te tangata o reira

Tera ano he titorenga o Ngapuhi.

wakapono ana  
a ka mate haere ana tenei taonga i a ia  
ma te wakapono ka kite ate orange i tenei ao.  
aua e kongia—do not place ko before a word  
kori  
kohukohu—wakarerea te kohukohu.  
rekareka S. Dear, nice.  
he tangata rekareka.  
Hei te wakamatauranga o tenei me aka kitea ano te pai.  
patai to interrogate. a question? S  
to pakeha e patai ana  
paku ]  
pakupaku small S  
nono an insect; small fly  
weto small, very small.  
korerawa smallest possible  
kuhukuhu pig  
upokohue small whale  
paikea (fish, not eaten?)  
ngutukura a whale  
heiheihe  
puketea a tree, a plant  
the everlasting  
mimiha a whale

timakoa shark

takou    kokoe ?

ori    a storm, gale S

(Kua paraihetia ana waewae. Mr. Stack)

ˋwai    to follow after

awe    soon

kia awe te inoi

tipuna

kanake    behind

a kore e kanake mai

Toki atu werowero tia atu

Tawai    a tree

werorua a fork ?

ka porenga te kea

kea    saliva, tripe aha

potakia te karu

pai hea    ]    what may be compassed

pai tahi    girth of a tree    with the arms

pepe    kia p. te haere

punui

apiapi    kia p. te haere

maniania

poreanea    turituri

Wakahoki koutou ka mate m. i te porearea

wakatohikukaua tetahi e w. atu ki muri  
ka kata te tai flowing

tata           ] putake     ] stalk of plant S.

More root as turnip

kaharoa a net

taruke       a lobster basket or net

uatini      a fish

kopuatotaraa fish not eaten

mangapounamu   a black shark

nohu       a sea porcupine

kohe       a tree

kohekohe a tree

koheriki a tree

putuputu   to sit close

toatoa—a tree—lancewood

pina       kia p. te haere

wawa      to walk at distance from each other.

wakarai raw

potaitaka   to go round & round ?

tou       tonu

kaionge—tia

reti      a boat obsolete  
e toru tahi nga r. i tapoko kit e awa nui  
e kore e aro mai—turn, listen

Parerua

matangata mu-iwai  
ataata pupu korua

toiotoi      ]  
ngaruru a shellfish, that large nearly pupu.

piritoka a limpet

mako a shrub

kakara a shell

kokoromuka veronica

puketea      a plant  
everlasting

tuteure      a shell

tatera—tetere—shelf.

poroporo      kokoko

tairaki      a tua tua

pinaketere      a small plant

tukemata      eyebrow

kopakopa      a plantain

pukupuku      geranium

kamoa      eyelash

rewa      eyelid

|               |                        |                                |
|---------------|------------------------|--------------------------------|
| konui         | thumb                  | tokonui                        |
| koroa         | 1                      |                                |
| mapere        | 2 <sup>nd</sup> .      |                                |
| manoa         | 3 <sup>rd</sup> .      |                                |
| toiti         | 4                      |                                |
| tuke          | elbow                  |                                |
| pakehiwi      | shoulder               |                                |
| takau         | calf of leg            |                                |
| pahau         | beard                  |                                |
| tiketike      | ]                      |                                |
| tipuaki       | top of head            |                                |
| kopako        | back of do.            |                                |
| a             | collarbhone            | paewai he a ano te kaki        |
| poho          | rai                    |                                |
| papakora      | a small trailing plant |                                |
| wakataramatia | te waka ki waho        |                                |
| tia i ia      | ]                      |                                |
| tia ia        | ]                      | stick a post in ground.        |
| oki           | to struggle            | e oki an ate ngakau kit e kino |
| rato          | to serve,              | distribute                     |
| weuri         | deep as water          |                                |
| pikoko        | tui                    |                                |
| torohuka      | he ngohu t.            |                                |

kuemi      kia kuami mai nga t.  
powatu      stone      S  
kokihhi      shrub      no berries  
tumatakuru thorn      Mr. Busby  
hihere  
parakau pononga  
weniweni  
wenewene hue maori pea? enq. of Turanga  
kahore ngei i ahau  
kerekere  
akiaki      e a. ma i ana  
papa      te rangi papa. hot, sultry.  
punehunehu      a moth  
he ara kauanga wai kore      without wading  
mamao      distance great way off  
wakahihitanga  
he pitonga iti tenei  
nehe or nihi      an old man?  
manaaki desire  
kahore he pakeha ke konei hei manaaki

Towanga      230 men  
Taruharu      40  
Wareana      130

|               |             |
|---------------|-------------|
| Tutahi        | 150         |
| Patarata      | 20          |
| Rakaiapu      | 1000        |
| Werowero      | 200         |
| Maraita       | <u>200</u>  |
| with in hands | <u>1970</u> |

Rangiwakamae ]  
 Te Wiri      chiefest man ]  
 Ko  
 Te Mokoera      Ruru's father  
 Te Wiringa      Tarawero's  
 Te Rohe      Iretoro's  
 Rongo      guide  
                 Rakaiapu  
                 Waipirau  
 Wanga      1<sup>st</sup>. pa  
 Te Wininga  
 Te Wareana  
 Te Moanuitahi  
 Ko Taruheru  
 Ko Kahutia

Tama iwakanehua  
     te Rangatira o Tokomaru  
     son at Wakatiwai—  
     slain in fight

Panekahika      Wakapaea's father  
 Te kaniatakirau—his tuakina

Ka inuiangai      sperm  
Ka pawhatiwhati dry chapped  
                      matata

tatu      pleased  
             e tatu ma i ana ki au  
e hara korua i te paku      small  
ma te p. e me aka tatu  
             kit e mahi na.  
ka haere kit e mahi  
namu—ka namu taku korokoro  
             sweet

Kutai-a-kuku—Thames  
             titi } to plant  
             ono }

haere taua kit e ono  
I nga parareka.      Turanga  
pakake—a whale sperm w.

Waikopakopa informed me of his route from Turanga to Rororua—

Turanga—turia atu  
—te Wairoa—  
—ki Waikare, moana nui (lake)  
—a, moe noa, koraha  
—Waikare (2<sup>nd</sup>.)  
—moe noa, wood  
—moe noa,

—Urewera  
— do —  
— do — Rotorua  
not by Taupo—nor up hills

enq. of Kauri

*[sketches and a small map of coastal Poverty Bay follow]*

# Day & Waste Book

**1838**

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|       |    |                                                                                                                                    |  |    |     |
|-------|----|------------------------------------------------------------------------------------------------------------------------------------|--|----|-----|
| March | 7  | Received from Kerikeri Store for<br>Printing Office;<br>38 yards Calico,<br>1 Jack plane,<br>2 Hammers.                            |  |    |     |
| May   | 10 | Issued to Revd. John Hobbs, for<br>Wesleyan Mission,<br>1000 copies New Testament in<br>Sheets,<br>$\frac{1}{2}$ ream Brown paper. |  |    |     |
|       | 28 | Cash paid Mr Ashwell, for 6 Bone folders<br>from Colony                                                                            |  | 9  |     |
|       | 28 | Bought of Gilbert Mair,<br>1 oval Tub, 2 buckets, 2 gallons<br>molasses                                                            |  |    |     |
|       | 31 | James Busby, Esqr.<br>2 Testaments @ 4/-<br>1 do—                                                                                  |  | 8  | -   |
|       |    |                                                                                                                                    |  | 4  | -   |
| July  | 10 | Engaged Allan Hilton as Pressman                                                                                                   |  |    |     |
|       | 13 | Sent 500 Testaments to Campbell &<br>Co. to get bound pr. Jess, Schooner                                                           |  |    |     |
| Augt. | 4  | Cash paid Mr. Baker on a/c of Allan<br>Hilton                                                                                      |  | 11 | 6   |
|       | 25 | John Bevan, Carpenter, making 3 Cases for<br>Testaments<br>Revd. Henry Williams, 6 quire Brown paper, for<br>Mr. Cunningham.       |  | 18 | -   |
|       | 29 | Mr. Wade, 6 Mill Boards                                                                                                            |  |    |     |
|       |    | W. Colenso, 5 quire Cartridge<br>4 Mill boards                                                                                     |  |    |     |
| Sept. | 4  | Received of J. Busby Esq. for printing<br>4 Testaments, a Cheque on A.B.                                                           |  | 4  | - - |

|       |    |                                                                                                                                    |  |  |  |
|-------|----|------------------------------------------------------------------------------------------------------------------------------------|--|--|--|
|       |    | Spark, Esq. for                                                                                                                    |  |  |  |
| Octr. | 2  | Mr. Wade, 6 Mill boards                                                                                                            |  |  |  |
|       | 18 | Received from Store<br>1 piece Blue print<br>11 pieces Binding Buckram                                                             |  |  |  |
| Decr. |    | Bound 1000 parts of Testament                                                                                                      |  |  |  |
|       |    | Printed 100 post 8vo. Tract,<br>Consecration of a<br>Burial Ground; 4 pp.<br>Printed 200 post. 8vo. Tract,<br>Confirmation Service |  |  |  |
|       |    | Bound 260 Testaments, in Cloth and<br>Leather—                                                                                     |  |  |  |

## 1840

As the Lw. of E. gives no civil power to Her M. out of her Dom. her efforts futile unless you consent—

Her M. has comd. me to exp þs. matters to you þt. you may underst. them.—

þe p. of Gt. B. are, thk G—free—& so lg. as þy do not transgress the Laws they can go when they please & their gov. has not power to restrain them.

You have sold them lands here and encouragd. them to come here

Hr. M. always ready to protect her subjts—is also always ready to restrain them.

Hr. My the Q. asks you to sign þs. Try. and so give her þt. power wch. shall enable her to restrain them.

I ask you for þs. publickly I don't go to one c. to anor—

I'll give you time to consr. the proposal I'll offer you

What I wish them to do is expressly for their own good as they will soon see by the Ty.

You yourselves have often asked the Kg. to extend his protectn.

Her My now offers them that protect. in þs. Treaty.

I think it not necessary to say any more about it. I'll therefore rd. the Treaty.

One thing I'd ask—Do you think it better for þs country to be ruled by the Q. who has no other Int. but þrs. or

those persons who come here with no other desire but to purchase lands for þmselves?

*Memorandum of several visits among the natives on the E. Coast of New Zealand; performed during the years, 1836, 1838, 1839, 1840, and 1841; extracted from private journal.*

**Visit to Wangarei and neighbourhood, by another route; performed in April, 1840.**

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Tuesday, April 7th. Left Paihia Station this morning, at 11, in boat for Kawakawa, arrived there, dined, and proceeded to Waiomio. Called at Wini's village, and the old Chief accompanied me to Hinukuku. Held Evening Service with about 30 Natives. Conversed till a late hour with Wini and others.—

[1840 April p.44] 8th. Held Prayers; addressed these hard hearted Natives; breakfasted, struck Tent and prepared to proceed; when an event took place which appeared at one time, rather serious.—Buckling on my travelling belt and shaking hands with the Chiefs, I was going on, (my lads having started,) when one demanded payment for the Fern on which I slept the preceding night!! I felt very much grieved at such an unparalleled request, (coming too from a Native of this place, where I had particularly labored, Sabbath after Sabbath, for more than 2 years, the inhabitants of which, in all their Sickness, had ever been attended to by myself with medicine and little articles of food, supplied with Books, etc, though, I am sorry to say, without the least indication of good resulting therefrom,) and replied, “I shan't give you anything whatever; if you wish a reward

you must come and take it, that is, if you are strong enough to do so". On which he advanced, seized the travelling pole which I held in my hand, and wrested it from me; while he was doing so I coolly took from him a pipe, which he had in his mouth, and hid it in my Vest. He brandished the pole to throw at me, which I parried with my hand. He demanded his pipe, which I refused, alleging his bad conduct. On which he seized the straps of my belt, and rent off 2 loops, tearing, also, the sleeve of my shirt, and taking me up (as a child) by the legs, lifted me in the air, to the amusement of those present. Hitherto I had acted wholly on the defensive, but this last was rather more than I was inclined to submit to; so, lifting my heart in ejaculatory prayer to the Strong for strength, I turned to my assailant, and, seizing him by the right elbow, desired him to look out the place on which he would be laid. He, looking somewhat afraid, wished me to let go my grasp; "No," I replied, "it is my turn now; say, where will you lie?" so saying I tripped up his heels, and threw him, "*easy*," a "*fair fall*". He arose, and made at me; I said, "Enough" but, finding he would not be still, seized him again by the elbow, and down he came in a trice; taking good care to throw him "*hard*", this time. On which he got up, and, shewing the New Zealander, seized a knotty branch of a tree, and made at me. I called on the lookers-on to lay hold of him; but they moved not.—I was, however, not intimidated, (having proved my arm to be rather longer than his,) so, seizing him by the throat I ran him backwards against the end of a house hardby where I pinned him fast; the stick having dropped, and his short [1840 April p.45] arms hanging powerless by his sides. There I kept him, until

Pohe, a young Chief, came up and laid hold of him. Having refitted, I upbraided the Natives for their ingratitude, and conduct towards me; on which they remarked, that were I not a Missionary and known to them I should be stripped, etc. I took his pipe and broke it up, for the tearing of my belt and shirt. To shew however that I had no malice against him I offered to shake hands with him, which he disdainfully refused. So I went on my way, giving God thanks for His delivering me from this "bear". We travelled until nightfall, through woods and wildernesses, when we brought up, by the side of a stream, very hungry, not having eaten since breakfast.

9<sup>th</sup>. Onwards, through swamps. Arriving on the banks of the River Wairua, we fired a musket as a signal to a party living at a short distance, to paddle their canoe hither. One small canoe only arriving, we placed our bundles in it, and, being ferried across, proceeded to find our way through the wood. I soon repented my having left the Canoe; words cannot describe the tangled brake we were in! after the most arduous exertions we gained the open fern-land, where I, exhausted and hungry (not having breakfasted,) threw myself down. Got up, and walked to Kopunuingaoho, the village of Taramoeroa, who received us very kindly. Here, in this isolated place, surrounded on every side by dense, primæval woods, lived 6 or 7 individuals! A lad, who had lost his fingers and part of his feet through that terrible disorder scrophula, was the priest of the village, being the only one who could read, and who held prayers twice a day.—Here I thought, in this *vile* house of clay, is, perhaps, an heir of glory! much pleased with Toenga's

(the afflicted lad) conversation. Having eaten, and refreshed, we passed on through long swamps mid-leg in mud and water. Brought up after dark at Haukawakawa, much fatigued. Here I had slept 4 years before!

10th. Rose, held prayers & breakfasted. Started and soon arrived at Parekai, the village of Iwitahi, found that the inhabitants were all absent. Proceeded, about 1, p.m., arrived at Pihoi and were hospitably received; sat a short time to allow lads to get some food, and passed on to Te Waiti; in the way I met with Karekare and others who turned and went thither with us, where we were heartily welcomed. Found that Several Chiefs were here assembled to a Hahunga; in a little enclosure sat Te Haro, Kawanui, and Tauwitu, three Chiefs [**1840 April p.46**] of note, being Tapu (i.e. sacred). One of Tutahi's wives had died since I was here last, when they buried her; (N.B. The Native custom is, to suspend the body in a tree, or to lay it in a canoe, etc, until the flesh has decayed, then gather up the bones, scrape, wash and decorate them, make a feast, and convey the bones to some pit or hole which has been the vault of the tribe for years, perhaps ages.) This being-the first departure from the National custom (in this neighbourhood) of hanging the body in a tree, etc, I was not a little gratified in hearing that they had so acted. Held Evening Service, preaching from Rom. VI. 23; upwards of 100 Natives within hearing, of, whom 20 or 30 sat apart from the "believing party", being "tapu"; Abraham (who accompanied me) also addressed them. After Service, sat and conversed with the old Chief Tutahi, Toru, Karekare, and others till late. Distributed several Books, etc, etc.

11th. Rose early, held Prayers, preached from John II. 1, 2, several natives sat apart while 60 assembled to service. After Prayers I walked up to the 3 Chiefs who were tapu, and entered into conversation with them; (I had purposely avoided them yesterday that they might see how displeased I was at their conduct, although my tent was pitched but a few feet from them.) God graciously opened my mouth and enabled me to point out the errors, superstitions, and Abominations of their practice. While speaking, and to my surprise and great delight, Te Haro, the oldest of the trio, rose up, took some food into his hands, placed it on his neck, etc, and said, "There! I am no longer tapu; nor shall I be again: give me a sharp axe"; (meaning a *book*). Kawanui, also, rose up, did the same ceremony; and said very nearly the same words. Tauwitu sat alone, declaring he could not dare to do so, through fear of his Atua; who would certainly destroy him if he dared to touch food with his hands!! I never before knew of a similar instance; surely this was a triumph of the Cross! Te Haro much wished for a Book; I assured him he should have one. Sat and conversed with Chiefs, Karekare, Parihoro, Tutahi, and others. Karekare got up and made an oration, expressing his wish that I should never omit the continually returning thither to see them, etc, etc.. Venerable old Totahi! I hope *in* Christ he will find Salvation. He knows my heart (for he cannot read) Matt. 3, 4, 12, 20, 21, which Chapters he rehearses at Prayers, Morning and Evening, and the Lord's day. Here was a disciple of Pikopo from Mangakahia; with him I was [1840 April p.47] obliged to hold a long Conversation, and had to oppose much of what he had to say. Pikopo told him, so

he said, to mingle with our disciples at prayer, etc; I reminded him of a sifting-day, when the chaff would be separated, etc. Left this place together for Pihoi; arrived wet at Ratu, from rain; sat and conversed with Karekare. Proceeded to Pihoi. Every appearance of bad weather coming on, just as when here last. Conversed with Stephen & Rebecca in my Tent, and with several young chiefs. One young man has come all the way from Mahakitahi to procure a book. Distributed several Books, nothing like enough to meet the demand. Held Evening Service, which I was obliged to shorten, there being no House large enough to hold us, and rain commencing. Sat in tent conversing till late.

12th. Lord's day. Very severe night of weather; rain and wind, yet I want and comfortable in my little Duck Tent. No moving out for the Rain; at 11, a.m., lighted a Candle and held Service in a long, dark, House, into which we were obliged to creep on all fours, like a cat, and when in could barely stand upright under the pitch of the roof; 40 persons present, to whom I preached from Acts II. 37–40. Service over, Stephen and Abraham held School with men, and Rebecca with women, whilst I wrote two Letters, to Pou, and to Motutnra (N.B. Two chiefs residing in the vicinity,) calling on them to consider their ways, and accept the Gospel. Held Afternoon Service, upwards of 40 present, preached from Heb. III. 12–14, greatly blessed with utterance. In the Evening, assembled Enquiring and other Natives; read Heb. XIII., and was enabled to address them very feelingly. Exhortated them to seek the Lord; to assemble once a week for Edification, etc,—Ruia, Iwitahi, Tautoro, and others, spoke to the purpose. Ngarohaere displayed much

of a “root of bitterness springing up”, warned him against it; concluded with singing and prayer. Iwitahi followed me to my Tent to tell me of his prayer, etc, etc; hope there is a great change effecting on this man; for years he has been a complete tyrant and murderer.—On remarking Touta, a little deformed slave, who has always been very attentive on the means of Grace; and recollecting the other poor lads, so dreadfully afflicted with scrophula, yet earnest inquirers after the Truth I had a peculiar illustration of 1 Cor. I. 27, 28, which powerfully affected me.

13<sup>th</sup>. Rain all night and rainy morning; no moving out. Sat in Tent, and wrote Letters to Te Peke at Ngunguru, and to Kaikou, at Wareora, [1840 April p.48] as I shall not now be able to see either of these places. Conversed with Natives on building a Chapel; Abraham, Stephen, and Chiefs, commenced building a Chapel this afternoon, timber being on the spot; I was much pleased to see Karekare, and Wakaariki, two old priests, together with Iwitahi and others zealously working about the sane. Evening Service I addressed them from Mark XIII. 37;—Service over, and Supper ended, I assembled them in the “long house”, and read 1 Philippians to them exhorting them from the 27 & 28 verses. While engaged in doing so, a little incident occurred, which threatened serious consequences. Iwitahi, the Chief, had always been in the habit of sleeping during Service, for which I had often spoken to him but to no effect; now, however, that his name had been set down in the Book as a disciple, I made up my mind to put, if possible, a stop to his doing so, especially too, as others were not behind in following his example. Whilst discoursing, he, sitting

near, not only slept but snored, on which I desired those next him to arouse him; this, however they did not dare to do, knowing too well the savage character of the man. Finding that they would not, I did, in a gentle manner, which greatly exasperated him. He said many hard things, of which I took no notice, but quietly proceeded in my Discourse. He leaped up, tore his Book to rags, and threw it at my feet; and talking furiously rushed out. I coolly gathered up the fragments, put them into my pocket, and continued my Discourse. He no sooner got outside, than he gained possession of his fowling-piece (double-barrel) which he fired off as fast as he could load her. I trembled for my poor lads who were outside, and who were in a shed near him, as one of them had previously incurred his displeasure, and was, moreover, from a Tribe with which they had formerly been at war;—as for my own self, I felt calm and astonishingly supported. I concluded our Service with Singing and Prayer after which, the Chiefs present commenced talking about Iwitahi. All were indignant at the Book being torn up; “Jesus Christ newly crucified; Jesus Christ newly murdered”, etc, etc, were the expressions from everyone. Karekare proposed, that all Books should he returned to me, and carried away, since their Chief had behaved so bad: I feared this proposal would be acceded to, and combatted it with all my might, observing, “*Then* the Devil will indeed rejoice; he does already, how much more then”! I told them that Satan was angry at our commencing a Chapel for God [1840 April p.49] in this Place, hence his demonstration of opposition, etc. Our conference ended in a determination to keep the Books and to proceed with the building of the Chapel. Had a

long conversation with Stephen and Kahunui, one of the best I have had here—Grace is the same in all hearts. Kahunui presented me with a pig and a basket of food.

14th. Very early this morning one of Iwitahi's wives came to my tent & said, he was greatly ashamed, etc, etc; I replied, "Had he merely got up, raged, and went out, I would go to see him; but since he has torn up the word of my Lord and Sender, and cast it away, I can not now go to see him";—Still rainy, yet we prepared for a start. Struck Tent, shook hands with all; Iwitahi came out of his house and seated himself by the side of the path. Seeing that I was about to pass him, he rose up, and held out his hand; I took it, and talked to him; shewed him his error, declared that he had not injured me, and exhorted him to seek repentance and Faith from the Lord. He listened quietly but made no reply; So I left him. Arrived wet and weary at Kopunuingaoho; held Prayers, sat conversing a short time, and then retired to rest.

15th. Heavy rain, rattling thunder, and very fierce lightning during the night. Oh! how loudly the thunder echoed among these everlasting hills! Morning broke upon a country half inundated. Held prayers; discoursed to Natives from Luke XV., only a few souls in this little place, where they are separated by many a dreary mile from any human being. Breakfasted; Conversed with Natives; Rain abating, we determined on proceeding. Canoes being ready, we left this place about noon, and entering the Canoes, (two wretched things the least movement in which would have ensured their upsetting us into the dark muddy torrent over which we were silently borne,) and paddling about 2 miles, we landed

on the opposite side of the river, and began our miserable march. In fact the whole country was more or less, according to the situation, under water; I was very soon glad to find that I could get on, without being more than up to the knees in the same. One long swamp, now a lake, in which we were obliged to make a circuitous route, was, in some parts, very deep; so that, with the Rain from above, and water from below, we were indeed wet. About sunset we brought up on a hill side, in a most deplorable plight, having travelled, in distance, but a very few miles. It was some time [1840 April p.50] before we could get a fire; spite of all our united exertions. Supped, held prayers, & got a little sleep, spite of the Mosquitoes. Thunder, Lightning, & Rain, in the night.

16th. Early this morning, held prayers and breakfasted. Recommened our march. For 4 or 5 miles our route lay over a range of hills, which were comparatively dry and good walking ground. Arriving at Waipuakakahu, (at other times a little rivulet, which, in going onwards to Wangarei, I cleared at a stride,) we found the valley filled with an immense body of water, rushing swiftly past in dark eddies. I endeavoured to sound, in some places, with my long travelling pole of 7 feet, but could not find bottom; I managed to cross, partly by wading, partly by being carried, & held up; but the main channel I crossed by getting astride the trunk of a large Tree, which fortunately we found floating in the stream, and so, sliding forwards, I managed to get to the other side. Travelled all this day with great perseverance, as, tomorrow being Good Friday, I wished to gain if possible the Station this night. Sunset found us at

Waiomio. Passed on, without halting, by moonlight to the Kawakawa. Launched our Boat, and reached Paihia Station about 11, p.m. We travelled more than 40 miles this day—equal to, I dare say, *at least*, 60 English miles,—and, though dreadfully fatigued, reached home without injury! Praised be the Name of our God!—

I very nearly lost one of my lads, subsequently, owing to cold and over-fatigue, occasioned by this adventurous journey.

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### **Journey to Wangaruru Bay, and Villages adjacent; August, 1840.**

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Wednesday, August 30th. Proceeded by boat this day to Waikare, on my way to the outer coast. Held Evening Service at Waikare, only 10 present.

31st. Proceeded on this morning to Punuruku. Here I found Kauwata and his party. Pitched tent, sat and conversed with Kauwata and his sons; upbraided him for not building the Chapel he had promised. Held Evening Service, preached from Luke IV. 17–19. Spent evening conversing with the Natives. The only fruit, as yet perceptible, among this Tribe, is, that a few of them are able to read the Word of God; and have Testaments among them.

September 1<sup>st</sup>. Held Morning prayers; read John III. & exhorted the [1840 September p.51] Natives to heed the

Word of Life. Conversed again with Kauwata, who took me to a place where several posts and rafters were a-preparing, Which he affirmed to be for his Chapel; however, I had no confidence in his words. Left this village, in the boat, for Paparaaumu. Arriving at the latter place, was welcomed by Wakaparu, the Chief,— sat & conversed with Natives. Evening, held Service in the Chapel, about 35 present, addressed them from Eph. V. 14, 15. Service over, and supper ended, I reassembled them in their Chapel, and conversed with them till a late hour; exhorting than to make sure work for Eternity.

2nd. Held Morning prayers, read Matt. XXV., discoursed on the Judgement. Sat and read several chapters with Natives; distributed several small Books. Left this village for Owae; arrived thither about 2, p.m., & was heartily welcomed. Evening Service, addressed Natives, in their Chapel, from Luke IX. 62. Spent Evening in conversation.

3rd. Lord's day. Held Morning Service, preaching from Rev. III. 20–22. Held Schools; men, 19; women, 24; children, 10; Catechized Men; addressed Women; Catechized and examined Children; they make but little progress in knowledge, chiefly from not having a Teacher. True, they have a Native Teacher, but he is but a Native, and knows not much himself. Held Evening Service, preached from latter part of Proverbs I, which I had previously translated. Supper over, assembled Natives in Chapel, & spent evening in questioning, and conversing with, them.

4th. Visited Mimiwangota, a place on the S. Head, inhabited by several whites. Procured one or two new

species of shells; and a new shrub; returning, it was very rough, but we got buck in safety. Held Evening Service, addressed Natives from 1 Cor. XV. 58. Sat and conversed with them till late.

5<sup>th</sup>. Left this morning in boat for Paparaaumu; landing here, I besought the Chiefs and Natives top heed the Word of God. Sending the boat on, and going myself by land, I fell in with the Chief Noupeke and his party, with whom I spent some time in conversation. Leaving them, and entering boat, I landed at Te Mateatai, to see a white man and his wife, named Graham, who reside there. Mr. G. was not at home, Mrs. G., with whom I spent some time in conversation, regretted much her situation, exposed to the insults of these rude Natives [1840 **September p.52]** and cut off from the ordinances of God's House, so very different to what she had been accustomed to in Scotland. Leaving this place we pulled up the river, to the Boathouse, landed, and proceeded to a plantation where the Wangaruru natives principally were whom we had seen & conversed with in our Journey forwards, promising, on our return, to spend a night at this place. Arriving thither, we found the Natives some engaged in planting potatoes, some in sharpening stakes of which I took little notice at the time, little thinking what was near at hand. My tent was scarcely pitched, when a report of muskets was heard, on enquiry, I found that Pi, (an old savage Chief, with whom I had had two encounters before, and which were by no means pleasant,) was coming with his party, from his village at Waikare, to this place to plant some potatoes. I was quite satisfied with the answer; when presently the party appeared, descending the hill into the plantation; when

the Wangaruru natives rose in a body, with those stakes which they had been sharpening to meet them, as they, (Pi's party,) myself and lads, supposed in play, such being the custom of the N. Zealanders, on which the Waikare party, throwing aside their spades & muskets, gathered rods and fern stalks to receive the Wangaruru Natives. A short while before Pi's son had taken a woman from the Natives of this part, and now they thought they would have amends; the rush was made, and, in the melee two or three of the Waikare natives got stabbed with the sharpened stakes of the other party. The Waikare natives immediately threw off their clothes, flew to their arms, loaded their muskets and double-barrelled pieces with ball, and, urged by old Pi, who danced, and yelled, foaming at the mouth, like a demon, made after the Wangaruru natives. Oh! what an uproar!! I immediately ran up, and got between the two parties, begging them to desist. (The Wangaruru party had armed themselves also by this.) Pi ordered me away again & again, but I would not declaring that they should shoot me *first*. I, believed that whilst I danced about with them (for we were incessantly changing our position) they would not fire, as I was between them, keeping always before Pi. My situation was by no mean pleasant for their pieces were loaded and cocked, and the brake in which we were was high. Suddenly one of the barrels of Pi's piece went off, (whether purposely or not I cannot say,) and wounded a [1840 September p.53] Wangaruru chief slightly in the leg. On this the uproar increased, if possible, tenfold—Women screaming, children crying, men bawling, yelling, and dancing about, and I in the midst, with my great travelling staff! After about a half-

an-hour spent in these exercises, Pi declared he would go and set fire to all his store of seed potatoes at the end of the plantation, (had he done so, a war would no doubt have afterwards taken place between the two parties,) so saying he snatched up a flaming brand and ran off to the store, I after him, begging him to desist; we got to the store, he laid down the fire to gather together some dry leaves and fern, on which I seized it ran to the river and threw it in; he ran for more fire, I ran also & stood before him, holding his hands; he ran to another fire, I also, & again hindered him, he kicking me most unmercifully (luckily the N. Zealanders don't wear shoes,) which I took all in good part; he ran to another fire, I with him, and again hindered him, on which he seized a *ko*, (a native wooden spade) and belaboured me well, nearly breaking one of my fingers, however I kept my temper & took all, still following him about the plantation. Finding he could not succeed in burning his seed potatoes; he, seizing a spear, ran to kill the young Wangaruru native, who was, in a measure , the cause of the quarrel; I again before him, hindered him, getting some more kicking and torrents of the vilest language. By this, he was nearly exhausted, and I was beginning to feel tired; but I knew that if I could persevere a little longer I should gain my point. He then flew among the other natives I with him, and, in time, (after about an hour spent in this manner,) succeeded in quelling this lion without myself or anyone (save those who were stabbed) receiving any injury! All glory & praise be to God, *my God!!!* Examined the wounded, found them to be but slightly so. One, who was stabbed between the eye & nose, narrowly escaped losing his eye.—Throughout the afternoon the Natives

were loud in their praises to the white man; save Pi, who would not look at me. In the evening he sent me a quantity of potatoes. Held Evening Service, addressed Natives from 1 Mark, 15 verse; several of Pi's party present. Spent evening conversing with Maruwenua and party.—

6th. This morning old Pi came to prayers, and to shake hands; Maruwenua gave me a pig. Left this place for Waikare. Arriving [1840 September p.54] thither we waited for the Tide to flow; and got to Paihia Station by 10. p.m. Blessed be God, for all His Mercies!—

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# Day & Waste Book

**1840**

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|       |    |                                                                                                                                                        |   |    |
|-------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------|---|----|
| Jany. | 3  | Paid Mr. Taylor (pr. Mr. Wade,) for<br>4 Hs Rope 4/- 3 paper knives 1/6                                                                                |   | 5  |
|       | 3  | By Cash of Mr. Wade, for a hank of rope, spared him                                                                                                    |   | 1  |
|       | 6  | Printed 500 Lessons, of No.1, of No.2, of No.3, of No.4,<br>making 2,000 in the whole.                                                                 |   |    |
|       | 8  | Composed & printed 10,000 Catechisms, Sig.A, 12mo.                                                                                                     |   |    |
|       | 18 | Bought of Mr. Mair 2 Gallons Mollasses                                                                                                                 |   |    |
|       | 23 | Issued, to Mr. Baker, 50 Prayer Books]                                                                                                                 |   |    |
|       | "  | do— to W.C. 100 ditto ] Paihia                                                                                                                         |   |    |
|       | 28 | Testament, presented to Hanaora, Tutane's son, from<br>Wanganui—                                                                                       |   |    |
|       | 30 | Capt. Hobson, R.N.,<br>To compositing & printing 100 4to. Foolscap<br>Circulars for assembling Natives at Waitangi<br>2 ¼ quires Foolscap for same 2/- |   | 12 |
|       |    | To compositing & printing 100 Foolscap folio<br>Proclamations                                                                                          |   | 4  |
|       |    | 4 ½ qu: Foolscap paper for ditto—2/-                                                                                                                   | 1 | 1  |
|       |    |                                                                                                                                                        |   | 9  |
| Feby. | 12 | Printing Prayer Book, Sig. E, 20,000 Copies.                                                                                                           |   |    |
|       |    | Sold 2 Testaments @ 4/-                                                                                                                                |   | 8  |
|       | 13 | Sold 2 do— 4/-                                                                                                                                         |   |    |
|       | 14 | Received 2 Cases Testaments from Colony contg. 553                                                                                                     |   |    |
| Feby. | 17 | J. Busby, Esqr. 1 Testament<br>See on May, 30 <sup>th</sup> . pd to be pd. for shortly.                                                                |   | 4  |
|       | 18 | Presented a Testament to Karekare, chief,<br>Mangakahia                                                                                                |   |    |
|       | 20 | Received for 5 Testaments from J. Busby, Esqr.                                                                                                         | 1 | -  |
|       | 21 | Received for a Testament                                                                                                                               |   | 4  |
|       | 25 | Received for 2 Testaments                                                                                                                              |   | 8  |
|       | 27 | Issued: to Paihia Station, 30 Testaments                                                                                                               |   |    |
|       | 27 | Issued to Kerikeri Station, 8 Testaments                                                                                                               |   |    |

|       |    |                                                                                                                                                                                                                    |     |    |    |
|-------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
|       | 28 | Received for 2 Testaments                                                                                                                                                                                          | 4/- |    | 8  |
|       | 28 | Paid Mr. Mair for 2 Gallons Molasses                                                                                                                                                                               |     | 6  |    |
|       | 28 | Received for a Testament                                                                                                                                                                                           |     | 4  |    |
|       |    | Memorandum, Robert Bruce, came on the 20 <sup>th</sup> Feby. to work<br>in the Pg. office, assistant at press, at 10/- pr. week                                                                                    |     |    |    |
|       | 29 | Settled with J. Walmesley, pressman, paid him for work<br>done, from Oct. 14/39, to Feby. 29/40, (deducting 7 days in<br>which he was absent), 18 weeks @ 25/-<br>Cash & sundries £4-3-3.—orders, Pr. Book/£19-3-5 |     | 23 | 6  |
|       | 28 | Received Cash of J.W. £3-19-2, for order on Revd. H. Williams                                                                                                                                                      |     |    |    |
|       | 29 | Charge Cash a/c, Cash, &c, to J. Walmesley pressman                                                                                                                                                                |     | 4  | 3  |
| March | 2  | J. Walmesley, pressman, (who had left) recommenced<br>this day, for 5 months @ 30/- pr. week—                                                                                                                      |     |    |    |
| March | 14 | Issued, to Revd. H. Williams<br>Catechisms,—(stitched)— 50<br>Catechisms,—(in sheets)— 150<br>Brown paper (for Covers) 17 sheets                                                                                   |     |    |    |
|       | 16 | Received for a Testament                                                                                                                                                                                           |     |    | 4  |
|       | 16 | Presented a Testament to Tirarau, Mangakahia                                                                                                                                                                       |     |    |    |
|       | 17 | Issued, to Kerikeri Station,<br>100 Catechisms, in Sheets<br>11 Sheets Brown paper for Covers                                                                                                                      |     |    |    |
|       | 17 | Received of Mr. Wade 3 quire Brown paper,<br>for 3 quire lent him<br>Exchanged with Mr Wade 2 qu. olive Demy<br>for 3 quire Letter Paper                                                                           |     |    |    |
|       | 18 | Issued, to Paihia Station,<br>(C. Baker,) 150 Catechisms, Brn. Paper, 17 sheets<br>(W. Colenso) 150 Catechisms, Brn. Paper, 17 sheets                                                                              |     |    |    |
|       | "  | Compositing & printing, Sig. I. Catechisms, 10,000<br>Copies, demy 12mo., pp. 4                                                                                                                                    |     |    |    |
|       | 19 | Received for 9 Testaments, @ 4/-                                                                                                                                                                                   |     | 1  | 16 |
|       | 20 | Received for 1 Testament                                                                                                                                                                                           |     |    | 4  |
|       | 21 | Received for 2 Testaments                                                                                                                                                                                          |     |    | 8  |
|       | 21 | By paid <i>Tame</i> 1 Guernsey Frock                                                                                                                                                                               |     |    | 3  |
|       |    | By paid <i>Pua</i> 1 Guernsey Frock                                                                                                                                                                                |     |    | 3  |
|       |    | By paid <i>Koka</i> 1 Guernsey Frock                                                                                                                                                                               |     |    | 3  |
|       |    | By paid <i>Ruru</i> 1 Flushing Jacket                                                                                                                                                                              |     |    | 5  |

|       |    |                                                                                                                                                                                        |   |   |
|-------|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|
|       |    | (for removing Press, Cases, Type, &c, &c, from old Ptg. Office)                                                                                                                        |   |   |
| March | 21 | By paid Mr. Bakers lads, in Soap, Tobacco, & pipes,<br>for assisting in removing Press, &c &c                                                                                          |   | 1 |
|       | 23 | Issued, to Revd. __ Burrows,<br>2 Testaments; 2 Prayers;<br>2 Copies 1 <sup>st</sup> ½ sheet Grammar                                                                                   |   |   |
|       | 23 | Received for 5 Testaments 4/-                                                                                                                                                          | 1 | - |
|       | 24 | Shipped on board the "Eleanor," Capt. Rhodes,<br>1 Case }<br>1 Pr. Paper parcel ] contg. 500 Testaments to be<br>bound in Colony. (50 bound in loan.)                                  |   |   |
|       | 24 | Received for 2 Testaments @ 4/-                                                                                                                                                        |   | 8 |
|       | 25 | Compositing ^ printing Sig. E, Prayer Book, 20,000<br>Copies, demy 12mo., pp. 12.                                                                                                      |   |   |
|       | 26 | Received for 2 Testaments @ 4/-<br>Received for 2 Prayer Books @ 6d                                                                                                                    | 8 | 1 |
|       | 27 | Issued, to Revd. R. Taylor (Waimate)<br>10 Prayer Books                                                                                                                                |   |   |
|       | 27 | Received for a Testament                                                                                                                                                               |   | 4 |
|       | 30 | Received for 2 Testaments @ 4/-                                                                                                                                                        |   | 8 |
|       | 31 | Capt. Hobson, R.N., (ordered by W. Shortland Esq.)<br>Compositing & printing 100 Impounding Notices<br>2 qu. Folio Post paper for same @ 3/-                                           | 1 | 1 |
|       |    |                                                                                                                                                                                        |   | 6 |
| April | 2  | Compositing & printing, Titles for parts of Testament, 1,500                                                                                                                           |   |   |
| Apl.  | 4  | Received for a Testament                                                                                                                                                               |   | 4 |
|       | 6  | Received for a Testament                                                                                                                                                               |   | 4 |
|       | 20 | Received for a Testament                                                                                                                                                               |   | 4 |
|       | 21 | Received for a Testament                                                                                                                                                               |   | 4 |
|       | 21 | Received for a qu. of Post paper, (from Taonui)                                                                                                                                        |   | 2 |
|       | 23 | Received for 2 Testaments                                                                                                                                                              |   | 8 |
|       | "  | Issued to Wilson, Bookbinder<br>10 qu: Demy (end papers, 250 Books)<br>1 Ball Cord<br>4 Needles<br>¼ Hs Thread<br>12 Mill boards<br>1 Bone folder<br>2 Sewing presses ] To be returned |   |   |

|     |    |                                                                                                                                                                                                                                                                                                   |   |         |
|-----|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---------|
|     |    | 10 Press keys                                                                                                                                                                                                                                                                                     |   |         |
|     | 26 | Issued, to Wangaroa (Mr. Shepherd)<br>100 Prayer Books,<br>50 Primers, and<br>pr. Boat 17 sheets Brown paper.                                                                                                                                                                                     |   |         |
|     | "  | Paid for English Prayer Book for Ptg. Office—                                                                                                                                                                                                                                                     |   | 3       |
|     | 27 | Compositing & printing Prayer Book, Sig. I. 6,000<br>Copies, demy 12mo. pp. 12.<br><br>Capt. Hobson, R.N.,<br>Compositing & printing 100 fcap. 4to. Circulars<br>2 ¼ qu. Foolscap paper, for same, @ 2/-                                                                                          |   | 12<br>4 |
| May | 2  | J. Walmesley, pressman, Cash, on a/c                                                                                                                                                                                                                                                              |   | 12      |
|     | 2  | J.R. Wilson, Bookbinder, order on a/c                                                                                                                                                                                                                                                             | 3 | -       |
| May | 13 | Compositing & printing, Sig. sA. Prayer Book;<br>(Psalms,) 6,000 Copies, demy 12mo., pp. 12.<br>Ditto printing 5000 extra Copies, to bind separately                                                                                                                                              |   |         |
|     | 13 | Issued, to Mr. Stack, General Store, Tauranga,<br>(for that place, Waikato, Manukau, Rotorua,<br>and Opotiki),<br><br>Prayer Books 1,500<br>Primers 1,000<br>Catechisms 2,000<br>(in 3 cases pr } Testaments 220<br>"Black Joke," } Lessons 200<br>E. Terri.) } Brown paper (for covers) 12 quire |   |         |
|     | "  | By Cash, for a Case, for Books, to Turanga                                                                                                                                                                                                                                                        |   | 6       |
|     |    | By Cash, for a Case for Books to Tauranga                                                                                                                                                                                                                                                         |   | 5       |
|     |    | By Cash, for a penknife 10d + ditto, an Iron pot 1/6                                                                                                                                                                                                                                              |   | 2       |
|     |    | To 14 lbs: Flour, used in paste, binding Books,<br>(six months.)                                                                                                                                                                                                                                  |   | 5       |
|     | 15 | Issued, to Revd. J. Mason for Wanganui<br>200 Prayers<br>200 Catechisms<br>100 Primers<br>100 Bishop's naddress }<br>100 "Kuku Ui," } in sheets<br>15 Testaments<br>20 parts of Testaments                                                                                                        |   |         |

|       |        |                                                                                                                                                                                                                                            |                                                                                                                                                                              |                          |
|-------|--------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
|       |        | 30 "Pukapuka Aroha."<br>100 Lessons, (sorted)<br>2"6 Brown paper for Covers                                                                                                                                                                |                                                                                                                                                                              |                          |
|       | 18     | Paid J.R. Wilson an order for £1. on a/c                                                                                                                                                                                                   |                                                                                                                                                                              |                          |
| Augt. | 31     | R. Bruce, order on Revd. H. Williams, on a/c                                                                                                                                                                                               | 8                                                                                                                                                                            | -                        |
| Augt. | 3      | Received from Colony pr "Columbine" 1 Case Testaments containing 494...                                                                                                                                                                    |                                                                                                                                                                              |                          |
|       | 7      | Pd. for a case for Books to Tauranga                                                                                                                                                                                                       | 2                                                                                                                                                                            |                          |
|       | 7      | Pd. for a Case for do— to Wanganui & Kapiti                                                                                                                                                                                                |                                                                                                                                                                              | 2                        |
|       | "      | Issued:—<br>Testaments,—<br>pr. Columbine 71 }<br>pr. Ariel 9 }<br>do—<br>pr. Mr. Baker's Boat<br>pr. J. King<br>pr. Boat, to Kerikeri<br>pr. Southern                                                                                     | Kapiti & Wanganui... 60<br>Turanga & East Cape...80<br>Tauranga, for S.D.,... 220<br>Paihia... 40<br>Kerikeri 6<br>Tepuna 6<br>Wangaroa 10<br>Waimate 30<br>Total <u>482</u> |                          |
|       | "      | Cash pd. in Colony—for Hand Vice, 2/6. Bellows 3/- Inkstand, 6/- Expenses, on ditto, 1/-<br>Cash pd. Campbell, for 1 gall. Turpentine, Can & exps.                                                                                         |                                                                                                                                                                              | 12<br>13                 |
|       | 14     | Sold 2 Prayer Books, for<br>Sold 2 Catechisms for<br>Sold a Testament for 4/- ditto—a ditto in sheep, 8/-<br>Gave a Testament for an English Bible—<br>Sold a Testament for 6/- ditto—for 5/6<br>ditto—ditto—in sheep, 8/- ditto—ditto—8/- |                                                                                                                                                                              | 1<br>1<br>12<br>11<br>16 |
|       | 17     | ditto—ditto, 6/- " ditto—ditto—(2 to Kekeao) 8/-                                                                                                                                                                                           |                                                                                                                                                                              | 14                       |
|       | 18     | Sold 5 Testaments @ 6/-                                                                                                                                                                                                                    | 1                                                                                                                                                                            | 10                       |
|       | 19     | Sold 4 Testaments @ 8/- " 1 ditto 4/-                                                                                                                                                                                                      | 1                                                                                                                                                                            | 16                       |
|       | 20t h. | Recd. Com. order, not to Issue any more Books—                                                                                                                                                                                             |                                                                                                                                                                              |                          |
| Octr. | 26     | Issued:<br><i>Kerikeri</i> , Testaments (1 L.) 6<br>Prayers, 50; Catechisms, 16<br>Paper, for Covers 7 shts.                                                                                                                               |                                                                                                                                                                              |                          |

|       |    |                                                                                                                                                                                                                                                                                                                           |                       |    |   |
|-------|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|----|---|
|       |    | <i>Waimate</i> , Testaments (8 L.)<br>Prayers, 300; Catechisms,<br>Paper, for Covers,                                                                                                                                                                                                                                     | 34<br>60<br>40 sheets |    |   |
| Novr. | 2  | J.R. Wilson, Bookbinder, order on Revd. H.W., for<br><i>Mem</i> : Gave out 50 Testaments, to form 450 parts<br>ditto, 100 Psalms, }<br>100 Small Prayers } to be bound...                                                                                                                                                 |                       | £4 | 0 |
|       | "  | Issued: <i>Paihia</i> , Testaments (L. 12) 26,<br>Prayers, 270, Catechisms, 60,<br>Paper, for Covers 36 shts.                                                                                                                                                                                                             |                       |    |   |
|       | "  | <i>Kaitaia</i> , Testaments (L. 8) 30<br>pr. "Ranger," cutter Prayers, 300, Catechisms, 60<br>Paper, for Covers, 40                                                                                                                                                                                                       |                       |    |   |
|       | 12 | <i>Tepuna</i> , Testaments (L. 1) 6<br>pr. J.K. Sr. Prayers, 30; Catechisms, 14<br>Paper, for Covers 5 shts.                                                                                                                                                                                                              |                       |    |   |
|       | 12 | Issued; to Revd. R. Burrows,<br>1 Testament, (Leather), 6 Catechisms, 7 Prayers                                                                                                                                                                                                                                           |                       |    |   |
|       | 16 | Received of Puariri for a Testament sold him in March                                                                                                                                                                                                                                                                     |                       |    | 4 |
|       | 17 | Issued:—<br>To Waikato, Manukau, } Testaments, cloth. 100<br>Hauraki, & Maraetai } do—, leather, 20<br>Prayers, in sheets 1,200<br>Catechisms, in sheets 220                                                                                                                                                              |                       |    |   |
| Novr. | 17 | Issued:<br>—Kerikeri, Daniel & Jonah 30<br>L. Paper, Covers 5<br>Calendars 25<br>—Tepuna Daniel & Jonah 20<br>Loan Paper, Covers 4<br>Calendars 15<br>—Kapiti & Wanganui<br>Testaments (L. 8) 50<br>Prayers, in sheets 1000<br>Catechisms 450<br>Paper for Covers 7 qu.<br>Daniel & Jonah 500<br>L. Paper for Covers 3"12 |                       |    |   |

|       |    | Calendars                                                                                                                                                                                                                                                                                                                                                                                      | 200 |    |   |
|-------|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|---|
|       | "  | Issued to individual Missionaries, 1 each of<br>Psalms & small Prayer Book bound together } 50                                                                                                                                                                                                                                                                                                 |     |    |   |
|       | "  | To Revd. W. Williams, 1 copy, 1st. ½ sheet Grammar                                                                                                                                                                                                                                                                                                                                             |     |    |   |
| 24    |    | Pd. Henry Bruce, (per his mother) to this day;<br>8 weeks @ 10/- in an order on Revd. H.W. for                                                                                                                                                                                                                                                                                                 | £4  | -  |   |
|       | 25 | Issued:—<br>To Paihia, Primers, 150... Bn. paper, 17 shts.<br>— Waimate, d— 150... ditto 17 "<br>— Kaitaia, d— 100... ditto 11 "<br>— Wangaroa, d— 30... ditto 4 "<br>— Kerikeri, d— 25... ditto 3 "<br>— Tepuna, d— 15... ditto 2 "<br>— Waikato, &c, d— 200... ditto 22 "<br>— Tauranga, &c d— 200... ditto 22 "<br>— Turanga, &c, d— 300... ditto 33 "<br>— Kapiti, &c d— 300... ditto 33 " |     |    |   |
| Novr. | 26 | Mr. Davis, Waimate,<br>1 Broad Folio Ledger, bound in rough Calf<br>Charges, &c, thereon, (see mem. Novr. 29)                                                                                                                                                                                                                                                                                  | 3   | 15 | 5 |
|       | 29 | Issued:— To Individual Missionaries,<br>1 each of Psalms & Prayers                                                                                                                                                                                                                                                                                                                             | 10  |    |   |
| Decr. | 2  | Memorandum:— Received 48 ream Demy printing<br>Paper, (17H pr. ream,) from Mr Baker, secretary to<br>N.Z. Auxiliary R. Tract Society<br>☞ Deduct 4. 6. used by me for my Daniel & Jonah                                                                                                                                                                                                        |     |    |   |
|       | "  | Revd. R. Burrows, 1 steel square                                                                                                                                                                                                                                                                                                                                                               | 2   |    |   |
|       | "  | Flour & Tobacco to Natives taking Books to Waimate, &c                                                                                                                                                                                                                                                                                                                                         |     |    |   |
|       | "  | Recd. R. Burrows, 6 Mill boards to paste lessons on                                                                                                                                                                                                                                                                                                                                            |     |    |   |
|       | 22 | Paid J.R. Wilson, Bookbinder<br>an order on Revd. H. Williams for £4-12-3<br>ditto Cash 6- 6- 9                                                                                                                                                                                                                                                                                                | 10  | 19 |   |
|       | 22 | Received of G. Cooper, Esqr. amount chgd. @ N.Z.<br>Govt. for printing                                                                                                                                                                                                                                                                                                                         | 14  | 12 |   |
|       | 24 | Settled with J. Walmsley (Pressman)<br>3 orders on Revd. H.W. (£5. £5. £2.) £12- 0-0<br>Cash &c 13-12-2                                                                                                                                                                                                                                                                                        | 25  | 12 |   |
|       | 30 | Government, New Zealand,                                                                                                                                                                                                                                                                                                                                                                       |     |    |   |

|  |  |                                                                                      |   |    |   |
|--|--|--------------------------------------------------------------------------------------|---|----|---|
|  |  | Compositing "Gazette Extraordinary," No. 1, 4 pages<br>demy 4to. (12 columns matter) | } | 6  | 6 |
|  |  | Printing 150 Copies of same<br>3½ qu. Demy Paper for same @ 2/6                      |   | 18 |   |
|  |  | Issued, to Revd. H. Williams, 2 copies, 1st. ½ sheet Grammar                         |   | 8  |   |

**1841**

*Memorandum of several visits among the natives on the E. Coast of New Zealand; performed during the years, 1836, 1838, 1839, 1840, and 1841; extracted from private journal.*

**Journey to Wangaruru, and adjacent villages,  
performed in January. 1841; intended to have been  
extended to Wangarei**

---

January 3rd. Lord's day. At Waikare, on my way to the outer coast; Held Morning Service with Natives, about 40 present, preached from Matt. XXIV. 11–13.

Afterwards, held a Morning Service in Mr. Baker's house, with Europeans, Mr. B. reading prayers; preached from Luke XIII. 6–9. Held Evening Service with Natives, Mr. B. reading prayers, preached from Rev. XIV. 6, 7. And an Evening Service with whites in Mr. B.'s house, to whom I discoursed from Rev. VI. 2.

4th. Waiting at Waikare for the arrival of Natives from Owae, who had been sent for last week, and who ought to have been here by Saturday last; without whom I can not proceed, not having any Natives to carry my Tent and baggage. Went into the village and conversed with Chiefs, had a long and earnest conversation. Was enabled to meet all their objections against the Gospel. When, O Lord, when, allow me to inquire, when wilt thou send this sombre pall from before their eyes?—

5th. Still waiting at Waikare. Cannot conjecture what could possibly have detained the Owae Natives. Sat and conversed this afternoon with a Rotorua Chief, who is come hither to obtain muskets and powder to carry on the war, got little from him but bad language. Fully shewing what man naturally is, and what I should now be but for the Grace of God. Endeavoured to hire Natives this evening but could not succeed.

6th. Natives not having arrived, I started, this morning, for Owae, with only my steward-boy, Kahukoka, merely taking a tent and a change of Clothing. A very hot day. At 11, a.m., we arrived at the plantation (through which our road lay,) where we had our encounter with Pi. Here was Houkio's mother at work among the kumaras, although nearly double with old age. She expressed herself very glad to see me, we sat by the wayside and conversed for some time. Poor, old, and ignorant creature, (though very sprightly and animated in conversation,) she professes to believe in Christl. She also told me she had been dreaming about me, and now her dream was fulfilled. Sought for means to go down the river, as our boat was at Owae, being taken [1841] **January p.55]** away by the Natives. Went over to Maruwenua's plantation, at a short distance; sat and conversed with him and some others. They gave us some food, and arranged to paddle us down the river, when the tide flowed for a Hatchet and 8 figs of Tobacco!! with this exorbitant demand I was obliged to comply. Tide flowing, we proceeded. When we had got about 3 miles down the river, they, seeing the mullet leaping plentifully, must needs land, and cast their net. This detained me a considerable time. I had, however, an

opportunity of seeing how they take this fine fish. They carried their net from one shore to another, in the little sandy cove where we were, as speedily as possible, and, paddling quickly on the outside of the same, beating the water with long poles, returned to the shore from whence they set out. They then took up the net, beginning at the end, and took out the fish, which were caught by the gill-covers: of course, only the finest fish were secured the small ones passing through; precisely as Mackerel off Cornwall are taken in a driving-net. They got about 50 fine fish, and gave me 10, for assisting & detention. Hence, tho' late, we paddled to Paparaaumu, landing there about  $\frac{1}{2}$  past 8, p.m.; found about 60, men, women, & children; they rang their bell just as I landed, so I proceeded forthwith to their miserable shed, (fit emblem of the *strength of their belief*,) but having no light, we could not see to read; we sang, or rather growled a Hymn, I addressed them on their miserable state, concluding with prayer. My cold was much increased; having no bedding, I lay on the sand in my clothes, flinging my tent over me, to keep off the dew.

7. Before 4 o'clock this morning the Natives rang their bell, and had some kind of Service among themselves. I rose soon after, but the greater part of them were gone. Oh! what gross darkness enwraps these people! oh! how painfully do their hearts go after covetousness!! I wrote a Note, and despatched my lad to Owae, that the Natives might proceed without delay to Waikare, for my baggage, food, &c. My cold was much increased; sat on the sand and conversed with two or three Chiefs, and exhorted them, for some time, to consider the things of God. About 7, a.m., I commenced my journey to Owae.

Found Wakaparu, (one of the Chiefs of this part,) at a little place about  $\frac{3}{4}$  of a mile from the village I had left: he had not heard of my arrival. Sat in his housa and conversed with him, his wife, daughter and slaves; much pleased with this man, the only one, apparently, among the whole [1841 January p.56] number of this Tribe, who seems to care for the Word of God. he called on his wife and daughter to heed what was said; listening attentively himself and making several pertinent observations. May the Lord bless him! Much grieved to hear of the repeated offers made to him, by the whites in the neighbourhood, for his daughter, for the vilest of purposes. Oh! what a heavy curse the white man, the Christian!! white, has been, in many instances, to N. Zealand, Proceeded onwards, alone, over dreary beaches. On arriving at the end of a beach, called Mokau, where the road wound up the face of a high and wooded cliff, I found that there had been a subsidence of the cliff in that very spot, so that it was now impossible to get up its perpendicular face—a thing very common in the clayey cliffs of N. Zealand. I had, therefore to make my way through thick bushes, fern, and fallen timber, of old growth, &c, most peculiarly matted together. The Sun was scorching hot—not a breath of wind—the fern higher than my head, and so old and matted below as to preclude my putting my feet to the ground—then there were the clouds of fine hairy dust from the young fern-shoots—my big straw hat & staff (here in the way, &c, &c, so that I had to make most desperate exertions to *get up* through what I had about me. Never before was I in such a situation. Every moment I seemed as if I must either fall downwards over the precipice, or perish in my

miserable entanglement. This lasted more than half an hour; during which period I rested several times; (if such could be called *rest*,) and prayed to the Lord to deliver me. Blessed be His Name! I gained the summit at last, where I gladly threw myself on the ground to refresh: I was very near fainting, and had not a dry thread in my garments. What would I not then have given for a cup of cold water? I was soon, however, to endure a second trial! I missed my way, and had, in consequence, such a distance to scramble through a horrid mass of fallen trees and brush wood! I got however in safety to Owae about noon, and trust I was thankful to God for His gracious deliverance. Found that my lad had despatched the Natives to Waikare; and that the Chiefs and people were at Miniwangota, a place about 8 miles off, a messenger however was sent to fetch them, Very hospitably received by the few who were at home, and soon got a breakfast of fish and potatoes. My cold however had greatly increased; sat and conversed with Natives. About [1841 January p.57] 5, p.m., a boat arrived, J. Busby, Esqr., (late B. Resident,) and G. Nair, Esqr. J.P., and Ngere and Warau, the Chiefs of Owae. The two former Gentlemen were returning in a boat from Ngunguru, whither they had been, when, happening to land at Miniwangota to dine, they heard from the Messenger of my being at Owae, so taking the 2 Chiefs with them they came in to see me. They kindly determined to remain all night, that we might be together. Assembled Natives in Chapel, read part of John III., and, with extreme difficulty, addressed them a few words. As the Evening advanced I became quite hoarse, and at last, could not articulate so as to be intelligible. Mr. Mair got me a pair

of blankets, from Ngere, and wrapped me in them, making me some sugar and warm water as a diaphoretic! Both my friends were exceeding kind and attentive. What a night of fever and perspiration! Everything wet, through and through!! Morning came I could hardly speak. My two kind friends were determined to get me to return with them to the Bay, to which, after much importunity on their part, I consented. As I could not possibly proceed on my journey in the state I then was, and if I remained here I should be of no service whatever from not being able to speak;—if I got better, at the end of 2 or 3 days, my allotted time for being absent wod. be so far advanced in, as to cause me then to return. So I consented to go back; struck tent, and entered their boat; at 6 entered Wangaruru heads, at 9, a.m., reached the head of the river, where we met the three natives coming from Waikare with my baggage; reached it by 2, p.m.,—waited for the tide, and, about 9, p.m., landed at Paihia. Sent immediately for Mr. Ford, the Surgeon, who came over and gave me some Medicine.—

I was for 3 or 4 days in Mr. F's hands; who, at first, was highly apprehensive from the unfavorable symptoms which shewed themselves. Blessed be God! I was, through Grace, and a firm reliance on the alone merits of my adorable Redeemer, “kept in perfect peace;” and resigned to live or die. He, however, has raised me up again. May it be to serve Him more *zealously* than ever!  
Amen

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**Journey to Wangarei and adjacent villages;  
performed in February and March, 1841: being, too,  
my *last* journey.**

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Saturday, February 27. Left Paihia this morning at 7, a.m., for Waikare, on my way to the E. Coast. Lowering and rainy, obliged to shelter by the way from heavy showers. At 2, p.m., weather clearing, we started onwards from Waikare. My lads were gone on ahead; and I, in crossing a muddy stream of water on a tree laid across the same, fell in; water to the arm-pits, scrambled out as well as I could in a pretty plight. Could not allow myself to change my apparel, as I had but one other suit with me, and this being but the commencement of this day's journey I might have another fall ere night; obliged to keep myself warm in these cold and dense woods by extra exertion in walking. At 5, p.m., we arrived at the head of Wangaruru river but could not use our boat she being too much out of repair, nor could we obtain a Canoe; in this dilemma, we agreed to scramble over the hills towards Punuruku; we did so, and reached Paparaaumu by night-fall. Had the people here solicited us so to stay, I should without doubt have consented, for I was very much in pain from Rheumatism, I was fatigued, and it was getting dark; but they did not so much as ask us to stop! We proceeded; on entering the wood it was the very acme of darkness, we could neither see each other, nor the trees, nor the little path, nor our own persons! I had never been in a wood by night before: here and there the luminosity occasioned by the decaying timber was most intense and beautiful, shining

with such a peculiar silent lustre, (if I may so speak) in the depths of the forest. Thus we passed on at a snails' pace through woods, up and down Cliffs, and over pocks, until from the rising of the tide it was quite a difficult matter to proceed at all, (these parts being only travelled over at low water, or half tide,) from the cragginess of the rocks, and the extreme darkness. Often we could not discern the water from the rock, save when the wave broke, displaying a spectral gleam of white; add to which my great pain, and hunger also; and you have but a faint conception of the horrors of *this* night journey. One of my natives (Demetrius,) who now and then carried me through the deep water with me on his book, at last, (owing to the darkness and slipperiness of the rocks,) stumbled with me on his back, by which we both got bruised and wet; this made [1841 February p.59] him averse to the carrying of me again, fearing the consequences of a fall. Nearly 3 hours passed away in these exercises, when I, in endeavouring to gain a footing higher up, out of the reach of the waves fell and nearly fainted. At this time I was alone with Demetrius, (having despatched the other lads on before to gain assistance and torches from Owae, to pitch my tent, &c.) who, though close to me I could scarcely distinguish; he, seeing me lying on the rocks after my fall, fell on his knees and offered up a most devout supplication to God for aid, and for help for me. I hesitate not to say, that it was well worth enduring all I had endured that day, to hear that prayer offered up under such circumstances by a New Zealander in such a situation. How that lad has been endeared to me by such uncalled for conduct! would that my treacherous memory recollected the

words of his supplication. Soon Natives and lights came from Owae. A Native carried me to the beach. Having drank a little water, I again got up, scrambled thro' another wood, down a horrid descent of a cliff and into Owae; arriving about 11 p.m., quite exhausted. Blessed be God for delivering Mercy!

28. Lord's day. Held Morning Service, though unwell, preached from I John X. 1-5, about 80 present who were very attentive. Afternoon, superintended schools; men 21, women 29, Children 17. Evening, held Service, preached from the Baptisms of Simon the sorcerer & the Ethiop. Eunuch, Acts VIII; Intending to pass those whom I might consider fit, to receive that ordinance at Paihia. Service over assembled a party of Ngatitu Tribe, who had come up from Wangarei in order to meet hither a missionary, they were seeking for Baptism, having been some time Candidates. Kaikou was at the head of the party. Conversed with them for some time.

March 1st. Prayers over, held school. Afterwards assembled again the Ngatitu party, examined them. Consulted with Abraham and James the Teachers of this village, as to whom of this place they considered fit subjects for Baptism: assembled the persons pointed out by them, conversed with & examined them. Evening Service, preached from John V1, 27. Afterwards assembled both Ngatitu and Owae enquiring Natives; with whom I passed the Evening conversing & questioning To me this has been a very important day, having to decide whether [1841 March p.60] those Candidates are fit or not: I feel my own inability and unworthiness for this office, and have, I trust, been

enabled to look to Him, whose name is “Counsellor” for direction.

2nd. Wrote Letter to Revd. H. Williams, sending 13 natives from Owae and 6 from the Ngatitu party, to Paihia to receive Baptism; Kaikou among the latter. Blessed be God for these, some of the first-fruits from those parts! May they all be Baptized with the Holy Ghost! Left this place this morng. on our way to Wangarei. At 2, p.m., we stopped to roast a few potatoes, at a place where the people who formerly resided on an islet opposite were slaughtered, roasted, and devoured by the Waikato Tribes, a few years ago; I could hardly make up my mind to dine in such a place—but all N. Zealand is thus defiled! Proceeding onwards saw several human bones in the way,—one of the victims must have been of immense stature,—these were bones of persons slaughtered by the Waikare people; passed the root of a tree on which the Chief of the District was overtaken in his flight murdered—Mercy the N. Zealander never knew in battle. It is harrowing to hear the relations of the Natives—but more so to hear Baptized Natives relate those scenes with apathetic indifference, with a laugh, and a “serve them right”! *This* generation of N. Zealanders are conversant from their childhood with deeds of blood and cruelty—to man and inferior animals—and old habits are not easily eradicated. Whilst, however, it is a subject on which I do not desire to think too deeply, I conclude, “All things are possible with God”—and, “The Lord knoweth them that are His”. These places were once inhabited by many hundreds, if not thousands of souls; now they are all desolate not a creature living on this Coast (save at Ngunguru)—on, all

the way to Wangarei! Passing over one of the beaches we picked up a new sail and mast of a boat; fear some boat has been upset. Evening, at 6, we brought up at Wananaake: here were 2 old men (belonging to Owae,) who were truly "Monarchs of all they surveyed". They received us very hospitably and gave us plenty of such as they had, Potatoes & Fish. We had prayers which they attended. I spoke to both of them about Jesus; and endeavoured to direct them in all plainness to Him; they assented to do all I said, but I fear I am not simple enough.—May the Lord grant me to preach his Gospel in all its blessed simplicity! Was obliged to leave my tent, and take refuge in the smoke [1841 March p.61] of the fire from the innumerable mosquitoes, passed a very uncomfortable night.

3<sup>rd</sup>. Early this morning we held prayers, and proceeded on our journey. Collected by the way, some fine species of *Fuchsia procumbens*, and a *Lobelia*, n. sp., and some other plants, (yet to be ascertained,) together with some shells; a rich acquistn. to my Cabinet; although I have not time to arrange them. Chased and caught a wild pig. Arrived at Matapouri, crossed the mud and jungle, (never-to-be-forgotten,) and dined; while our potatoes were roasting my lads caught immense fresh-water eels, 2 of which they soon roasted. About sunset, we arrived at Tutukaka, where we bivouacked for the night on the Sand. I sent John on to Ngunguru, about 2 miles distant, to inform the Natives, and to bring Te Peke, the friendly Chief, back early in the morning.

4th. A rainy morning. Whilst washing Te Peke came, and seemed very glad to see me; held prayers, and

proceeded to Ngunguru. A canoe came in from the sea as I descended the hill; found it to from Wangarei, with Toru and others on board. Welcomed to the place by Tahau, Motiti, and others, Chiefs. Pitched tent in the pa; every appearance of bad weather coming on. After breakfasting, I visited a poor sick Native, whom I well knew, gave him some Medicine and talked with him, but he is so dreadfully superstitious & ignorant, as not to care much about anything I could say. While with the sick, Capt. Lewington, (formerly Master of the Mission Schooner, now residing about  $\frac{1}{2}$  a mile distant,) came to see me; invited me most cordially to remain at his house, but I considered it better to be in the pa, among the Natives, that I might be enabled to embrace every opportunity during the time I remained. Dined with Capt. L. at his house; Mrs. L. being very unwell. Returned to the pa, sat and conversed with Tahau, Motiti and Toru. Held evening prayers at tent door, about 30 present, preached from Mark I. 15. Some present who had declared for Pikopo, who, when I was last at this place, refused my books; I spared not to expose the errors of that Apostate Church. Pikopo's party have always been in the habit of holding their separate service, morning and evening, but this evening they did not do so. Remained reading Testament and conversing with Natives till near 10, p.m.—

5<sup>th</sup>. Rainy night & morning. Held Service at Tent door, about 20 [1841 March p.62] present, read Daniel III. and preached from same; Natives very attentive. Catechized children. Purchased a fine "John Dory" from the children who had captured it on the shallow banks in the ebbing tide; the first I have seen in N. Zealand.

Conversed with Natives; read them the Bishop of Australia's address, and the Book of Jonah; old chiefs present. Dined at Capt. L's. Returned to pa. Held Service, 20 present, testified to them from Luke VIII. 18. Evening, assembled Natives in the house of one of their number, and spent evening conversing with them. Very bad cold, and pain in Chest.

6th. Rainy morning; They rang their bell before I got up, so I desired John to hold Service with them, which he did. with Tahau and Motiti, 2 old Chiefs of the Place, who are exceedingly superstitious; they won't work on the Lord's day, yea, nothing cd. induce them to come to Morning or Evening prayer; spent great part of the morning with those 2 old creatures. Dined at Capt. L's. (a fine young man, named Atherton, a settler residing at Tutukaha, dined with us; the first news I heard, on my return to the Bay of Islands, a fortnight after, was, that of his death; drowned by the upsetting of a boat!) Returned to the village; held Service, reading Daniel VI. discoursing from same. Held Prayer Meeting in Paro's house, upwards of 20 present, read Luke XIV., discoursed on parable of Supper. Distributed several books. Much pleased in overhearing Toru, formerly a Native priest and opponent of the Gospel, teaching the Natives the Catechisms, after I had retired to my tent. Lord, bless thy word. *Amen.*

Lord's day. 7th. Held Service this morning, about 25 present, old Chiefs would not attend; preached from Acts XVII. 30, 31, sun burning hot. Service over, arranged for School, which I left in charge of John & Joseph, 2 of my lads; proceeded to Capt. L's house, held English Service,

8 persons present, preached from 2 Cor V. 10; 4 of the 8 were Roman Catholics in Capt. L's employ; hope I was enabled to preach to them faithfully the truth as it is in Jesus. Returned the pa, conversed with old Chiefs till near 5, p.m.; held Evening Service; preached from Eph V. 6-8. Evening, assembled Natives in Paro's house; read Luke III; and questioned them on the same. Took down 15 names of persons, who professed to be desirous of becoming Christians; this is a beginning. Lord, despise not the day of small things! Quench not this flax hard [1841 March p.63] yet smoking!! I had prolonged my stay at this place, in order, first, to spend a Sabbath among them, and, second to bring to nought if possible, this nest of Romanism, the only one on the coast, between Wangaroa and Tauranga; they dared not hold Service during my stay; in fact, they said themselves, they were afraid to do so; but their ringleader kept aloof, & would not come to the village while I was in it, although I had sent for him. Capt. L. had given the *little* party (until I came this time only 3,) a very fine Bell, by which they had plenty of tintinabulatory clatter, much to discouragement of the Pikopeans, who were numerous, yet only had a hoe for a bell. Finally arranged to leave tomorrow morning nor Wangarei; by the overland route.

8th. Early this morning, John held prayers. We proceeded, in the large Canoe of Pou's, to Parakaraka, about 8 miles distant, at the head of the Ngunguru river; several Natives going with us. On landing, Waipero, the ringleader of the R.C. party, was pointed out to me, sitting under a tree. Lifting my heart unto God, I went up to him, sat down by his side, and entered into conversation. After some time his Books (if Books they

might be called) which he had received from the R.C. Bishop, were produced,—one, a little miserably printed production of 4 pages, containing not much instruction; among other things in it was a prayer to the Virgin, and directions how to cross themselves, from the forehead to the stomach, and from the left shoulder to the right, in the Name of the Father, Son, & Holy Ghost!—another, a little manuscript of 4 small pages, contained a kind of Litanical Invocation, in which the name of Jesus was supplicated *once*, that of God the Father, *twice*, and that of the V. Mary 19 times! The latter under most peculiar titles, such as “ark of gold,—house of Ivory,—Rose—Star”—&c, &c,—I read them out, so that my Natives (who had never seen any of his books,) might hear them, they were loud in their derision, and the poor fellow, I verily believe, was soundly ashamed, He agreed to abandon them, at the some time observing, that he would return them to the R.C. bishop—I much wished to get hold of them, or, that he would burn them, but seeing he was averse to anything save the returning them, I forebore to press him on the subject. I gave him several of our Books. Conversing with him and others for more than 2 Hours. Waipero pressed me **64]** to come again when he would assemble together all of that “sect”, that I might see them; I promised to do so if I possibly could. Kiharoa, the principal Chief of Ngunguru, came to see me, received a “hongi” from the Old man—he gave us food and welcomed us heartily, but said, “I must be content to leave him to remain after that of his fathers; that my word and Book were both good, but he, an old man, must be excused”. Ah! such is man.—And such should I now be but for thy Grace, O blessed Lord! Left

this place, proceeded to Wareora, found that this little village was deserted; its inhabitants (Kaikou & party left by me at Owae,) having their residence by the sea-side. This wandering habit of the N. Zealander is much to be deplored, as it is very detrimental to his spiritual, moral, and worldly welfare. This is often a reason, why they do not build better houses for themselves, and why they do not build themselves a Chapel, &c, &c. I looked into the pretty little Chapel, where I once preached, and sighed! I fear, in my lonely wanderings, I am often too sentimental.—Proceeded on; at sunset brought up in the wilderness, by the side of a small stream. Held prayers, and early to rest.

9th. Rose, breakfasted, held prayers, and proceeded. Ascending a steep and barren hill, found a lovely little Orchis—*Microtis*, n. sp. At 11, a.m., we arrived at Stephen's village, Pihoi, and were heartily welcomed by Stephen and wife who had been expecting us. Sat and conversed with Karekare, Kahunui, and others. A white man, living in the neighbourhood, came to me, and wished me to Baptize his little child; on my telling him I could not, unless it was in extreme sickness he argued with me for some time, to induce me to do what he wished; as a matter of course, he did not succeed. Evening, held Service in the Chapel, not many present, the Natives being scattered about in their various plantations, addressed them from Rom. X. 9. spent evening in conversation with Natives. Iwitahi, returned in the might, and fired off his piece several times, on account of one of his wives who had run away from him.

10<sup>th</sup>. Early this morng. I held Service, and addressed Natives from, Heb. II. 1–3. Received a visit from a Scotch settler named Karruth, I had seen him before in my former visits,) and engaged to hold an English Service at his House on Sunday next. Breakfasted, and started, in a Canoe, for Pakaraka, about 10 miles down the river, and not [1841 March p.65] far from the N. Head of the Bay. We reached this place at 2, p.m., passing the venerable old Chief, Tutahi, at work alone in his plantation, whom we hailed, and who soon came after us in his little canoe. At this place I found old Haro, who, also, was glad to see me. Sat and conversed with the people. Tauwitu arrived from fishing, talked with him; still the same kind of man; will not accept the proffers of the Gospel! I hope, yet, to see a difference on him. Saw Haro's son, a fine healthy youth of about 8 years of age, yet dreadfully distorted through the eating of the fruit of the karaka; his arms were stretched to the utmost behind his back, 1 leg down, straight, the other hooked up as much as possible, he had been so for 2 or 3 years, without the least power over any of his limbs, not so much as to turn himself when laying down, all through the eating of this horrid fruit. Yet the Fruit is used as an article of Food by the Natives; it being only in its raw state that it has this dreadful effect—and then only the kernel. I often, in travelling eat the fruit, of course rejecting the kernel: it is of the size of a Spanish olive, and of a bright orange colour when ripe. Their general remedy for a person who has eaten the kernel, in its unprepared state, is, to dig a hole deep, and place him in it by force, & there; bury him, his legs and arms being placed straight, up to his chin; after 2 days, the

maddening effect passes off, and the prisoner is 2 released. This boy was neglected; he having eaten the kernel *after* they had been baked (but not as yet steeped in water,) the parents and others supposed that its effects would be mild. Poor child! what a prospect before him! 30 or 40 years in an utterly helpless state, dependent on the kindness of New Zealanders!! yet he seemed happy, and would laugh heartily at seeing the other children play. Held Evening Service, about 25 present, spoke from John VI. 27—Afterwards, sat & conversed with Natives. Distributed Books, not forgetting old Haro: mixed & gave out medicine. Most of the children are suffering from Hooping Gough, some very much so; several of the women of the Place in consumption, which caused them to be more than usually thoughtful. One case was most melancholy to behold; a poor woman in the last stage of consumption, with a child of about 5 or 6 months old dreadfully afflicted with the Cough, half-clad, [1841 March p.66] teased also by sandflies, which incessantly swarmed on its little body & legs; Oh! how pitifully this poor child would cry, and when the fit of coughing came it was almost suffocated, and it coughed and cried until its excrements ran from it; the poor mother with difficulty raised herself occasionally to attend to this miserable infant! I enquired after the husband and slaves—“They had work to do”, was the reply; “if the potatoes are not got out of the ground ere the rains come they will be spoiled,” &c,—Oh! the miseries of human life. I gave the poor woman some medicine and some advice; the words she listened to very attentively. I was pleased with an incident, related by Stephen, concerning Tutahi: one of his wives eloped

with a Native from the Thames; his relations took a canoe and pursued them. They went after them in their small canoe all the way to the Thames; and eventually found them. They got the Natives of that place to aid them, and brought the woman back (*enceinte*) to Tutahi. He, hearing she was come, went out, and addressing her said,— “Thou knowest well our law, and according to our custom you could not escape being killed; but, listen, I have taken the Book for my rule; by that my arm is held. I shall not kill thee. Sit thou there (apart) and live, and cease sinning. Had I been as I was I should kill, but now I shall not. Sit, & cease sinning.

11th. Early this morning I held Service; preached from Rom. II. 7–10, Service over I ascended the high hill behind the village, & gained in so doing a plant (out of flower) apparently a species of aster. Returned, breakfasted; exhorted them again; struck Tent, and leaving the village, amid the hearty wishes-for-good of the inhabitants, we paddled our canoe to another habitation about 5 miles distant, called Tamatarau. Here were, Amooteriri, Wakaoriki, and other chiefs of note; busy in sharpening a canoe; sat down with them on the grass and conversed for some time on the things of God. Amooteriri still holds out against the Gospel; I have little doubt but that in a little while he will cease to do so; his companion, Wakaoriki, was a priest until of late; he is an *old man*, & it is pleasing to hear him repeat Hymns and prayers from memory. I always look on *such* persons, when turned to receive the truth, especially in their *old* days, as the *peculiar* triumphs of the Cross! an *old man*, whose *word* was law, and an *old priest* too, whose authority was unbounded, to see [1841 March p.67]

such sitting quietly receiving instruction like a child, is a beautiful sight. This old man is one of my best friends in the district. His daughter was ill, admn. a little medicine with prayer. Having refreshed ourselves, and desired them to come to Pihoi for the Lord's day, where I should hold Service, we left. Passed on: landed at Matakohe, a Sandstone Island; procured some shells & Botanical Specimens, & Oysters; waited for tide, & paddled to Pihoi. Held Service, preached from Luke X. 42. After Service, finding that Iwitahi would not come to see me, and wishing to "fish" this man; I went to see him, but did not stay long in his house. Sat & conversed with the people in Tent door till late.—

12th. Early this morning held service, preached from Rev. XIV. 6, 7.—After Service, I heard that several Natives had arrived from Mahakitahi, (a village where Kawanui, a chief of note, resides,) and hearing from them, that Kawanui had said, If I went to see him he would turn, I concluded to go. So, about 10, a.m., we left in their canoe, (a very old and leaky thing,) in which were stowed 16 souls, dog and baggage. The wind kept rising, blowing too of the land, until we were through its violence, in no small danger; we were obliged to paddle for land. Gained a specimen of *Pittosporum*, n. sp. Wind moderating we continued our voyage, and landed at Wakahau, (a little place where I once parted with Mr. Busby when here together.) While employed in getting things on shore, &c, Koukou, a Son of old Wakaariki, ran to me from the village, and, in much excitement, informed me that he had been that morning fired at by Isaac, (a native in the neighbourhood who, since my last visit, had been baptized at the Waimate by Rev. R.

Taylor,) who being discovered with a wife of Pou, another chief, had fled to the “bush” taking his arms with him; Koukou went after him, unarmed, to endeavour to bring him back, when Isaac, to keep him off, fired on him on which he retreated as fast as he could. While talking with Koukou, Pou came up; I desired them to desist going after him, and to go to Pihoi tomorrow, as I should be there. Leaving them we proceeded on to Puriritahi, (a fishing village of Kawanui’s where he & his Party at present were,) on arriving thither I was heartily welcomed by this fierce, formidable looking chief, whose black curly beard, and Samson-like bust, would have presented a fine study for an artist. Sat and conversed with the Chief and his wife; he professed himself willing now to receive the Gospel; having [1841 **March p.68**] as he said, dreamed about me, yet still with many fears as to the consequences, from the power of Wiro! It is a very common thing to hear a native, especially if an enquiring one say, of his dreaming about one; and I believe that in so saying they invariably speak the truth. Be that as it may, I always use it to my purpose. Held Service at my Tent door, Kawanui, wife and party attended; preached from Titus II. 11–13. Spent Evening in conversing with him, his wife and children. Gave away several Books. Kawanui’s son, had lately been baptized at the Waimate; his name was down in my Book as an Enquirer. Much pleased with a lad of this place, (whose name also I had down in my book from a former visit,) May the Lord command His blessing on His most Holy Word!

13th. Early this morning I held Service; read John III. & discoursed from the last verse; Kawanui, wife, & party

present. Service over I sat for a short time with Kawanui, exhorting him to be bold & receive the Gospel. Abraham (his son,) wished me to speak a word of exhortation to Tahere (the lad already alluded to,) and their wives apart; going aside with them (5 in number) to their house, I spoke to each, and prayed with them. They seemed very serious. Oh! that I could see them oftener. Started, amid their best wishes, Tahere proceeding with me to Pihoi, and Kawanui accompanying me to the top of the hill. Arriving at the village where Pou resided, we found only women; Pou & Houkou being gone after the miserable Isaac. I remained here a few minutes, exhorting the women to seek the Lord of whom they had heard. Coming to Otaika river (or rather inlet,) we were obliged to make a bridge by means of some fallen trees, Korari, &c, which took us some time; just as we crossed, a Canoe came for us, sent by Tiakiriri, the chief of Taika. Getting into the canoe we paddled down the river to where he was; conversed with him, found him as usual, affable & hospitable (giving us food, &c.) but not yet willing to receive the Gospel. Three Chiefs only, *now*, in all this district who hold out namely, this man, Te Amooteriri, and Tauwitu, I yet hope to see the day when these shall be on our side. Proceeding on our journey, (conversing with Tahere on spl. things by the way,) about 4, p.m., we arrived at Pihoi. Found several natives from different little villages assembled for tomorrow's Services; glad to see them. Lord, prepare *me & them!* Stephen held Evening Service; attended myself and was pleased to hear him read so well; and no seriously. He chose, too [1841 March p.69] I Cor. I. At Prayer Meeting, afterwards, read Acts VIII., and expounded to

them the Baptism of the Eunuch. Returned to my tent, and spent þe Evening in reading þe. Word of God to, & conversing with Natives.

Lord's day; 14th. This morning I held Service in the Chapel, about 40 Natives present, preached to them from Mark X. 46–52, the whole party very attentive. Iwitahi, condescended to come to Service! Arranging the School for Stephen, John, & Joseph, I proceeded to the house of Carruth, the Scotch Settler, (accordg. to promise,) to hold English Service there; was really astonished to see upwards of 20 whites assembled, among them 3 females, & some interesting children, had not the slightest idea of 6 whites living in the whole District! They were all respectably dressed, and were very attentive; I preached to them from John XI. 25–27. Service over, they pressed me to remain to dinner, which I did; endeavoured to embrace every opportunity of speaking a word for Jesus:—the first English Service held in these parts. Spoke to them on the necessity of their doing somewhat themselves towards sanctifying the Sabbath; they acquiesced, & said, they had talked the matter over already. Returned to Pihoi; assembled enquiring Natives, 25 in number, catechized & examined then on Script. Doctrines & Truths, found them sadly defective; arising, in great measure, from the want of being Questioned. Heard of the awful & horrid end of Isaac! Houkou, Pou, Tautoro (a Candidate for Baptism and great talker, &c.) and others, it should appear, went after Isaac, armed,—they succeeded in taking him, he, however, got away from them, they captured him again, & he again got away, (up to this time they say they only intended to flog him at home in the village when tried,) they again

pursued him, when one of the pursuers coming up with him naked, exhausted, & unarmed, hacked him in pieces with his hatchet! and left him there, in that desolate wild, to be devoured by hawks & dogs!! I felt sick at the recital—a murder done as it were, before my immediate sight,—and hardly knew what to do. Lord, have mercy upon me! and incline my heart to keep thy Laws!

Wretched man! it appears from those who well knew him, that he was an adulterer when he went to receive Baptism, & so he died! Held Evening Service, preached from Eph. IV. 11–15, congn. very attentive. Afterwards assembled Christian (i.e. Baptized) Natives, 6 in number, and exhorted them to watchful jealousy over themselves; endeavoured to improve the dreadful end of Isaac.

Returning to my tent, I spent [1841 March p.70] some time in conversing with Stephen & Tahere, and retired to rest.

15<sup>th</sup>. Early this morning I held Service in the Chapel, and preached from 1 Thess. Service over, wrote a letter to Tautoro, exhorting him to repentance, and desiring him to desist from teaching, preaching, &c, until he brought forth fruits answerable to newness of life. Wrote a letter to Waipero, at Ngunguru. Struck tent, and proceeded inland to Kopunuingaho, (the old Chief, Taramoera, having walked over on Saturday last to escort me thither. Reached his village about 5, p.m. Got a new fern (Trichomanes, sp.,) in the wood by the way. One swamp was about 2 miles in length; mud and rush its whole length! Very tedious marching that, my Father. But few persons at this little isolated village; all, however, seemed to be of one mind towards the Gospel. Toenga, the poor scrophulous lad, was glad to see me; talked with

him apart: poor lad, *rich*, I trust, in faith, necessitated never to go out of the village! Yet he is their Minister. The old Chief wished him to be Baptized, & were I in orders I should readily have complied with his request. Held Service; & conversed with people.

16th. Held Service; great opposition from my baggage-bearers against my going back to Ngunguru, as we had been there, and from this village to theirs (Owae,) was only a 2-days' journey, whereas by way of Ngunguru, it was a 4-days one, and over a very difficult road. I was very much perplexed in mind myself how to proceed; what they said was very true, moreover, I was nearly without either food or clothes, with a bad cold, and the season for the equinoctial gales approaching; and the boys tired; making the matter a subject of prayer I decided on returning by the inland route, so wrote a Note to Waipero, informing him of my change of road, and the reasons for so doing, &c, &c,—found that we could not proceed today, as the little canoes were gone up the river. Gained some new plants from the woods, &c. Evening held Service; conversed with natives; gave some instructions to Toenga, &c.

17<sup>th</sup>. Held Service this morning; left in 2 little canoes, the old chief going with us to bring them back. Got plenty of Koroi, (the fruit of the Kahikatea pine, *Dacrydium laxifolium*, Lindl.,) which is pretty good eating when deprived of its eye, or seed. It is a curious little fruit being a crimson fleshy receptacle with a naked seed on the top. The river, (on which we embarked about  $\frac{1}{2}$  past 11, a.m.,) was about 30 to 40 yards wide, very slow and deep. The old chief states its depth, in some places, to be

from 40 to [1841 March p.71] 60 fathom! It is, doubtless very deep, but not anything near that spoken of by Taramoeroa. So slow was the current in general, that I scarcely knew whether it moved at all by merely looking at it. This river runs on to Kaipara; but has plenty of obstructions, at no great distance from Tara's village, where it again gets shallow. The immediate banks were densely clothed with *Coprosma* & *Plagianthus*, behind which were continuous groves of Kahikatea; on which were quantities of pigeons, busily engaged in getting the berried fruit. In our aquatic excursion we caught a fine eel, and saw a n. sp. of Duck, which is confined to this river. Landed, at a bend of the river, and, getting some berries of the Rohutu, (a new & undescribed sp. of Myrtle,) we took our leave of our hospitable host, & commenced shaping our course through the dense forests which covered the ground on the banks of this river. Leaving them, and passing over barren rushy hills & swamps, (where we chased a pig & caught 2 of its young ones, one of which we killed for food, the other we set at liberty,) we brought up at evening in a sequestered valley called Waipapa, where I passed a night 5 years ago! What a place, season, & opportunity, for bringing to mind the reminiscences of the past! oh! the long suffering, the ever-enduring the unsearchable mercies of God!! Held prayers with lads.

18th. Held prayers, breakfasted, and proceeded on our journey. Splendid woodland scenery this day. Discovered a new species (genus?) of Pine; one, too, which I had long been in quest of. At Tapapa, where we arrived about noon, we gained some peaches; this village was once inhabited by the present inhabitants or Owae.

At 6, p.m., we arrived at Owae, found the people at prayer in their Chapel; Service over they came out and were very glad indeed to see us. The party whom I had dismissed to Paihia, in my journey onwards, to receive Baptism, were just returned from thence; so that between the two arrivals the little village was cheerfully alive, and bustling. One of the young men, (at my desire,) had been baptized Thomas Vyvyan, after my ever-to-be-remembered Cornish Pastor; another had been named W.C. after myself. Spent evening conversing with Natives; Lord, enable them to Stand!

19th. This morning, after having some conversation with Natives, I prepared to start for Paihia. Left this scene of my first labours (as I always do) with regret, natives accompanying me part of the way. Walking leisurely, we arrived at Paraaraaumu by 4, p.m. Found the [1841  
**March p.72]** Chiefs absent, and with them the principal part of the people or the village. Sat and conversed with young men. Harore, son of Kauwata, chief of Wangaruru, arriving, conversed with him. (N.B. This fine young man, of whom I had entertained great hopes, died, rather suddenly, shortly after my return. They *buried* him, and his book along with him!) Held Evening Service, about 14 present, preached to them from Luke XXI. 34-36.

20th. Early this morning I held Service in Chapel; addressed Natives, exhorting them to *heed* the overtures of Salvation. Breakfasted on a little Rice which I happened to find in my box. Proceeded on for Waikare, weather assuming a very threatening appearance. About 11, a. m., passed through Tutaimatai, gave few natives

present a word or two in passing. Making great haste, we reached Waikare about 1, p.m. Matai, a fine young Chief, had been taken ill and died, since I passed through this place 3 weeks ago. Entered the pa, and conversed with Chiefs, conversed till Evening. Gale coming on; got safely housed in Mr. Baker's cottage.

21st, Lord's day. At 9, a.m., held Native Service in Chapel, about 40 persons present, to whom I preached from Rev. XIV. 6; Natives very attentive. At 11, a.m., held English Service in Mr. Baker's House, few present in consequence of the weather, expounded Psalm XXXII.

22nd. Confined to Waikare from bad weather. Evening held Service in Chapel, preaching from i John IV. 1. Greatly blessed.—

23rd. Weather clearing; came in safety to Paihia. Blessed be God for all his Mercies so abundantly vouchsafed in this Journey!

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**Memoranda of a Journey to the different Villages on  
the Eastern Coast of New Zealand, performed by  
W. Colenso, in September & October, 1841.**

Friday, Septr. 17.—Understanding that a R.C. Priest had lately been visiting the villages on the E. Coast near Wangarei Bay, and finding that the Natives had not received a visit from us since I was there in March last, I made arrangements for going to see them, and, this evening, left Paihia Station in Mr. Baker's boat for *Waikare* on my way thither. At *Waikare* I had hoped to meet some Natives who had promised to go with me, to carry my Tent, clothing, Books for Distribution, &c, but was most disappointed in not finding them there: passed night at Mr. Baker's cottage.

Saturday 18<sup>th</sup>.—Natives not arriving I determined to proceed on with my one lad, *Kahukoka*, as I wished to spend the morrow at one of the larger villages. About noon we arrived at *Wangaruru*; here were only 2 old women, one the aged mother of *Houkio*, (the Chief who died here about 16 months ago,) to whom I addressed a few words of exhortation: passed on for *Paparaaumu*, which village we reached about 5 p.m., and were well received by the Chief and his party. At 6, held Service in their Chapel, addressing them from Mark. XVI. 15, 16. Natives very attentive. Service over and Supper-time past, they invited me to hold another meeting in one of their Houses, to which I assented,—we had no Candle, but managed to read by the light of a smoky fire in the middle of the hut,—discoursed from Mark I. 15, concluding with prayer.

LORD'S-day, 19<sup>th</sup>. Passed the night on the Chapel floor—where I slept soundly notwithstanding the hardness of the bed and there being no door to the House. At an early hour this morning I met the enquiring Natives according to appointment in their little Chapel; conversed with each individual & closed with prayer. At 9, a.m., held Morng. Serv., good attendance, near 100 present, several coming from a village at a distance, Chapel well filled, preached from John III. 15. Service over, held School, about 50 males attended, 7 of whom could read and formed a *first* Class. Male School over, rang bell (i.e. beat a hoe!) for Female School, which I was obliged to leave to the Natives, as I wished to visit a village distant about a mile, to see some old Chiefs of considerable influence in these parts, who, it was reported were about to become followers of "*Pikopo.*" Arriving at the village, I sat down & entered into conversation with the old men, found one to be an old priest with whom I had no small dispute about 5 years since at Wangaruru, he then warmly defending the Native Superstitions which he has, at least, lived to see passing away. They all expressed themselves willing to listen & to receive instruction, but wanted Books, &c., I conversed with them for some time, exhorting them to seek the LORD. Returned to Paparaaumu, where I sat, with my own lad and some others, reading several Psalms together, explaining & commenting. [1841 September p.2] Evening, I held Service, preaching from John X. 1, &c. Service over & Supper ended, several natives assembled together in the Chapel, where, by the light of a little oil, which we were fortunate enough to possess, burnt in the bottom of a broken bottle, we conversed together until past 9. Found

them all, as might be expected, lamentably ignorant on Scriptural subjects.

Monday, 20<sup>th</sup>.—Early this morning, before the villagers had rose from their slumbers, I and my lad started onwards for *Owae*; as it was from this latter place that I was to obtain bearers for my baggage, and as, also, I should necessarily have to wait at *Owae* until they returned from *Waikare* with the same. It was biting cold before the Sun rose, but he soon appeared gloriously! Oh! When will the Sun of Righteousness indeed arise on this benighted people! About 9, a.m., travelling quickly, we arrived at *Owae*, where we found the Natives assembled together & very glad to see us. John, Joseph and Hawaiai soon left, in a Canoe, for *Waikare* to get the things. Breakfasted; conversed with the people; visited Mary the wife of Elijah, who was ill, and was not a little gratified in finding her in such a frame of mind, read to, conversed & prayed. No place like among the sick for acquiring knowledge how to estimate worldly things! Evening, held Service in the Chapel and addressed the Natives, not many however present, the majority being scattered in their different plantations, where, at this season, they are busily engaged planting potatoes, and *kumara*. Evening sat & conversed with Natives in my House, on the lives of Abraham & David.—

Tuesday, 21<sup>st</sup>. Morning Service, spoke briefly to the Natives being but few present—and I cannot preach to naked walls. Breakfast over, held School with children, found that *seven* could read *well* in the Psalter, and could write also. We read the Psalms for the Morning Service

of this day. Some of the little ones were not more than 5 years of age—“out of the mouths of babes, &c &c”! School over, visited Mary, conversed & prayed. Visited, also, Kawa, an unbaptized but enquiring woman, (mother of William Colenso, a baptized young chief,) who is ill, conversed with her for some time. Afternoon, held School with Children, they read the Psalms for the Evening Service of the day, and rehearsed Catechism. John & party returned this evening from *Waikare*; this enables me to proceed tomorrow.—Held Evening Service, preached from Rom. VIII. 6, 7. Afterwards conversed with Natives in my house on the History of Elijah.—

Wednesday, 22<sup>nd</sup>.—Left this morning in a Canoe, on our way towards *Ngunguru* and landed near the Southernmost head of *Wangaruru* Bay; where the Natives to whom the Canoe belonged had their plantations. Leaving them we proceeded: the day was very fine, and the curious little *Orchideæ* now in blossom completely ornamented the wilderness. About 1, p.m., our dogs chased a fine wild pig which we secured & cleaned, this, however, delayed us for 2 hours, and [1841 September p.3] proved, eventually no small hindrance to us in our journey. In consequence of this delay we did not make *Wananake* (our proposed sleeping place) by night, but bought up at *Tahora*, an old deserted village where numbers were slain; the bones of whom (among which a very fine skull) lay bleaching on the arid sands around us. Whilst the lads were fixing the tent & cooking, I climbed to the top of the “stronghold”, which in former days ere musketry was introduced, must have been a pretty sure defence—from the summit a fine &

extensive view of the Coast N. & S. is to be obtained. To me it was a melancholy season—not a habitation nor sign of a human being within ken, nor a living soul, as far as we knew, but ourselves! The solitude of the spot was only broken by the melancholy wail of the lonely sandpiper, or the dashing of the wave against the base of the cliff on which the ancient fortress was *cut*. I could not resist kneeling & praying in this place. x x x  
Returned to Tent, found that Joseph had gone to the rocks to fish, and caught 11 very fine ones in a few minutes. Their manner of preparing a pig for cooking, is, to a European (or rather, perhaps to an Englishman,) most disagreeable: they cut off the skin, fat, & flesh from the animal in one piece, leaving the skeleton, the whole of which they bake; by so managing, they say, they can easily share it up when cooked, which they could not satisfactorily do, when cut up into joints, as our custom is.—Held prayers, & retired to rest.

Thursday, 23<sup>rd</sup>.—Early this morning we started, without Breakfast or prayers, as it was necessary we should cross the inlet at *Wananake* before the tide should flow. Arriving thither and wading across this wide & muddy creek, we breakfasted and held Prayers. Proceeding onwards we observed a quantity of broken Ship Timber lying on the different beaches, the wreck of a small vessel stranded a short while back off the N. Head of *Wananake*. The Tide making made our walk very uncomfortable, as, in many places, the sea laved the bases of the cliffs, to climb which was by no means pleasant nor easy, and not a little perilous. The wild pigs in these parts were so numerous that our dogs killed three this day, from which it was impossible to restrain

them; and, although we were already heavily laden through yesterday's supply, so that we left the fish taken at *Tahora* behind us, yet it was not without speaking sharply that I succeeded in getting the Natives to leave the largest of the three pigs. In consequence of the hindrances, from the Tide flowing, and the Pork, we only made *Matapouri* by sunset; here we pitched in a pleasant sandy plain, held Prayers, supped, conversed together, & retired.

Friday, 24<sup>th</sup>. Breakfasted; held Prayers, & proceeded: about noon we arrived at *Tutukaka*, a pretty little harbor with an island in the centre; an hour's journey hence brought us to *Tongake*, the principal village in the *Ngunguru* District; here we found *Kiharoa*, the old chief, and one or two others with him. The old man welcomed us heartily, but I soon saw that he was the same [1841] **September p.4]** Superstitious Native I had before proved him to be. Sat down and conversed with him, endeavoured to prevail upon him to receive the offer of the Gospel, but he declared that he would die as his ancestors, a true New Zealander! Capt. Lewington, (who was for many years master of the Mission vessel,) hearing I was arrived, came to see me. Conversed again with *Kiharoa* but could not induce him to attend to the things of GOD. *Tepeke* arriving gave me a hearty welcome. They have built a very good rush Chapel, since I was last here. Rang the bell for Service, but, in consequence of the whole party being absent planting Potatoes, there were only 3 of the village present; *Kiharoa* remaining outside. Evening, conversed with *Tepeke* in my tent, and was sorry to find that Romanism was as strong as before among some of the party. Poor

souls! They know not what they do! The R.C. Priest when here, a short while ago, saw them employed about their Chapel; he praised them for their works, saying. "A good thing it, for some to believe with the Missionaries, and for some to believe with the Pikopo's." On shewing the few present the folly of such a speech, they were greatly amused.

Saturday, 25<sup>th</sup>. Spent the day in the village conversing with such Natives as I could get to listen to me. Evening held Service, addressed them, and afterwards held a Prayer Meeting. In the course of the night several more natives returned to the village from their different plantations to see me.

26<sup>th</sup>. LORD's-day. This morning I held Service, preached from Acts x.42, 43, only about 20 present including my own natives! Whilst discoursing a small party came into the Chapel, these had put into *Tutukaka* yesterday in their little vessel, on their way from *Maketu* to the *Bay of Islands*; they were glad to see me here. Service over, I went to Capt. L's. to hold English Service, according to appointment; called on his white Sawyers to solicit their attendance but, alas! these cared not for such things—some were ashooting, &c, &c. At the dwelling of one of them, whose wife was a New Zealander, and who kept her little children, though in such a place, in a creditable and tidy manner, I was informed, by the poor woman herself, that she much wished to go to Native Service, but that her husband, who was a Romanist, would not allow her to do so; he, too, was in the cruel habit of beating and otherwise ill-using of her. She was originally from *Hokianga*, and, as she said, if she had remained

with her heathen people she should now be a believer; I was much affected by the poor woman's statement, and gave her what I considered suitable advice for a person in such a *strait*. With another white (Christian!) Sawyer were two younger women who he had brought away from *Rarotonga*, both of whom could read, and had their own books, and were brought up in one of the Mission Families there. Returned to Capt. L's, held English Service, seven present, discoursed from Luke XVIII. 35 &c. Dined at Capt. L's. Returned to village, discoursed with enquiring Natives; [1841 September p.5] held Evening Service, preaching from Acts XIV. 21, 22. Afterwards assembled natives together and conversed with them.—

Monday, 27<sup>th</sup>. This morning we left *Tongake*, for *Wangarei* by the outer route; about noon we brought up at *Patāua* for Breakfast, with a most voracious appetite, we were obliged to travel thus far before stop, on account of the Tide and the want of Fresh water. Proceeding hence, towards Evening we arrived at *Pakaraka*, the village where the old Chief, *Tutahi*, now resides; here we found only 3 or 4 women, the people being scattered in their plantations. The old Chief, who was out in his canoe returned about 7 o'Clock; he was very glad to see me, and was not backward in expressing his joy. Had the misfortune to slip my watch down on the rocks at this place, which fall effectually silenced him. Held prayers in my tent, read John I. commenting on same.—Found that the poor woman and her baby, whose sad cases I noticed in my last visit to this village, both died (as might have been expected) shortly after my departure.

Tuesday, 28<sup>th</sup>.—Held Morning Service, very few present; breakfast over, we crossed the Bay (*Wangarei*,) in the old Chief's canoe, himself & son, a nice little boy, accompanying us. We landed at a place called *Pohue*, where we found *Kawanui* and his party. Here I was glad to see *Kawanui*'s son, Abraham, with Peter, Felix and some others; conversed with all, separately, and was much pleased with Abraham: May the LORD bless him & make him useful! Evening, held Service, preached from Acts XVIII.30,—afterwards, assembled Natives with whom I had before conversed, and who were candidates for Baptism, catechized, and examined them, found them, generally, very deficient in Scriptural knowledge, both in Doctrine & History: distributed some Books among them.

Wednesday, 29<sup>th</sup>.—Held Morning Service, preached from Matt. XIII. parable of Sower. Again conversed with Natives, and, after much thought and prayer for direction, I selected *Tahere* and *Te Ngo*, two young men, to proceed forthwith to *Paihia*, to receive Baptism, giving them a Letter to that effect to Revd. Henry Williams; distributed some more Books among the people. Left them, and recrossed the Bay to the opposite shore in the old Chief's Canoe, landing at a tongue of land about 5 miles farther up the same. Here I once more bade *adieu* to the venerable old Chief. Proceeded on at a slow pace over rocks very sharp and rough. About 1, p.m., we arrived at *Tamataraau*, a village where Stephen now resided; found that himself and party were absent fishing, pitched tent; about 4 p.m., Stephen returned, and was very glad to see me. Held Evening Service, preaching to about 25 souls. A few arrived from the

*Ngatitu* Tribe to meet me. Conversed with Natives, and with Stephen and Rebecca his wife; hope that Stephen is growing in Grace. *Koukou* came to see me, but I refused to shake hands with him on account of that matter [1841 September October p.6] of *Kirihau*, (Isaac who was so inhumanly slain here about six months ago,)—remained conversing with Natives until late.

Thursday, 30<sup>th</sup>.—Held Morning Service, read Acts VIII, and discoursed on the Baptism of the eunuch to about 20 souls. After Service, the principal Chief *Amooteriri*, (who hitherto has invariably refused to listen to the overtures of the Gospel,) came to see me dressed well in his best European clothing; was pleased to see him, and took him into the tent, we sat and conversed for some time, he said, that he had been considering and thinking on his way of life, and the conclusion that he had come to was that he must throw it aside and take to the Word—though he could not do it *directly*—as he wished to consider well what he was about to do, &c, &c, I was much pleased with his conversation, and, after a little entreaty, prevailed on him to accept of a Testament. Conversed also with *Tautoro*, once an enquiring Native, and one who had promised fair to outstrip others in the race, but I had been obliged to desire him to cease going about preaching, &c.—I trust, however, he is now coming to himself, again. *Reti*, the Native Chief who hacked *Isaac Kirihau* in pieces, I would not see. Conversed with Stephen and enquiring Natives, hope to be able to select one or two for Baptism. About noon we left in a Canoe for *Pihoi*, a village about six miles distant at the head of the river; this place we reached about 5 p.m., having had to draw our canoe several times over

the shoals which abound in this Bay, it being low water. In paddling up the river we caught a fine *Wai*, (a species of skate,) by spearing it—these fish abound on those flats in the Summer Season. Arriving at *Pihoi*, we proceeded on to another village, called *Te Kauika*, in consequence of the former being deserted by the Natives, they having foolishly sold the ground on which it stands to a white man living in the neighbourhood, by which their large Chapel is also left. Stephen having kindly given me permission, I sent my lad and got a Fowl caught, one of its only remaining inhabitants. Arriving at *Te Kauika*, was heartily welcomed by *Kahunui* and his little party. Held Evening Service, discoursing to Natives, on the Parable of the Sower. Afterwards conversed with them.—

Friday, October 1<sup>st</sup>.—Held Morning Service, reading Matt. v., and expounding a portion of the same. Conversed with *Kahunui* and party. Breakfast over, visited the woods immediately behind, and procured fine specimens of my new *Beech*—and, also, of a very large *Fungus*. Returned to village, distributed some Books, struck Tent and proceeded to the plantation where the Chief *Iwitahi* and his party were at work, which was nearby. Conversed with him, and was pleased with what he said. (“Is any [1841 October p.7] thing too hard for the LORD?”). Leaving *Iwitahi* & his party, we proceeded, to the river’s side to our canoe; conversed with 2 Scotchmen, brothers, who live hard by—launched our old canoe and commenced paddling down the river against wind and tide; we had a long, toilsome, and uncomfortable passage to *Tamataraau*, for our canoe was broken & patched, and leaky; we reached the village

however in safety about 8 p.m.; it was very dark and we could scarcely see where we were, found the Natives all asleep. Got a little supper, held Prayers, and retired to rest very weary. It commenced raining very heavily soon after our arrival.—

Saturday, 2<sup>nd</sup>.—It rained much all night, and morning brought us but little prospect of leaving our present uncomfortable quarters for this day, held prayers in Tent; conversed with Natives, Stephen and others, and recounted the History of Elijah. Assembled enquiring Natives, found them in general very ignorant. Selected *Ruia, Iwitahi's* son, a fine young and married man to go to Paihia to receive Baptism. *Ruia* has long been a Candidate for Baptism: prayed with and for him apart. About 2 p.m., weather clearing a little, struck Tent and proceeded, according to appointment, to *Parua*, a village about 2½ miles distant, where I had previously arranged to pass the Sabbath. We soon got thither, and were very hospitably received by Solomon and his mother Mary, and his father-in-law David, who presented me with a pig and were very assiduous in making me as comfortable as possible. Held Service in their nice little Chapel, preached from James i. 21, 22. Afterwards held Prayer Meeting with Natives; whilst doing so *Tutahi*, the old Chief of *Pakaraka*, his two little children, and the wife of *Toru*, the late priest, arrived in their Canoe, in order to attend Service tomorrow, at which I was not a little gratified, as they had some distance to come, the weather was unfavourable, and they did not reach the village till some time after dark.

LORD's-day, 3<sup>rd</sup>.—On rising this morning I found that *Te Haro* (the old priest who had first embraced Xy. when *tapu* at the *Waiiti* on a former visit of mine,) had also arrived in the night from *Pakaraka*, after all the people of the village had retired to rest; this was another highly pleasing incident.—At 9, a.m., I held Service in the Chapel, about 35 were present, preached from Mark x. 46–52. Whilst engaged in addressing them Stephen and his party arrived from *Tamataraau*, they had promised me they would do so, but were delayed in consequence of the illness of Rebecca, Stephen's wife, who, however, would not be left behind. Service over we held School, *Males*, 1<sup>st</sup>. class, readers in the Testament, 10; 2<sup>nd</sup> class, many of whom could rehearse the Catechism, &c. 17; *Females*, 15; three of the [1841 October p.8] women could also read; catechized, and questioned them. Rested a short while, assembled Baptized Natives, 11 in number, read part of Acts xx. and some portions from Ep. to Philippians, and earnestly exhorted them to exercise secret prayer, and so, continually, casting themselves on Jesus, to draw all supplies from Him; pointing out a few of Satan's Devices. GOD greatly blessed our meeting, a sense of His gracious presence was, I trust, realized by all. I felt much ashamed of my own insufficiency and utter unworthiness to speak of the unsearchable riches of Xy., yet I could but rejoice, give thanks, and take courage, at seeing the little Church which GOD had graciously permitted and enabled *me* (!) to gather from the wilderness; for I might in a peculiar manner call them my children. LORD despise not the day of *small* things!—Confirm the weak—enlighten *all* with thy heavenly grace! Stephen spoke in reply, expressive

of his determination to become more and more the LORD's, and Solomon, also, delivered himself, much to the same purpose. Concluded with Singing & Prayer. Evening Service, preached from Eph. IV. 30, much blessed in speaking to the people; about 50 Natives present. Distributed Medicines for some sick. Supper over, assembled again in the Chapel, conversing with, & questioning of Natives. Blessed be GOD for his Grace! much led this day to consider Mark IV. 33, and to rededicate myself to the Lord's Service.

Monday, 4<sup>th</sup>. Morning prayers were read by John, whilst I was engaged in writing Notes to the different Chiefs, whom I had not seen in this visit, they being at some distance; and notes to Revd. H. Williams to go by Natives going to Paihia to receive Baptism. Conversed with Natives once more, and selected one young man named *Kope*, to go to Paihia for Baptism; prayed apart with him. Distributed a few Books, struck Tent & proceeded inland by way of *Tamataraau*, to which place we went by water in a Canoe, leaving *Parua* amidst the regrets of this nice little party. Took leave of Stephen and his party; shook hands with *Houkou*, who seems to feel the awkwardness of the situation in which he had placed himself. Paddled to *Wai Karaka*, where, we finally left the Natives who accompanied us so far on our way. In crossing a stream in the wood, I fell forwards and dislocated a finger of my left hand, but was enabled to set it again immediately; soon arrived at *Awaroa*, a little village where several whites reside, saw Peter G. and his native wife, both unwell, gave them a little Medicine and Counsel. Passed through *Wareora*, in our way forwards, looked into the little Chapel, where I once

read and preached the Word of GOD, now a residence for wild pigs, in consequence of the Natives having deserted the village; such a sight to me, is quite affecting and always has a melancholy effect. Brought up for the night on the banks of a little stream, named *Kahuwera*, held Prayers and retired to rest. Finger very painful. [1841]

### October p.9]

Tuesday, 5<sup>th</sup>.—Breakfasted & held prayers and started forwards; soon arrived at *Parakaraka*, at the head of *Ngunguru* River; here we waited for a Canoe; whilst waiting I gained a few Botanical Specimens. Canoe arriving we paddled down the river; about noon we arrived at a little village where a Chief named *Rongo* lived, this person I much wished to see he being one of the principal followers of *Pikopo* in these parts. (A few weeks previous I had happened to see him at Paihia Station, and offered him a Book which he would not accept, but begged very hard for a crucifix which he saw hanging in my office, and which, with some medals, I had succeeded in obtaining from the deluded listeners to Romanism.) Landing here, I caused him to be fetched from his plantation nearby; he came attended by his wife and a few of his people. We entered into conversation and conversed together for some time; he declared himself to be attached as strongly as ever to the Native Superstitions, that he should practise them till death, and that he merely consented to say as *Pikopo* wished him in order to obtain a Cloak and a Cap, &c, declaring his belief to be, that all *Pikopo* said and taught was *false!* I endeavoured to shew him the madness of his determination—spoke plainly of a Judgment to come, &c, &c, but all to no purpose; he said, If *Takahanga* (his

elder relation) would consent to put away *Pikopo*'s words, &c, that he would do so too. Finding that I gained nothing, I left him, wishing him better, and praying the LORD in mercy to open his eyes. Hence I walked to an adjoining village, where I understood *Takahanga* to be; found him and his party at work in their plantation. He received me very coldly & continued working with his back towards me. Several natives gathered around us, I waited patiently for him to come to his right mind, lifting up my heart for strength; after some little time he reluctantly consented to attend to my repeated request and to leave his work to come and talk; we walked to the little village hard by sat down and commenced conversation, we conversed for a long while, all the natives listening attentively, on the errors of Rome, &c, he persisted in saying, that he would never quit what he had taken up, although he had no Books, and knew not what it was, and when he died, he said, he believed he should go to the same place as his ancestors were gone to, &c, &c, I argued, as I thought, very plainly against such folly, but it was of little use. I clearly saw that both himself and his party were conscious of the truth of what I said, but, alas! they knew not *their need* of it. I shewed him what the Scriptures said, and urged him to search for himself the Word of GOD, wishing him well, we parted. Among other things he declared his opinion to be, that in a few years greater hatred would exist between the followers of Rome and the followers of the Missionaries, than ever existed between their fathers—and that they would accordingly fight desperately. In leaving this place our Canoe was very [1841 October p.10] nearly upset, through which I got some of my things wet;

arriving at *Tengake*, I pitched my Tent;—evening, Natives returned from labour, and seemed very glad to see me; among them was one young man named *Te Waipero*, who had been pointed out to me as the “Minister” of the R.C. Party, and whom I particularly wished to see, I shook hands with him in common with the others, and, as it was near dark, had the bell rang for prayers—read Mark XIII; and discoursed to the few present (about 20) on the principal errors spoken of in that chapr., referring to parallel & illustrative passages of Scripture. *Te Waipero* came not to service, but quietly sat at a short distance from the Chapel, within hearing and alone. *Our Service* over, he arose, went to his own quarter and “beat his bell” for *their Service*, a thing I little expected; wrapping myself in my cloak, I went to the place, and sat down, presently about 7 or 8 persons assembled, who all huddled together into the little verandah of the hut belonging to *Waipero*. It was dark and I could not see distinctly, nor did I wish to appear too curious lest I might disconcert them in their performance. On their coming together *Te Waipero* said, “Let us be strong to night to say our Catechisms.” When kneeling down he commenced with an invocation thrice repeated, uttered as quickly as he could possibly enunciate, so rapidly indeed that I could not catch a single sentence; after which, the LORD’s Prayer, the Roman Creed, addressed to the Virgin, and prayers to Peter, Paul, Benedict, Dominic, and again the Virgin, a prayer to GOD the Father, with sundry crossings, beatings of the bear breast, prayers for the Pope, the Holy Roman Church, their Bishop & priests, again the LORD’s Prayer, and prayers to the Virgin for protection,

all chanted in a loud and peculiar tone, every now & again assisted by his hearers. At the close of the same he addressed his cong. in a few words, urging them to adhere to the only true Church of Rome, who though now gazed at and teased and scorned would soon become great among them, even as she had ever done in all nations, &c, &c. I believe he knelt before a crucifix,—at the conclusion he offered in secret some prayers devoutly crossing himself. The whole lasted somewhat more than half an hour. I was much surprised to hear a N. Zealander act his part so perfectly; and was not a little grieved in spirit that the poor lad should have been so deluded. His Service over, I asked permission to speak a few words, which he granted; we conversed together for nearly 2 hours, during which I trust I was enabled to shew him the truth as it is in *Jesus*; poor fellow, he knew no more than what the Romish priest had told him, which was little enough. He freely acknowledged that he did not believe his “way” to be that which was of GOD, but that he, [1841 October p.11] at all events, should not be worse off than *many* others!! Blessed be the LORD! he enabled me to speak plainly, truly and calmly to him, and to shew him from His holy Word his error, but, although he acknowledged the Word of GOD to be against him, he refused to cast away his miserable substitute, declaring he would hold by it till death! on rising to take my leave, he asked me to shake hands with him, I replied, “If you were a mere hearer of Rome, or, if you taught their errors in Ignorance, I would do so, (as I did on first seeing you this evening,) but since you have acknowledged that what you teach is false, and have declared that you will still continue to do

so, deluding the people who listen to you, I cannot shake hands with you." On which he shewed the Native; got very angry, spoke rashly, &c, &c.—Wishing him better, I left him. Returning to the Natives, (who were well-nigh tired waiting for me,) and assembling them in the Chapel, I addressed them on the need of unity, love and prayer, & the blessedness of being enabled to shew forth the fruits of Faith, &c, &c;—we conversed together until a late hour, concluding with singing & prayer.

Wednesday, 6<sup>th</sup>. Early this morning I held Service, read 1 Thess. IV. addressing Natives from 5<sup>th</sup> verse, they paid great attention. Capt. Lewington came to see me off, and kindly brought me a little mutton, & bread, and a few eggs. Conversed with Natives, and, again urging them to hold the Faith in the Unity of the Spirit, about 11 a.m., I left them. *Kiharoa*, the old and principal Chief, said, "Return to us—Rome's teaching is all false—when you return hither I shall perhaps believe & pray, &c,"—I was pleased with the old man's manner more than his words: *Motiti*, another Chief, spoke much to same effect. Passing through *Tutukaka* I met with a *black* man, who resides there, with whom I had some conversation, he said that the Bible was his comfort in his solitude, and that whenever he felt himself, depressed, or in trouble, he always took his Book and read a Chapter; his manner shewed him to be speaking of truth. He wished for some Tracts which I promised to send him. A *white* man, was also living here, but he seemed to know nothing of these things. Passed on, and brought up for the night at *Matapouri*, our old halting place. Joseph went to fish and soon returned with 10 fine fish; so we had a plentiful supper. Whilst getting supper ready I heard some young

pigs squeaking, sent John to see what was the matter, supposing my dog to have seized one; he soon returned bringing 3 young ones. Held prayers, readg. Coloss. III, & expound. part of same to lads.—

Thursday 7<sup>th</sup>. Rose early and started without breakfast or prayers, on account of the Tide; after about 3 hours walk & exertion, we stopped at *Pitokuku* where we breakfasted, &c; here Scott's party resided for a few days after their being wrecked on *Hikurewa*, a reef off *Wananake* Head. Showery weather; [1841 October p.12] processed some fine Botanical Specimens by the way to day; among them new sp. of *Corokia* beautifully in flower. Arriving at *Wananake* we were obliged to wait for the tide to ebb, ere we could cross the inlet. After waiting for about an hour we waded across, water so high as the waist.—At Sunset brought us to *Tahora*, here we caught 2 more young pigs; but let them go again. Held prayers, discoursed with Lads, related History of *Gideon*.

Friday, 8<sup>th</sup>. Rose early, breakfasted & held prayers. Started, tide favorable, Cliffs by no means easy of ascent or descent. At noon we arrived at *Mimiwangota*, where some of the *Owae* Natives were at work in their potatoe plantations. Dined, on potatoes—proceeded, about 4 p.m., arrived at *Owae*, natives glad to see me. Evening held Service, read John XII & preached from v.35.

Saturday 9<sup>th</sup>.—Sunday being so near I considered it by far best to remain here to hold Service with the Natives, as I had not seen the whole of the party in this visit, and it was by no means probable that I should see them again for some months at least. Conversed with *Mora*, the

principal Chief on his 3 wives, he coming to me and commencing the subject; his arguments were strong, &, doubtless, to him invincible. Heard Children read the Psalms for morning & prayed with them. Sat & prepared Lessons and Texts, &c, for tomorrow. Conversed with Natives. Held Evening Service, and Prayer Meeting, addressing the Natives from James I.12.

10<sup>th</sup>. LORD's-day.—Commenced with a disappointment in temporals. My Steward lad had yesterday prepared a little pig by roasting for food, but from want of a proper place to secure it in, I found it this morning to be past eating, through the swarms within it caused by the *viviparous* flesh-fly of this country—which is a complete pest. My mutton, too, (raw) was carried off in the night by a dog!—Held Morning Service, good attendance, preached from 1 Thess. v.19, greatly blessed, Natives by no means so attentive as I could have wished, about 70 present. Service over, conversed with *Ngere* the Chief. Held Schools: Male School, 1<sup>st</sup> Class, readers, 6; 2<sup>nd</sup> Class, 14; Female School, Woman 28; Childrens', Readers, 8, 2<sup>nd</sup> Class, 7; total, present at school, 63; Schools over, assembled Baptized Natives and conversed with them, read Phil. III and part of IV., and prayed together. Evening Service, read Luke XVI. & preached from Ps. viii, 11–13, which Texts I chose on account of the death of *Ware*, a Chief of the *Ngatiwai* Tribe, who had died at *Paparaaumu* the week after I left in passing forwards. Supper over we assembled again in Chapel, when I again exhorted them to stand *fast*—some of them spoke, and to purpose.—

Monday 11<sup>th</sup>.—Left this morning about 9; about noon we arrived at *Ohawini* where we found the Chief *Tatua* & party at work in their plantation; gave *Tatua* a word of

exhortation in passing. A [1841 October p.13] little further on we fell in with *Wakaparu* and his party in their plantations, gave them, also, a word in passing. A little farther and we fell in with another party of old Chiefs, who were enjoying themselves under the refreshing shade of a fine *Metrosideros* Sat and conversed with them a short while. Leaving them I had a most disagreeable walk to *Punaruku* through mud & swamps, being obliged to avoid to common track on account of the flowing tide. About 4 p.m., we arrived at *Tutaimatai*, faint & weary, wanting food. Here we found *Pi*, the old *Waikare* Chief; rested ourselves awhile & boiled some sweet potatoes. Resuming our journey, we gained the top of the *Ranga* (a high ridge of hills) by sunset, from whence we had a view of the Bay of Islands. Overtaken by night we travelled at a snails' pace through the dense forests, carrying firebrands in our hands. About  $\frac{1}{2}$  past 8 p.m., we arrived at Mr. Baker's cottage in safety; much to his astonishment. Praised be the Name of the LORD! Amen and Amen.—

Tuesday 12<sup>th</sup>. Returned to Paihia, in Mr Baker's Boat.—

W. Colenso

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## Bush journal 25 September to 12 October 1841

25. Spent day in pa conversg. with such natives as I cod. get to listen.—Evening—held Service—add. them, & held p. meeting,—in the course of the night several of the natives reached the pa to see me.—
26. LORD's-day—Morng. held Service preached from, Acts x, 42, 43, only about 20 present inclg. my own natives—whilst disg. 3 came in from Tutukaka, belong to a party in a little vessel bound for the Bay—Service over I went to Capt. L's to hold Evg. Service—called on his white men, &c.—held Evg. Service, 7 prest., discoursed from Luke xviii. 35 &c—dined at Capt. L's—returned to pa, discoursed with enqg. natives—held Evg. Service, preachg. from Acts xiv. 21, 22—aftds. assd. natives & discoursed with & exhorted them, &c.—
27. This morng. we left Tongake, & passg. Horahora, Patana, &c, we came to Pakaraka, old Tutahi's place, here we only found 3 or 4 women—people of the place being scattered to their work. The old chief was out in his canoe & retd. about 7 o'clock—he was very glad to see me, & [1841 September p.1] we held prayers in my tent—readg. 1 John 1, & part of 2, commenting &c—My watch!
28. Held Service very few present—and, havg. breakfasted, crossed the Bay in Fr's canoe to Pohue, Tutahi accompanying me: to where Kawanui & his party were, here I was glad to find Apirahama, Pita, Pinika, &c, conversed with all separately much pleased with A,—may the LORD bless him & make him useful! Evg.

held Service, preached from Acts 17. 30. "God commandeth men everywhere to repent".—Assd. natives with whom I had before conversed, & who were Candidates for Baptism, conversed, exd., &c, &c,— found them very backward—distribbd. Books, &c.

29. Held Service, preached from Matt. xiii. Conversed with natives—selected Tahere & Te Ngo, to proceed forthwith to Paihia fo Baptism—giving them a Letter to Mr H.W.—distribbd. Books, &c, & proceeded in Tutahi's canoe to a point of land on the opposite side of the Bay & about 5 miles further in—here we landed, & bade adieu once more to the venerable old man.—Proceeded on at a slow pace over rocks very sharp & rough—iron, &c—about 1 pm we arrd. at Tomatarau—found T.'s party absent afishing—raised tent & waited—abt. 4 T. & party retd. T. was glad to see me. Held Evening Service preaching from \_\_\_\_\_ to about 25 souls—a few arrd. from Ngatitu tribe—conversed with natives—& Shess. & Rebec—Hope that S is growing in grace—Kouka came to see me, refs. to shake hands with him on a/c of Kirihaū—conversed with natives till late.—

30—Held Service preached from Acts VIII to about 20 souls—The Chief *Amo* dressed in his best & came to see me, was pleased to see him—conversed with him in Tent & he accepted a Test., much pleased with his Conversn.—with *Tautoro* (to whom I had formerly written to *cease*) I had conversed—Reti I wod. not have any thing to do with—convd. with S., & enqg. natives, hope to select one or 2 for Baptism—abt. noon we left for Pihoi—about 6 ? miles dist. at head of river—wh.  
[1841 September p.2] place we reached about 4 pm

with having to draw our canoe several times by the way in conseq. of the shoals that abound in this Bay—by the way caught a *whai*—grieved on passing Pihoi to find it deserted in conseq. of its being sold by þe natives to the pakeha —village & chapel—send & caught a fowl—one of its only inhabitants for my supper Stephen having given permisn.—proceeded to the village (Kauika) of Kahunui about a mile inland—here we found him & his party assembled them, convd. & held Service discoursg fm par. of Sower—

October 1. rose held Service readg. 5 Matt & discoursg. fm. same—convd. with K. & natives—went to wood in neighd. to procure specimens of *Hutu* & *Putawa*—fortunate enough to procure flowers of H. (on ground) but, although we climbed 3 trees, cod. not find any on their branches.—Returned, distributed a few Books, struck Tent, and proceeded to the plantation where *Iwitahi* & his party were at work, conversed with him, was pleased with what he said (is anything too hard for the LORD?) proceeded to rivers' side to our canoe, conversed with 2 Scotchmen (brothers) who live hard by—launched our old canoe & proceeded—had a rough & uncomfortable passage agt. wind & tide to Tamatarau, wh. place we reached about 8 p.m. people all gone to rest, & night dark—got a little supper, held prayers & retd. to rest.—commenced raining shortly after arrival.

[1841 October p.4, 5]

[*DRAWING OF TAMIL BELL HERE*]

[1841 October p.6]

October 2.—rained heavily all night woke with little prospect of this day leaving my present uncomfortable quarters:—Held prayers—in Tent, conversed with natives, Stephen & others, on the History of Elijah, &c,—assembled enquiring natives, conversed with them, generally speakg. were very ignorant. Concluded with prayer—Selected *Rina*, Iwitahi's son, a fine young married man to go to Paihia to receive Baptism—prayed with & for him apart.—about 2 pm, weather clearg. a little, struck Tent & proceeded to Parua about 2½ miles distance, where I had before detd. to pass the night after—soon arrd. thither & was very hospitably received by Solomon, his mother Mary, & his brother-in-law David, who presented me with a pig & was very assiduous in making me as comfortable as possible. Held Service in their nice little Chapel—preached from James 1. 21, 22. —supped, & held prayer-meeting, discoursing from \_\_\_\_\_. Conversed with Natives & retired to my Tent. Whilst holdg. meeting, Tutahi, the old Chief of Pakaraka, his 2 children & the wife of Toru (the priest) came up in their canoe to attend Service tomorrow, at wh. I was not a little gratified, as they had some dist. to come, the weather was very unfavourable, and they did not arrive until some time after dark.—

3. LORD'S day.—On rising this morning I found that Te *Haro* had also come in the night after the people had retired to rest—another pleasing incident. At 9 am, I held Service in the Chapel about 35 present, preached from Mark X, 46–52 whilst engaged in so doing Stephen & his party arrived from *Tamatarau*—they wod. have been [1841 October p.7] earlier but for Rebecca's illness—she howr. came with them. Service over held School—

males—1<sup>st</sup> Class, Readers, 10; 2<sup>nd</sup> Class Cat. 17—  
Females 15—3 of women cod. read—catechized &  
discoursed with ym.—Rested—aftd. Baptized Natives—  
11 in no.—Read part of Acts 20, & Phillip. \_\_, &  
earnestly exhorted them to exercise secret prayer, & so  
continually to cast themselves on Jesus & draw all  
supplies fm Him, pointing out a few of Satan's snares.  
God greatly blessed our meetg—a sense of His gracious  
presence was I trust realized by all—I felt much  
ashamed at my own insufficiency & utter worthlessness  
to speak of the unsearchable riches of Xt., yet I cod. but  
rejoice, give thanks, & take courage, at seeing the little  
ch. wh. God had graciously permitted me to gather from  
the wilderness—for I might, in a peculiar manner, call  
them my children—Ld. despise not the day of small  
things—confirm the weak in faith—much thought on  
“He spake as they could bear it” (Mark IV. 33) &c.  
Stephen spoke in reply—expressive of his determin. to  
become more & more the LORD'S, and Solomon also  
much to a purpose, concluded with sing. & prayer.—  
Evening Service, about 50 present, preached from Eph.  
IV. “Kaua e wakapouritia te Wairua” much blessed—  
gave out medicine, evening, conversed with Natives &  
assembled Enq. Natives in Chapel catechized &  
questioned ym. blessed be GOD for His grace—Feel  
determined to give myself more & more to the LORD'S  
work -----

4. Morng. prayers held by John—whilst I was engaged  
in writing a few notes to the different Chiefs whom I had  
not seen they being absent, & notes to Mr. H.W. to go by  
Natives going to receive Baptm.—convd. with natives—  
selected *Kopè* to receive Baptm. conversed apart with

him & prayed with & for him.—distributed a few books & struck Tent & proceeded to Tamatarua, leaving Parua amidst the regrets of this nice little party.—went by canoe to S's village conversed with him & took leave of him & others—left in canoe for Waikaraka accd. by Ruia Hohaia & others—arrivg. thither, we left them & [1841 October p.8] proceeded—gathd. a new orchis, small,—finger out of joint—soon arrd. at the Awaroa, a little village where a few whites were located, saw Peter Greenhide & his native wife, both rather unwell, gave P. a little medicine and both counsel.—proceeded, passed thro Wariora, took a look at the little Chapel, now a residence for wild pigs:—such to me is always melancholy—brought up for the night on banks of a little stream named Kahuwera.—Held prayers & went early to rest.

5. Early this morng. breakfast & prayers, & proceeded, soon arrd. at Parakaraka at the head of Ngunguru R—here we waited for a Canoe,—whilst here I gained a few new B. specimens—one a handsome shrub or young Tree, fit for an English Garden—the Canoe soon arrd, so having partook of some Boiled Potatoes we proceeded—gathered a ripe *Tawara* in going down the river, the fleshy bracts of wh. are eaten by the Natives—we sailed quickly down in our little Canoe, not however altogether witht. hazarding an upsetting—about 12 we arrd. at a little village where Rongo was, whom I wished to see, he being one of Pikopo's principal follrs. here—he came to see me from his plantation with his wife & some of his people, we conversed for some time, he acknowledged that he & others were willing to do as P. says in hopes of getting Cloaks & Caps, but that he was in heart the same

as his fathers were & that the native customs he still held  
and shod. continue to do so. I endd. to show him the  
folly of his determin.—spoke plainly of a judgt. &c, &c  
but all was of little use—we conversed some time  
together, when I left him, wishg. him better, & praying  
the Lord to open his eyes & heart.—Walked to an  
adjoining village, where *Taka hanga* was, found him &  
his party at work in their plantation, he recd. me very  
coldly and contind. workg. with his back towards me, I  
waited patiently, liftg. up my heart for strength—&, after  
some little while he reluctantly consented to my repeated  
request, to come aside to talk together—he & his party  
came to their little village where we sat and had a long  
conversation, on the errors of Rome, &c, he, howr.,  
declared that he wod. never quit what he had taken up,  
although he acknowledged that he knew not what it was,  
that he had no books, that he believed when he [1841  
**October p.9]** died he shod. go to the *Reinga*—&c,  
&c,—I argued, as I thought, very plainly agt. such folly,  
but it was of little use—I plainly saw that he & his party  
were conscious of the truth of what I sd., but they knew  
not the necessity of recg. it. I showed him what the  
Script. sd. & urged him to search for himself the word of  
G.—wishing him well we parted—leavg. this village our  
Canoe was nearly upset, got some of my things wet—  
proceeded on to *Tongake*,—arrd., pitched Tent & went  
up to see Capt. L., were I took some Tea—returned to  
village, found natives retg. from labour in thei  
plantations—glad to see me—Te Waapiro, shook hands,  
&c,—held Service read Mark XIII & discoursed to the  
few present (abt. 20) on the principal errors spoken of in  
the Chap, referrg. to parallel & illust. passages of

Script.—Service over, Te Waipiro beat his hoe for their Service, a thing I little expected, I went,—& sat down, presently about 7 or 8 persons (it was dark & I cod. not see distinctly nor did I wish to appear too curious lest I might disconcert them) but I believe there were 5 women & 3 men—assembled, when Te W. sd. let us be strong today to our Cat.—when kneelg. down he commenced—3 invocations, uttered as quickly as he cod. enunciate, so rapidly that I cod. not lay hold of a sentence, after wh. the Lord's prayer, the Roman Creed, addresses to the Virgin, & prayers to Peter, Paul, Benedict, Dominic, & again to the Virgin, then to God 'the Father', with crossings, beating of the breast, prayers for the Pope, Pikopo, their priest & Ch., again the LORDS prayer—& their prayers to the V. for protection now & at the hour of their (including *her*) death—ended the Service—towards the end of which he addd. them in a few words—urging them to adhere to the Ch of R wh. tho now gazed at & teased was the only true ch. & wod. soon be great amongst them also. It was dark but I believe he knelt before a †; & at the concl. offered in secret some prayer, crossing himself at the same time: the people joined him several times during the Service, particularly in the creed, L, Prayer, & address to [1841 **October p.10]** the Virgin—the whole lasted somewhat more than half an hour. I was much surprised to hear the New Zr. act his part so perfectly—on the whole it was no bad imitation of the Chaunt of the Romn. Priests. His Service over I asked him leave to speak a few words wh. he granted,—I began with observg. that a little of what he sd. was Truth but that the greater part was error & directly contrary to the W. of GOD & we conversed

together for a long while I shod. think near 2 hours—he acknowd. freely þt. his *karakia* was not from GOD, but that it was *old* & that it was good for him tho' false, &c, &c,—poor fellow he knew no more than what he had been taught by P——o; which was very little indeed. Blessed be the LORD! he enabled me to speak plainly & truly to the young man, & to shew him from his holy wd. his error—but, although he acknowd. the W. of G. to be agt. him, he refused to cast away his error, declaring þt. he wod. hold it till death, &c.—I rose to leave, when he asked if I would not shake hands with him (I had done so on first seeing him in the evening) I replied, that if he was a mere hearer [1841 October p.11] I wod. do so—or if he taught in ignorance, yet willing to be informed—but, as he had freely acknowd. the belief of the falsity of what he professed, I cod. not do so, as in so doing I shod. wish well to error, &c.—on wh. he got angry & spoke hastily—vastly—I sd. if he wished it I wod. still shake hands with him on the score of the little truth—wh. he had sd., &c, on which he refd. to shake hands, &c,—so leavg. I went to my people who were waiting for me, & assg. them in þe. Chapel, addd. them on the need of unity, love, prayer, & the blessedness of being enabled to shew forth the fruits of F.—we conversed until a late hour, & ended with sing. & prayer.—

6. Early þs. morng. held Service, read Thess. 4. & addressed natives from v.1—they pd. great attention—Capt. L. came to see me & kindly brought me a little mutton & a few eggs—convd. with natives, distributed a few Books, & again urging them to hold the faith in unity of sp.—about 11 I left them—*Kiharoa*, the old & principal Chief sd.—Return to see us—Rome's is all

false—when you return I shall perhaps pray, &c,—  
passing thro Tutukaka I met a Volk man who lives here,  
with whom I convd.—he infd. me that the Bible was his  
comfort in his solitude, that when in trouble, &c, he  
always took his Book & read a Chapr. he wished for  
some Tracts, & I promd. to send him some. Passed on, to  
Matapouri, where we brought up for the night in our old  
halting place. Joseph went to fish & soon retd. with 10  
fine fish—so we had a plentiful supper whilst we were  
getting our supper &c—I heard some young pigs  
squeaking, sent John thinking my dog had seized one—J.  
soon returned bring. 3 young ones alive—held prayers—  
read 3 Coloss. & expounded to lads,—&c—

7. Rose early & started by Sunrise witht. either Bkfast or  
prayers, on acct. of the Tide—our route laying over the  
rocks & sands—after about 3 hours walk we stopped at  
Pitokuku to breakft & prayers—here Scott's party  
resided for a few days after their being wrecked on a reef  
named Hikurewa in Wananae Bay,—showery—being  
refreshed we proceeded, procured some fine Botanl.  
specs. by the [1841 October p.12] way, & also some  
entomologl. ones.—arrivd. at Wananae, we caught  
some more pigs—here we were obliged to wait for the  
Tide to ebb, after about an hour's wait we crossed the

\_\_\_\_\_ Inlet at the head of the Bay, water to the  
middle—at Sunset brought up at *Tahora*—here we  
caught 2 more young pigs—let several go, keeping only  
4 out of all—I went to fish but only obtained 1 Bream;  
howr. they had plenty from yesterday remaining—held  
prayers—discoursed with natives—related the Histy. of  
Gideon.

8. Rose early, breakfasted & held prayers & started. Tide favourable, cliffs by no means easy of ascent or descent—by noon we arrd. at Mimiwangata, where some of the Owae natives were engd. in yr. potatoe plants.—Tawa-a-pou—halted, dined—proceedd.—abt. 4, Owae—natives glad to see me—eveg. held Service, read John XII. and preached fm v.35.—

9. Being Saturday I consd. it by far most desirable to remain here over Sunday, as I had not seen the whole of the party, & it was by no means probable that I should see them again for some months at least.—Conversed with More, the principal chief about his 3 wives—he coming to me & comg. the subject, &c &c—his arguments were strong, & doubtless to him invincible.—Heard Children read psalms for mornng. & prayed with them.—Sat & prep'd. Lessons & Texts &c for tomorrow. Convd. with Natives, & at Evg. Service addd. them from James I. (Blessed is the man pt. endureth &c)—Held Prayer Meetg.

10. Lds day—Dog stole my mutton—& flys,—pig!! Held mg. Service, good attendance, preached from 1 Thess. v.19—greatly blessed—natives by no means attentive as I wished to see them. about 70 present—Service over, conversd. with Ngere. Held Schools—Male School, 1<sup>st</sup>. Class, reading 6. 2<sup>nd</sup>. Class, 14—Female School—Women 28—Childrens'—readers 8, 2<sup>nd</sup>. Class 7—Total 63—Schools over, assd. Baptd. Natives, & convd. with them, read Phil. III & part of IV & prayed together—Evg Service, read Luke XVI & Ps. 37. preaching from Ps. VII. 11–13. wh. text I chose on acct. of the death of Ware the Ngati wai chief. Service

over & supper past, assd. again in chapel, when I exhortd. them &c—some of them spoke, & to effect.—

11. Left this morng. abt. 9., abt. noon we arrd. at Ohawini Tatua & party—Wakaparu & party—spoke—onwards Tihe, Kauteawā, Rerehau, sat & spoke to them—tide flowg.—walk very disagreeable—to Puranuka—to Tutamatai, faint & weary abt. 4 pm., *Pihere*—sat & cooked some pot kumara, on—sunset on top of Ranga—at snail pace, thro' the dense forests—abt.  $\frac{1}{2}$  past 8 arrd. at Mr Baker's in safety—

12. to Paihia in Mr B's Boat.

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**Mission dairy for Sundays**  
**24 January 1841 to 30 October 1842**

(Jany. 24/41 contd.)

Native Service—morning  $\frac{1}{2}$  past 9, in Ch., abt. 50 present preached from John X. 5., much strengthened; 2 held School in Chapel, only 16,—7 however could read in Testament. 5. Evening Service, only about 30 present preached from Titus 2. 11–15., may God in mercy bless His Word! no Eng. Service, Mr Burrows being unwell, & I not in orders!—

Jany. 31. Lds day—early to Kkawa—landed & proceeded on to Opaoho, havg. promd. to meet them, arrd. there about 9 A.M., found them at Service, Robt. fm Kkawa, Chapel crammed, abt. 80 present, preached from John XII 35, 36 natives very attentive. Service over, went to see a party of old chiefs who wod. not attend Service sat & conversd.—met all their objections—dined off some pork (!) wh. they fried for me, & potatoes—much to their, as well as my own, satisfactn.—Assembled Natives in Chapel, sat conversed, Questd., catechized, &c, &c, found them exceedgly ignorant but willing to be taught, &c, concluded sing & prayer—2 p.m. returned to Kkawa,—here, 2 lately Baptized have been grossly breaking the VII commandt., so, at Eng. Service, I read, for 2<sup>nd</sup> Lesson, 1 Cor. VI. and preached from 2 Cor. XIII. 5—greatly strengthened in address. them—tho' in much pain for a part of the time from over-exertion—natives

very attentive, nearly 200 present; coming on to rain,  
retd. to Paihia—[1841 February p.2]

Feby. 7. Lds. day. Rain; at home.

14. Lds. day. This morning to Kororareka, held morng. Service with natives about 40 present, very attentive, preached from John VI. 27–29. Afternoon, conversed with Baptized natives & others. Retd. to Paihia, held Evg. Service in Chapel upwards of 200 present, nearly all Baptized—preached to them from Luke 22. 31, 32, greatly blessed.

15. To Kaipatiki to see Pokai—Sin!

21. Lds day early ps. morning to Opaoho—(went on *very pouri*, praying & going) arrived there by  $\frac{1}{2}$  past 8—held Service with Natives—about 40 present preached from Luke IV. 5–8, natives attentive—service over went to see those who came to the door, & those also who wd. not come—several old Chiefs—sat and conversed with them, they sd. we shall soon go—you have gained us—conversed with a poor old & sick woman—she seemed very willing to hear of Jesus—School, one of the old chiefs, came, & condescended to stand up & be catechized—School over, the old chiefs called me, & all those who attended service to come over, I went, when, after a few remarks, they sd. we shall go to the House—give us weapons—books—I promised to supply them with some small Books—glory be to God. Leaving them, I proceeded to Kk., calling at Warengarahu where was—Rakiwana sick, sat & talked with him—on to Kk., held Evg Service, read 1 & 2 chs. Jonah & discoursed fm.

same—[1841 March p.3] about 200 present, very attentive. Returned to Paihia.—

March 28. *Die Dom.* No service—rain.

Apl—4: d—d—. Early to Kokorareka, Morng. Service about 40 present, preached from Luke XXI. 34–36—afternoon went out & conversed with Natives reading psalms &c &c to the,—4 p.m. held Evg. Service, preached from Rev. XIV. 6, 7. Natives very attentive.

9. Good Friday. At home, prayg. readg. & med—heard Revd. H.W., from 1 Cor. 5. 7–8,—aftn. went to Kaipatiki, as I came to top of hill Bell rang, when I got to Chapel they at prayer, entd. read Luke 23. and discoursed to þe people on death of Xt.—upwards of 40,—visited *Pokai*, found him hastening to the tomb without any saving knowledge of Xt. & with scarcely a wish to hear of Jesus—talked with him earnestly exhorted &c, retd. to Paihia. [1841 April p.4]

11. Easter-day. This morng. early to Kkawa: held Service preached on the Resn. of Xt., much blessed, good congrn. of abt. 250 very attentive—School—male 72,—visited sick & conversed with them—11, much blessed—LORD bless Thy word—

18. *Lords Day.* Early þs. morng. to Kororareka, at 9. held Service, abt. 60 present, preached from 2 Tim 3. 5, much blessed, Natives very attentive: returned to Paihia directly that my white Lad might attend Eng. Service, & that I might visit Kaipatiki, & *Pokai* who was ill;—attended Eng. Service: after Dinner walked to Kaipatiki, sat & conversed with Pokai, poor young man, much weaker, and more emaciated than when I last saw him,

and seemed much more willing to hear me—an old woman died here this morning; rang Bell for Service, abt. 50 attended, addressed them from Luke 13. 23–25—returned x x x x— Held Evening Service in Paihia Chapel, read Rom. VI. & discoursed from latter part of same; Natives very attentive: feelings of being the most guilty human under Heaven! Lord have mercy upon me!

27. Heard of death of Harore, Kauwata's son;—taking up also of Matai's Bones—

May 1. Lady Franklin here.

May 2. LORDS-day. Mr. W. at Tapuna held Native S. in Chapel, preached from Matt. 24. 37–39, no Eng. Service in Chapel! at Mr. Ford's solicitation held Service in his House abt. 30 present, much blessed, people very attentive preached from Mark X. 51.—pressed [1841] **May p.5]** to hold Eng Service here again in Evg., refused to do so, agt. conscience, as it wod. in all proby. be assd. a novelty &c!—held Evg. Service in Chapel from Acts XVII. 30, 31; like speaking to stones.—

6. Let this day be blotted from my Calendar.— “With thee there is mercy that thou *mayest be feared*”—

9. Die Dom. No Service. Rain—

Warerahi Kingi Hori escaped by miracle! picked up by HMS. Favourite off Cape Brett, evening, on a canoe bottom-up, he & Timoti, 4 being drowned thro exhaustn. & cold, sevl. hours in water! Taken on to Auckland & brot. back to Kororareka—saw him, very low & weak don't think he'll recover—bruised internally—& old.—

15. L. Franklin left in HMS Favourite—

16. Lords-day.—

—at Kororareka; great no. natives here,—near 200 present, preached from 1 Pet. V. 8, 9.—very attentive; heard Mr. B. from 2 Cor. VI. 10., visited *Kingi Hori*, very low & weak; conversed with Rewa, Moka, & Kawiti,—retd. to dinner—to School in Chapel—to old Warerahi, read to, & prayed with him,—Rewa & others present—Evg. Service, about 100 present, preached from Acts XVII. 30—

23. Die Dom. Early this morning to Kkawa, Fog very great;—arrd. there held Service, abt. 240 present, discoursed from 2 Pet. 1. 5–10,—Service over held School, about 50 present, took 1<sup>st</sup>. Class of Readers, 19 in no., catechized & examined, sadly deficient in Biblical knowledge—aftn. Service, preached from rev. III. 20.—retd. after dark to Paihia.— 29. Wrote Bishop!

30. Whitsunday—morning to Wangai, held Service, preached from Acts 2. 41, 42; visited 2 old sick women, conversed with pm., very igt, but willg. & desirous to hear. School—catg. children—hence to Hororoa, found 5 or 6—read, exhorted, & prayed—hence to Kawii nui (craftd. chapel with seats), held Service, visited Hohipa, conversed, &c [1841 May p.6] wrote several Letters to Natives, to go by *Paro*.

June 6. Die Dom. Morng. at home—Sact.—aftn.—to Kororareka—preached from Matt. 3. last verses.—Trin. Sy. *Tipene here*—Busy translatg. Articles, &c &c &c —

13 Die Dom. Tide *he*—went to Kkawa, arrd. there abt. noon—Service & School over—natives at Paihia to Sact.—desired to visit *Ruth*—very ill & in pain—had

given med. 2 days before—sat, read, exhorted, prayed—held Service—abt. 70 present—preached from John VI. v. 37 & 50.

20 Die Dom. At home: rain—

27. Die Dom. Paihia—Services—Revd. HW. at Tipuna—Morning 8. preached to Natives from Luke 9. 41—11—to Europeans, from Isaiah 18. 16—evening, 5, Natives, Elijah—

July 4. *Die Dom.* Morning at Wangai, preached from 2 Pet. 3. 17, 18—visited poor old woman wrote note to Demetrius—held School, catechized—left for Waikino found only 3—read part of John IV. &c

11. *Die Dom*—wretched—invred Sin.—to Kkawa lowering day—

18. *Die Dom.* Kororareka, preached fm 2 Pet.. III. 17, 18.—hence to Kauri nui,—found them at prayers—preached from Rom. XII. 1, 2, more than 20. Retd. late to Paihia

25 *Die Dom*—rainy weather—Held native service to Paihia chapel; not many present—Afternoon weather clear went to Wangai, held Service, only about 20—  
[1841 August p.7]

Augt. 1 Die Dom.—Rainy weather—at Home—no moving out—

8. Die Dom.—Early to Kkawa—mg. Service—prteached from Acts ?—visited several sick, endd. to point pm. to Jesus—Evg. Service

13. Friday started for Owae—

- 14 Saty. Arrd. at Owae—late & tired
15. *Die Dom.* Mg Service in chapel—abt. 70 present,  
preached from —Schools, found 7 children  
able to read—since I was here last—Evg. Service—
16. — Retd. to Paparaumu, Ngere & Warau with me;  
pitched Tent, conversed with Natives held Evg. Service  
in their new chapel—spent evg. convg. with natives—  
hope better times are at hand for þs place—
17. Retd. to Waikare by Wangaruru 2 crosses & 2  
medals—for a Scot.
18. Pouring rain confd. at W—
19. Retd.—
22. *Die Dom.* At Kkawa—mg. S. over when I arrd., held  
school good no. present Visited sick convd. with them—  
held Evg. Service—preached fm Phil III. 13–16. [1841  
**August p.8]**
23. Crossed to Kororareka—saw Moka who was  
ashamed of his Baptism by Pikopo—“*i iruria matetia  
ahau*”
29. Die Dom—at Home:—8, Held Mg. Native Service,  
preached to Natives frm Ps. 139. 23, 24. 11, to whites  
fm. John XI. 25–27. Evg. to Natives fm. Mark VI. 17–  
29.—
- Sept. 5. *Die Dom.* Sact. Sunday at Home to atten þt.  
ordinance. Aft. walked to Kai Patiki—3m. dist.—held  
Service—abt. 60 natives—very attentive little chapel  
filled, preached from Luke 11. 32–34.—

12 *Die Dom.* To Kororareka—nativesd assd. by Mr B.,  
1<sup>st</sup>. time, to Sact.,—Morng. preached from 1 Cor XI.  
26—much blessed—aft. 35 to Sact.—school at 2, good  
attendance—aftds. conversg. with natives, on the errors  
of Rome, &c—4; Eng. Service preached from Eph. V.  
6–8. Natives very attentive—aftds. conversed with  
Inquirers & others—

See Bush Journal—

Octr. 14. Ruia, Kope, Te Ngo, came to see me; convd.  
with them & prayed, exhorted, &c

15. Ruia ma, prayers, &c &c

17. *Die Dom:*—Home Duties—Mg. Nat. S. preached fm  
Gal. V. 24—few prest. Aft. ½ past 2, at Barracks, Blind  
Bontimers, Soldiers attention—evening readg. with  
Lad.— [1841 October p.9]

Octr. 24.—*Die Dom.* Mg. tide *he*—at Wangai, mg serv.  
over found them at school, about 50—school over,  
addressed them & they were very attentive: visited 2 old  
sick women—on to Kawakawa, visited sick, held  
Service, about 200 present preached from Eph. IV. 30.  
Natives very attentive.

25. Preparing for tomorrow agt. Pikopo's

26 ]

27 Discussion days at Kororareka; see acct.

31 *Die Dom.* At home great no. of natives here to Sact.  
fm diff. villages—aft to Barracks—held Service  
preached from 2 Cor. V. 10.—Returned held Evg.  
Service in Chapel preached from Gal. V. 24—

Novr. 6. Finished P. Book!

7. *Die Dom*—Early at Kororareka preached from Danl 6,  
10—to Kawakawa, visited sick—and Matthew, who was  
going to set fire to the pa!—held Evg. Service, Danl 6.  
10—returned in rain  
SIN !!

14. *Die Dom*—Home Duty. Morning, N. Service. Mark  
IX. 43. 11. E. Service—Ps. 71. 16—Barracks, 2, pm.  
Matt. XVI. 24–26. Evening N. Service, Matt. III. 12.

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See Bush Journal

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1842. Feby 17.

### **NOTES OF A JOURNEY &c. &c.**

Friday Novr. 19. About noon went on board the  
Columbine; a wind at first very fine, but soon fell away.  
Sunset, off *Motukokako*, Here the Harlequin, from  
Turanga, whither we were going, passed us; we hailed  
her and found she had Letters, we could but wish she had  
arrived a few hours earlier. *Motukokako*, the islet off  
Cape Brett, has a perforation through it; a short time  
since Lt. Govr. Hobson was pulled through the same at  
12 at night! There was a great swell off it at this time  
which made our situation without wind very unpleasant.  
Held prayers on deck.—

Saturday, 20<sup>th</sup>. Morning found us progressing down the coast—breeze freshening we soon made way—got very sick—lay on deck all day, as I had done all the previous night. Sunset off Aotea.—

Sunday 21<sup>st</sup>. Baffling winds, making little progress & very sick—not able to do anything, not read a word! quite a melancholy Sabbath—evening, endeavored to hold prayers with Natives. Sunset, off Tauranga.—[1841 November p.2]

Monday 22<sup>nd</sup>. Fine wind springing up this morning, and White Island in sight we had great hopes of landing today. About 10 we sighted the high land near Cape Runaway and about 5 we anchored in Hicks' Bay (Warekahiko) blowing a sniffler!—about 5 p.m., I landed on the beach,—surf very high—several wild looking natives ran down, among whom was a white man, the boat returned to the vessel, and I proceeded on with the natives to their huts about  $\frac{1}{4}$  mile distant. On reaching them I enquired after their chapel, Teacher, &c. &c. but could not find that they had any. I found among them Tamati Akura, whom I had formerly seen at Wakawitira (now baptized *Philip*) from him I got some information. The chief of this party was the Houkamau the principal chief of Ngatiporou, but one who had not taken to the Book. Found, at length, some other baptized natives. The white man complained of some of the Ngapuhi (living at the pa 6 miles on) having stolen his Tools &c.,—and that the whole of the Missionary party had lately been engaged in plundering a vessel &c. Conversed with natives. Held service, about 35 present, preached from Matt. 28. “*Haere ra k. &c.*” Service over,

conversed with natives & chief. Strolled among Sandhills, and found 2 new plants; one a *Compositae*, [1841 November p.3] the other, not in flower, a pply. *Euphrasia cuneata*?

Tuesday 23rd. Early this morning, I held service, preached from Matt. VII. 20 "By their fruits &c." Conversed with white, found that had lived with & worked for Mr. Maunsell, proposed his going on with me to the Kawakawa, and I wod. endeavor to get him his tools—he consented. *Houkamau* went off in anor. direction without saying, goodbye,—struck Tent & proceeded to the pa, on top of hill I found a new *lobelia* beautifully in flower—proceeded over the desolate long stony beach, which Rev. W.W. & self had walked over together near 4 years ago about 10 we arrived at the pa. Heartily welcomed by *Paratene* and *Hoani* (former 2nd chief and bror. of Houkamau, the latter Teacher of the place)—here also was a white man, a survivor from the wreck, taking charge of the property. Found that in consequence of Revd. W.W's Letter much of the goods had been returned but in no case without being paid for so doing, *Hoani* had redeemed several articles at a great price. Talked with natives on subject. Got first white's tools back. About 5 p.m. the heaviest hail storm I had ever seen in N.Z.—hail, large, angular & *half clear*; heavy rain and thunder & lightning—obliged to [1841 November p.4] leave tent & take lodgings in *Hoani*'s house. Chapel a fine building—20 paces by 9—and about 10 feet to w plate—reeded throughout, posts 12, 14 inches *flat*, all worked with adze out of the solid log—*desk*, & forms about six, to clearg. held service, preached from Acts 28, 1, 2, 7, 10.—Much blessed in

speakg. & exhortg. them to restitution, my unshaven beard I declared, shod. so remain until I had passed their Dist. unless all things were returned;—about 220 present.—Refused to shake hands with natives, on account of the shameful plunder. Returned to Hoani's house, where I was obliged to spend the night.—

Vessel trading here—5 men—drifted, 2 on board 1 drowned, and came on shore whole; natives stripped broke up—eat pigs wh. they had sold—stripped dead body, &c. &c. &c. Mr. A. came in here to near Head of Thames, he left them there in a Canoe abt. the 25 or 26th Sept/41.

Wednesday 24<sup>th</sup>. Early þs morning held Service in Chapel, about 160 present—having heard in the night that observations were made yesterday evening whilst I was preaching to the effect of what has he to do with the things of the wd?—I took my text from 1 Cor. x. 6 &c.—pleased with their orderly going out and demeanour—Breakfasted, people commenced assembling together in the large square in the village—soon near 400 were assembled. Went out and traced a place on the ground for the things taken from the vessel to be deposited in. Presently old clothing was brought, [1841 November p.5] and soon after some pipes, hatch, boards, Hinges, Blocks, Iron work, &c, &c, &c,—they were however yielded up very reluctantly. From 8 a.m. till noon did I pace up & down in a burning sun exhortg. expostulatg, and advisg. of the native chiefs some of whom were inclined to act very contrary & said in their speeches many hard things. Twice did I make an oration in the native fashion, the last time I was much

strengthened & enabled to speak to effect so as to stop the pernicious counsel of an old audacious lookg. chief from being received. He advised the return of all Books! sayg "Since then we have been compelled by this Foreigner to relinquish our carnal goods, let us give up all togr. & have done with them—return, return him, quickly all his spiritual goods—quick! &c." on which a rush was made by a no. of the natives to fetch the books in order to return them but on their coming with them their attention was arrested by my speakg. and only one had the hardihood to bring his up to the place appointed as a depot & these were immediately taken back by some better disposed among them. After 6 hours thus exercised, during which a whole pile of plunder was restored; we ceased. Sat and conversed with some natives who had arrived from Waiapu. Handed the things over to the Seaman, who, astonished and very glad saying they were more than he expected to get.

Assembled Baptized natives in Chapel, 35 in no.,—(5 males only had not been concerned in the robbery,) read part of Titus II & III & communicated, & solemnly & effecty. addressed them; they paid great attention—and I wod. hope that thro' God's Blessing this event may prove a warning. We concluded with singing & prayer. A fine pig was given us this day; wh. we killed & dressed. Chiefs got up & made several angry speeches—on wh. I again got up in ansr. & made a speech [1841 **November p.6**] as before, wh., partly arising from the heat of the sun quite exhausted me; after hearing several more speeches & conversg. with different chiefs, assd. enqg. natives in chapel (John had in his Book about 95 names)—in number about 60, exhorted them, &

questioned them.—Baptized natives, also at their request were present. Concluded with Singing and prayer.

Distributed Books—Visited Simeon, ill, gave medicine Purchased Eng. Bible from a native for a Ps. & gave it to the Poor Seaman who much wished it & for wh. he was very thankful.—Conversed with natives. Shook hands, &c, &c. Evening held Service, preached from Gal. V. 24 about 200 present. Service over buried a child. Returning to pa, dined; conversed with natives, assd. some in chapel & recounted the Hist. of Elijah; much to their satisfaction. On coming out found that the Chief of Te *Hekawa* (who had been afishing all day,) had sent me 3 fine *hapuku*, each weighing above 20 lbs! Importuned for Books on all quarters—might easily get rid of 200 in 10 minutes. A Little humpbacked child of about 4 years age obtained a book for his good reading.— [1841]

### November p.7]

Thursday 25. Awoke very early indeed by the sounding of *be hoe* for prayers. Held Service upwards of 200 present, preached from Eph. IV. 30. great attention. Gave away a few more Books,—conversed with Natives & took leave. Several Baptd. Chiefs accompanying me to some distance. Remarked, as in former visit, fossil remains of shells, &c., *in* rocks & cliffss. Passing Te *Hekawa* was much pleased at the plantations of *Taro* (*C. escul.*), which were sheltered by screens 5 feet high made of the branches of the *kahikatoa* (*L. scop.*).—This is done to preserve *be* young plants from the cutting sea winds. Here a large party were hard at work; conversed briefly & proceeded. Books were incessantly demanded. Two hours walking brought us to *Horoera* a small pa with a very good chapel—length 13 paces breadth 7,

height 6½ feet, & reeded. Here were several baptized natives who had swept up in front of the village & strewed Branches of Trees hoping I would remain amongst them a day. Sat and conversed a short while, exhorting them, &c, distributed a few Books, & proceeded; two of the party joining us. Coming on to rain, we were obliged to shelter under some trees; weather clearing a little we contd. our journey. Two hours brought us to *Poureatua* a small village very near the E. Cape—most of the inhabitants were absent. To a young man, who cod. read, I gave a Catechism & Prayer Bk. at which [1841 November p.8] they were much pleased. *Triglochin* on sand; Contg. our Journey a lad ran after me from last village & begged very hard for a Book, finding he could read I promd. him one by and bye—to be sent by a person returning hither: this wod. not satisfy him—& I cod. hardly get rid of him. Near the E. Cape on a small sandy plain I found a new sp.? of *Veronica*—struck inland to avoid roundg. the cape—the tide being high.—Commenced raining—found anor. new plant (two?)—rained smartly—got wet—obliged to halt & bring up about 4 p.m. at *Te Pito* a small village; here I found *Matehe*, a chief whom I saw in my last journey hither, & who has lately been baptzd. by the name of *Wickliffe*—he was glad to see me.—Rain contg. held Service in verandah of Chief's Ho. about 20 present, some sittg. in—& some outside in the rain. Read part of Matt. XIII & expoundd. parable of Sower. Conversed with Wickliffe & others.—

Friday 26. Held Morng. Prayers—read Rom. VI. and exhorted Natives. Gave away a few Books. Came on, from top of high hill had a most extensive view. Some

new plants in way *Melicytes* n. sp?—*personate* plant—*Compositae*—&c &c &c. Walking leisurely we arrd. at *Rangitukia* about noon. Natives absent from village in plantations—much surprised at the size & cleanliness of J. Stack's House, 7½ paces by 12, 10 feet at wall plate, verandah outside, partitioned into rooms, all reeded, & rafters smoothed with adze—labour great.—Chiefs arrivg—evening held Service, and [1841 November p.9] preached from Acts X, 34, 35 to about 300 natives who were exceedingly attentive. Service over sat & conversed with a large number for some time. Chapel here is 16 paces by 8½ and 11 feet high, the rafters ornamented with colouring in red & black; on the centre post was by no means a had design tho' rude at representg. Moses liftg. up the Serpent—some other attempts at drawing were round the walls of Revd. W.W. in act of preachg. &c, most hideous. Spoke abt. the having them erased.—Agreed to meet Enq. & Bapt. natives tomorrow.

Saturday 27. Bell rung before Sun rose and before I was awake, so I cod. not go to prayers;—attended School—found 91 women and 174 men present—many of whom cod. read; the noise they made in rehearsg. Cat. was great. Visited Infant School, 61 present; some of whom cod read & write. Aftds. assembled Enqg. Natives addressed and conversed with them, more than 200 in number, for a considerable time—pleased with their conversn. &c. Assembled Baptd. Natives, more than 100 & exhorted & convd. for some time.—Got a *Moa* bone; & a jade axe.—Distributed Books. Evening held p. meetg. read Luke III discoursed frmm v. 9. [1841 November p.10]

Sunday 28. Early ps. morning I held service—about 400 present within the Chapel & several without; impressed with the Solemn scene before me, considering that in a few years we shod. all have become inhabitants of anor. and Eternal world! preached from Luke XXII, 31, 32, much strengthd. Natives very attentive.—Just as service was over the 2 white men arrived whom I had before seen; took them into my room, read Luke XV. expoundg. & commentg. on same. I prayed with them; experienced much freedom in speakg., gave Cassidy a Test. & other Books, at his urgent request for the lads living with him. Superintended Schools, & Catechized: *Male* S., 1<sup>st</sup> class, readers in Test, 30, 2<sup>nd</sup>. ditto 12, 3<sup>rd</sup> ditto 96—total 138, much pleased with the knowledge the old men in þe 3<sup>rd</sup> class generally had of the Catsms.—out of the 96 wh. composed the same I think there were only 4 who needed prompting; Children's class, 63; *Female* S. 1<sup>st</sup> class, Readers in 1<sup>st</sup> 22; 2nd ditto, 85; 3<sup>rd</sup> ditto, 70, Total 177, I was also pleased with the readiness with wh. the women generally ansd. their catechisms, asked too in & out. Rested awhile,—sat in verandah & read 4 first chaps. of Exodus to Natives. Held Evening service, Chapel filled, preached from Mark X. Bartimeus. Much blessed: Supper over again assembled the Natives & recounted the Hist. of Elijah—aftds. conversed with Teachers, 3, Hemi mate having arrd.—Bless the Lord, O my Soul for the mercies and privileges of this day. [1841  
**November p.11]**

Monday 29. Left *Rangitukia* this morning with the good wishes of the people for *Wakawitira*, several accompg. us to some distance—2 lads going with me for the Bay. Found some new plants in travelling & some new

Insects. About 2 we arrived at *Wakawitira* and were cordially welcomed by those who were present most being absent at their work. Found George the teacher at home who lives in a nice little & snug house, much ornamented, in wh. I got a comfortable little room: a rare thing in a native pa in N.Z. By degrees they returned & came to see me. At six I held Evg. Service in their Chapel; about 450 persons were present whose singg. was deafg. I preached to them from Mark 1. 15, it required no small exertion to fill the Chapel with ones voice, the natives were very attentive and I trust I preached them the Truth as it is in Jesus. Their Chapel measures 25 paces by 12, and is 8 ft. high to w plate, & is composed of *Totara Bark*—with a Reeded Roof, by no means so good or so handsome as those others we had lately seen. Afterwards, conversed with Natives, who speechified &c. &c. on the occasion.—

Much grieved to hear of a barbs. murder recently committed by a native of ps. tribe on his friend; by cuttg. off his head with a hatchet: the Natives rose to avenge his death, & were abt. killing the wife & childn. of the murdr. on their not findg. him—fr ps they were withheld by George—they eventually found the poor wretch & digging a grave in the place where he killed the other held prayers & shot him & buried him therein.—He never sd. a word.— [1841 November p.12]

Tuesday 30. Early ps morng. by sunrise had the Bell rung for prayers—upwards of 500 natives assd. for Service, preached from Rom XII. 1, they pd. great attention. Superintended School, the largest I ever saw, & yet without confusion. Weather permitting, both men

& women had School at one time in the open air, in a large area in front of the Chapel (one class remg. in it). The 1<sup>st</sup> classes of Readers—77—2<sup>nd</sup> ditto, 92—3<sup>rd</sup> ditto 128 & 4<sup>th</sup> ditto 240—some cod. read very well & most shewed a pretty good acq. with the Catechisms; the great precision with which the large class of 240 rehearsed their Catechisms was really surprising—School over the Men (near 300 in number) formed into one class & performed their evolutions very well.—The Noise wh. they made was almost deafening. Aftds. held Inft. School, 98 in class, & several others lookers on.—I catd. them in & out & was much pleased with their correct rehearsal of the 3 Catechisms and as well as with the manner in which they went thro' the Alphabet Song & accompaniments. Had to examine into a lot of Clothes stolen fm. the vessel & to set things to rights. Sad demonstrn. of passion in a little infant, not 2 yrs of age, who, on his being chastised by his father, made all possible haste to pick up a large stone to throw at him! on wh. I seized hold of him [**1841 November p.13**] and gave him a whipping. Assembled Enquiring natives in Chapel, about 260 in number.—Examined, catechised, exhorted, & conversed with them for some consid. time; was glad to find that they had a good knowledge of the plan of salvation, as well as of many parts of N. Test. both doctrinal & historical. Aftern. sat & read Gen. IX, XI–XIII, XVIII! & part of XIX from Eng. Bib. translg. same to Xn. Natives, and also Exodus I, II, III. Assembled baptized natives in Chapel, 200 in no; read Eph. V exhorted & conversed with them for some time: much pleased on the whole with their remarks & deportment. Oh! what has not God wrought! what a diff.

in 3 years &  $\frac{1}{2}$  since I was last here!—*then* not a soul cod. read and none held prayers—*now*—here is a ch. of more than 200 persons—but, saving a native teacher, without a shepherd! LORD protect & guide us! Evening Held Service, about 450 present—discoursed from Matt. XXV. 1—they were as before exceedingly attentive. After supper sat & read several chaps. of *Exodus* to Natives commenting &c.— [1841 November p.14]

Wednesday December 1. Distributed Books, admd. medicine & prayed for sick—and left, several accompyg. us some distance. Got some new plants: passed 3 small villages the people of which wished us to remain; about 4 we arrived at Wareponga, where we found Moses, who had been expecting us,—here they were building a chapel, length 15 paces, breadth 8 paces, height 8 feet, one aged man was busily engaged on the same. People assembling from their plantations; held Evening Service, about 160 present, preached from Rom. VI last v. natives very attentive. Aftds. conversed to a small party. Supper over assembled Enqg. natives, in a house, upwards of a 100 exhorted catechised & conversed, house insufferably hot from being so crammed & no outlet for the steam & heat save the matapiki—aftds. assd. the Ch., 21 Baptd. Natives,—exhorted & conversed with Teacher, Moses &c. till late, and arranged for leaving by Day break if the weather cleared, of wh. howr, there was not at present the slightest prospect. Distributed Books for wh. as usual I had a much greater demand than I cod possibly answer.  
[1841 November p.15]

Thursday Decr. 2<sup>nd</sup>. After about 3 hours sleep woke, & found day about to break & weather clearing, roused

lads, packed up & started without Prayers or Bkfast—having last evening promised the chief of Waapiro a neighbouring village to Breakfast at his place—a smart walk of 4 miles brought us to Waapiro, several natives accompanying us; here the people of the place, who were assembled together welcomed us heartily:—Chapel neat 6 paces by 10 & 6 feet to w. plate. Found, that 7 Baptized Natives belonged to this little village, 1 of whom was absent, and anor. was a child,—assembled those present in their Chapel, exhorted & conversed and prayed with them; was pleased with their words & manner. Afterwards assembled Natives in the Chapel (about 80 in number) and exhorted & prayed:—Bkfasted & Distributed a few books—as usual cod. not meet a tithe of the demand.—Leaving this place we soon reached Tapataki, a romantically situated pa perched on the summit of the very high & precipitous hill, now almost deserted.—About 4 p.m. we arrived at *Ariuru* (Tokomaru,) found that several of the people of the place were absent, having left this morng. in pr. canoes for the village we had left, there to sell their pigs. Received a tolerable reception from those who were at home; sent a note for Jacob (the native teacher who had very lately come here to reside,) & who lived about  $\frac{3}{4}$  mile dist. who soon arrived. Held service in their chapel; (a reeded building, 15 paces by 8, & 8 feet to w. plate, Rafters, Roof, & post ornamented with red & white fancy work—the lower part however sadly torn with pigs;) about 50 persons were present. Service over, and [1841 December p.16] returned to Tent, rain pouring heavily which it had done for the last 2 hours, when Tamati Waka, the Chief of the pa and others, (the party who

sailed in the morng. to *Wareponga* with pigs) returned overland, having heard that I was at their village, and were as wet as shags! Pouring rain hindered me from seeing much of the natives this night. —SIN.

Friday 3rd. After a night of severe weather of wind & rain from the N., morning came, but not any change for the better in the weather. Held service in chapel, preached from Mat. III 10, about 90 persons present; Service over we held School, at which there seemed somewhat of backwardness—in school we had, men, readers, 16, ditto, 2nd class, cats. 19—women, readers, 7, ditto 2nd class, cats; 33.—Breakfasted, assembled Baptd. Natives 19—& exhorted, conversed & prayed; formed a very unfavourable opinion of them. Rain continuing confined to my tent from wh. there was no moving out. Besieged all day for Books; had several Letters written to me for Books. Procured some *Moa* bones. Aftrn. assembled unbapted. Natives in chapel, 51 in no., catechized exhorted & prayed. Abraham held Evening Service, not many present & spoke from Rom. VIII. 1. [1841 December p.17]

Saturday 4th. Very early this morng. we started from *Ariuru* quite glad to leave the place,  $\frac{3}{4}$  hour's walk brot us to *Tuatini*, a little village where Jacob resided where we had promised to call—& the natives, about 50 in no., were awaitg. our arrival—here were six Baptd. Natives, whom I exhorted and prayed with and assemblg the other natives about 25 in no. exhorted & prayed with & assemblg. the other Natives about 25 in no. exhorted & prayed with them also. Bkfasted & left. An hours smart walkg. brot. us to *Waihoa* a small village with about 30

people, among whom were 2 Baptized, exhorted natives & prayed with them, & also Baptd. separately. Leaving this place, and ascendg lofty and almost perpindicular cliffs, an hour's walk brought us to *Motukaroro*, here were 25 people, among whom 5 Baptized, exhorted each separately & prayed with each party. Romantically situated—Enoch the Chief gave us a pig—coming to rain heavily we were obliged to remain a little while,— skeleton of a very large whale on the Beach. Leaving this village to ascend very high & steep hills, rendered most disagreeable from the recent rain, & gaining the summit we obtained a very fine prospect of the coast—an hour brought us to *Tangoiro*, here were 2 or 3 Baptized Natives. Several natives joined us, passed Waihirere a waterfall not very high but very beautiful falling down a perpendicular sandstone cliff the face of which was covered with mosses & ferns, appearg. more than ordinarily lovely in that desolate wild: took a [1841 December p.18] hasty glance at the vegetation in hopes of findg. somewhat new but cod. not discover anything—gained a new sp of Limpet on these beaches—passing another little village in the way—abt. 5 we reached *Anaura* a small straggling village having a Chapel, here I proposed bringing up & spending the Sabbath, as no other village of greater importance was near,—pitched Tent, and held prayers, addressed Natives from Luke IV. 18, 19. “Keiahau te Waima o te Ariki” &c, felt most deadly sleepy & fatigued, so that I cod. scarcely speak although the little Chapel was well-nigh filled with Natives—about 60 present—returned to Tent threw myself down & slept soundly—cod. not speak with natives this evg.

Sunday 5. This morng. held service in Chapel—about 112 persons present, preached from John VI. 26–29. Natives very attentive sitting as closely wedged as herrings in a Cask, in fact I was obliged to make them leave their *Tarahau*'s outside of Chapel in order to gain room.—Service over, Superintended Schools; in Male school were 1<sup>st</sup>. Class 12, 2<sup>nd</sup>. ditto 36—Female School one class 34, 8 of whom I found cod. read, but were obliged to sit in this Class and go thro the rehearsal of the Catechisms, &c, for want of Books! Infant school, 14, 2 of whom cod. read. Assembled Natives (as they much wished me to converse with them) about 50 in no. catd. & exhorted & prayed;—found that they severally knew their Catechisms well, but, as it might be expected, were greatly deficient in New Testament knowledge, from want of Books and efficient Instructors. [1841]

**December p.19]** 2 whites reside in the neighd. about a mile distant whom I wished to see & hold service with, but was so pressed for time that I cod. not possibly do so. About 4 p.m. I recd. a note from one of them, inform me of a party of natives who resided at a village inland whom it wod. be well if I cod. see, ere I passed on to *Uawa*, on enqy. I found that there was a party inland, & that I cod. go by their village (or rather scattered residences) to *Uawa*—Evg. held Service, preached from Rev. XIV 6–7,—afterwards assembled Baptized natives (some of whom were from *Tangoiro*, *Matukaroro*) exhorted, conversed & prayed with them. Natives were all hands on the tiptoe of expectation for Books, poor fellows! I knew I could not supply them.—

Monday 6.—Abm. Held service this morng whilst I was busily engaged in gettg. out a few Books, &c,—visited

sick children & admind. medicine. Seaweed drying in house for the purpose of mixing with the expressed juice of *Coriaria* s. Left, climbed high hills, observed large head of *Iron wood N, Island* (same as in “*Beach cottage Gardn. Paihia*”) new *Epilob.* in marsh—*Fern* in woods—*Rohutu*—over high hills—about 2 we arrived on the Banks of the *Uawa*, a muddy rapid stream more so from the late rains, partly stripped off my clothes & with assistance of natives managed to pass it; laughed heartily at some of our party who were nearly carried down [1841 December p.20] by its strength, about 3 we reached *Mangatuna* where, tho but a village contg. a house or two, I thought it expedient to pass the night—as it was central to assemble Natives. Several soon got together among them several old Chiefs—conversed with them sometime: found 3 Baptd. Natives—exhorted conversed & prayed with them—and with 2 parties of Natives who wished to converse with me—Evening held Service in open air, preached to about 80 natives from Acts 26. 17, 18—aftds. conversed with an old Chief, who strove to establish his superstitions, in wh. he was well versed but soon gave in, freely acknowledging his error.

Tuesday 7. This morng. early held Service, preached to natives at tent door from Matt. XIII. 24–30. Distributed a few Books, and Test. to *Paul* the officiating native,—murmuring among those who fell short:—left, proceeded down the valley, rich alluvial, crossed the *Uawa* twice which winds a serpentine course down this valley: about 2 reached *Uawa*, found 2 small plants by the way—columbine in Bay, sent off a note. *Wiremu Hakopa* & wife received us very hospitably—held Evening Service

in the Chapel, about 60 present. Preached from Acts XIX. 30—after supper assembled Enq. natives & exhorted them. The Columbine left this evening. [1841 December p.21] Kauiatakirau, principal chief, although he was aware that I was here did not come to see me. William infd, me of his altercation with the *Kani* on a/c of Lucy.

Wednesday 8. Early ps. morng. held Service, preached to abt. 60 natives from James I. 21—after wh. assd. & conversed with Bapt. Natives 19 in no., exhortg. þm to cleave to Xt.—The chapel here is a fine *Native* Buildg. reeded throughout & ornamented with *wakaairo* & alternate red and black wands—10½ paces x 8, 6 feet w. plate, 20 ft. roof, gable-ended—distributed several Books—Edwd. the other N. teacher called this morng.— Struck tent & crossed river in Canoe, on þe other side was the chief (*Kani*) & large party of Natives he wished me to remain awhile & take food, wh. I wod. not do, as my time was short & he had not called on me, in breach of all rules of N.Z. hospy.—conversed with him, & besought him to think of the things of GOD—got from him his *huia* & made him a small present—Leaving this place, and, at a short distance, I met James Wetoro & Ruru whom I was very glad to see, proceeding on, I discovered a new very fine *Pimelia*, a new sp. of *Arthropodium*, & an *Epilobium*. Passed several natives on the beach. *Waka Paea*'s father fold. us to a little place where we halted in heavy rain to roast [1841 December p.22] a few potatoes, & so did *Rota*, the chief of our little place, to whom I gave some Books.—We got a basket of fresh *Paua* (*Haliotis*) for our lads, wh. they ate raw! on the shells of the same I found a new sp. of

*Patella*. Weather clearing we proceeded—but had not gone far in when it recommenced to rain & that heavily. We were, however, obliged to go on, as we had not any food. Nor was there a village in our imm. neighbourhood where we cod. obtain any. At 4 p.m. we rounded *Parinuiotera*, a remarkably high bluff promontory composed of white indurated clay, of not less than 200 feet in perpendicr hight; on whose site grew not so much as a single moss or lichen, from þe continl crumbling down of þe clay of wh. it was composed. This Cape is seen a great way off at sea, & is known to Mariners by the not inappropriate cognomen of “Gable-end-foreland.”—Here, beneath this towering cliff, where we cod. scarcely stand on our feet in conseq. of the extreme slipperiness of the clayey rock, the angles & unevenesses of wh. owing to the softness of the material had all been worn away with the action of the elements, we found that the tide had not sufficiently receded to allow of our passing onwards without hazard—the rain continued to pour down without intermission, and evening was drawing nigh. We ventured to make the attempt & happily succeeded. The Natives carried me thro’ the deepest of the water; though I scarcely knew how they combined to keep their footing on those round-surfaced & slippery rocks, when the breakers dashed agt. them—In some difficult places, I had to scramble on all 4’s like a cat, regardless of the wet—where nothing was dry, & sevl. times expected nothing less than that I shod. have to swim for my Life; thro’ God’s mercy, however, we all got safely round the Cape. Wet, cold & hungry we continued our march. Picked up specs. of algæ wh. appd. to me to be *new* sps. At 6 p.m. we arrd. at *Pakarae*, a

small village on the sea shore containing abt. 12 persons who welcomed us into their village notwithstanding their not having any food to give us!—Exptd. no little difficulty in procuring poles for to pitch my tent with, there being no wood in the immediate neighbourhood.—The chief pulled a stake or two from the fence of his little pa for þe purpose. It was some time ere I could change my wet clothes wh. caused me a severe cold. I obtd. from the chief a dead crawfish, wh. I got boiled for my supper, and shared out bet. 5 of our party (includg. myself) with the addn. of a piece of biscuit to each; the others having been fortunate enough to obtain a little *putrid* corn from 2 natives whom they met, after passing Gable-end-foreland: held prayers & addressed Natives, sat in my tent & talked with the people of the place, and, after some solicitation I succeeded in obtaining 2 baskets *kumara*'s for some [1841 December p.23] Books wh. ensures us a bkfast for tomorrow.

Thursday 9<sup>th</sup>. Held prayers this morning, preached from Rom. XII. 1. distributed a few Books—left, proceeded over long sandy Beaches—about 2 p.m. brought up to dine on a few potatoes, discovd. 2 new *Compositæ*, & also *Euph. cuneata*, in flower. About 5 we made *Turanga nui*, crossed the river in a Canoe, & travelled over beach & up muddy side of river to Revd. W.W.'s residence at *Kaupapa*, wh. place we gained about 7 p.m. quite tired: his very hospit. reception & spread table went far towards causing me to forget the toils of þe Journey. Praised be GOD for all His mercies.—

Friday 10<sup>th</sup>. At Mr. W's—great numbers of enquiring persons—took small B. Class for W.W.—pleased with

genl. knowledge of S. wh. the readers seemed to possess.—

Saturday 11th. Heavy rain this morng. Clearing a little this aftn.—walked to *Toanga*, a pa about 3 miles distant to hold service tomorrow. having engaged to hold service there & at Patutahi. A horrid, wet, muddy & slippery walk, got there in a miserable plight & fm. having no change of clothing was obliged to remain so. Spite of weather about 100 persons assembled to Eveng. prayers, wh. I held in front of my tent; preached from . Abraham held p. meetg. in a Native House.

**[1841 December p.24]**

Sunday 12th. A gloomy day of rain—heavy rain! Sat wet & cold in my tent from wh. there appd. no prospect of movg. The chapel of this party being sitd. on the opposite side of the river, the road & descent to wh. was a mass of mud, precluded our assembling thither for prayers, and there was no Ho. large enough for that purpose in pe place we now were.—Rain lessening, about 10 we with no small difficulty crossed the river for prayers—about 140 natives were present, to whom I preached from Titus II. 11–15., they were very attentive. After Service visited *Mokoera*, a sick Chief, & talked with him, returned to Chapel & held School, still pouring rain, 1<sup>st</sup> Class, readers, m. & w., 47, 2<sup>nd</sup> Class, 33, 3<sup>rd</sup> do. 39.—total 119. (42 of 1<sup>st</sup> Class had Testaments.) School over we crossed the river to the village, and sat in my wet & cold tent, read Ep. to Eph. with James, and conversed with him, have little doubt of the sps. wk. in his heart; for wh. I praise thee O GOD! heavy rain, thunder & Lightning. Evg. held service in Paul's Ho.,

house filled about 40 present, (Abm. also held a Service in anor. house at the same time) discoursed from Eph. V. 6-8. After Supper, spite of rain, assembled again in Paul's Ho. & related the Hist. of Elijah to Natives, to which they paid great attention; closed with singg. & prayer.

Monday 13<sup>th</sup>. Held morng. prayers with Natives at the door of my tent; exhorted them to make sure work of Xt.—weather clearing, returned to Kaupapa, Mr. Williams' residence—Afternoon took Bible Class. [1841  
**December p.25]**

Tuesday 14th. At Revd. W.W.'s—took Bible Class, 27—paid Baggage Bearers with Testaments accordg. to their request, at wh. they were exceedingly pleased—so was the *Paerata*, the old chief who had come on all the way from *Kawakawa*, & who had been of no slight service.

Wednesday 15—Went this morng. to *Patutahi* abt. 5 miles from *Kaupapa*, to see *Wiringa* the Chief—arrg. there, he was not at home—some of the natives assd. in the Ho. they use as a Chapel, & I exhorted them to seek the Lord—closg. with prayer.—Sent a note to *Wiringa*, to come down tomorrow.—Hence to *Toanga*—visited sick—conversed with Natives, distribbd. Books, &c.—arranged for 2 lads to go with me to the Bay. Returning to *Kaupapa* we came through *Te Huiakama* a pa abt. a musket shot from *Kaupapa*. I visited the chapel, 30 paces long by 15½—reeded & *wakaairo*'d. This Chapel is a very short distance (about a furlong) from the Church yet needed in conseq. of the dense (I speak comparatively) population of the Turanga valley.—

Thursday 16. Visited about—Renata's Ho.—a nice one—reeded roof, unfinished.—Chapel *here* will be a fine one, roof on—90 feet long 45 wide 5 to w. plate & 28 roof, roof reeded; posts cleaned off with *niggling* Iron! took walk with Mr. Williams—returned, took Evening Service in Church, about 80 present, preached from Mark X. 46—52 *Bartimeus*.

Friday 17. Took Sketch of place—conversing with natives—distributed a few Books—packing for Journey on Monday next, &c, &c,—W. King (chief) wished to know what tree it was, of wh. that was composed on wh. our Savr. was crucd.—seeing that the Tree Zaccheus got into was revealed—I told him I did not know—but perhaps GOD had purposely concealed the name, fearing we shod. he led into idolatry—as the papists *now* knelt to wood sd. to be of the cross &c, &c,—at wh. he was quite satisfied.— [1841 December p.26]

Saturday 18—Early this morning took anor. sketch of the place—after Bkfast. attended Com. of Natives concerng. Boat of Pakeha—finished sketch—packing up & preparg. for Journey.

LORD'S Day. 19—At 9 this morng. held Service in Chapel, great no. present—about 700—preached from Luke XXII, 31, 32; “2 Haimona 2 Haimona, Satan hath desired” &c.—Chap. being unfinished & wind very strong it was far from pleasant—natives very attentive—Service over held Eng. Service at Mr. W.'s house, 9 whites & Mr. W's family present, Discoursed from Mark X. *Bartimeus*—after Dinner attended School, & took 1<sup>st</sup> Class, who read Luke XIII. on wh. I questioned them on same—no. at School near 400. School over, held Evg.

service, preached from Rev. XIV. 6, 7. Service ended, much exhausted. After Tea, Native Chiefs waiting anxiously to hear me relate the History of some one of the prophets—we went aside, the night being fine, among the trees on the grass, where I related the Histy. of Elijah to wh. they listened with breathless attention. James & his father, & friends called to inform me that he did not think he shod. go with me tomorrow, as promised, much to my dissatisfaction. [1841 December p.27]

Monday 20. Bkfasted and, about 8 left Mr. W's.—so many native chiefs, however, came to say "Good bye," that it was near 10 ere I got entirely clear of them all:—James did not come with me, wh. I much regretted; it was not his fault,—but that of his relations. Our route lay, at first up the extensive valley—through plain after plain of long & thick grass—about 2 we reached the foot of the mountains, here we dined on the banks of the river, hence onwards over very steep & barren hills, up which my natives, who were heavily laden, had a toilsome march.—About sunset we brought up, at a place, Tapatapauma, where the *Urewera* tribe had erected some huts as a sleepg place for them on their visits to Turanga. Held prayers with Natives.—Procured some specimens of new plants today in my route. Hills sandy on clay others pipe clay. Had it not been for the smoke with which the air was filled, the view from the top of the high range of hills which we passed wod. have been most magnificent.

Tuesday 21. Early ps. morng. we started, on gaing. the summit of the hill before us, we had a most extensive

prospect, tho' by no means a pleasant one, for the country appeared to be the most rugged & hilly I had yet witnessed; took bearings by compass of difft. hills in sight. Soil very sandy & light; sandstone very plentiful, every where showing itself in landslips in the sides of the hills. After [1841 December p.28] a long circuitous & toilsome walk, we halted about 3 p.m. on the brink of a rivulet, named Hopekoko, the bed of wh. at the ford, was one stone. Proceeding on we came to a river the ford of wh. was on the very edge of a perpendicular cataract of 20 ft., down wh. the water fell into a deep & dark basin; I was obliged to be carried across, for I dared not trust my own feet on bt. slippy & narrow path. Whilst on the N. Back I felt such a peculiar & indescribable sensation of nervous fear, that I very nearly fell off, or rather caused him to fall with me, into the depth below.—Abt. 5 arrd. at a small village, where were a few persons, rude enough; onwards—swamp & high hills to the head of the principl. branch of the *Wairoa* river here called *Wangaroa*, we proceeded down this R. for about 2½ miles, & landed weary enough at the *Reinga*—here were about 40 persons—who welcomed us—preached to them from John III. 17. Wakapunaki, an immense hill, is the place where the fabled *Moa* with his 2 *ngarara*'s (attendants) is *said* to reside—here the bones are found, & formerly feathers. for more than 2 miles the sand-stratum extended at brow of ps hill. Found a few new plants today—among which 2 very graceful ferns—*Lomaria*'s?—obtained *Fagus* in fruit,—this tree is very plentiful in these parts—no *Dammar.* to be seen. Was too tired to converse this evening with Natives.

Wednesday. 22. This morng. Apma held prayers with natives—distributed Books, after Breakfast proceeded to see the waterfall just below the village, wh. gives this place its *name* exceedgely romantic, the most so, I think, of any fall in N.Z. The bed of rock, or rather indurated white clay wh. here obstructs the progress of þe river (& through a narrow pass in wh. the water rushes) is filled with marine shells in a fossil state—although at great distance from & a very great height above the level of the sea. The bed is very large not less than 200 feet in width, & when the river is swollen by þe wintery rains surrounded as it is by high & densely wooded hills the fall must present a very imposing app.—Gained several specs. of shells—& attempted a hurried sketch—returned to village, some diffy. in procuring bearers—succeeded, [1841 December p.29] however,—paddled about a mile up anor. river called *Ruakituri*, Chief accompg. us, with whom I had some discussion about the native superstitions. Leaving Canoe proceeded by horrid roads, if such they cod. be called, sun intensely hot without a cloud & fern high, young & *dusty*, up & down hills & thro' the high & tangled brake until abt. 3 when we halted to dine on a few potatoes—proceeded & abt. sun set brot. up for the night in the road among the fern,—with little to eat—Great diffy. in gettg. the lads to come on today from the badness of the roads, the heat, & their loads—one river ran in a valley at the depth of 150 & 200 feet beneath us—nearly perpendicular height! Country very rugged.—Procured only one new plant today—from Fall at Reinga. Brought up at night in koraha very much fatigued from this days exertions.—

Thursday 23. Rose bef. sun rise, & started, after about 3 hours travellg. we gained *Wataroa*, a small pa where Isaac a teacher of Mr. W's resided: he received us very hospy. & soon gave us some food—exhorted Natives, about 20, & gave them some Books. Proceeded, at about a mile further, *Ohiwa*, natives coming out I briefly exhorted & gave Chief a Book—onwards—over high land—hills of pumice: gravel—some very barren & very high. Sun very hot. One new plant, top of high hill. Evg. sunset, brot. up at a *little* village where were 3 adults & 2 childn.—learned that a R.C. Priest had arrd. a few hours before me & was going to same villages as I was, so I expect to have a controversy. May the LORD prepare me! Held prayers & exhorted Natives, conversg. with the Chief. [1841 December p.30]

Friday 24.—Early this morning held prayers & started onds. for Waikare—an hour's walking brought us to a *Waikaretahake*, a rapid stream which here most outrageously tumbled over a long & sloping bed of Rock; it appeared to be of, at least, 5 feet depth,—a bridge of trees (one of the best Native Bridges I have seen) was thrown across the foaming torrent, wh. tho' strong seemed as if every moment it wod. be carried away, a nervous person wod. not have dared to cross it; the beauty of the spot rivetted my attention for some time, & I had almost determd. to take a sketch.—Hence to the pa, a small & romantically situated village embellished with huge & hideous red figures grinning defiance over the gateway, on the high N. Bank of the W. Lake. Descendg. to the village, 4 natives (the leader with Test. in his hand) came to meet me; at wh. I was not a little pleased. Pitched my tent outside the fence of

the pa, in compliance with the wishes of the *m.* natives, *pikopo* & his party were within it. The wind blew very strong & the Lake was like a raging sea, so that no Canoe cod. possibly exist in it. Breakfasted, & went to the pa to see the p. natives as they wod. not come to see me; found them decorated with Crosses & medals, & looking anything but *sweetly*. Commenced Conversation with them, and remarked on their tokens—& Image-worship, &c; whilst doing so, the Priest (who was absent when I came, & who was sent for on my arrival) made his appearance in his Black Habit; we exchanged civilities witht. howr. shaking hands, each making a few commonplace observations. His natives, who were very angry with me for what I had said to them, were urging one another to get up & tell the priest, on which I observed that I was ready & willing to show fm the W. of GOD the truth of my observations, if either the priest or his party wished it. A discussion took place on the peculiar Doctrines of the R. Ch., wh. lasted 3 hours, & wh. I trust under þe D. blessing may be of some use; he seemed to be much better acqd. with Script. than his Bn. at the Bay:—but made a most miserable use of it, perverting it every possible way to suit his purposes. On our ceasing, we entd. into Conversn. (in Eng.) on some of their peculiar doctrines, wh. lasted more than an hour. He [1841 December p.31] appeared to me to be desirous to hear anything that could be alleged fm. the W. of GOD *pro* or *con*. Lifting up my heart to GOD I endd. to give the priest the truth as it is in Jesus. He made several keen inquiries—I dealt very plainly with him, & spared not the false doctrines of his apostate ch. Blessed be GOD for Words! I ascertained that he intended going on to

*Ruatahuna* & other villages,—which lie in my way—and where, possibly, we may have again to argue on the subject, for I can not allow him to preach, or teach his own party, without at least bearing my testimony against the lying delusion of Rome.—Retd. to Tent, & convd. with Natives,—Evg. held Service, abt. 24 N. from village present, preached from John VIII. 31, 32.— Distributed a few Books, at wh. they expressed their great joy, really to them a Xmas gift.

Saty. 25 *Xmas* Day. Held service this morng. (although at first I was at a loss where to find a suitable place to do so in, as the wind was so *very high*, & there being no house fit,) & preached from John I. 11–13, to about 25 persons. Aftds sat & conversed with Natives: held School & Catechized. Read Scripture & psalms for day with Native Lad; some natives listening. Held Evening Service, addressed the few present from Luke II. 14. During my holdg. the same, a Canoe arrived with 5 persons—pikopo's.—wh. gives the priest an accession, & including his numerous party in point of numbers. No indication of the wind lessening, & no starting hence until it does.—Natives set fire to a [1841 December p.32] large dry & standing *Rimu*, wh. fire soon ran to the top of the same & communicated to other large dry forest Trees near it presenting us with a most magnificent spectacle. Xmas. logs indeed on a gigantic scale! one, the Rimu was barely 80 feet from my tent, & I much feared if it fell bodily that it wod. consume my house & all its contents.—

26 LORD'S-day. Rose early & walked up & down to keep myself warm; (Natives tell me bt. snow is very deep here

at times—higher than a man,) saw some of the Natives who profess to be R.C.'s went up & commd. conversn.—found them very rough, obstinate, & ignorant, had much to do to keep my temper, at the untrue statements brot. forwd. by them against us, (from the priests,) especially too when so obstinately & daringly reiterated to ones face by some mere boys:—I was, however, more than a match for them all; wh. caused them soon to leave me; I telling them howr. that I shod. pay them a visit in the course of the day.—Held Morning Service, preaching from Matt. VII. 21, 23; whilst engaged in doing so, the R.C. Priest & party left in Canoes for a village on the opposite side of the lake, making no small noise in getting off: the Priest came & listened a few minutes whilst I was engaged in rehearsing the Confession: Service over, I heard from the Natives that one of the priests Party had said, that if I went up he wod. stick me with his knife! Sat conversing with natives in Tent door on Errors of Popery &c, &c, for a consdle. while. Held School, wind very high, obliged to separate Classes, (both small) 1<sup>st</sup>. in my Tent, 2<sup>nd</sup> in N. House with *Apma*.—Read 2 Chaps. with 1<sup>st</sup> class & questd. them on same &c,—Evening held Service, preached from Acts III. 11, 12.—Natives attentive. Conversg. with Natives, this evening, was much amused whilst grieved at their account of the R. Priests wakapakoko, his prayg. to it, in an unknown tongue—his holy water, &c!!—they too laughed heartily at such things. On asking why any Natives of these parts shod. have joined Pikopo, they repd., because they [1841 December p.33] wont have to carry food—hold their tapus—and will get garments, &c, for free of payt. for

them!—An old chief in the neighd. who had promd. p. to karakia—on p's return he brot him some prayers on a slip of paper & a Cross; the old man in the meanwhile had seen a Test., & said to p. is this all? on p's replyg. in the affirm. & observd. that these were *great* things—the old f. flung them as far as he cod. sayg. he wod. have nothing to do with them. Wind still very high—increasingly so—wood still on fire.—

27<sup>th</sup>. Monday—Wind still too high no attempt crossing bs Lake in our frail & small canoe:—took sketch of place & strolled into the woods & gained a few new Bot. Specimens. Conversed with natives & distributed a few Books. Evg. held Service, & preached from Luke IV. 33–37, very few present. Quite unwell this evening, wind very high with rain; expecting every moment to have my tent blown down.

28th Tuesday. Wind higher than ever!—so am constd. to remain much against my will; as my time is slippg. rapidly by—here I can do but little, & there is hardly any food to be obtd. for my lads or myself;—gained a few Bot. specs. this day. Conversed with some of the natives, who, alas! are very ignorant, Superstitious, & Careless.—Am not I so also? Evening service, few present, discoursed from John XIV. 6. “Way, truth & life.”—Conversed with Chief in Tent for some time: distribbd. Books &c—promd. to leave off all superstitious [1841 December p.34] Tapu's. Wind lulling—have, at last, a prospect of starting tomorrow.—

29 Wednesday. Very early bs. morning we hastily left this village, although it was raining, without staying for food or prayers: our Canoe was small, & the lake was

still quite rough; we crossed, howr., in safety;—landing at a little village, where an old Chief resided, who heartily welcomed us. We held prayers & breakfasted; conversed with the old man, gave him a comb:—found that the R.C. Priest was still close by, & that he had been engaged in baptg. children. Asserting how he had defeated me in discussion! to the great astonisht. of the natives with me, who were present. Breakfast over we paddled to the extremity of the Lake, now calm & lovely; water deep, banks, bold, rocky, & covered with Trees & shrubs, on many of wh. the scarlet blosd.

*Loranthus* was now in gorgeous display. A party of professing missy. natives, hailed us & wished us to spend at least 1 night with them; a thing wh. I was not altogether averse too, as the weather had a very threatening appearance, they had never seen a missy. here but once, the day was too far advanced for us to make the next village by night; [1841 December p.35] and the Rom. priest with his band of followers was in the neighbourhood, so I promd. if they wod. follow, to bring up at the landing place for the night: they did so,—& a party of 20 soon arrived, pleased to find several cod. read, distributed a few Books, wh. they seemed to prize much, & conversed with them. Purchased a small & lean pig. Botanized a while: got several new plants. Held Evg. service, discoursed to Natives from Acts V. 20.—.

30. Held prayers this morng. addd. natives exhorting them to cleave to Jesus. Distribbd. a few more Books. Bkfasted & prepared to leave. Had some difficulty in obtaing. any aid from natives, as Bearers & guides to the next village, at last by dint of argument I succeeded in getting one.—Our road lay over high hills clothed with

Forests wh. had never yet heard the Sound of the feller's axe. These trees bore a very venerable appearance not merely from age but from the circumstance of every tree & shrub, large & small, being thickly & beautifully draperied with moss as if hung by Fairy fingers. The hills were composed of sand whilst here & there mossy blocks of sand stone shewed themselves. Here in these damp umbrageous solitudes flourished the fern family in the very acme of perfection & elegance and variety of species. Among others worthy of notice my graceful new Fern *T. superba* stood foremost for the first time in rich profusion. *Fagus* was the principal tree of these woods. Rain came on about noon, which caused us to bring up for shelter in a little hovel open on all sides wh. we found standg. by the side of a stream, after a silent & persevering march of 2 hours through the cold rain—as a matter of course we were all wet through, & I almost feared the conseq. for myself at best, as I felt constriction of throat &c.—howr. we succeeded at last [1841]

**December p.36]** in getting fire, & soon got warm, fortunately we had a few potatoes with us, wh., not knowing how long this weather might last, we divided into 3 portions, so as to give us 2 meals for the morrow. Secured to day several new & intg. plants. Held prayers—rain poured in torrents—no clothing suited for the weather, & cloak dripping.—

31<sup>st</sup>. Morng. gloomy—heavy rain & cold.—Soon Thunder lightning & heavy hail showers.—Our guide ran away; & our prospect was anything but cheering.—Obliged to remain quietly in tent all day; towards eveg., the rain ceasing for a while, I strolled a few yards on the Bank of the stream, & got a sp. of a new & graceful

*Haxtonia* with obovate leaves. Evg. held prayers in tent & read 90 Ps. & exhorted natives—concluded to start in þe morng., rain or shine for Rua Tahuna—as the LORD's day was nigh & we were nearly without food. Served out  $\frac{1}{2}$  Biscuit each as a substitute for supper—Very wet & Cold.

## **Appendix**

### **B. Incomplete Mission dairy for Sundays 24 January 1841 to 30 October 1842**

(Jany. 24/41 contd.)

Native Service—morning  $\frac{1}{2}$  past 9, in Ch., abt. 50 present preached from John X. 5., much strengthened; 2 held School in Chapel, only 16,—7 however could read in Testament. 5. Evening Service, only about 30 present preached from Titus 2. 11–15., may God in mercy bless His Word! no Eng. Service, Mr Burrows being unwell, & I not in orders!—

Jany. 31. Lds day—early to Kkawa—landed & proceeded on to Opaoho, havg. promd. to meet them, arrd. there about 9 A.M., found them at Service, Robt. fm Kkawa, Chapel crammed, abt. 80 present, preached from John XII 35, 36 natives very attentive. Service over, went to see a party of old chiefs who wod. not attend Service sat & conversd.—met all their objections—dined off some pork (!) wh. they fried for me, & potatoes—much to their, as well as my own, satisfactn.—Assembled Natives in Chapel, sat conversed, Questd., catechized, &c, &c, found them exceedingly ignorant but willing to be taught, &c, concluded sing & prayer—2 p.m. returned to Kkawa,—here, 2 lately Baptized have been grossly breaking the VII commandt., so, at Eng. Service, I read, for 2<sup>nd</sup> Lesson, 1 Cor. VI. and preached from 2 Cor. XIII. 5—greatly strengthened in address. them—tho' in much pain for a part of the time from over-exertion—natives

very attentive, nearly 200 present; coming on to rain,  
retd. to Paihia—[1841 February p.2]

Feby. 7. Lds. day. Rain; at home.

14. Lds. day. This morning to Kororareka, held morng. Service with natives about 40 present, very attentive, preached from John VI. 27–29. Afternoon, conversed with Baptized natives & others. Retd. to Paihia, held Evg. Service in Chapel upwards of 200 present, nearly all Baptized—preached to them from Luke 22. 31, 32, greatly blessed.

15. To Kaipatiki to see Pokai—Sin!

21. Lds day early ps. morning to Opaoho—(went on *very pouri*, praying & going) arrived there by  $\frac{1}{2}$  past 8—held Service with Natives—about 40 present preached from Luke IV. 5–8, natives attentive—service over went to see those who came to the door, & those also who wd. not come—several old Chiefs—sat and conversed with them, they sd. we shall soon go—you have gained us—conversed with a poor old & sick woman—she seemed very willing to hear of Jesus—School, one of the old chiefs, came, & condescended to stand up & be catechized—School over, the old chiefs called me, & all those who attended service to come over, I went, when, after a few remarks, they sd. we shall go to the House—give us weapons—books—I promised to supply them with some small Books—glory be to God. Leaving them, I proceeded to Kk., calling at Warengarahu where was—Rakiwana sick, sat & talked with him—on to Kk., held Evg Service, read 1 & 2 chs. Jonah & discoursed fm.

same—[1841 March p.3] about 200 present, very attentive. Returned to Paihia.—

March 28. *Die Dom.* No service—rain.

Apl—4: d—d—. Early to Kokorareka, Morng. Service about 40 present, preached from Luke XXI. 34–36—afternoon went out & conversed with Natives reading psalms &c &c to the,—4 p.m. held Evg. Service, preached from Rev. XIV. 6, 7. Natives very attentive.

9. Good Friday. At home, prayg. readg. & med—heard Revd. H.W., from 1 Cor. 5. 7–8,—aftn. went to Kaipatiki, as I came to top of hill Bell rang, when I got to Chapel they at prayer, entd. read Luke 23. and discoursed to þe people on death of Xt.—upwards of 40,—visited *Pokai*, found him hastening to the tomb without any saving knowledge of Xt. & with scarcely a wish to hear of Jesus—talked with him earnestly exhorted &c, retd. to Paihia. [1841 April p.4]

11. Easter-day. This morng. early to Kkawa: held Service preached on the Resn. of Xt., much blessed, good congн. of abt. 250 very attentive—School—male 72,—visited sick & conversed with them—11, much blessed—LORD bless Thy word—

18. *Lords Day.* Early þs. morng. to Kororareka, at 9. held Service, abt. 60 present, preached from 2 Tim 3. 5, much blessed, Natives very attentive: returned to Paihia directly that my white Lad might attend Eng. Service, & that I might visit Kaipatiki, & *Pokai* who was ill;—attended Eng. Service: after Dinner walked to Kaipatiki, sat & conversed with Pokai, poor young man, much weaker, and more emaciated than when I last saw him,

and seemed much more willing to hear me—an old woman died here this morning; rang Bell for Service, abt. 50 attended, addressed them from Luke 13. 23–25—returned x x x x— Held Evening Service in Paihia Chapel, read Rom. VI. & discoursed from latter part of same; Natives very attentive: feelings of being the most guilty human under Heaven! Lord have mercy upon me!

27. Heard of death of Harore, Kauwata's son;—taking up also of Matai's Bones—

May 1. Lady Franklin here.

May 2. LORDS-day. Mr. W. at Tapuna held Native S. in Chapel, preached from Matt. 24. 37–39, no Eng. Service in Chapel! at Mr. Ford's solicitation held Service in his House abt. 30 present, much blessed, people very attentive preached from Mark X. 51.—pressed [1841] **May p.5]** to hold Eng Service here again in Evg., refused to do so, agt. conscience, as it wod. in all proby. be assd. a novelty &c!—held Evg. Service in Chapel from Acts XVII. 30, 31; like speaking to stones.—

6. Let this day be blotted from my Calendar.— “With thee there is mercy that thou *mayest be feared*”—

9. Die Dom. No Service. Rain—

Warerahi Kingi Hori escaped by miracle! picked up by HMS. Favourite off Cape Brett, evening, on a canoe bottom-up, he & Timoti, 4 being drowned thro exhaustn. & cold, sevl. hours in water! Taken on to Auckland & brot. back to Kororareka—saw him, very low & weak don't think he'll recover—bruised internally—& old.—

15. L. Franklin left in HMS Favourite—

16. Lords-day.—

—at Kororareka; great no. natives here,—near 200 present, preached from 1 Pet. V. 8, 9.—very attentive; heard Mr. B. from 2 Cor. VI. 10., visited *Kingi Hori*, very low & weak; conversed with Rewa, Moka, & Kawiti,—retd. to dinner—to School in Chapel—to old Warerahi, read to, & prayed with him,—Rewa & others present—Evg. Service, about 100 present, preached from Acts XVII. 30—

23. Die Dom. Early this morning to Kkawa, Fog very great;—arrd. there held Service, abt. 240 present, discoursed from 2 Pet. 1. 5–10,—Service over held School, about 50 present, took 1<sup>st</sup>. Class of Readers, 19 in no., catechized & examined, sadly deficient in Biblical knowledge—aftn. Service, preached from rev. III. 20.—retd. after dark to Paihia.— 29. Wrote Bishop!

30. Whitsunday—morning to Wangai, held Service, preached from Acts 2. 41, 42; visited 2 old sick women, conversed with pm., very igt, but willg. & desirous to hear. School—catg. children—hence to Hororoa, found 5 or 6—read, exhorted, & prayed—hence to Kawii nui (craftd. chapel with seats), held Service, visited Hohipa, conversed, &c [1841 May p.6] wrote several Letters to Natives, to go by *Paro*.

June 6. Die Dom. Morng. at home—Sact.—aftn.—to Kororareka—preached from Matt. 3. last verses.—Trin. Sy. *Tipene here*—Busy translatg. Articles, &c &c &c —

13 Die Dom. Tide *he*—went to Kkawa, arrd. there abt. noon—Service & School over—natives at Paihia to Sact.—desired to visit *Ruth*—very ill & in pain—had

given med. 2 days before—sat, read, exhorted, prayed—held Service—abt. 70 present—preached from John VI. v. 37 & 50.

20 Die Dom. At home: rain—

27. Die Dom. Paihia—Services—Revd. HW. at Tipuna—Morning 8. preached to Natives from Luke 9. 41—11—to Europeans, from Isaiah 18. 16—evening, 5, Natives, Elijah—

July 4. *Die Dom.* Morning at Wangai, preached from 2 Pet. 3. 17, 18—visited poor old woman wrote note to Demetrius—held School, catechized—left for Waikino found only 3—read part of John IV. &c

11. *Die Dom*—wretched—invred Sin.—to Kkawa lowering day—

18. *Die Dom.* Kororareka, preached fm 2 Pet.. III. 17, 18.—hence to Kauri nui,—found them at prayers—preached from Rom. XII. 1, 2, more than 20. Retd. late to Paihia

25 *Die Dom*—rainy weather—Held native service to Paihia chapel; not many present—Afternoon weather clear went to Wangai, held Service, only about 20—  
[1841 August p.7]

Augt. 1 Die Dom.—Rainy weather—at Home—no moving out—

8. Die Dom.—Early to Kkawa—mg. Service—prteached from Acts ?—visited several sick, endd. to point pm. to Jesus—Evg. Service

13. Friday started for Owae—

- 14 Saty. Arrd. at Owae—late & tired
15. *Die Dom.* Mg Service in chapel—abt. 70 present,  
preached from —Schools, found 7 children  
able to read—since I was here last—Evg. Service—
16. — Retd. to Paparaumu, Ngere & Warau with me;  
pitched Tent, conversed with Natives held Evg. Service  
in their new chapel—spent evg. convg. with natives—  
hope better times are at hand for þs place—
17. Retd. to Waikare by Wangaruru 2 crosses & 2  
medals—for a Scot.
18. Pouring rain confd. at W—
19. Retd.—
22. *Die Dom.* At Kkawa—mg. S. over when I arrd., held  
school good no. present Visited sick convd. with them—  
held Evg. Service—preached fm Phil III. 13–16. [1841  
**August p.8]**
23. Crossed to Kororareka—saw Moka who was  
ashamed of his Baptism by Pikopo—“*i iruria matetia  
ahau*”
29. Die Dom—at Home:—8, Held Mg. Native Service,  
preached to Natives frm Ps. 139. 23, 24. 11, to whites  
fm. John XI. 25–27. Evg. to Natives fm. Mark VI. 17–  
29.—
- Sept. 5. *Die Dom.* Sact. Sunday at Home to atten þt.  
ordinance. Aft. walked to Kai Patiki—3m. dist.—held  
Service—abt. 60 natives—very attentive little chapel  
filled, preached from Luke 11. 32–34.—

12 *Die Dom.* To Kororareka—nativesd assd. by Mr B.,  
1<sup>st</sup>. time, to Sact.,—Morng. preached from 1 Cor XI.  
26—much blessed—aft. 35 to Sact.—school at 2, good  
attendance—aftds. conversg. with natives, on the errors  
of Rome, &c—4; Eng. Service preached from Eph. V.  
6–8. Natives very attentive—aftds. conversed with  
Inquirers & others—

See Bush Journal—

Octr. 14. Ruia, Kope, Te Ngo, came to see me; convd.  
with them & prayed, exhorted, &c

15. Ruia ma, prayers, &c &c

17. *Die Dom:*—Home Duties—Mg. Nat. S. preached fm  
Gal. V. 24—few prest. Aft. ½ past 2, at Barracks, Blind  
Bontimers, Soldiers attention—evening readg. with  
Lad.— [1841 October p.9]

Octr. 24.—*Die Dom.* Mg. tide *he*—at Wangai, mg serv.  
over found them at school, about 50—school over,  
addressed them & they were very attentive: visited 2 old  
sick women—on to Kawakawa, visited sick, held  
Service, about 200 present preached from Eph. IV. 30.  
Natives very attentive.

25. Preparing for tomorrow agt. Pikopo's

26 ]

27 Discussion days at Kororareka; see acct.

31 *Die Dom.* At home great no. of natives here to Sact.  
fm diff. villages—aft to Barracks—held Service  
preached from 2 Cor. V. 10.—Returned held Evg.  
Service in Chapel preached from Gal. V. 24—

Novr. 6. Finished P.Book!

7. *Die Dom*—Early at Kororareka preached from Danl 6,  
10—to Kawakawa, visited sick—and Matthew, who was  
going to set fire to the pa!—held Evg. Service, Danl 6.  
10—returned in rain  
SIN !!

14. *Die Dom*—Home Duty. Morning, N. Service. Mark  
IX. 43. 11. E. Service—Ps. 71. 16—Barracks, 2, pm.  
Matt. XVI. 24–26. Evening N. Service, Matt. III. 12.

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See Bush Journal

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1842. Feby 17.

## Day & Waste Book 1841

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|       |          |                                                                                                                                                                                                                                                                                                                                                                                                          |               |             |        |
|-------|----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|-------------|--------|
| Jany. | 6        | W. Colenso,<br>10 quire Cartridge...                                                                                                                                                                                                                                                                                                                                                                     |               |             |        |
|       | 22       | Sent to C.M.S., per "Mars,"<br>whaler<br>4 copies Psalms<br>6 do— Psalter<br>10 do— Daniel & Jonah<br>6 Almanacks<br>6 Catechisms<br>3 Parts of Testament<br>Copies of sundry papers printed<br>for H.M. Government,<br>3 Copies "Pukupuku Waki," I,<br>3 d— d— d— II,<br>Return of Books, printed &<br>Issued<br>" & Bound, during 1840.<br>Sent to Mr Knight, 1 Psalter<br>ditto Mr Broughton 1 ditto. |               |             |        |
|       | 23       | Cash of Revd. H. Williams, on a/c<br>of Press                                                                                                                                                                                                                                                                                                                                                            | 10            | -           | -      |
|       | "        | J. Busby, Esqr., 1 Psalter                                                                                                                                                                                                                                                                                                                                                                               |               |             |        |
| Feby. | 3        | To paid Campbell, for 5 qu. Blue<br>ruled paper<br>To paid Mayhew for molasses, 12/-<br>Keg for same 4/-<br>To paid Mayhew for small Hammer                                                                                                                                                                                                                                                              | 14<br>16<br>3 | -<br>-<br>6 |        |
|       | 12       | Issued, Revd. H. Williams, 6<br>Calendars                                                                                                                                                                                                                                                                                                                                                                |               |             |        |
|       | 20<br>25 | Paid, J.R. Wilson, Bookbinder,<br>order, on Revd. H. Williams, £3-<br>3-0, ditto £3-7-0<br>J.R. Wilson, 1 quire Foolscap —<br>Cash to W.C.                                                                                                                                                                                                                                                               | 6             | 10<br>1     | -<br>6 |

|       |         |                                                                                                                                                                 |     |    |    |
|-------|---------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
|       | 26      | Issued, Revd. R. Maunsell, 12 Copies "Ihaia."                                                                                                                   |     |    |    |
| March | 24      | Issued to Revd. H. Williams, 1 quire Cartridge paper                                                                                                            |     |    |    |
|       | 24<br>" | Paid Mr Baker, Secretary to Tract Society, for 63rm. 4qu. demy Printing paper furnish C.M. Press<br>Received of Mr Baker, amount of Bill for printing, see fol. | £50 | 11 | 3} |
|       | 25      | Cash of Mr. Davis for Ledger supplied him                                                                                                                       | £4  | 0  | 0  |
|       | "       | J.R. Wilson, order on Revd. H.W. on a/c                                                                                                                         | £3  | -  | -  |
| Apl.  | 5       | Cash received for a Testament in Leather                                                                                                                        |     | 8  | -  |
|       | 15      | Cheque on Bank, and Cash of Revd. H.W. on Press a/c                                                                                                             | 60  | -  | -  |

1841

March  
and April

### Books Issued to Stations, &c.—



|                                   |                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|-----------------------------------|--------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|-----|------------------------|----------------|--------------------|-----|-------------------|--------------------|------------------|-----|------------|----|---------|-----|----------|----------------|----------|----|--------|----|---------|-----|-------|----------------|--|--|
| July                              | 9                  | Paid W. Wilson, Kororareka, for 8 ream printing Demy                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | £8                                | 0   |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   |                    | Issued to Mr. Davis, Waimate,<br>1 8vo. Testament,<br>1 12mo. ditto                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   |                    | Sent pr. Capt. Mayhew<br>No. 13 } 1 Case Testaments to Kapiti & Wanganui<br>XII } containing, 480<br>No. 14. 1 Case Testaments to Turanga<br>containing, 492<br>No. 16. 1 Box Books to Maketu, for Mr Chapman,<br>containing, 100 Testaments                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   | "                  | Paid Mrs. Mudie for folding 5,000 Sections of the }<br>Prayer Book & Psalms, @ 4d. pr. Hd. }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                   | 16  |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| July                              |                    | <p>Received from Wahapu:—</p> <table> <tr><td>1 Case Testaments, (No. 6) contg.</td><td>488</td></tr> <tr><td>1 ditto ditto (No.13.)</td><td>containing 482</td></tr> <tr><td>Took out of No. 16</td><td>28</td></tr> <tr><td>From 8vo. edition</td><td><u>2</u>.... 1000</td></tr> </table> <p>Issued, above, as follows:—</p> <table> <tr><td>Paihia &amp; Waikare</td><td>300</td></tr> <tr><td>Kororareka</td><td>60</td></tr> <tr><td>Waimate</td><td>300</td></tr> <tr><td>Kerikeri</td><td>30</td></tr> <tr><td>Wanganui</td><td>30</td></tr> <tr><td>Tepuna</td><td>30</td></tr> <tr><td>Kaitaia</td><td>220</td></tr> <tr><td>Press</td><td><u>30</u> 1000</td></tr> </table> | 1 Case Testaments, (No. 6) contg. | 488 | 1 ditto ditto (No.13.) | containing 482 | Took out of No. 16 | 28  | From 8vo. edition | <u>2</u> .... 1000 | Paihia & Waikare | 300 | Kororareka | 60 | Waimate | 300 | Kerikeri | 30             | Wanganui | 30 | Tepuna | 30 | Kaitaia | 220 | Press | <u>30</u> 1000 |  |  |
| 1 Case Testaments, (No. 6) contg. | 488                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| 1 ditto ditto (No.13.)            | containing 482     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Took out of No. 16                | 28                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| From 8vo. edition                 | <u>2</u> .... 1000 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Paihia & Waikare                  | 300                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kororareka                        | 60                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Waimate                           | 300                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kerikeri                          | 30                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Wanganui                          | 30                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Tepuna                            | 30                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kaitaia                           | 220                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Press                             | <u>30</u> 1000     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   | 31                 | J.R. Wilson, Cheque on Bank, on a/c, for                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | £6                                | -   |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   |                    | Issued, 1000 Psalters, as follows:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
|                                   |                    | <table> <tr><td>Paihia &amp; Waikare</td><td>290</td></tr> <tr><td>Kororareka</td><td>80</td></tr> <tr><td>Waimate</td><td>270</td></tr> <tr><td>Kerikeri</td><td>40</td></tr> <tr><td>Wanganui</td><td>40</td></tr> <tr><td>Tepuna</td><td>40</td></tr> <tr><td>Kaitaia</td><td>220</td></tr> <tr><td>Press</td><td><u>20</u> 1000</td></tr> </table>                                                                                                                                                                                                                                                                                                                                 | Paihia & Waikare                  | 290 | Kororareka             | 80             | Waimate            | 270 | Kerikeri          | 40                 | Wanganui         | 40  | Tepuna     | 40 | Kaitaia | 220 | Press    | <u>20</u> 1000 |          |    |        |    |         |     |       |                |  |  |
| Paihia & Waikare                  | 290                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kororareka                        | 80                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Waimate                           | 270                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kerikeri                          | 40                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Wanganui                          | 40                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Tepuna                            | 40                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Kaitaia                           | 220                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Press                             | <u>20</u> 1000     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |
| Augt.                             | 11                 | Sold to G.A. Edgar, Printer, Kororareka,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                   |     |                        |                |                    |     |                   |                    |                  |     |            |    |         |     |          |                |          |    |        |    |         |     |       |                |  |  |

|       |    |                                                                                                                                                                                                                                                                                                                                                                                               |                   |        |
|-------|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|--------|
|       |    | 1 Focent of Small Pica Type, weighing 297 lbs. @ 2/6 £37- 2-6<br>1 Can Ink 13 ½ lbs @ 2/6 2- 7-3<br>2 Cases for packing same 6--<br>£39-15-9<br>By accep'd. Bill on Bank @ 3 mths. 37-10--<br>Bal. due £ 2- 5-9<br>☞ This Type was later returned, in consequence of its being imperfect, &c.—see on, Octr. 28/41; and Novr. 2/42. WC.                                                        |                   |        |
| Augt. | 23 | Issued, to<br>Tauranga Station, (pr. Columbine) 1 Case Tests. 500 }<br>1 Case Testaments (2 <sup>nd</sup> ) 480 }<br>Thames Stations, (pr. Columbine) 1 Case 489 }<br>1 Case Testaments (2 <sup>nd</sup> ) 500 }<br>Nos. 14, 15 of new arrl., 2 from old arrl.                                                                                                                                | 980<br>989        |        |
|       | 26 | Settled with JR Wilson, Bookbinder,<br>For Binding 1500 Psalters, @ 4d. ea., £25-0- 0<br>for folding 1000 Sections P Book 3- 4<br>Cr. By Cash to him— £13-0-0<br>By pd. for folding 13,000 Sections, P.Book @ 4d. £ 2-3- 4<br>By Cash £10-0-0 }                                                                                                                                               | 25<br>25          | 3<br>3 |
|       | 28 | Settled with J. Walmesley, Pressman,<br>From Apl.19 to Aug.28, 132 days; absent time 3¾ days<br>18 weeks 2¼ days @ 36/- £33-1- 6<br>folding 13,150 Sections P.Book @ 4d. 2-3-10<br>paid him in full—                                                                                                                                                                                          | 35                | 5      |
| Sept. | 6  | Paid J. Richards for folding 7000 Sections }<br>Prayer Book @ 4d. pr Hd }                                                                                                                                                                                                                                                                                                                     | 1                 | 3      |
|       | 6  | Received of Revd. H. Williams, Treasurer, Two cheques on Bank, on a/c of Press, one for £60. the other for £50.—[The £60. only to be here charged, as the order wh. I received of him in April last was carried to my private account—not, however, the £10. cash then received; hence this 50£ order, & that 10£ cash, will make up for that £60. there already entered—see back, Apl. 15.—] | 60                | 0      |
|       | "  | Paid Mr. Busby for<br>1 piece green Stuff, window Blinds for pg. office<br>Tape for Binding 2/6. Rings 1/6<br>3 Brushes                                                                                                                                                                                                                                                                       | £1<br>6<br>4<br>3 |        |

|       |    |                                                                                                                                                                                                                                                                                |               |              |  |
|-------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|--------------|--|
| Sepr. |    | Received of Col. Godfrey (Land Commissioner)<br>1 Cheque on Bank for amot. of Bill for Printing                                                                                                                                                                                | £7            | 12           |  |
|       | 21 | J.R. Wilson, Bookbinder<br>Cheque on Bank, on a/c of Binding                                                                                                                                                                                                                   | 10            | -            |  |
|       | 27 | Issued; "Calendars for 1842"—<br>Kaitaia 100<br>Paihia 250<br>Waimate 200<br>Tepuna 20<br>Kerikeri 25<br>Wangaroa 30<br>Kapiti 100<br>Wanganui 100<br>Turanga 300<br>Thames & Waikato 400<br>Tauranga, Rotorua, &c. 350<br>Mr Burrows, (Kororareka) 20<br>Travelling (W.C.) 50 |               |              |  |
| Octr. | 28 | Pd. Mrs Walmsley making & sewing 5 Curtains                                                                                                                                                                                                                                    |               | 5            |  |
|       | "  | Received of G. Edgar, for,<br>105 lbs. Type @ 2/6<br>13½ lbs. Ink @ 3/6<br>⇒ Cancel former Bill of Parcels, as the<br>Type on exn. proved to be imperfect; the good was<br>then selected to the abovementioned amount.—<br>(See on, Novr. 2/42.)                               | 12<br>2<br>15 | 17<br>7<br>4 |  |
| Novr. | 8  | Issued, to Turanga Station:—<br>Psalters 500<br>Testaments (8vo.) 20<br>1 Case Testaments (12mo.) 500                                                                                                                                                                          |               |              |  |
| Novr. |    | Issued to Thames and Waikato Stations:—<br>Psalters—500 Testaments (8vo.) 20<br>ditto to Revd. R. Burrows,—<br>Testaments (8vo.) 6                                                                                                                                             |               |              |  |
|       | 18 | JR Wilson, Cheque on Bank, on a/c                                                                                                                                                                                                                                              | £8            | -            |  |
|       | "  | Paid Native, assisting in setting up Paper                                                                                                                                                                                                                                     |               | 1            |  |
|       |    | Issued:<br>Large Prayer Books:—                                                                                                                                                                                                                                                |               |              |  |

|  |  |                                                                                                                 |         |             |              |
|--|--|-----------------------------------------------------------------------------------------------------------------|---------|-------------|--------------|
|  |  | —to Missionaries, 1 each<br>—to C.M.S.                                                                          | 46<br>4 | 50          |              |
|  |  | Paid Campbell & Co. (see Invoice,) for<br>2 doz sheep skins £1-12-0 3 roan ditto £1-4-0<br>Case 2/6 Charges 4/- |         | 2<br>6<br>3 | 16<br>6<br>2 |
|  |  | Issued to W. Colenso, 50 Catechisms for Journey to E. Cape<br>ditto, Lessons, 20.~                              |         |             |              |

## 1842

Jany. 1. 1842. Held prayers bs. morng. struck Tent & proceeded: threatening rain, but did not have any; however ‘twas wet enough—in these dense woods where the suns rays never [1842 January p.37] fall, and, for some time it was very cold; our course lay by the rivers-bank, every now & then crossing the stream wh. made our march very uncomfortable. About noon we arrived at Rua Tahuna, a little village containing a few huts encompassed on every side by dense forests, & were hospitably received by the few inhabitants composg. its population. While on our way thither our runaway guide overtook us, with basket of potatoes on his shoulders for us, wh. he had brot. all the way from Waikare Lake, with 2 other Baskets wh. he had left at our sleepg. place. Conversed briefly with natives; held Evg service; preached from Mark 1. 15. The R.C. priest at a village abt. 3 or 4 miles distant, with his own party—much wished to see that deluded people. Got a few Bot. specs. on the way today. Permitted again to devote myself afresh this day to the LORD’S Service! oh! His goodness unto me—mercy,—*all* mercy!! [1842 January p.38]

Jany. 2nd Lords Day. Fine weather, held Service this morning—at first only 8 of place present—whilst engaged in prayers 20 arrived, & by the time I had finished my congn. had increased to near 60. Preached from Luke III. 9. Sandflies great annoyance in this place, doubtless arising from the Sandy soil, as they are seldom

met with in any number inland. Conversed with Native Chiefs, held school four only cod. read, Catechized, &c, &c. Conversed with Chiefs, obliged to promise to visit the R.C. priest early in þe morng. Romanism & its wonders the principal theme—in every one's mouth. Evg. held service preached from Mark XIII. 21, 22.—Aftds. conversed with Natives, & endd. to give them a correct idea of the building of the Xn. Ch. on Xt. All *una voce* say, that had they but been visited by a *pakeha* Missy. there wod. have been no place for a pikopo in these parts. What a pity!—surrounded as they are, too, by Missionaries!!

Jany. 3rd, Monday—Rainy morning, but determined to visit the natives at the pa where the R.C. priest was;—started with about 40 natives with me who were very anxious to be there making them promise beforehand to be ruled by me in everything,—I went on the road praying all the way for help, for I felt my own weakness. After a very hilly walk of about 4 miles, we arrived at the pa,—a large well fenced village sitd. on the precipitous bank of a river. I was not a little surprised at seeing so good a one in these parts. The inhabitants however did not come out to welcome us as we neared the place, accord. to the invariable N.Z. [1842 January p.39] custom. Nothing daunted at our reception, we entered the pa, & proceeded on to the area in front of the principal Chief's house, in which as we aftds found the priest was. Here we sat down; & looked about us. 300 people at least were here assembled, whom, after a short pause, I addressed, (as if I had not heard of the priest's being there) inviting them to receive the word of GOD & not to put their trust in any device whatever of man's

invention. Several Chiefs rose & spoke in reply all apparently rather angrily inclined against me; saying that the priest wod. come & speak to me. I replied to what these Chiefs had said, by preaching in as plain a manner as I cod. the fundamental truths of the Xn. reign.— concluding with a remark that these were the words of GOD to us—all, & that if the priest taught them such things he taught them truly & that they shod. give him all attention, but if he taught them contrary things, as Essl. to salvn., he taught them error, & they shod. not listen, &c.—To which the head Chief said, the priest is coming & he will speak. So I sat down & awaited his appg. After some time the Priest came out of the Chief's House & as he lifted up his face from crawling out thro the narrow entrance on his hands & knees he gave me such a scowl—withg. glance—as if he had sd.—"Hast thou found me, O my Enemy?"—At that moment, I felt as if strengthd. with more than human power, & rising gladly, I again addressed the natives; endeavouring to set before them in the plainest manner the more prominent doctrines of the gospel of Xt.—The priest rose to reply, & commenced in a very wary manner, obsg. that he spoke for his disciples, and, in ansr. to my repeatd. question sd. he taught the docts. of the Ch. of R., as laid down in the decrees of the Tridentine Councl., to which I briefly replied by throwg. down the gauntlet, defying him to prove those Docts. fm the W. of S., & asserting that such Docts. were at variance with His Holy written word.—A warm discussion ensued—his arguments tho' cunningly devised for the N.Zrs. were not proof agt. the S. of the Sp. & I think I was enabled to upset them all to the perception of the Natives generally: Poor man he did

not scruple about sticking to truth at all times. We had proceeded in our discussions for nearly 3 hours, when suddenly a Native Chief arose & rushed into the midst, in a most dreadful rage with a large pig knife in his hand. At first I could not understand what was the cause of his so acting, but soon found that he had seen a person present who had been accused of adultery with a near female relation of the chiefs.—Several Chiefs got up to appease his rage, but could not succeed, I, [1842]

**January p.40]** fearing results, went to him & after some persuasion, obtained from him his knife. The priest (who I suppose had never seen any thing of the kind before) stood motionless as a statue & as pale as a sheet—his count. offg. such a contrast to his black Dress.—A deal of wild native oratory followed fm. sevl. Chiefs in true N.Z. style, which after an hour & a half thus occupied gradually subsided. I again addd. the Natives in Conclusion inviting them to receive the W. of God, & to cast away all delusions.—The priest spoke in reply but sd. nothing to the purpose; he seemed very tired & desirous to leave off talking, & to his remarks rejoined.—Again preached the truth to all—the p. stands by & after speaking individually to sev. Chiefs with whom I shook hands, I left the place. Hungry & exhausted—for it had been a burning hot day, I returned to *Ruatahuna*, where, we packed up, struck Tent, & proceeded about  $2\frac{1}{2}$  miles to *Putao*, a fenced village where I arrived at sunset quite spent, & faint from hunger—not having eaten anything since breakfast. I had promised *Te Rangi* the chief & one of the principal men in these parts to pass a night at this place. Here I held eveng. Service & preached to about 60 persons (several

follg. me from Ruatahuna) from Hoani, IX. 39—and conversed aftds. with Natives;—who were much pleased with the manner of my dealing with the R.C. priest.— Giving loose to their exultation in the most uncontrolled manner. Declaring their belief from what they had heard that day that in a short time not a Pikopo wod. be fd. in that neighbourhood. *Te Rangi*, (who remained for some time behind at the place where we had the discussion,) sd. that the principal chiefs of that place were well disposed towards me & my words. During the discussion, the poor priest complained of one of “my followers”—who had been to him, & to whom he had given a cross—wh. the native had the daring assurance to fasten with sacriligious hand around his ankle, & so drag it after him! & this too bef. the P. & his adherents. The P. wished me to rebuke the native for so doing, but I sd., If he wod. give me his large cross wh. he wore suspended around his neck, & I shod. be at the same time assured that he or any one knelt to it, I wod. not only tie it to my leg, but trample it in the dust of þe earth. I distributed several books among them, at wh. they shouted for joy, scaring the owls from their perches & making the very mountains echo. [1842 January

**p.41]**

Jany. 4th Tuesday. Early þs. morng. I held Service preaching from 1 Thess. IV. 11, 12. Distributed several Books to difft. parties from sevl. villages. Left, with best wishes of Natives—taking Son of one of the Chiefs with me. Journey at first over very high hills—clothed with forests wh. were not ascended in a trice—then by the banks of rivers among ferns & underwood, crossing & recrossing þe stream continually—more than 50 times!!

*thrice* let down in the river!!! about 4 we emerged into an extensive plain of ferns, the first we had seen for a long while, the Waiiti district—with the pa in sight—at wh. I was right glad—we found howr. but few natives at home, & those at first seemed by no means desirous of receiving us—but eventually did so. I held Evg. Service with about 50 persons, who were exceedgry. attentive—preaching from John V. 39, 40,—aftds. sat & convd. with chiefs, they with their Testaments in their hands asking sevl. questions, some very shrewd & good ones too,—until late.—& here I may be permitted to remark The Press has been an Inst. of very great good in this land, even allowing that knowledge *only* has through it been diffused. Well may the R. Priests (& their few natives) say “If it had not been for þe Press & þe Books, we shod. have as many Natives on our side as you have on yours.” Howr. partial it may be supposed I am in my opinion, I believe (& that belief too is deduced from what I have seen & heard on the spot) that the press has been more effective (under God) as an Inst. of good among this people during the last 5 yrs. than the whole body of miss. put together. [1842 January p.42]

Jany. 5, Wednesy. Abm. held prayers þs morng. & spoke a few words much to purpose on 1 Cor. III. 11. “other foundn. can no man lay &c.”—at wh. I was much pleased.—distributed sevl. Books, struck Tent & proceeded onwards, sevl. Natives accompg. us for some dist., asking many questions on script. subjects, &c. 2 Hours’ walkg. brought us to a party of Natives, who belong to the pa we had lately left; they invited us to remain but I cod. not possibly do so: gave them howr. several small Books. Proceeded on, over very high &

barren hill composed chiefly of pumice & ashes; from the summit of the highest the view was most extensive & striking. Immy. beneath us, meandered the Wirinaki a bold brawling river, flowing quickly over its stony bed & possessing water sufft. to float a moderate sized boat; beyond were barren hills of all possible irregular shapes & heights; further still an extensive plain extended E & W as far as the eye could reach, beyond which a chain of lofty wooded table topped hills bounded the horizon whilst here & there far away in the extreme distance several high & isolated mountains reared their barren heads above the horizon. On the left appeared *Tauwara*, a high mountn. in the Taupo District. Paeroa, & Kaingaroa nr. Rotorua presented themselves in front; whilst on the extreme right *Putauaki* the high mountn. nr. Wakatane upreared its 2 peaked summit to the clouds. Here, notwithstanding the pleasurable height to which my Imag. had been raised, whilst engaged in contemplating the magnif. & extent of the prosp. before me, it soon sank below its ordinary level, on finding that not a human being dwelt in all that immense tract of Country on which my eye then rested! The grass grew—the flowers blossomed—and the river rolled—but not for man.—Solitude all—even the very little birds (few tho' they were,) seemed to think with me, for they flew fm spray to spray around & about my path with their melancholy twit, twit, as if wishing to have all they cod. of the company of a passer-by. Their actions were quite in unison with my feelings. I cod. but exclaim, “*Oh Solitude where*” &c. The sun was very [1842 January p.43] intensely hot, & the roads, in sevl. places worn into deep & hollow gorges, were extremely dry & dusty. Our

feet, even our ancles, being often covered with the loose & broken pumice with which they were composed. We descended, dined, & passed on to the plain we had so lately seen; & found it to be as barren of vegetation as cod. well be conceived, here & there a tuft of stunted & dried grass, a few stalks of fern, & (*Pentachondra?*) *Leucopogon Fraserii*—fit represent. of the “Blasted heath”—we pursued our course over the same until after Sunset, when we brot. up for the night on the banks of the *Wirinaki*, tired. Gained a few plants this day.— Peculiar subsidence in soil in midst of plain, extend. for some miles.—Lad from Ruatahuna returned.—

6th Thursday. Early this morning we started forward, & crossed the Rangitaiki, a bold & rapid river, wh. at the ford was breast high—Breakfasted, held prayers & proceeded;—dry & barren hills, Lava, ashes, & pumice—found a few new plants—(small mosslike cæspitose things.) *Dracophyllum*—*Orchis* in bog, small *Lobelia*—Sun very hot & country very barren—abt. 5 we made the Lake Rerewakaaitu, a [1842 January p.44] beautiful placid Lake, the beaches of which are composed of white gravel from broken Pumice & Lava; here we were all well nigh knocked up with fatigue, pain of feet, &c. arising partly fm. heat of sun & dryness of roads.—We intended to bring up at Tarawera Lake but could not proceed, it was now sunset & that Lake was still at some distance, so we bivouacked on the immediate borders of this beautiful sheet of water; Natives had one potatoe each for supper. Blocks of Lava in all directions, for miles around; some of wh. vitrified. Country in immediate vicinity of the Lake very *barren*. *Leptospermum* (large trees) *only*—here & there in

clumps apart fm. each other (proby. a n. sp.) without any underwood betn., wh. added much to the beauty of the scene.— with Moss.—

7th Friday—Early started onwards; an hour &  $\frac{1}{2}$  brot. us to *Tarawera* Lake where we breakfasted; here were sev'l. hot springs on the edge of the lake, some of wh. were hotter than the finger cod. be borne in, just within the lake 'twas warm, farther on it was lukewarm, & farther on cold; baths of every deg. of heat—on the hill behind, the Natives infd. me, the water was hot enough to Cook food in, & that they often did so there;—sulphur, too, abounded there, & it was often thrown up out of the earth—the steam [1842 January p.45] & smoke of wh. continually ascended.—We got into a Canoe, Bkfast. & prayers ended, & accd. by the Chief, paddled across the Lake almost to the farther end of the same; this sheet of water is very deep, and is about  $3\frac{1}{2}$  miles in length, & from 1 to 2 in breadth; surrounded on all sides by hills destitute of verdure. Landing at upper end, & giving the chief a few Books,—we proceeded onwards. Walking about 2 furlongs—we came to *Kareka*, anor. little Lake, about  $1\frac{1}{2}$  mile in length &  $\frac{3}{4}$  m. in breadth. Here unfortunately was no Canoe, howr. after hallooing & waiting some time one appd. with 3 women, but much too small for us all to embark in; obtg. this fm. be w. we sent & fetched a larger one in wh. embarking we paddled across & landed on the opp. shore. Journeyg. hence for a few miles & gaing. the top of the hill we came in sight of Rotorua Lake, a fine sheet of water, about 6 miles either way, having a picturesque Island in the midst. An hour's walkg. brot. us to the mission station at the Ngae where

the very hospitable reception we recd. from Mr. & Mrs. C. made us forget all our hardships.

8th Saturday—At Mr. Chapman's.—Conversed with Natives, &c, &c,—distributed some Books, payg. Baggage Bearers with same, much to their satisfaction.

[1842 January p.46]

9th LORD's-day.—At Mr. C's request I remained at home & took the duties of the station—held mg. service with natives about 180 present, many of whom had come from some distance—preached fm. Rev. XIV. 6, 7. great attention—Chapel small but very neatly fitted up. Held evg. Service in Mr. Chapman's Ho., only 3 adults & 3 childn. present, discoursed from Mark X. Blind Bartimeus: Held School, Questd. 1 Class—10—(2<sup>nd</sup> class. 50—total 62). School over related to Natives the Hist. of Elijah—Evening, held Service, about 60 present, preached from Mark X. 46—52, natives very attentive.—

10th Monday—Went in a boat to Ohinemutu the principal *pa* on the S.W. side of the Lake—landed with Mr. C., addressed & conversed with the Natives, several of whom had assembled togr. Went to see the Boiling Springs, here so numerous;—the largest one was boiling most furiously, throwg. up many gallons a minute, & several degrees above boiling heat. In some of the smaller springs the Natives cook their food, wh. they tie up in old baskets, & wh. is soon dressed. The sulphureous stench was intolerable—found 2 new plants on very edge of Boilg. water. Walked to the *Koutu*, (Mr. C's. old residence,) dined there—retd. to the *Ngai*—nearly 4 hours in getting across. *R. Lake* is about 6½ miles long, fm. N. to S. by 6 miles wide: the Island,

*Mokoia*, [1842 January p.47] is somewhat central, tho' much nearer to the E. side than to the W.—on it Mr. C. lived some time ago—Crayfish &c. are found in it.

11<sup>th</sup> Tuesday—At home today, changing papers of dried plants, conversing with Natives from difft. villages in ps. Dist.—Aftn. assd Natives in Chapel & related the Histys. of Gideon & Balaam & also that of the Brit. Ch. &c &c—Evg. again with Natives, to whom I read the First 8 chaps. of Exodus.—they very attentive.

12 Wednesday—Early this morning I crossed to the Isle—*Mokoia* in Mr. C.'s boat; understanding that there were some new plants to be met with in pt. locality, cod. not howr. find any. Conversed with Natives, & retd. to Station. Aft. translated & copied for Natives some account relative to birth & death of Luther &c.—

13th Thursday—This morng. we left the very hospitable residence of our good Bror. Chapman on our journey to Tauranga—Natives accompanying us to Lake's side, wh. we crossed in the Boat to the oppos. shore, landing at

\_\_\_\_\_ a considerable village; the Natives of wh. came out to receive us, & seemed not a [1842 January p.48] little displeased when they found we wod. not remain with them: proceeded on, soon entered into the great wood thro' wh. we travelled until Sunset, a party of Natives, also going to Tauranga, overtaking us we travelled togr. & brot up for the night togr. on the banks of a small River named *Te Rerenga*—the water of wh. ran over a continuous & flat bed of stone as far as we journeyed along its banks: Held prayers & retired but got but little rest from the mosquitoes which abound here.

14 Friday—Rose, blkfasted, held prayers & procd.— About noon we emerged from this very long wood; on doing so, had a splendid prospect of Tauranga harbour laying before us—from the Papa, the Miss. stat. on the immediate shores of the same we were now dist. 15 miles—obliged to bring up by the side of a bog to cook a few potatoes &c., as we were terribly hungry—about 5 we reached the M. Station at Tauranga, & were hospity. recd. by Revd. A.N.B.—Blessed be God for his merciful protn. in this journey! [1842 January p.49]

15th Saty. At home;—aftn. took Bible Class, 19 persons in chapel, read Acts XVII. & questioned & expounded.—

16 LORD'S-day. This morng. crossed in Boat to *M. Tapu* about 2½ miles dist.—On arrg. thither Natives of place rang their bell, owing to their no. we were obliged to hold service in the open air, their house not being large enough to hold them all, wh. was exceedingly uncomfortable—no shelter, & the sun very powerful, wind high, we on the top of a hill & dust whirling about. Near 300 natives were present, preached to them from 1 Thess. II. 12, 13. They were very attentive. Held school, about 100 present, preached to them from 1 Thess. II, 12, 13. About 100 present (men, women & children) questioned & examined 1st Class Males:—returned to Station. Dined; crossed the other river on the opp. side of Station, (wh. is situate on a tongue of land washed on 3 sides by the sea,) & proceeded over beach to Otumoetai, near 2 miles; arrd. thither, sat & conversed with Natives, held Service, preached from Rev. XIV. 6, 7.—about 200

present who were very attentive: afterwards visited several sick—returned to Station. [1842 January p.50]

17 Monday—at home; Conversing with natives &c.

18 Tuesday—at home, packing, &c.—took the service in Chapel, about 25 present, addd. them from 1 John, I. 1—3.—Night boisterous, little hopes of starting tomorrow.

19 Wednesday—

Morng. lowg. but being anxious to return to the B. of Island as my time of absence was well advanced, I detd. to proceed; about 10 a.m. I left this Hospitable station in the M. Boat for Tepuna, a landing place nr. the N.W. extremy. of the Bay, where the inland road to Matamata commences. As we rowed slowly on, the weather became more & more gloomy—wind squally & increasing, with heavy showers. About 3 p.m., the tide ebbing, we were obliged to land, (about 2 miles below our proper landg. place) at a little village named *Mokomokorea*, here we sat a while waiting for the tide to ebb suffy. to allow us to walk on over the beaches.

Conversed with Natives, Rawiri Kaiwakaako, & engaged 2 young men to carry some of my baggage.—Leaving ps. village, we crossed 2 small creeks, & about 5 gained Tepuna; here we found a party of abt. 30 natives engaged in building a House among whom was a teacher named Abm. Sat a short time & convd. with them; found that nearly all of them were suffg. from Influenza—proceeded, overtook bearers & passed them, pointing [1842 January p.51] out *Te Waipapa*, a stream (about 4 miles dist.) as the place where we were to sleep—about Sunset I gained our haltg. place supposing, as a matter of course, that my natives were close behind me—however

hour after hour passed but no natives appd., save 2 hadg. with my Tent, &c, who cod. give no account of their companions. It was now near 10 p.m. & very dark, yet, as they willing to go, & I had no bedding nor food nor fire, I sent them back a little way to learn if possible what had become of the rest. After some considerable time they retd. bringg. the unwelcome intelligence, that the 2 natives whom I had engaged at Mokomokorea had thrown down their Boxes in the Bush just where I had passed them, & had returned to their village, & that my other 3 lads, not being able to bring those Boxes on, in addn. to what they had already to carry, had remained behind keeping guard over them! The thought never once occurrd. to them to send on one of their no. to acqt. us of the matter.—About midnight I got a fire & a little food—my natives got none, not caring to cook at that late hour altho' they had not tasted any thing since Bkft.—my bedding being left in the bush I was obliged to remain in my clothes—the mosquitos howr. which were innumerable, allowed me no rest, biting continually during night. Visited with rain.

20 Thursday. Very early this morng. I sent 2 natives to bring the Baggage left in the Bush; despatching also A. to Tepuna with a note to the teacher to engage, if poss. 2 natives fm. br. party to come on as bearers—about 9 he retd. bringg. 2 Na. with him. At 10 we started. Entering a dense wood, we travd. on for sevl. hours, emerging at last on the top of *Te Wairere* a very high hill from the summit of which the view of the surroundg. country is most extensive. In front, a very large plain—stretching N & S until lost in the dist., bounded on all sides by eternal hills, whose bases formed (or appd. to do so) a

continued rampart round the same. The R. *Waiho*, hence navigable for canoes, meandered throughout the Plain, emptying itself at *Puriri* in the Thames. *Tongariro*, my guides asserted (a very high & still active volcano in the *Taupo* Dist.) is seen in clear weather from this place.— Descending, we dined at the foot of this steep hill—by the side of a pretty brawling brook. [1842 January p.52] Here I found a New Tree a sp. of \_\_\_ on cutting it back a thick milky juice flowed out. Had today another painful proof of that total want of every grateful feeling of wh. virtues the N.Zr. has hitherto shewed himself to be almost if not altogether exempt. In passing over the road Abm. shewed me the spot where when a Child he was seized & made a slave by the Ngapuhi Tribe on wh. occn. his compn. was shot dead, cut up & devoured before his eyes, & he, who was reserved for the morrow as a propitiary sacrifice to the God of War, very narrowly escaping the same fate. The present was the first time of his passing the spot since his capture, yet, although the ever busy tablets of his memory must needs have many strange events engraven thereon during the 30 years of his life which had since passed by like a dream—many mercies & many blessings too thro' the introdn. of Xy & his subseqt. reception of the same—he passed by witht. the least apparent symptom of any such idea having once visited his bosom. I was curious enough to endr. to ascertain his thoughts, but found to my regret that to all such with wh. I suppd. his mind wod. on an occasion like the present naturally be engrossed, he possessed the most apathetic indifference!—Having dined on our roasted potatoes, we proceeded. Crossing the plain, & the R. *Waiho*, here

breast deep, we contd. our course towards *Matamata*. The Sun went down just as we got to the last & deepest swamp wh. with caution we were enabled to get over without sinking much deeper than to the knees—about 9 we entered *Tapiri*, the pa of the professg. Chrn. Natives of Matamata & were very hospitably recd. by the people. I was too weary to talk much with them, though I endd. to ansr. some of their questions.—

21 Friday—At an early hour—sometime before Sunrise—I was awoke by a native who reminded me that it was time to ring the bell for Service—so I arose, & held service, preaching from Jude 3, about 80 natives present the greater part of the N being absent at thair plantations—aftds. held School, only 1 male attended class, contg. 20 all readers.—Catechised & questioned them, after reading pleased with their proficiency.— Hearing that the RC priest residing at Matamata, the large village about 1 mile distant, had said that our worship was false, & that we were not of the Church of J. Xt., I wrote him a note enquiring if he had so spoken, & requestg., if such was the case, a meeting for hearg. the grounds &c of the truth of his remarks; to this, he replied, by assentg. to meet me at his place, & that he shod. be at home all day to receive me. Having finished conversg with Natives I went thither, they with their Tests. in br hands accompyg. me. [1842 January p.53] On arrivg. about 11 a.m., the priest in full dress, came to meet me; we walked up to the door of his chapel at the pa where I found about 250 natives assembled;—after resting a few moments, I rose & addressed them, stating in a few words the object of my visit, to ask, &c, to wh. he replied in the old strain of vaunting the Holiness of

the only true Cath. Ap. & Inf. Ch. of Rome—finding I got no ansr. to my question I repeated it again & again, but cod. get no other reply—at last seeing he cod. delay no longer, he sd. he did not understand me—I then asked whether he pleaded that in order that no discussion might take place? & that if he wod. do so I wod. say no more—to wh. (finding his own disciples exclaiming agt. his shuffling conduct,) he owned his having sd. such words as I had accused him of & that our ch. *was false* &c, &c—to wh. I imm. & gladly replied by taking up the charge, to shew the true & scriptural ground of our ch. & the unscriptl. ground & dang. tendency of theirs, &c, when he pleaded ignorance of the Native tongue!! wh. plea, much to the satisfaction of the Natives I wod. not *then* allow.—Our discussion immedy. commenced & contd. until about 5 p.m., when, he being brought to such a pass as not to be able to utter a word,—laughed at & teased by his own disciples, who turned round on him & mocked his mode of worship,—I returned to Tapiri with about 40 of R.C. pt's late adherents followg. for Books, &c, poor man! I felt much for him; especially on hearing his erroneous & soul-destroyg. doctrines relative to Justifn. by Faith, good works, absolution, &c,—he had a Lat. Bib. & Test., wh. he produced, & wh., when he thought it suited his purpose, he wod. translate & quote readily—but whenever I asked him to do so his invariable refuge was he did not understand the native Language suffy. to enable him to do so, (even 8 words of John XV. 5.— “I am þe V. ye are the Branches” yet, he found no diffy. in translg. Matt. XVI. 18, 19, & James II. 24, 26, & Matt. XVIII. 18. &c &c. When a Native chief, one of his followers, vexed at the manner in which he

dared to deny things wh. he commonly practised amongst them, such as bowing & kneeling to the images, prayg. to the Virgin, &c, got up agt. him & in bitter mockery shewed the manner of his performg. mass—setting up little sticks to represent, the crucifix, lights, incense, wine, images, &c &c, accompanying the same with the varied gestures of the priest in bowing, fuming, crossing, incensing, elevating &c., &c, he could not help shedding tears—doubtless, at what he considd. the dreadful desecration of holy mysteries. I too, cod. scarce refrain from doing the same, tho' from a very difft. cause—pity that such a poor creature so ignorant himself of the way of salvation shod be called a Minister of J Ct.—and indign. at his having so clothed with mummery a blessed & holy & simple institution & ordinance of our LORDS as to be laughed at by an unenlightened heathen although a pd. disciple of his own! Oh! how truly may these m. be called—blind leaders of the blind! His French servant Peter, (who well understood the N. tongue) seeing in the com. of the discussn. how his master was going to the wall—rushed forth & throwing off his Jacket wished to be allowed to “settle the dispute with me”! I laughed heartily (& so did the Natives) at the poor fellow’s impotent rage—he clenched his fists, & flourished about for some time alonging to come at me.—

The chapel at Tapiri, is a fine building 95 by 40; 16–18 to w plate—possessing beautiful smooth slabs of the totara (a sp. of pine) for posts, some of wh. were nearly 3ft. in width. Interior was very neatly constructed in a kind of chequer work composed of stalks of the common fern (*P. escul.*) & fibrous strip of *Freycinetia Banksii*

interlaced together—presenting a graceful & unique appearance. Fern stalks worked with kiekie for sides, reeds roof—*beautiful.* [1842 January p.54]

22nd Saturday. This morng. Distrib. Books, &c. After Bkfast we left this place for Maungatautari, the people giving us hearty Farewells after their manner:—our route lay over the plain in this large valley, & for a consid. time was nearly S. The land in the more immed. neighbourhood of Matamata is good—after a mile or two it becomes very barren. Having travelled about 8 miles, we entered a valley having on either side high, & perpendicular volcanic rocks, wh. on the S. side of the valley this rocky rampart ran continuously for nearly 2 miles; while on the N. side the hills bore on their table tops groves of graceful pines wh. contribd. not a little to the beauty of the landscape. Brot. up for dinner about 1, under a large pensile crag. wh. was truly unto us “the shadow of a Gt. rk. in a w. land”—found a new sp.—also a fern. Proceeding, hence, about 3 p.m., we suddenly came upon a most remarkable subsidence of the earth; Descending thro’ a rapidly-inclining & narrow defile, having on either side sand, we came to a level, also of sand & destitute of the least blade of vegetation, thence we descended to another level, when a subject for contemp. & astonishment presented itself. On all sides were perpendicular & sandy cliffs—from 160 to 240 feet in height, for the most part white & sterile, & composed of loose volcanic sand & pebbles to the very base:—at the bottom a gentle stream wound its way silently on, whilst, a little further on—whole Trees, dead & charred [1842 January p.55] (from whose sides the loose sand, &c, had been removed by the action of the winds &

rains) stood erect in the places where many ages ago they once grew at a depth of from 1, to 200 feet below the present level of the soil! I gazed in silent astonishment on the scene before me, & cod. but exclaim, "O GOD! how wonderful are thy works!"—I much regretted my being so much pressed for time in passing this place, called *Piarere*, but the Sabbath drew nigh—& we had sevl. miles yet to go ere we shod. reach a Village, & the loose sand, too, through wh. we were now toiling, we often sank in up to our knees.—

Ascending up the SW side of this ravine & gaining the top, we were again surprised & pleased in seeing the noble river *Waikato* with its blue waters (here wide & deep) gliding majestically along;—this is the largest fresh water stream I have hitherto seen in N. Zealand. This river the Natives navigate in their Canoes from above this place to where it disembogues into the S Ocean on the W. Coast a dist. upwards of 200 miles.—In conseq. of there not being any ford in this place we had to travel for about 5 miles in an almost Sy. direction by the En. bank of the river before we could cross it. There, howr., we found a rude bridge thrown across, at a place where the river is very narrow, being confined within a sand stone channel, through which it rushes with fearful velocity, eddying & foaming & carrying every thing before it: the sandstone rocks on either side thro' the softness of the stone & the continual working of these waters, were fretted into a 1000 fantastic shapes.

Leaving the river & ascending the Wn. banks we proceeded in a Wy. direction for upds of 6 miles, arrg. at Sunset (very unwell, in pain & *tired*) at a little village called *Wareturere* in the Maungatautari District, where

we were hospitably [1842 January p.56] received by the natives. They soon rang their bell for Service, on which I went with them to their Chapel, read Mark XVI—& discoursed from verses \_\_\_\_\_ “Haere k. ki te ao katoa” &c.—to about 50 natives. Aftds they much wished me to talk, but I told them I was too tired & unwell to do so.

Waingaroa nearest Seaport to Otawao—& nearly as near as Tauranga to Maungatautari.

23<sup>rd</sup> Lords Day. Held morng. service in Chapel, upds of 120 natives present, preached from Eph. 5. 1–15. Conversed with natives; held schools,

|                                                    |                                                                 |               |
|----------------------------------------------------|-----------------------------------------------------------------|---------------|
| <i>Males</i> , readers, 29, 3 <sup>rd</sup> Class— | 30—59 }<br><i>Females</i> , readers, 14, 3 <sup>rd</sup> Class— | 39—53 } = 112 |
|----------------------------------------------------|-----------------------------------------------------------------|---------------|

Catechized 3<sup>rd</sup>. & examined 1<sup>st</sup>. Class—Went on to Te Weraata te Atua about a mile distant, sat & conversed with natives, evening, held Service, Chapel spacious larger than former, at Wareturere, about 200 natives present, & very neat & clean: preached from Rom XII. 1, 2. Natives very attentive & I very dull & sleepy, partly perhaps owing to the excessive heat of the weather. Aftds. sat & conversed with Natives till Sunset, they asking the meang. of very many passages of Scripture,—much pleased with them. Returning to Wareturere questioned all the way thither. Sat in Tent till past 10; ansg. very many questions with wh. I was besieged; & relating the Introdn. & rise of Xy. into Britain to the Reformation, with wh. they were much pleased—LORD Bless us—& cause the light of thy Countenance to shine upon us!

24 Monday. Ps morng. distribbd. Books, Paper & needles, with wh. they were much pleased—started, with best wishes of Natives—day very hot, & Fern very high & dusty. After gaining the summit of the mountainous range; we descended into swampy plains thro' wh. we travelled for a consid. time: abt. two brot up at Mangapiko for Dinner—proceeded, and, about, Sunset, arrd. at Otawao Mr Morgan's Station—sevl. Natives from Maungatautari accd. me this day; who asked several questions connected with Scriptural subjects, as well as explanations of Texts of S. Saw a very beautiful bird appy. of the Crane kind in the midst of the swamp—it was quite new to me, and had I a fowlg. piece I cod have shot it with ease, as it appeared very tame & often flew close to us;—obtained a few plants this day.

25. Tuesday—all day at Mr. Morgan's. [1842 January p.57]

Wednesday 26—Started at 7—abt. 1½ hour's travellg. fell in with a large party of Natives fm. *Raroera*—returning with more than a 1000 eels wh. they had strung on sticks. Conversed with them on errors of Romanism, that village having embraced that heresy; was, at first, stoutly opposed by 1 Chief, who, poor fellow, only knew what his priest had told him! In the end he assented to what I had said—gave them some Books.—Lake scenery very beautiful; here are sevl. small ones, intersecting one another, with beautiful little groves of that elegant pine (*kahikatea*) growg between; giving the whole the appearance of a work of art. Sun hot, & road without water for many a weary mile—dined about 2 in the wilderness—about 4 reached *Kouranui*, a very beautiful

sheet of water—& late, abt. 8 p.m. a small village called Toiti: here we brot up for the night, much fatigued,— innumerable swarms of mosquitoes.—

27 . Early this morng. we willingly started from this wretched place, where our night instd. of being one of rest had literally been one of continued torment; passing a brook I got a sp. of *Myriophyll. n. sp.*?  $\frac{1}{2}$  an hour's walkg. brot. us to the banks of the Waipa river, Watawata the village where we were to obtain a canoe [1842 January p.58] was a short dist. up the R. &, as our course being *down* it, & wishing to lose no time, I sent some natives to endeavour to procure one while I was getting my Bkfast. Sevl. shortly arrd. a white man with them (who was there purchg. pigs for Auckland) they wished me much to proceed to the pa, at the same time telling me I cod. not obtain a Canoe as they were for the wh. man to take pigs in on Monday next. I steadily refused to go thither, as, if I cod. not obtain a Canoe, I shod. be under the necessity of walkg. overland to Waikato Hds. a long & fatigg. journey. The p. Chief howr. came to me & promd me a Canoe if I wod. go to the village to wh. I constd. Proceedg. thither & landg., I sat down & conversed with natives while the Canoe, (wh. was pointed out & turned over to me) was gettg. ready. They told me they were Missy. Natives & a young man, named Jonah, was to go with me; so I opened my box & gave the Chief a Test. for the loan of the Canoe, at the same time giving about 25 small Books, (Cats. Hymns, Primers, &c) for the party generally. I had occasion to go to the Canoe, in wh. my natives & baggage were, to obtain something, & [1842 January p.59] on my return found, to my great annoyance, that I

cod. not have the Canoe! I instantly saw how it was; had I given Tobacco , or Money, or Garments I cod. have had not only that Canoe, but anything besides:—I reasoned but to little purpose: hearg. them say, there was anor. Canoe at hand, & if I pd. for the fetching the same I might have this, I agreed to do so, payg. at the same time, for the draught of cold water I had taken, the Fern wh. had been rooted up for                    for the Canoe, & for some Chldn. to go & gather caterpillars from Jonah's crop, who, too, had also found an excuse to keep him from going—wh. done we left this people, heartily sick of their avariciousness; they gave us howr. some potatoes for our Voyage down the R.—

[See slip for mem. of River]

Abt. 4 Ngarua-wahia—

Met a man with a live, sp. of *Coot*; app. new, wh. I purchased for a fig. tob. It was a most graceful bird; gen. color, dark, [1842 January p.60] almost black;—head, grey, fore neck & breast ferruginous, wings barred with white, bill produced & sharp, feet & legs beautiful & olivaceous—eye, light & very animated. I kept it till evening thinkg. to kill & stuff it, but, as I had not any time to spare, & as the Creature looked so very graceful I cod. not find it in my heart to do so.—I let it go; it swam & dived, & disappeared. After Sunset &c. we landed, for the night, at a little village named,            here I held Service in the open air & preached from 1 John I, 1-3 &c, to abt. 100 natives, among whom were some Baptd. ones, who were exceedg. attentive. A chief died just after my arrival; he had been some time ill; &. was quite insensible when I arrd.—he was unbaptized & I fear

ignorant of Jesus. Oh! the exceeding apathy displayed by the N. Zealander towards his sick & dying relatives & friends!—

28<sup>th</sup>. Left early—(see slips)—about 11 a.m. landed at Pukatea to see Mr. & Mrs. Ashwell who were there, on pr. return from paying a visit to Mr. & Mrs. Morgan at Otawao; [1842 January p.61] spent an hour or two here with them—contind. our course down the river (see slips) sunset brought up for the night on the banks, the mosquitoes were very thick.—

29<sup>th</sup>. Early this morng. we recontd. our course down the river (see slips) wind increasing & water getting rough—we ran a little risk in contg. on, but as the sabbath was near we exerted, &c, and, about, 2 got in safety to *Maraetai*, the station of Rev. R. Maunsell, where we were hospitably recd. This Station is on the S. side & only about a mile from the Heads of the Waikato R., the land on wh. side is very high & precipitous; whilst the opposite shore is low & for about 3 miles composed of sand hills of the most barren & sterile appearance, not having a single blade of grass growing on them.—This R. has a bar at its mouth with 2 fath. water on the same; on wh. the Breakers break continually. [1842 January February p.62]

30th LORD's Day. Held morng. Native Service in Chapel about 250 natives present. Preached from Rev. XIV, 6, 7.—Bro. Maunsell read English Psalms & Lesson, & preached in English, 7 Europ. present. Visited Schools, was pleased to see the acquaint. with Script. wh. some of the Scholars seemed to possess.—

31<sup>st</sup>. In Station all day with Bror. M., conversing about N.Z. Language &c.—

Feby. 1st.—At 6 this morning we crossed the river & proceeded over the sand hills on our journey: we soon descended to the Beach over wh. we travelled until Evening when we arrd. at the S. Head of Manukau Bay—rounding wh. followg. the Shores we travelled about 3 miles when we brought up for the night on the sand. From Waikato Heads to this place is one continuous sandy beach, the sand of wh. is in some places, loose & heavy; we were all suffg. severely from our day's travel,—all persons, natives as well as whites complain of the peculiar & distressing fatigue occd. by travellg. over sand. The Land to the right was composed of sand, & sandstone covered with luxurious verdure, high & very broken fm wh. the sand was conty. falling down.—in process of time these high hills will entirely have disappeared.—At night a native came to our Tent, & infd. us we were only a few yards from a native village, to wh. he wished us to proceed, but we refused, it being late & we greatly fatigued. [1842 February p.63]

Feby. 2. Rose early held prayers, struck tent & proceeded on. About  $\frac{1}{2}$  a mile arrd. at a small village, the Chief of wh with his people came out to meet me; conversed with them a short time; & obtaining the promise of a Canoe to take me to the head of the Bay, about 15 m. distant, and, leaving my lads here to obtain some food I proceeded on towards *Orua*, Mr. Hamlin's Station; about a furlong from                   was *Awitu*, another small village, just stepped up to see a sick

baptized native & to give him a word of exhortn. About a mile from this was *Orua*; a more barren spot cod. scarcely be conceived—houses put together (I cod. not say *built*) on sand a few yds only above high water mark—the fenced-in place in front, enclosed for a garden! was nothing but white sand, with not even a weed nor blade of grass growg. thereon—the hills, close behind the houses, were very broken & clifffy and composed of clay & sand. Mr. H. was not at home, having gone with his wife & family to Te Waipuna; so I remained but a very short time here.—

—About 10 we started, sun exceedgry. powerful & no wind, so that I was quite faint in the Canoe for want of shade, & the natives used as they are to exposure to the most scorchg. rays, were totally unnerved & spite of all my entreaty seemed incapable of makg. any further exertion. About 2 a breeze springg. up, we hoisted 3 Blankets for sails, &, about 4 arrd. at *Otahuhu*. These Natives kindly gave us 3 baskets potatoes I in return gave them some Books. At *Otahuhu* I found Mrs. F. who gave me a most hospitable & cordial reception. Mr. F. was not at home, but he tog. with his sons soon arrived;

**[1842 February p.64]**

Feby. 3. Walked over to Te Waipuna. Mr. Hamlin's place, about 2m dist:—found Mr. & Mrs. H. & family there all well, & prep. to return to *Orua*—Evg. retd. to *Otahuhu* Mr & Mrs. H. & family leavg. also for the waterside to return by boat.

4<sup>th</sup>. Very early this morning we left in a small Canoe on our way to Kaipara, witht. howr. a guide, and witht. knowing the way; we paddled down the Bay about 4

miles, not without risk of upsetting from the smallness of our frail bark, when we landed & proceeded by the shores thro' the mud for about 3 miles, to a place called *Te Wau*; (wh. we were infd. was the place where we shod. find the commencement of the road to Kaipara) passing Mr. H. & his party who were forced to land from the strong & contrary wind. At *Te Wau* we breakfasted all possessing good appetites, and, after some search and more anxiety (for no one lived in the neighbourd. from whom we might obtain any informn. concerning our proper road,) we proceeded at a venture in a path wh. took a course to the N.—this, we travelled on until sunset, when we brought up close to a rushy bog—the whole of the country we travelled over this day was very barren—not a tree, nor large shrub to be seen—save on the mounts, at a great distance.—Feet still very painful from recent walk over the sand.— [1842 February p.65]

Feby. 5—Rose early—rain coming on, delayed us a short while—proceeded, country still very barren witht. an Inhabitant—about noon passed sevl. forests of Kauri (*D. austr.*) this pine is not fd. S. (I only saw 2 or 3 in all the forests on the bks of the W. river, wh. were the first my natives had ever seen)—some person & persons who had very recently passed over this road had set fire to the fern in sevl places, by wh. the K. forest., had taken fire & were now burning; the qy. & value of the wood thus wantonly dest. by the N.Z.'rs. must be cons.,—in some places whole forests have been consumed not a single plant remaining! about 3 we arrd. on the banks of the K. river, wh. completely stopped our further progress. No canoe; no village within sight; & the Sea before us, in innumerable creeks & inlets, the shores of wh. being flat

were composed of mud, precluding all attempts at walkg. by the sides thereof. Here we again dined on a few roasted potatoes, & returned to the top of the hill from wh. we had just descended, there to bring up for the night & next day, being Sunday,—whilst my boys were getting up my tent I went out, tho' in much pain, to reconnoitre but retd. after havg. gone some dist. witht. success. [1842 February p.66]

Feby 6. LORD'S day—From over fatigue none of us awoke till long after the sun was up;—held morng. prayers.—Abt. 11 myself & lad went to follow a road we had seen the day before thinkg. it might possibly lead to some Natives, after a walk of abt. 2 miles we arrd. at a vllage & plantations, but witht. an Inhabit.— perambulated it all over & shouted again & again but no ansr. On a piece of timber (appy. once a leaf of a table) was marked out as if for Draughts & shells wh. had been used for men were laying on it; on turning it over I found written in Charcoal on the other side “kia roaka te nohoanga o te kupu o te K. i roto i a koutou, i te Matauranga katoa;”—was much struck with the same.— Wrote a slip of paper on a stick to inform Natives of my having been there & my wantg. a Canoe, & our residence wh. I stuck up & returned to our quarters, in hopes of its being seen by them on their return: Read 5 chaps of St. John's Gosp. with Lads. Held Evg. service & retd. to bed but not to rest, for the mosq. were most intolerably annoying, insomuch that I was obliged to rise about midnight & redress myself.—

Feby 7. Quite perplexed to know what I had better do in the straight I was now in; after much consideration I

determd. to remain where I now was for 2 days at farthest, in hopes by keeping a good look out, making fires &c, that some natives wod. be seen who wod. put us across the Harbour, or serve as a guide to some village, where we might obtain a Canoe: boys making fires all day on the hills—No one however appeared.—

[1842 February p.67]

Feby 8. After a most wretched night from the innumerable & everteasing mosquitoes who drove me from my tent & again & again from my refuges in the “bush”—day broke, & found me cold, sleepy & full of anxiety—enabled in course of pe day to commit myself entirely to the LORD: this morng. in reconnoitring the Country with my glass, I thought I saw the roof of a white-man’s house at some distance—Two of my lads offg. to go thither with a Note, notwithstanding the diffs. of the way, (for 3 m. thro swamp, mud & jungle,) I wrote one & sent them—sending 2 others to the village wh. I had visited on the Sunday. Evening came on—sunset & no lads returned. I took my glass for the *last* time to see if I cod. see any thing coming or not & to my great joy saw a boat making for the landg. place. An hour after my 2 lads, whom I had sent to the house seen in the morng., retrd. leavg. the boat with 2 w. men whom they had found at the house whither I had sent them. ’Twas dark but we struck Tent & packed up & proceeded to the landg. place, abt. 2 m. dist. Here the 2 Europeans were waiting my arrival, they were 2 seafaring men who had but lately come to this place to reside, & they willingly agreed to put me across the Harbour: we pulled to their residence: a dist. (by water) of 7 miles, from the sinuous windings of the river. Arriving there about 10 p.m.—here the wife

of one, of the elder of the two, had prepared a hot supper, wh. was most acceptable & to wh. I was heartily welcomed. Supper ended; I held prayers with the Europeans—they insisting on my occupying their bed: to wh. after many refusals, I was obliged to consent, they leaving the Ho. to enable me to do so. [1842 February p.68]

Feby 9—Arose this morning at a very early hour, after a wretched night of torment from mosquitoes, & fleas, my kind hosts did not get up till nr. 10 a.m.! probably from the lateness of the hour in wh. they retired,—so that we lost the morning's tide. Here these whites lived on pork, potatoes & fish; having neither bread, flour, tea, coffee, sugar nor rice:—and for their pork & fish they had to exert themselves in hunting & fishing to procure a supply. They proposed going by the evening's tide. Evening arriving & the wind dying away they stated their dislike to cross the harbour & heads in the dark, to wh. I, of course, assented, we agreeing to start with mornings tide. Their boat was old & rotten & had more than 20 patches on her, & leaked so fast as to require one person to be continually baling her out. Did I not believe in Lords continual protection I shod. not have liked to have undertaken a voyage of 240 miles (such being the distance as stated by the European) in such a crazy vessel. Evening held prayers with both natives & Europeans. Two native women arrived this evening, from one named Martha I obtained the Informn. of a road existing across the country to Wangarei, commencing at a small creek named "*Ikaranganui*," which ran E. from near K. Heads. I had for some time been engaged in making enquiries relative to a road to

Wangarei wh. I supposed to be somewhere in this neighbourhood, from a conviction that such must exist, from the geographical situation of the waters of K. on the W. & W. on the E. coast with regard to each other. Dtd. if possible to go by this road.—[1842 February p.69]

Feby 10—Early this morng. I, (who had lain down in my clothes out of doors in the fern,) got up, & aroused the Europeans—about 9 we started, Mrs. Norman going with us & steering with an oar (!); about 2 we reached *Omokoiti*, a village about 5 miles from the inner S. Hd. of Kaipara harbour; distant from Maukopakopa (the place we had left) about 35 miles: here I went on shore to make enquiries & to obtain if possible a guide: the people of the village ran down to receive me, & from them I gained some little informn. relative to the place I was in search of, but no guide cod. be got: nor wod. one of them (tho professg. Xy., and having nothing to do,) come into the boat & go with us to shew us the lg. place & road without I wod. promise to give him a much larger payt. than I was at all willg. to do; After having shewn them the inconsistency of such conduct wh. they recd. with a laugh I left them much disgusted with their conduct. Rowing on we gained the inner S. Hd. & prep'd. to cross the mouth the harbour, a very dangs. place, about 7 miles across: Committg. myself to GOD we started. The wind was fresh in from þe sea & Breakers were everywhere around us, and twice we were in no little danger, but thro' God's mercy & blessg. we gained the oppose. shore in safety about Sunset, where we ran our boat into a Lagoon, close to the inner N. Head of the Harbour; & pitched our Tents among the

sandhills for the night. My natives behaved themselves very well when amidst the breakers, altho' I was obliged to be continually exciting & animating them with my voice. [1842 February p.70] Supped on 2 fine Mullet wh. Martha had given me & wh. were very nice. Face not a little smarting from expos. to the sun; the day having been extremely hot. My lads left my umbrella & nice hatchet behind, so that I shall have no small diffy. in gettg. up my Tent all the way back. Held prayers this Eeveg. with whites & natives in English & native.—The Heads of Kaipara, & the adjacent country for several miles both N. & S. are high hills of sand, utterly destitute of verdure & presentg. a most desolate appearance: the shoals both within & without the Heads are extensive & numerous, over wh. the sea breaks continually; often terrifically. Here it was that the Sophia Pate was lately lost; when all her passgrs. perished:—a more melancholy lookg. spot cod. scarcely be conceived, not even by the most creative imagination.—

Feby. 11—Early this morng. we recrossed the Harbr. to the E. shore, a dist. of about 10 miles, where we hoped to find *Otomutea*, the village to which we had been repeatedly directed, by the chief's wife Martha; although we had learned from the people of *Omokoiti* that *W. Stephenson*, the baptd. native Teacher (to whom I had been referred by M. for information) was absent. We rowed however up the creek or river & sought for some time witht. finding any habitn. At last, having advanced about 2 miles, we saw a house on the R. Bk. We pulled towards it, landed & looked about us and shouted, but in vain for no person appd.—The House wh. was open was very clean & tidy; on a shelf were plates, cups &

saucers, seeds in bags, &c. beneath a Teakettle, fryg. pan, &c &c. Within, a Mattress, bolster & pillow, rolled neatly togr., a glazed & cold. print reprg. the crucifn. of Xt. hung agt the wall, beneath wh. was a fowlg. piece; in a corner on a shelf was a hair brush, a hatbox contg. a hat, & a N.Z. N. Test. & other things, on anor. shelf were paper & pens, beneath. wh. were 3 large & locked chests a good cane bottom chair & a table completed the Furn. of the place;—out of doors, in the garden were Rasp. & Peach Trees and Maize, Melons, Gourds, onions &c &c in abundance—an out house contd. a fishg. net; and in a new house on the hill at abt. 200 yds. distance, was wheat in bags & in the straw, oil in calabashes, pit saws & carpg. tools. In front of the house stakes had been driven to form an embankment agt. the sea, wh. came up very near it, behind wh. embankment were shells & gravel; while behind the house, a way had been cut down the face of the hill to conduct a small stream of water into the little garden. We were much pleased with the app. of neatness that every where prevailed, & had already formed a high opinion of the owner, whom we supposed to be some respt. European, & I had given an Intimn. to the Europs. with me that it wod. be well if they copied from so good an example; on returng [1842 February p.71] howr. to the Verandah of the House, (& there sittg. in the shade consdg. what step I had better take,) & perceiving & perusing a slate wh. hung on the outsides of the doorway, I found it to be a letter from a Baptd. Native to his Teacher, purporting that he had come to that house to look for him, but fd. him absent, & desiring him not to believe the reports wh. were in circulation agt. his char., &c, addressed to *W.*

*Stephenson*, on wh. I again looked inside, more minutely than at first, & found the Test to bear his name, & the papers to contain many evidences that they belonged to him—so that the neat little dwellg. & grounds we had been led so much to admire in reality belonged to a native!—without doubt the highest step in civilization I had yet seen among the N.Zrs. during more than 7 years residence among them! leavg. this place we pulled up the river about 3 miles further but not seeing any sign of habitn. we returned to the “neat little house”, to prepare some dinner & to consult what step I had better take: the whites freely offd. to proceed with me up the *Wairoa*, about 190 miles further; to wh. I agreed. We dined & pulled down the river; on rounding the headland at the entrance, we saw a Canoe & natives at a little distance; we made towards them, & found that they were a party of Natives from Hokianga, some of whom knew me; they sd. they knew the road across, wh. I had been in quest of, & I soon engd. one of the party to go up the river with us to point out the same for a Test.—They also gave us some fish & potatoes wh. proved very seasonable. Altho the day was now far advanced, we again returned to the river we had so lately left & pulled up the same, the tide aiding us, until dark, a distance of about 12 miles; when we landed, pitched our Tents, held prayers in Native & Eng. & retired to rest. [1842]

### **February p.72]**

Feby. 12—Rose early, breakfasted, held prayers in Native & Eng. & proceeded up the river with the flowg. tide. We pulled about 6 miles when the Native (who had come with us as a guide at least to the commt. of the road,) sd. that that was the place where we were to leave

the boat & commence our journey—on wh. I reqd. him to shew us the road, but he refd. to leave the boat—and, in spite of all our remonstrances to the contrary, persisted in his refusal,—saying that all we had to do, was just to go over the hill before us & we shod. come in to the Road—wh. moreover was a good one. I was induced last Eveg. to suspect that he knew but little of the way, in wh. belief I was now strengthd. After some further expostulation with him, I got him to consent to go to shew the path, altho' I had no faith whatr. in him. I took the precaution to send 2 natives with him, one to remain there & the other to return to inform me that the road had been pointed out:—In about  $\frac{1}{2}$  hour one returned, sayg.—that it was all right, and that he was gone over the hill with Abm. the more fully to put him in the way;  $\frac{1}{2}$  hour after the Native also retd. sayg. that he had left Abm. in the proper path;—we left the boat with our baggage, & commenced our journey.—After nearly 2 hours spent in dense jungle of fern &c. we overtook Apm from whom, to my utter astonishment & regret, I learnt that he had not yet seen any road! & the other lad (who had returned) now sd. he saw them both going on togethr. over the hill & therefore he suppd. all was right!!—I plainly saw the diffy we were in; & lost no time in taking bearings by my p. c., which forty. I happened to have with me. All this day, in the burning sun did we slowly work our way thro the tangled fern brakes, & close growing Tee shrubs & briars, hardly gaining a mile in an hour, notwithstanding the most unremitting exertion on our part,—I knew, howr. that the Island was narrow here, & that there was [1842  
**February p.73]** no other alternative but to make the best

of our way across the same: unfortunately we were all entire strangers to this part of the land.—We persevered & toiled onwards until after sunset, when providentially we came to some water in a little valley to wh. I had for some time been directg. my course. Here we brought up for the night, all weary, & not in very cheerful spirits.

Apm.— “kua poke o ringaringa i te toto tangata” “Me iriiri ahau apopo a te Pikopo”. “E wakama koia ahau i a koe?”—takg. off his Trowsers & flingg. it aside;— opening his *kete* & takg. out his Blanket, dressing himself in it & throwg. down his Test. & P.Bk.—set off, declg. he wod. find his way alone. Held prayers & retd. to rest.—

Feby. 13. Ld's day. A Dreary place indeed to spend a Sabbath in, but yet I hope this day to have recd. a blessing. Morning, held prayers with Lads, & read exhortn. in Comm. Service;—aftn.—held a reading class with them—Evg. prayers &c—retd. early to start betimes tomorrow morng.—

Feby. 14. Early þs morng. bef. sunrise we started on our journey—the Fern was not so difficult to pass through as that of Saturday; the country being very barren; 2 hours travellg. gave us a glimpse of the sea, & an Isld. wh. we knew to be *Taranga*; shortly aftds. we saw *Mangawai* creek before us, for which we made with all possible speed, as we had agreed if possible to Bkft. on the Sea shore. I was the first to gain the creek & found that the tide was flowg. fast, no time was to be lost, so rushing thro' the water, wh. was to my waist, & wading to the opp. shore, I made my way as I best cod. thro' the deep mud & phalanxes of reeds wh. formed the banks of the

water; Before me, to the right, were barren sandhills, by the bases of wh. the water of the Creek, I had just crossed found their way from the sea; whilst to the left was a forest of stunted trees. I pursued my way by the sandhills for near an hour; when to my extreme disappointt. [1842 February p.74] I found that I had chosen a course directly opposite to that I ought to have done, as the sea entered in a serpentine direction about 2 miles to the left, nor cod. I perceive any way by wh. I might possibly go on by the seashore, so I had to retrace my steps back thro the heavy & deep sand to the banks of the Creek. Arrg. there I took the oppos. direction and after an hour's active exertion found myself on the sea beach; here I gave GOD thanks for his mercy towards me. I now sought my lads, but cod. not meet with the least trace or sign of them:—still, I cod. but suppose that they had passed on.—By this time I was very hungry & not a little weary;—so summong. my strength I proceeded on, as I supposed, after the Lads, hoping at every turn in the way to fall in with them. I called loudly & reiteratedly but recd. no ansr.; nothing broke the death-like silence that prevailed save the long roll of the billow as it dashed itself on the gravelly strand. Findg. no way by wh. I cod. get round the Hd.Land at the N. entrance of *Mangawai*, & obsg. a path lying over a very high hill wh. appd. to tend towards the direction in wh. I wished to proceed, I folld. it, gained the summit of the hill & again repeatedly shouted, but in vain! I was now wet, hungry, & weary in a desolate place, witht. a companion, with my clothes (wh. had been for some time giving way piece by piece) torn to rags from my morning's exertions. I felt much depressed in spirit,—&

quite inclined to weep, but thro' God's grace was enabled to pray.—I sat, & consd. what I had better do; & came to the resol. to descend as quickly as possible to the outer sea shore; but how this was to be done appeared by no means easy; for the path wh. I had folld. seemed to be one wh. led inland & after all, was perhaps, only used by wild pigs: no time was to be lost so I concluded to force my way thro the very thick forest which intervened [1842 February p.75] bet. the hill on wh. I now was & the Sea:—this from its denseness took me nearly an hour in accomplishg.—at last I once more gained the shore, almost exhausted. I ran to the waters edge, looked eagerly up & down the beach but not a human footmark evn. be seen, this added not a little to my perplexity. I determined on retg. by the shore (the tide having now recd.) to Mangawai, wh. I did, but obtained no trace whatr. of my Lads. I now concluded that they, finding the water in Mangawai too high for wading, must have gone on for Wangarei by some path wh. they had found within the inner banks of the Creek, and, that the best course for me to adopt in my present exigency was to make the best of my way thither after them, that being the nearest inhabited district, wh. place I hoped to reach in 2 days. I once more retraced my steps—by the way of the beach; and, after travellg. about 2 miles, had the satisf. of seeing a native emerge from the thicket to the shore, whom, on approachg. I found to be Apma. He too had been seeking the other Natives but could not find them; he soon procured fire by friction with 2 sticks, & lighting his pipe returned at my reqt. to Mangawai to see whether he evn. find the Lads. During his absence I procured some shell-fish from the Rocks,

& roasting them, endeavored to make a Bkfast. Apm. retd. in about an hour but cod. not find the Lads nor perceive any traces of them anywhere.—The day being pretty well advanced, we lost no time in getting on in our journey. The shore was very bold & rocky; & the rocks, piled in immense crags one on another were no small obstacle to our progress. We climbed some precipitous cliffs at the risk of our limbs—but on coming to *Paepaeotu*, (or Bm. tail) the S. outer Hd. of *Wangarei* Bay we found it so precipitous that we could not pass it. Apm. with the extra aid of his toes managed to get round the precipice abt. half way up its face, I, howr., dared not follow his ex. & was conseqy. constrained to retrace my steps for a short distance & to climb the densely wooded cliffs, which I accompd. under no small [1842 February p.76] share of weariness & nervous agitation:—I think I never before ascended such a dangerous place; huge & detached stones, (only held supported by the fibrous roots of the shrubs & trees wh. grew above & by them, & which in climbing you were obliged to lay hold of although þe. doing so was attended with imminent danger to yrself:) & uprooted & dead trees every where presented an Obstacle to yr. progress.—Blessed be GOD! I was continually enabled to look up in ejaculatory prayer for aid, wh. was graciously imparted. On gaining the top I had to work my way down the forest on the inner side of the hill, and by the valley to the sea; a task but little inferior to the one I had just accomplished. I gained the rocks again, & found that A. had proceeded onwards. I folld. as fast as I cod., & soon I had the pleasure seeing A (who had supposed from my non-appearance that I had fallen from the cliff,) coming to

meet me. Night was now closing around us, when, from the rising tide & extreme boldness of the shores, we were again compelled to leave the shore & force a passage through the woods above us; intending to bring up for the night at the first water we shod. come to—we thus continued our tortuous & laborious course thro' the woods until we cod. not longer see the trees around about us, when we were obliged to halt, sans water, sans food, sans shelter, sans fire; rain, too, beginning to fall! We were parched from drought & Apm. sought for a little water but in vain; he found, however 2 young *Nikau* (A.S.) Trees, which he cut down & brought in, on one of wh. I supped, & found its moist & crisp young Leaves very refreshing. Rolling myself up in my tent, I soon fell asleep; and thro GOD'S mercy slept tolerably sound during the night undisturbed by mosquitoes.— Thus closed one of the most eventful days of my whole life.—

Feby. 15. Rose early sometime bef. Sunrise & recommenced our march, wh., as yesterday, lay over craggy rocks, &c.—2 hours' walkg. brot. us to *Waipu*, a sandy beach, where we obtd. some brackish water & some berries of the *Karaka Tree* (*Coryn. læv.*) At this place we had hoped to have found some Natives, but there were none here, nor could trace of any be discerned. Here we rested a short time during wh. I wrote a paper & fixed the same to a stake wh. we stuck into the sand, in order that, if my lads were still behind, they might know we were passed on, & that they might hasten on after us. Proceedg. onwards about 3 miles to the further end of this beach, we found that our progress was stopped from the depth of water in the river until the

tide wh. was now flowg. shod. have ebbed suffy. to admit of our doing so. Here then we sat for several hours, trial indeed to our patience, for not a drop of water was to be obtained! About 3 p.m., we, placing our clothes, &c, on a log of wood, swam across this inlet, & safely gained the opp. side. Descendg. to the beach, we thought we saw our natives at some distance behind; water howr. was now what we most needed, & hopg. we shod. find that essl. article in the neigbhd of the *Ruakaka* a headland about 12 miles from us (for all bet., us & that point was dry & barren sand hills,) we made the best of our way thither & reached it abt. sunset. After some search I found water in a bog, filled howr. with living insects, wh. thirsty as we were, we were obliged to strain thro' our hdks. ere we cod. touch it. An hour aftds. my lads arrived in safety wh. greatly rejoiced us all. The account they gave was, that they had come down to the *Mangawai* creek, & findg. the water too high to be fordable, & the tide still flowg. & nothing to be had to eat, they very comfortably composed themselves to sleep, &, as I suppose, [1842 February p.77] soundly overslept themselves. Poor fellows! They were in great concern about me; & came on at Double quick after they fell in with my note wh. assured them that I had passed on.—Although they had our provision with them, they did not make use of any—saying that as we tho' in want were obliged to be without food, they would not eat, but fare alike with us.—They obtained however some shellfish, palm tops, karaka berries, &c.—We all made a hearty & joyful meal this Eveg;—& I trust all gave GOD heartfelt thanks for his great mercies vouchsafed unto us.—

Feby. 16. Early this morning we started forwards—for *Te Ruakaka*, a small village where the chief Pou resided; after travelling about 5 miles we arrd. thither & were very hospy. recd. by him; here we breakfasted & held Prayers; gave Pou a Test. & to the others of his little party sevl. small Books; Hearing that Japhet, a young Native, (who, on my last visit to Wangarei I sent to Paihia to be baptd.) was lying dangerously ill at Puriritahi, I detd. on going thither to see him, Pou & his son accompg. me; arrg. thither we found that he had been taken that morning inland to anor. village. The canoes being gone we cod not proceed any further until we had sent & procured a Canoe to take us across the Bay. Pou & Apm. went up the river in a tiny little canoe to endr. to procure a larger one, we waiting their return on the banks of the creek. At evening they retd. & we lost no time in paddling off; our canoe was but a small one, & the breeze was fresh, so that every wave threatened to sink us; by keeping one person continually baling we managed to keep the water under, arrivg. at *Tamatarau* a village on the opp. side of the Bay abt. 9 o'clock: here we were hospy received by Stephen & his party—whom found at prayers. At this place nearly all the neighbg. chiefs were assembled, in conseq. of the illness of *Te Amooterini*, the principal chief of this district. Conversed briefly with Natives, held prayers & retired to rest. After I had retd. S. came to ask whether I wod. not hold Service in the morng. that the chiefs & others may hear; to wh. of course I readily assented.—  
**[1842 February p.78]**

Feby 17. Early this morng. I held Service, few howr. of the Chiefs attended. I preached from 1 Pet. 1 verses 24,

25; Service over I sent on my Natives to *Parua*, a village abt. 3 m. distant, intendg. to breakfast at that place.

Visited *Te Amo*, found him lying in a wooden trough in warm water which his wife was engaged in pouring over him; sevl. Chiefs of note from the neighbouring villages were sitting around. He complained of much pain in his back & joints, which, he declared, was caused by enchantment—he having been bewitched by the

*Wakatohea* Tribe! All his friends joined with him in this assertion. I endeavored to dissipate the foolish, and, with the N.Zr., too often fatal notion of his having been bewitched, & exhorted him to seek the Ld. Jesus Xt.—

Poor fellow! he was as ignorant as he cod. possibly be of truth as it is in Jesus. Oh! that the light may speedily spring up for these poor souls who are truly sitting in the valley of the S. of death! Leavg. them I proceeded on to *Parua*, a young native going thither with me to obtain some Medicine for *Te Amo*. At that place I found Solomon, and others ill; he suffg. from gravel. Admd. medicine & I trust, consolation. Breakfasted &

proceeded to *Kaiwa* Bay wh. we crossed in a Canoe at an exceedg. quick rate, sailing before the wind. Landg. at the opp. side we hastened forwards towards *Ngunguru*, wh. river we reached about 8 p.m., but found no means of crossing it, the Natives having all gone inland to their plantations. We walked up & down on the river banks shouting with all our might, in hopes that some one residing on the opposite shore might possibly hear us—after hearg. us some time Capt. L. very kindly came down, & strippg. off his clothes (tho subject to asthma & the night cold,) fetched his boat wh. was moored off his

place & came across to fetch us; he recd. us very hospitably & cordially. Held prayers & retd. to rest.—

18. I had intended to start at an early hour this morning on my way to *Owae*, in hopes of getting thither by tomorrow evening so as to spend the Sabbath at that place; but Capt. L. dissuaded me from doing so, as his boat was going that way [1842 February p.79] tomorrow morng. & would take us all thither in a few hours.—So I consented to remain.—

19. Rose very early—and started; wind light, boys howr. exerted themselves in rowing & we reached the S. Hd. of Wangaruru Bay by 11 a.m. Here we landed, as the Boat was to proceed on to the Head of Wangaruru river: natives of *Owae*, who were here engaged at work in their plantations, recd. us very hospitably. Informed of the fall of Philemon, a baptd. N., thro' an adulterous connexion with the wife of *Samuel*:—the people of the village assd., delibd. together, & tore down & burnt the house in wh. he had resided, & took away sevl. garments from both wh. they also burnt: Saml. wished P. to be killed as a payt.—& still mutters Revenge—Heard also of the horrid deaths of Tukarangatia & Waikato, 2 chiefs at Waikare, in conseq. of the explosn. of a Cask of powder.—Oh! LORD grant that thy judgment may indeed be heeded.—With *Tu*. a principal chief I had often talked to very seriously, but he invariably mocked at all I ever sd. concerning Jesus Christ. [1842 February p.80]  
About 2 we again started in a Canoe for *Owae*, which place we reached in an hour. Held Evening service in Chapel; few present, exhorted them from 1 Cor. III. 11-15. LORD help!

20 LORD'S day. At Owae:—morng. Held Service about 50 present: preached from Luke XIII 1—5. A white man arrg. here this morng. on his way to Ngunguru, informed me of the murder of Riro by John at Pakaraka on Wednsy. last! both natives I knew well, they having resided at Paihia Station for many years. Much depressed: led to seek the LORD—Oh! Gracious Saviour lift up the light of thy Count:—Superintended. School—few present—Infant school, heard childn., 8 in no., read Psalms for the day & Catd. them—Evg. Service—preached from 1 Tim. 6. 6.—11. blessed with utterance—did not howr. please the people—

21<sup>st</sup>. Started in canoe for Wangaruru—reached head of river about noon—remd. to boil a few potatoes—heavy rain—all way to Waikare reached W. abt. 6 drippg. wet. hospy. recd. by Bror. Baker.

22. Left for Paihia in my Boat & arrd. there in safety—praised & blessed be our GOD for all his Mercies!!

Amen.

### Mission dairy for Sundays 24 January 1841 to 30 October 1842

Feby 27.—Lds day—to Kawakawa—sevl. of be. Nats at P. to Sact. abt. 150 at Service—preached from Luke XI. 24—26—natives very att. School, only 28 present!—visited sick man, Evg. Service—preached fm. 1 Pet. IV. 17, 18—heavy rain, thunder & Lightning—drenched

comg. home—nr. 8 got to P.—passed popish priest in river— [1842 March p.10]

March 2. Party of Natives coming from *Waioreore* & neighd. formed a B. Class., 11 in no., read part of John 1., found them very ignorant.—Examind. &c &c—

6. Lds. Day. Home Duties.—Mg., \*. held N. Service, preached from 2 Peter II. 20–22, about 40 N. present. 11 Eng. Service, Ps. 107. 7.—Aftn., 2, Barracks Russell,—Coloss. 1. 14.—Soldiers very attentive. Evg. Paihia, Ps. 32. 1–5.—not well

13. Lds day. At Revd. B.B.'s. request. Korareka Sactl. occasion, mg. 8, about 120 present, respectably attired, preached from 1 Cor. XI. 28–31., sevl. who intendd. to attend Sact. went away in consq. of what I sd.—30 remd.—Aft. 4 again, from Luke XI. 24–26. upds. of a 100 present.—not well & low spirited

20 Lds day—early—to Wangai, held Service in Chapel—preached fm. Eph. VI. 13.—aftds attended School.—Catechized—on to Kkawa, preached from Heb. XIII. 17. Upds. of 200 present attentive

27 *Easter Sunday*—stormy day, attempted to get up river in boat, obliged howr. to return—aft. morng. Eng. Service, attempted agn and visited Waikino—found a small party with whom I held service and conversed—retd. to Paihia.

Apl. 3. Lds-day. Morng. at Wangai, 40 present—preached fm Matt. 21. 12, 13,—proceed thence to Kawakawa, fd. them at School, abt. 150 prest., preached from Rev. III. 1–3, visited Miriama Moses wife, very ill, conversed with her, &c— [1842 April p.11]

10. Lds. day.—Early to Kauri nui—held service about 30 present, preached from 1 Pet. 2. 21; thence to the Kawakawa, held service about 160 present preached from James 1. 12–15. Visited Miriama, still very ill.
17. *Lds-day*.—At home; morng. 8. Native Service, few present, preached from Acts XIV. 22. 11, to Europn. Service, about 40 hearers, preached from same text— $\frac{1}{2}$  at Barracks, preached from 1 Pet. I. 9, good attendance, & great attention; thence to Waikino, 2 miles further, found abt. 40 Natives at Evg. Service addd. them &c—retd. late to Paihia.—
- May 1. *Lds-day*—early to Kawakawa, Mg Service, preached from Col. III. 1–3—250 prest—school only 42! visited sick—Aftn. Service, Text Ps. 8. 3–9 —
8. *Lds-day*—At Kororareka; mg. service, preached from Ps. 114. 12–14.—abt. 100 prest, 24 to Sact.—Evg. Service, preached from Matt. 24. 37–39. abt. 80 prest.—agt. enggd. in relating history of A.I. & J. & cr. of esl. to Timothy, native cat., in wh. he evinced great interest—  
**[1842 May p.12]**
- May 15. *Lds day*. Whitsunday. At Kawakawa—mg. preached from Acts II. 1–13—aft school—visited sick, medicine advice, &c—Evg. service Acts 19—1–7.—
22. Lds Day—mg. at Wangai—60 present, preached from Ps. 107. 7.—aft. Kawakawa, visited sick preached from John III. 9–11.—
- 29 Lds day—at Kawakawa, cong. abt. 240; preached from Ps. 139. 1–12. School, only 32! fallg. off sadly—2 pakehas strolling abt.—visited sick—Moses very ill—evg. service, preached fm Heb. 10. 35, 36.

30. at Kororareka exg. Cand. for Baptm.—

June 5. *Lds day* at Kororareka—preached from Rom VI. 4, 5 adults baptized—evg. service, preached fromn Luke 9. 23. 1 Child baptd. weather rough

LDay 12. Rain—no Service—*no out*

19 Lord's day—Morning at Wangai—abt. 40 present preached from Luke VI. 43—45.—aftds. to Hororoa found John's little party at school,—wh. over, exhorted them from 1 Cor. 2. 14.—to *Kauri nui*, held evg. Service, 25 prest., preached from Luke 8. 35.—

26. Lds day—weather very showery & cold, at Wangai, late, service over, held school, catechized & exhorted few present. To Hororoa—read & expounded, few present, gave med. to sick man, retd. starlight—cold & weary. [1842 July p.13]

July 3. Lord's day. In going over rocks þs. morng. to Boat, recd. a most sever & sudden fall, scarred both legs, at first was apprehensive I had brokn. my left leg—bled much & pain excessive; very much shook, my voice affected during the whole of þe day:—proceeded.—

At Wangai held Service, abt. 30 present, preached from \_\_\_\_\_ crossed the river to a place where a party of Natives were, with their Chief Edsd. Marsh (Puwha) found them engd. rehearsing þe Catechism—sat, read a portion & exhorted & prayed— hence to Kauri nui, held service, preached from \_\_\_\_\_ retd. to Paihia.

10. Not out—leg bad

17. Leg still bad, went to Wangai, held Service preached from John IX. 31. hence to Kauri nui, fd. natives at

School, sat & conversed, & expounded, portions of Col. II & III wh they had been reading—held Service, preached fm John X. 16.

24. Lds day. Mg. to Kauri nui held service preached from aft. to Waikino, few, only 5 assd. read & exhorted & prayed—weather bad & I in much pain fm lumbago—returned to P. [1842 July August–October p.14]

31 Lds. Day. At Mr W's request held mg. Nat. Service in Paihia Chapel. Aftds. to Kkawa, fd. pm. at School, 34 only present, greater part absent scattd. planting: exhortd. those at School. Aftds. Evg. Service, about 80 present, preached fm John 8. 31, 32

Augt. 7. Lds day—Weather rainy & lowg.—To Wangai abt. 40, pd. from Ps. 36. 5–7. At School, 38 prest thence to Kauri nui, arrd. abt. 4. p.m., held Service pd. from Acts \_\_\_\_ “Diana of the Ephesians”! retd. late & wet heavy rain—

14. out Kkawa

21. out Kauri nui Wangai

(Augt 22—Sept 14—Bush Journal)

17. Lords day—Wangai, Kaurinui

25. d— Kawakawa

Octr. 2 d— (at Sact.) aft. Kaurinui

9 d— Bad weather Home—took Evg. Nat. Service preached fm Gen VI.

16 do—Home, mg. Nat. Service, preached Rev. XX.  
11—Aft. Kaurinui, preached 2 Pet. III. 7–11.

22. Saty. Aperahama died

Oct. 23. Early—Kawakawa—held Service, preached from Rev. 20. 11–15. attended School Catechized—few present Weather cold & wet.—retd. to Wangai—Held Service Mark XI. 22.—very cold—

30. Lds day. Held mg. Nat. Serv. in Chapel few present addd. pm. fm. Ps. 144. 3, 4. Aft. at Kauri nui—preached from Acts 13. 38, 39—evg. held Service in own house & addd. natives from Luke 21. 34–36.

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# Day & Waste Book

**1842**

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|         |    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |     |   |
|---------|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|---|
| January |    | Issued:—<br>To Straits Station, 1 Case Testaments...<br>☞ (as I find from Mayhew's Book of Issues) W.C.                                                                                                                                                                                                                                                                                                                                                                                            |     |   |
| Feby.   | 26 | J.R. Wilson, Cheque on Bank, on a/c of Work                                                                                                                                                                                                                                                                                                                                                                                                                                                        | £10 | 1 |
| March   | 2  | J.R. Wilson, Cr.<br>Binding 1500 Psalters @ 4d.      25- 0- 0<br>"      573 parts Testament @ 2/2      5-19- 4½<br>"      228 Testaments      @ 8d      7-12- -<br>"      100 Large Prayer Books @1/-      5- 0- 0<br>"      6 Books      5- 0<br>2 skins sheep, ¾ Cutting Calendars 2/6      5-10<br>Repairing 26 Native Books @ 4d      8- 8<br>Dr. paid for folding 1000 Psalters      2- 3- 4<br>"      "      228 Testaments      1- 3- 9<br>"      "      100 Prayers      11- -<br>£3-18- 1 | 44  | 1 |
|         | 2  | Kororareka Printing Company<br>1 parchments Tympan Skin<br><u>Mem:</u> —Revd. H.W. spared this Co., while I was at the Southward, some Canon Type, & a Brass double rule.—                                                                                                                                                                                                                                                                                                                         |     |   |
|         | 2  | Cash paid Tibbey, for taking Case of Books to Victoria<br>for Thames Stations      }                                                                                                                                                                                                                                                                                                                                                                                                               |     |   |
|         | 8  | Issued, to Turanga,<br>Psalters      500<br>Parts of Testament      140<br>Large Prayer Books      20<br>pr. "Columbine." Testaments (8vos.)      20<br>Issued to Tauranga, Rotorua, & Opotiki,<br>Psalters      200<br>Parts of Testament      100                                                                                                                                                                                                                                                |     |   |
|         | 12 | JR Wilson, Cash on a/c                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | £1  |   |
| March   |    | Issued:—<br>8vo.      Large      Part of<br>Testaments      Testaments      Testaments                                                                                                                                                                                                                                                                                                                                                                                                             |     |   |

|      |      |                                                                                                                                                                        |    |   |     |     |     |
|------|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|---|-----|-----|-----|
|      |      | To Paihia                                                                                                                                                              | 25 | 7 | 26  |     |     |
|      |      | " Waimate                                                                                                                                                              | 20 | 6 | 30  |     |     |
|      |      | " Kaitaia                                                                                                                                                              | 10 | 4 | 25  |     |     |
|      |      | " Kerikeri                                                                                                                                                             | 4  | - | 7   |     |     |
|      |      | " Tepuna                                                                                                                                                               | 4  | - | 8   |     |     |
|      |      | " Wangaroa                                                                                                                                                             | 5  | - | 10  |     |     |
|      |      | " Kororareka                                                                                                                                                           | 5  | - | 10  |     |     |
|      |      | " Kapiti                                                                                                                                                               | 10 | 8 | 60  |     |     |
|      |      | " Waikato, &c,                                                                                                                                                         | 20 | - | 100 |     |     |
|      |      | " Wanganui                                                                                                                                                             | 10 | 4 | 50  |     |     |
|      |      | " Waikare                                                                                                                                                              | -  | - | -   |     |     |
|      |      | James Busby, Esqr., 1 Copy of Large Prayer Book                                                                                                                        |    |   |     |     |     |
|      | 19   | Settled with J. Walmsley, pressman—<br>from Augt.30/41 to March 19/42, deducting 7½ days<br>absent time,—27wks. 4½ dys. @ 36/-<br>By Cash in Cheques on Bank & silver— |    |   |     | £49 | 1   |
|      | "    | Received of Revd. Hy. Williams, Cheque on Bank for                                                                                                                     |    |   |     | £40 |     |
|      | "    | J.R. Wilson, Cheque on Bank & Balance in full.—                                                                                                                        |    |   |     |     |     |
|      | 23   | Flour, rice, Tobacco, &c, natives landing paper, &<br>bringing Stores from Kerikeri                                                                                    |    |   |     |     |     |
|      | 24   | Settled with Henry Bruce,<br>from Novr.25/40 to Feby 3/42 (deducting absent time<br>52½ days,) 54 wks. 4½ dys. @ 10/-<br>By Cheques on Bank & Cash, £26-15- 6          |    |   |     | £27 |     |
|      | "    | By paid Mr. Busby for 100 ft ¾ Boards for Covers, &c,<br>for packing Cases (supplied in July/41)                                                                       |    |   |     |     | 1 1 |
| Mar. | 2    | Pd. Haki, (native boy)<br>Shirt & Trowsers 5/- Soap & Tobacco 6d.                                                                                                      |    |   |     |     |     |
| Apl. | 16   | J.R. Wilson, Cash on a/c 8/- 1 qu. Foolscap 1/6                                                                                                                        |    |   |     |     |     |
|      | 23   | By Cheque of Revd. H. Williams, on a/c of Pg. Office                                                                                                                   |    |   |     | 60  |     |
|      | 28   | J. Busby Esqr. 2 parchment Skins                                                                                                                                       |    |   |     |     |     |
| May  | 4    | Issued: to <i>Waikato &amp; Thames Stations</i> ,<br>340 Psalters—<br>(pr. Columbine)—to Mr. Clarke, 4 Testaments, 2 parts                                             |    |   |     |     |     |
|      | 4    | J.R. Wilson, Cash on a/c                                                                                                                                               |    |   |     | £2  |     |
|      | 12   | Issued, to Revd. W. Williams, 1 8vo. interleaved Testament<br>ditto 1 8vo. Test., Calf                                                                                 |    |   |     |     |     |
|      | (24) | " " Revd. R. Burrows. 1 8vo. Test., Calf                                                                                                                               |    |   |     |     |     |

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|      | 10 | Settled with J.R. Wilson, as follows:—<br>Cr. Binding 1000 Psalters @ 4d. £16-13- 4<br>do 6 8vo. interleaved Testaments 12- -<br>do 6 8vo. Calf ditto 10- -<br>½ doz unpacking paper 3/- cuttg. Tracts 1/- 4- -<br>Lettering 2 Books 8<br><u>£18- 0- 0</u> |           |   |
|      |    | <u>Dr.</u><br>foldg. 1000 Psalters—@ 4d. 2-3-4<br>Cash to J.R.W. 13-7-2 £15.10. 6                                                                                                                                                                          |           |   |
|      | 17 | Paid Haki, (native lad)<br>1 Blanket, 1 lbs. soap, Tobacco & pipe<br>food for 3 months (say)                                                                                                                                                               |           | 1 |
|      | 24 | Issued:—to <i>Kapiti</i> , 300 Psalters<br>to <i>Wanganui</i> , 260 Psalters<br>pr. "Cypress" Capt. King.                                                                                                                                                  |           |   |
| May  |    | Received of Tibbey for 1 quire Foolscap                                                                                                                                                                                                                    |           |   |
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| June | 16 | Paid natives for pulling me from Wahapu in Boat,<br>(N.B. over at the store enquiring into Issue of Testaments)                                                                                                                                            |           |   |
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| July                 |                                              | <p>Issued:—</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th colspan="5" style="text-align: left;">Testamt. Sl.Pravr. Primer. L.Prays Bn. Paper</th> </tr> </thead> <tbody> <tr> <td>To Tauranga District</td> <td>600</td> <td>500</td> <td></td> <td></td> <td>56 shts.</td> </tr> <tr> <td>To Waikato District</td> <td>800</td> <td>500</td> <td></td> <td></td> <td>56</td> </tr> <tr> <td>To Turanga District</td> <td>1500</td> <td>4000</td> <td>1000</td> <td>200</td> <td>23½ quas</td> </tr> <tr> <td>To Waimate Station</td> <td></td> <td>240</td> <td></td> <td></td> <td></td> </tr> <tr> <td>    " Kaitaia d—</td> <td></td> <td>170</td> <td></td> <td></td> <td></td> </tr> <tr> <td>    " Kerikeri d—</td> <td></td> <td>30</td> <td></td> <td></td> <td></td> </tr> <tr> <td>    " Tepuna d—</td> <td></td> <td>30</td> <td></td> <td></td> <td></td> </tr> <tr> <td>    " Wangaroa d—</td> <td></td> <td>30</td> <td></td> <td></td> <td></td> </tr> <tr> <td>    " Paihia &amp; Waikare</td> <td>260</td> <td>100</td> <td>300</td> <td></td> <td>2 qu.</td> </tr> <tr> <td>    " Kororareka</td> <td></td> <td>40</td> <td></td> <td></td> <td></td> </tr> </tbody> </table> |      | Testamt. Sl.Pravr. Primer. L.Prays Bn. Paper |          |  |  |  | To Tauranga District | 600 | 500 |  |  | 56 shts. | To Waikato District | 800 | 500 |  |  | 56 | To Turanga District | 1500 | 4000 | 1000 | 200 | 23½ quas | To Waimate Station |  | 240 |  |  |  | " Kaitaia d— |  | 170 |  |  |  | " Kerikeri d— |  | 30 |  |  |  | " Tepuna d— |  | 30 |  |  |  | " Wangaroa d— |  | 30 |  |  |  | " Paihia & Waikare | 260 | 100 | 300 |  | 2 qu. | " Kororareka |  | 40 |  |  |  | pr. Columbi |  |
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| To Turanga District  | 1500                                         | 4000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1000 | 200                                          | 23½ quas |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
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| " Kerikeri d—        |                                              | 30                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |      |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
| " Tepuna d—          |                                              | 30                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |      |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
| " Wangaroa d—        |                                              | 30                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |      |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
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| Augt.                | 9                                            | Cash to J.R. Wilson on a/c                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | £10  |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
|                      |                                              | Issued, Rev. Kissling, 1 Large Prayer Book.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |      |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
| Augt.                | 13                                           | Settled with J. Walmsley pressman:—from March 20 to this<br>day, inclusive, 21 weeks, deduct absent time 7½ days,<br>19. 4½ @ 20/-<br>For folding 10,500 Sections Exodus & Deuty. @ 4d. pr. Hd.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | £35  | 1                                            |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
|                      | 17                                           | 1<br>Issued, to Waikato & Thames<br>1000 Primers; 4. 15 sheets Br. Paper                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1    | 1                                            |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |
|                      |                                              | Paid, A. Kier, Carpenter,<br>for 20 days work, @ 5/- (as pr. his bill)<br>—making Imposing Stand, & Drawer, Stools,<br>Book board, Lead Cutter stand, easing<br>Cases, Cleaning Lithog. press, &c, &c—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | £5   |                                              |          |  |  |  |                      |     |     |  |  |          |                     |     |     |  |  |    |                     |      |      |      |     |          |                    |  |     |  |  |  |              |  |     |  |  |  |               |  |    |  |  |  |             |  |    |  |  |  |               |  |    |  |  |  |                    |     |     |     |  |       |              |  |    |  |  |  |             |  |

|        |    |                                                                                                                                                                                                                                                                                                                                                                                       |                            |       |
|--------|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|-------|
|        | 20 | Cheque of Revd. H. Williams, on a/c of Press                                                                                                                                                                                                                                                                                                                                          | £60                        |       |
| Septr. | 20 | Paid A. Kier, Carpenter,<br>for folding 7000 sheets Prayer Book @ 4d. pr. Hd.<br>ditto 2 days jobbing in Ptg. Office @ 5/-                                                                                                                                                                                                                                                            | £1                         | 10    |
|        | 28 | Issued, to <i>Tauranga, Rotorua, &amp; Opotiki</i> Dists<br>1000 Primers<br>500 Hymns<br>160 Large Prayer Books<br>7 quire Brown paper                                                                                                                                                                                                                                                |                            |       |
|        | 28 | J.R. Wilson, Cheque for Cash, on a/c of Binding—<br>1 quire Foolscap                                                                                                                                                                                                                                                                                                                  | £10                        |       |
|        |    | Issued, Waikato & Thames:<br>160 Common Prayers<br>500 Hymns<br>56 sheets Brown paper—                                                                                                                                                                                                                                                                                                |                            |       |
| Septr. |    | To paid for 1 Cask Flour from Colony<br>for paste, used during the last 12 months,<br>(great part still remaining) _____                                                                                                                                                                                                                                                              | }                          | £2 10 |
| Octr.  | 4  | Issued:—<br>To <i>Kaitaia</i> Station,<br>Common Prayer 40<br>Primers 300 Hymns 500<br>pr. Maxwell Brown paper 90 sheets<br>—To <i>Wanganui</i> ,—<br>1 Case Testaments 500 Hymns, 500<br>Primers 500 Com. Prayer, 90<br>Calendars, 100 Bn. Paper, 4. 15<br>—To <i>Kapiti</i> ,—<br>Testaments, 500 Hymns, 1000<br>Primers, 600 Com. Prayers, 110<br>Calendars, 150 Brown paper 7. 10 |                            |       |
|        |    | Issued, Exodus & Deuteronomy<br>To Committee, and Missionaries,<br>1 each, Proof Copies                                                                                                                                                                                                                                                                                               | }                          | 25    |
|        |    | Issued: Kerikeri, Com. Prayer<br>Waimate, ditto<br>Kororareka, ditto<br>Tepuna<br>Wangaroa                                                                                                                                                                                                                                                                                            | 10<br>60<br>15<br>10<br>10 |       |

|       |    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |         |     |
|-------|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|-----|
|       |    | Paihia<br>Uawa                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 70<br>5 |     |
|       |    | Paid for packing Case                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |         | 4/- |
| Novr. | 2  | Sold to Mr. J. Kitchen<br>194 lbs. S. Pica Type @ 2/6      24- 5- 0<br>21 lbs ditto ditto      2/6      2- 12- 6<br>10 lbs Bourgeois Quads. @ 2/-      1- - - -<br>By Cash, of Mr.K £20. Bal. due £7-17-6—for which<br>I hold his Note of head.                                                                                                                                                                                                                                                                                                                                                                 | 27      | 1   |
| Novr. | 10 | Settled with J.R. Wilson, Bookbinder—<br>By his Bill for Binding 1000 Com. Prayers,<br>folding Sections, & cutting Books<br>—By Balance, to him, £11.17.10.                                                                                                                                                                                                                                                                                                                                                                                                                                                     | }       | 33  |
|       |    | Issued, 1000 Copies, Exodus & Deuteronomy<br>Uawa                          40<br>Waikato & Otawao        100<br>Thames                        60<br>Manukau                      40<br>Paihia                        60<br>Kororareka                 20<br>Waiapu                       80<br>Turanga & Wairoa        120<br>Rotorua, Opotiki, & Tauranga 150<br>Wanganui                    60<br>Kapiti                       100<br>Waimate                      50<br>Kaitaia                      40<br>Tepuna                       10<br>Wangaroa                    10<br>Bishop of N. Zealand      50 | 1000    |     |
|       | 16 | Issued, to Mr. Telford<br>1 8vo. Testament, 1 Com. Prayer                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |         |     |
|       |    | " By paid for glazing 7 sashes printg. office<br>making putty for, and painting same<br>" ditto to Natives removing Presses, Types, &c                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |         | 1   |
|       | 18 | Issued, to Wangaroa Station,<br>50 Small Prayers; Brown paper 6 sheets.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |         |     |
| Novr. | 23 | Revd. John Hobbs, Supt. Wesleyan Mission                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |         |     |

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|-------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|--------|-------|--------|--------------|
|       |    | 1 Ream demy paper for Calendars...<br>Pressman 2 days working off, drying and<br>pressing same                                                                                             |           |        |       |        |              |
| Decr. | 5  | Paid E. Wall, Blacksmith,<br>for 2 roller spindles & nuts 9/- repg. old one 2/6                                                                                                            |           |        |       | 1      |              |
|       | 6  | Issued to G. Clarke, Esq.<br>4 Com. Prayers, N.Z.                                                                                                                                          |           |        |       | 1      |              |
|       |    | <i>Memo. Lent Revd. W.C. Cotton, Waimate<br/>1 vol. (2<sup>nd</sup>.) Johnson's Typographia</i>                                                                                            |           |        |       |        |              |
|       | 14 | Issued:                                                                                                                                                                                    | Calendars | Tables | Cats. | Exodus | Br.<br>paper |
|       |    | Kaitaia.....                                                                                                                                                                               | 100       | 50     | 300   | 30     | 34 shts      |
|       |    | Waimate.....                                                                                                                                                                               | 150       | 70     | 400   | 60     | 45           |
|       |    | Tepuna.....                                                                                                                                                                                | 20        | 20     | 50    | 10     | 6            |
|       |    | Kerikeri.....                                                                                                                                                                              | 25        | 20     | 50    | 10     | 6            |
|       |    | Wangaroa.....                                                                                                                                                                              | 30        | 20     | 80    | 20     | 9            |
|       |    | Turanga & Wairoa....                                                                                                                                                                       | 200       | 100    | 800   | 150    | 89           |
|       |    | Waiapu.....                                                                                                                                                                                | 100       | 50     | 300   | 70     | 34           |
|       |    | Uawa.....                                                                                                                                                                                  | 50        | 40     | 200   | 40     | 23           |
|       |    | Waikato & Otawao....                                                                                                                                                                       | 140       | 80     | 600   | 100    | 67           |
|       |    | Thames.....                                                                                                                                                                                | 80        | 50     | 200   | 40     | 19           |
|       |    | Manukau.....                                                                                                                                                                               | 60        | 50     | 100   | 30     | 12           |
|       |    | Tauranga, Rotorua....                                                                                                                                                                      |           |        |       |        |              |
|       |    | Opotiki, Wakatane....                                                                                                                                                                      | 350       | 200    | 1000  | 140    | 112          |
|       |    | Kororareka.....                                                                                                                                                                            | 30        | 20     | 80    | 20     | 9            |
|       |    | Paihia.....                                                                                                                                                                                | 200       | 100    | 500   | 100    | 56           |
|       |    | Wanganui.....                                                                                                                                                                              | -         | 50     | 400   | 50     | 45           |
|       |    | Kapiti.....                                                                                                                                                                                | -         | 80     | 600   | 80     | 67           |
|       |    | Bishop of N. Zealand..                                                                                                                                                                     | 50        | 30     | -     | 50     | -            |
|       |    | Mr. Clarke.....                                                                                                                                                                            | 50        | -      | 100   |        |              |
| Decr. | 22 | Issued, Mr. W. Wilson, Kororareka,<br>6 Copies Calendar Sundries ditto<br>Revd. John Hobbs, Hokianga<br>6 Com. Prayer (N. Zealand)                                                         |           |        |       | 1      |              |
|       | 31 | Settled with J Walmsley Pressman<br>From Augt. 14 to Decr. 31 incl.<br>19 weeks 6 days<br>absent time 0 " 6 days<br><u>19</u> weeks @ 36/-<br>folding 10,300 sections Exodus, K. M., @ 4d. |           |        | £34   | 1      |              |
|       | "  | Issued,                                                                                                                                                                                    |           |        | £35   | 1      |              |

|       |                             |                                                                                                                              |    |   |
|-------|-----------------------------|------------------------------------------------------------------------------------------------------------------------------|----|---|
|       |                             | to the Bishop of N. Zealand Testaments                                                                                       | 50 |   |
| Xmas. | Error.<br>chgd.<br>before } | Paid, Willm. Bruce, Carpenter, for making Shelves                                                                            |    |   |
| "     |                             | Paid, Mr. G. Mair, for 37 feet Kauri @ 20/-                                                                                  | 3  | 1 |
| "     |                             | Paid, Mr. Liver, Carpenter, for Sash & mouldings                                                                             | 2  |   |
| "     |                             | Paid, A. Kier, Carpenter, for work (see Bill)                                                                                | 9  | 1 |
| "     |                             | Paid for Banker's Cheque Book                                                                                                |    |   |
| "     |                             | Paid A. Kier, Carpenter, 1 day jobbing                                                                                       |    |   |
| "     |                             | Paid Mr. Mair for 4 gall. Sperm oil @ 4/-                                                                                    |    | 1 |
|       |                             | <i>Mem.</i> Sent Mr. Kitchen's note of hand to<br>Mr. Kempthorne, Auckland, to obtain the<br>amount for C.M.S.,— (£7-17- 6)— |    |   |
|       |                             | Paid Mr. Busby for ½ ream paper (previously had) 6/-                                                                         |    |   |
|       |                             | ditto 6 pr. Hinges 9/- ditto M. Brads 2/9 2 packets Tacks 5/- }                                                              |    | 1 |

**1843**

**Memoranda of Voyage and Journey to the Southern  
Parts of the Northern Island  
of New Zealand:—October/43—Feby./44.**

Monday, October, 2. Having this day received Instructions from the Bishop, to proceed immediately to the Southward, I left the Waimate and arrived at Paihia.

3<sup>rd</sup>. This day, at 4 p.m., we sailed from the Bay of Islands.

5<sup>th</sup>. Early this morning we anchored at Auckland.

8<sup>th</sup>. *Dies Dom.* At Mr. Clarke's request held Native Service in his house, (there being no place in this neighbourhood where Native Service is performed,) expounded part of 2<sup>nd</sup>. Less., about 25 Natives present, with whom I, afterwards, held School. Afternoon, I attended Service at St Paul's.

10<sup>th</sup>. At 7 p.m. went on board of Columbine, and, about midnight, sailed: wind, however, being contrary, we anchored under Rangitoto.

13<sup>th</sup>. After 2 days and half sad nausea from the excessive rolling of our vessel, we, this morning, sailed, wind soon blew furiously, and our danger, for some time, was not small. At evening we made Hobson's Harbour in Aotea, (Barrier Island) which proved quite a refuge to us. Called on my fellow passengers to give thanksgiving to GOD for His mercy.

14<sup>th</sup>. Wind changing a little, we again ventured to sea.

15<sup>th</sup>. *Dies Dom.* Wind boisterous and sea very rough. At Sun-set we made Tauranga Harbour, but could not enter on account of the ebb, so anchored just without Maunganui. The water here was shoal, and the vessel drifted towards the breakers on the starboard bow, at which the Captain became alarmed. Mr Spencer put on his Life preserver, &c, &c. The Sea, all around, was majestically and awfully agitated. Mr S. declared, he never saw such a sight in the Atlantic. Through the mercy of GOD, at 3 p.m., we got in safety into the desired haven. We afterwards learned, that only 2 days before a little vessel was lost in nearly the same spot, and two men drowned.

18<sup>th</sup>. Having landed Rev. R. Spencer and Family, and Goods, we, this evening sailed.

19<sup>th</sup>. At 10 a.m. we anchored off Rev. G.A. Kissling's Station, near the Kaik of Hicks' Bay; the swell was great (it being in open roadstead) and the surf [1843 October p.2] very high on the beach. On signalising with the shore, we found there was "no communication," in consequence of the breakers: the Natives refusing to launch their canoes. The Captain, however, having determined to effect a landing, I, being desirous of seeing Mr. Kissling, accompanied him, and, through his refusing to attend to the advice of a young Native of mine, (whom I took from these parts 2 years before,) we got swamped on the bar of the river among the furious breakers. After swimming a few strokes, I was picked up by the Natives, nearly 50 of whom ran courageously out into the sea to our assistance. I had, however, to walk to Mr. Kissling's (nearly a mile off,) dripping wet & cold.

20<sup>th</sup>. The Gale having increased during the night, at ½ past 5 a.m., the Columbine slipped her anchor and sailed away, leaving me without a change of clothing, or anything else, behind!

21<sup>st</sup>. Having heard from Mr. Kissling, that the Archdeacon was on the eve of departing for Port Nicholson, and having important despatches for him from the Bishop (which I had brought on shore with me in my Letter-bag,) and being, moreover, directed by the Bishop to him, I considered the best Course for me now to pursue, was to lose no time in getting to Turanga over land, lest the Archdeacon should go on to Port Nicholson in the Columbine, to which place he was bound. So, obtaining a few articles of Store clothing from Mr. K., and a Native, I left his Station, and, at 5, p.m., arrived at Mr. Stack's Station, near Rangitukia.

22<sup>nd</sup>. *Dies Dom.* Held Morning Service in the Chapel at Rangitukia, expounding part of 2<sup>nd</sup>. Less., about 350 Natives present. Rain coming on hindered our having School: conversed with several Natives in Native Teacher's House. Evening, I again held Service, expounding from 2<sup>nd</sup>. Less.

23<sup>rd</sup>. Started this morning on my way to Turanga. Crossed the rapid Waiapu River at Mangawero, a small village about 4 miles from Mr. Stack's. I had proceeded, however, but a little way beyond the village, when a native sent by Rev. G. A. Kissling, with a note, stating that the Columbine had returned to Hick's Bay, overtook me. Mr. Stack, who had accompanied me so far as the village, urged me to return, which, much against my inclination, I consented to do. At 1, p.m., I gain left Mr.

Stack's house, to return to Hick's Bay, and, on rounding the E. Cape, about 5, p.m., we saw the Columbine about 4 miles off at sea, standing away before the wind for the Southward! In this dilemma, and night coming on, I thought it best to proceed to Hick's Bay, but did not reach Mr. Kissling's hospitable residence till 9 at night, the tide being high, and the [1843 October p.3] night dark, and our way lying over wet and slippery rocks and Cliffs. I was very weary with this day's exertions; and found, to the increase of my disappointment, that the message had been despatched by Mr. Kissling on the day previous, but had been pleased to consider that the next morning would do, &c. Through his delay, I lost my passage!

25<sup>th</sup>. The heavy rain of yesterday precluded my retracing my steps back to Waiapu; so, this morning at 10, weather still lowering, I again started, but by an inland route, for Waiapu; reached Pukemaire, (a large village about 3 miles WSW. from Rangitukia,) by a very hilly route, at sunset. Was hospitably received by the Natives; held prayers, expounding from, from 2<sup>nd</sup>. Less, and, having no tent, slept in a native hut, very comfortably.

26<sup>th</sup>. Early this morning I started from Pukemaire; crossed the Waiapu River at \_\_\_\_\_ a large *pa*, and ran a little danger in so doing, the river being very wide and rapid here, and rolling over large round stones, and between 4 and 5 feet deep; managed, however, with the aid of 3 stout Natives. Said a few words of exhortation to the Natives of the village, who came out to meet me, and gaining a second guide from them to accompany me as far as Uawa, I proceeded. There is a chapel at this

village, and a good large house in the course of building for the Native Teacher. Gaining the sea coast, & travelling on, about noon I arrived at Reporua, where we halted to refresh; much gratified in seeing such a nice Chapel and Teacher's House as this village possessed. At sunset, halted, for the night, at Waapiro; held Evening Service, expounding from 2<sup>nd</sup>. Less. Met with no little obstruction in travelling this day, from the quantity of Cliff and Trees fallen in many places.

27<sup>th</sup>. Held Morning Service in Chapel, expounding from 2<sup>nd</sup>. Less. Proceeding on my journey, at noon we reached Te Ariuru, (the large pa at Tokamaru,) which I passed through without being recognised, (the people, almost everywhere, taking me, from my old dress and scanty baggage, for a "pakeha maori,"—i.e. a common European resident; through which error of theirs I had a good opportunity afforded me of seeing *them in their undress*,) and, passing on, halted at Tuatini, the residence of the Native Teacher. Here is a fine Chapel, one of the very best I have seen in New Zealand. I gave a few words of exhortation to the people, and proceeded. At 7, p.m., I reached Anaura, getting a good wetting by the way, in rounding the bases of the lofty Cliffs. At this village, too, I was obliged to rebuke the Natives for their licentious conduct, exhibited by them before they knew who I was. Held prayers, expounding a portion of 2<sup>nd</sup>. Less.

28<sup>th</sup>. Read prayers and exhorted Natives. Obliged to wait a considerable time for the tide to ebb, ere we could get round the Cliffs, some of which, after all, I was obliged to scramble up and down like a cat. Much cast down in

mind in meditating on and contemplating [1843 October  
**November p.4]** the sad laxity of living and morals  
among these now professing Christians—a state of  
things fearfully increased by the number of vagrant  
Europeans on this coast; persons who may truly be said  
to be the greatest enemies of the Cross of Christ in N.  
Zealand! [Ps. x. 13–17, p.13.v] About 5 p.m., I arrived at  
Mr. Baker's Station at Uawa, who was right glad to see  
me—so were my two native lads and poor old dog, who  
were landed here on the 20<sup>th</sup>. from the Columbine, as  
they knew not what had become of me.

29<sup>th</sup>. *Dies Dom.* Held Service, morning & Evening, in  
the Chapel, expounding from 2<sup>nd</sup>. Less.

30<sup>th</sup>. Left Uawa for Turanga; descending to the sea-side  
we were obliged to halt some time to wait for the tide to  
ebb. At Sunset arrived at Pakarae, a small village on the  
sea shore, where I read prayers and expounded to the  
Natives.

31<sup>st</sup>. This Evening arrived at Turanga. Columbine came  
into the Bay about the same time! Most cordially  
received by my good friend the Archdeacon.

November 1<sup>st</sup>. At the Archdeacon's request I  
accompanied him on board of the Columbine, it being  
his intention to proceed in her to Port Nicholson, and to  
return thence by Eastern Coast to Turanga; about 20  
Natives went with us. Wind fair, we sailed about 7 p.m.

2<sup>nd</sup>. The wind suddenly changed, so we were obliged to  
put back this morning when about 20 miles S. of  
Warekawa, (Portland Isle,) and anchored in Wangawehi,  
on the N. side of Table Cape.

3<sup>rd</sup>. Sailed again this morning; beating about off Hawke's Bay, the strong current setting into which makes it very uneasy sailing.

4<sup>th</sup>. Very squally weather, about 30 miles from land; towards Evening obliged to bear up for Te Matauamaui, (Southern Headland of Hawke's Bay.)

5<sup>th</sup>. *Dies Dom.* Squally weather, off Cape Turnagain.

6<sup>th</sup>. Weather increasingly bad, under close-reef'd main and top-sail; very sick.

7<sup>th</sup>. Better weather, slowly progressing; Evening off Cape Palliser.

8<sup>th</sup>. Off Cook's Straits; Middle Island in sight; snow perceived on the high mountains, too ill to move out of my berth; afternoon, made Wairarapa Bay.

9<sup>th</sup>. Beating up and down Wairarapa Bay all day; wind greatly increased.

10<sup>th</sup>. Last night was one of the most awful weather, obliged to "heave to" in the Straits, the vessel laboured fearfully, and we every moment expected her to spring a leak; towards morning we found ourselves drifted towards Cloudy Bay, from within 3 miles of Port Nicholson, the lights of which place were seen in the evening of yesterday. Captain attempted to enter Cloudy Bay, but did [1843 November p.5] not succeed; after some beating about, we were again obliged to heave to.

11<sup>th</sup>. Beating about all the morning in the Straits, without making any progress towards Port Nicholson, the current being so strong against us. Bore away for Wairarapa Bay, hoping to effect a landing there, being almost in

want of wood and water. We could not, however, land, but, about 5, p.m., landed 14 natives and our baggage on a desert beach, at a place called Pamoteo, hoping to follow them by return of boat; night coming on, and wind increasing (we, also, 4 miles from land,) we were obliged to take in the boat (when she returned at 9 p.m., amidst no little danger,) and bear away off the land.

12<sup>th</sup>. *Dies Dom.* A never-to-be-forgotten day! Battened down, lying-to, sea breaking over us, sick, and without temporal comfort. The Captain declared it to be one of the severest hurricanes he was ever in.

13<sup>th</sup>. Wind still blowing fearfully, in attempting to go before it, as a last resource, we had our mainsail, topsail, staysail, foresail, and jib, all successively carried away. Found, on examination, that we had only 18 gallons of water, 20 lbs. flour, a few potatoes, and firewood sufficient for 2 days—and 19 hands on board! All hands immediately put on a pint of water per day.

14<sup>th</sup>. Weather still boisterous and wind unfavourable; a long way off the land. In serving out the water this morning it was found that a mistake had been made, and that we had only 5 gallons left! The Archdeacon and his Eldest Son (who had accompanied us) made a kind of bread with Flour, Lard, & saltwater, which tasted well: some gave up eating Salt Pork as there was no water to drink. *Our* hope was, however, in One whose word has never failed.

15<sup>th</sup>. After looking out all night in hopes of being able to land, the boat was lowered at this morning at  $\frac{1}{2}$  past 3, when we were about 4 miles off shore. We had not

rowed far (10 persons in the boat, a dog, baggage, and water casks, and only 2 sound and one broken oar,) before the wind begun again to blow strong against us, so that we had no small difficulty to make way against it. As we neared the shore, we found, to our almost despair, the coast presented a perpendicular line of cliff, against which the sea broke incessantly. It appeared as if we must return again to the vessel, if we should be able to reach her, the wind having taken her considerably further off. In this strait, and after some search, we found a little opening, and got at last into a little harbour, just under Rangiwakaoma. [1843 November p.6] (Castle point,) where we landed, and where I, (though I could scarcely stand through weakness, having never had my Clothes off and confined to my berth as well for 15 days,) in looking about, fortunately found water. GOD be praised for all His mercies! Having filled the casks belonging to the vessel, and collected, also, a little firewood for her, (a scarce article hereabouts,) we lost no time in despatching the boat with these timely supplies. The Captain, a good seaman, was with us, and, as he could sail back before the wind, we hoped and prayed, he would reach his vessel safely. Our natives at length succeeded in procuring fire by friction, which enabled us to boil a little rice which we had from the vessel. While engaged in doing so, a party of Natives, seeing our smoke, came suddenly upon us; after a little conversation we agreed to go with them to their habitation, about 2 miles distant by the Coast, in a N. direction. This small village of only a few huts, called Waiorongo, serves merely as a resort for fishing for the Natives of Mataikona, a village about 12 miles further N. It was not without difficulty and pain

that I walked so far as Waiorongo from the little cove where we had landed, & which I named Deliverance Cove. At the village we got a good meal of potatoes & crayfish, (of which latter some hundreds were hung up on poles to dry.) and spent the remainder of the day. At evening, I read prayers, expounding to the Natives from 2. Less.

16<sup>th</sup>. After breakfast (on potatoes & crayfish)—and Prayers and preaching by the Archdeacon—we, with the few Natives of the village, proceeded on by the Coast (here desolate and barren) to Mataikona. We travelled very slowly; and after walking 8 or 9 miles, arrived at Poroutawao, a small village containing about 30 Natives, who were mostly, if not all, heathen. Here we rested and dined, and I, at the Archdeacon's request who was unwell, exhorted the people. Hence we proceeded by Coast about 2 miles further to Mataikona, pleasantly situated on the banks of a small river close to the sea, and containing about 80 persons. Here we found Te Paraone, a quiet young Christian native, sent by the Archdeacon from Turanga as Teacher to this people, who had succeeded in getting up the frame of a goodly chapel. We were very hospitably received by the kind villagers. In the Evening the Archdeacon held Service, but, being suddenly taken ill shortly after he had commenced, I was obliged to continue and [1843] **November p.7]** include the same; about 95 Natives were present at Service.

17<sup>th</sup>. We yesterday despatched a Native to Pamoteo, (the place where our Natives and baggage were landed on the 11<sup>th</sup> instant,) which is nearly 3 days journey S. of

Mataikona, to desire our Natives, if there, to come to us without delay; to our great disappointment the messenger returned this evening, after going so far as Deliverance Cove, disliking to undertake the dreary journey! After some difficulty we prevailed upon another to go in his stead. Here, however, we must wait until they arrive, as they have our baggage, including clothing, bedding, books, and food. Conversed and read with Natives, several of whom can read.

18<sup>th</sup>. Learned, that our Natives had proceeded with the baggage to Port Nicholson, after waiting several days at Pamoteo without seeing or hearing any thing of the vessel.

19<sup>th</sup>. *Dies Dom.* At Morning Service the Archdeacon baptised 28 adults, and at Evening Service, 1 adult and 16 children. About 120 persons attended Service; the heathen party from Poroutawao, sitting as attentive observers just without the Chapel. The whole Service was very impressive, the people being very decorous throughout.

20<sup>th</sup>-25<sup>th</sup>. All this week residing at Mataikona in a native hut, waiting for our Natives from Port Nicholson. We made the most of our time, holding prayers and preaching twice a day, attending School every morning, and assembling the Natives in Bible and Conversation Classes. Their desire for information was excessive, through which they thronged about us from dawn of day until we retired to rest, and even after we had laid ourselves down on our fern beds in our doorless hut, we were often called upon to answer some Scriptural question, the subject of which was then perhaps debated

among themselves in a neighbouring hut. As might reasonably be expected some of their ideas and questions were among the wildest that may be conceived. The small quantity of tea and sugar which we brought from the vessel was soon exhausted, and we lived chiefly on Pork and potatoes with which we were plentifully supplied by the Natives, although they were all but actually needing food for themselves, their new potatoes not being yet ripe. We boiled down seawater for Salt, for pepper, used the pods of the Kawakawa Shrub (*Piper excelsum*), for Tea, we eventually adopted a mixture of Toatoa (*Cercodia erecta*), Piriwatau [1843 November December p.8] (*Acæna sanguisorbae*), and Karetu (*Holcus redolens*); for plates and cups, we used Paua shells (*Haliotis*, sp.); and for soap to wash our few clothes with, wood ashes. Our beards grew rather long, and we luxuriated in the idea of soon having a razor, a piece of soap, and a *clean* shirt. The Archdeacon fortunately found, in the one small box which had been left behind when the baggage went ashore, a little flour, with which and Lard from our pigs, I made some good cakes, baking them, after the Highland fashion, on heated stones.

26<sup>th</sup>. *Dies Dom.* As before, at Mataikona.

28<sup>th</sup>. This afternoon the Archdeacon baptized 9 adults, who had come, with several others, from Waraurangi, a village on the sea coast, 3 days journey S. of Mataikona; their Chief, already baptized (by the Archdeacon at Table Cape some time previous), arrived last week to see us.

29<sup>th</sup>. This evening our poor jaded Natives arrived with our baggage. We were right glad on seeing each other. They had been to Port Nicholson, had seen the Columbine enter on the 18<sup>th</sup>., and had travelled hard over most wretched craggy routes to come up with us. Blessed be GOD, for all His numerous mercies!

30<sup>th</sup>. Remained another day at this village to give our poor Natives a little rest. Our time this week occupied much in the same manner as during the last.

December 1<sup>st</sup>. This morning the Archdeacon administered the Sacrament of the LORD's Supper to 24 Natives. At 10, a.m., we started, amidst the best wishes and loud cries of the Natives, for Akitio, the next village N., on the Coast, at which place we arrived about 7 p.m., the road being a very bad one, and the distance about 15 miles. This little village, containing about 20 persons, is, like the last, situated on a small river, having too, like that we had left, a bar at its mouth. Held prayers with natives, expounding part of 2<sup>nd</sup>. Less. Every appearance of a heavy gale coming on.

2<sup>nd</sup>. The Rain poured down last night in torrents, and continued to do so throughout this day, confining us to our tents; conversed with the Natives at intervals during the day. All the inhabitants of this village profess Xy., and 2 of them were baptized at Mataikona. It is, indeed, pleasing to find such in places never before visited by a Missionary, such appear to be a people prepared for the LORD.

3<sup>rd</sup>. *Dies Dom.* Another wet morning: we managed, however, to hold Services Morning and Evening, and

School, in a native hut, which was nearly watertight.

[1843 December p.9]

4<sup>th</sup>. This morning the Sun rose gloriously from his ocean bed. At an early hour we left Akitio and travelling by the coast over broken rocks for many a weary mile, we reached Porangahau, a fenced village well situated on the banks of a small river about 3 miles from the sea, at  $\frac{1}{2}$  past 7, where we were heartily welcomed by nearly 70 persons, who had collected a quantity of food and put up a little enclosure within the village for us. We were all excessively tired with our long day's journey; having travelled about 28 miles over the most wretched ground.

5<sup>th</sup>. This morning the Archdeacon baptized 12 adults belonging to this village, and, at 2 p.m., he left on his way to Ahuriri: I remained behind to have a little conversation and Reading with the Natives. There is a Native Teacher from Turanga, residing here; and they have a Chapel nearly finished building. Altogether there are 30 baptized Natives living in this village. Assembled all who could read, 12 in number, in a class, heard them read and Catechized them; the others, who could not read, attentively listening and looking-on. At Evening Service, about 70 attended, expounded from 2<sup>nd</sup>. Less.

6<sup>th</sup>. Held School this morning all hands attended, I felt pleased on finding several old persons quite ready with their Catechism. After Breakfast I again assembled the Candidates, and Catechized and Exhort ed. At  $\frac{1}{4}$  past 10 a.m. I left, and, after waiting some time by the sea side for the Natives to come up, (a great number of whom were going with me to Ahuriri to receive the Holy Communion on Sunday next,) proceeded on over the

long sandy beach to Parimahu, (a conspicuous promontory,) which we reached by  $\frac{1}{2}$  past 2 p.m., and halted to dine at a romantic little waterfall close to the Cape. Hence we travelled over a miserable rocky and devious route at the bases of those eternal cliffs, to Pohatupapa, a little cove with a sandy beach, which we reached at 7, p.m., distant from Parimahu about 5 miles, & having nothing but rocks and stones the whole way: We had made such a bad day's journey, and so much ground yet to go over ere we should arrive at Ahuriri, that I could not think of spending the night here, so we pushed on to Ouepoto, another small cove, about 3 miles further N. The road to which is good, lying over a firm sandy beach.

7<sup>th</sup>. Rose early, and, breakfast and Prayers over, started at 20 m. past 6. At  $\frac{1}{4}$  past 8 a.m., we arrived at Paūanui, (? Black Head of Cook's Cht,) where the Natives endeavoured to prevail upon me to halt that they might [1843 December p.10] cook a second breakfast! Of course I could not think of listening to any such thing, so starting forward, alone, I proceeded over a horrid rocky Coast—the very worst I had ever seen for a traveller's foot—on which the fervent sun shone fully unobscured by clouds—while the hills on the left, as far as the eye could reach destitute of trees or shrubs, presented the most sterile and desolate appearance imaginable)—to Okura, (the end for the time of the stones and rocks,) which place I reached by noon, travelling smartly the whole distance. Here, under a tree, I lay down and slept, awaiting the arrival of my lads. At 3 p.m., they arrived almost exhausted, when, having taken a little refreshment, we again proceeded, by the Coast, to

Manawarakaū, a small village containing about 50 souls, which place we gained by 5 p.m. At this village I consented to spend the night, being earnestly requested to do so by the Chief and people. The Chief, who is also Teacher, is a fine open-countenanced Native, he, with several of his people, had been baptized by the Archdeacon on a former occasion. The village is most romantically situated on the banks of a small river; the high impending castellated crags which almost overhang it present a peculiar appearance. These rocks are a species of Transition Limestone, and are almost wholly composed of shells, the relique of former ages. The people of the place had been hourly expecting our arrival, and had prepared a feast of fish (large fresh Cod dressed *whole*) and pork and new potatoes for us; which was done justice to by all hands. Held Evening prayer, expounding from 2<sup>nd</sup> Less. My mind was much affected (during the last few days) with what I could but consider a partial fulfilment of that glorious prophesy in Micah,— “they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid,”— on seeing, at Mataikona, Wakarauniaatawaki, Akitio, Porangahau, and this village, musket barrels, formerly used as deadly instruments of destruction in destroying one another, now converted into peaceful bells to summon the people to prayer! For this purpose the barrel is bent into a long semi-oval, (which is accomplished through repeatedly heating it and striking it while hot with a stone,) suspended by the middle, and struck with a

piece of iron; the sound emitted is shrill and louder than that of the *hoe*, the pseudo-bell in general use. [1843

**December p.11]**

8<sup>th</sup>. Roused this morning by the Natives of the village (several of whom were going with me to Ahuriri) at 5 past 3! Held prayers, expounding from 2<sup>nd</sup>. Less, breakfasted, and started at ½ past 6, my natives and baggage going by water in a Canoe. Proceeded on by the Coast for a mile or two, (where the recently fallen cliffs and rent rocks attest the powerful effects of the late earthquake,) when we struck inland, and commenced climbing the high range of hills before us. We ascended to the top of the highest ridge of Te Puku—a bold jutting promontory having an Islet lying off it—and descended to Waimārāma, a small village containing about 80 persons, 15 miles S. of the Southern Headland of Hawke's Bay, (Matau-a-maui) which headland is in sight, and bore N.15'E. from the village. The people of this place received my large party, (the Canoe having arrived) now comprising nearly 40 persons, very hospitably, and gave us a sumptuous entertainment of fresh Cod-fish, and other N.Z. delicacies. At 1 p.m., we left this village, (about 30 of the natives going with us to Ahuriri, which now made my party more than 60 in no.,) and travelled over one long sandy beach for 3 hours, when we struck inland. In consequence, however, of there not being any water on the high table-land before us, and there being several women and children with us—going to Ahuriri to receive Baptism or the LORD'S Supper—I consented to halt at ½ past 4 at the base of the high crag of Te Matau-a-maui. Held Evening prayer as usual.

9<sup>th</sup>. Resumed our journey this morning, 20m. past 4, and at 20m. past 7 descended into Hawke's Bay, 3 or 4 miles within the Southern Headland. The range over which came is very high, and table topped. The enormous fissures in the earth, and the great fall of cliffs over which our route lay, made travelling a little perilous. The Natives informed me that 8 successive shocks of earthquake were felt, and that fire came out of the earth at one of the villages within the Bay, which village being inhabited by "Hurai", (those who do not profess Xy.,) it was considered as an especial sign of anger from GOD toward the people of that village: endeavoured to improve the circumstance. I noticed Fossils (marine) in the *top* of those high cliffs, and a layer (or, rather, stratum super stratum) of conglomerate Pebbles and Timber passing into coal at their *base*. At 9, we breakfasted and held prayers on the beach,—at noon passed a small village (Te Awanga), the inhabitants of which are heathen,—and at 2 p.m., reached Te Awapuni, the principal village of these parts, where I found the Archdeacon, and where the Natives loudly welcomed us. At the Archdeacon's request, I held Evening Service expounding as usual from 2<sup>nd</sup> Less. Their Chapel is a fine building, but unfinished. [1843 December p.12]

10<sup>th</sup>. *Dies Dom.* This morning the Archdeacon admitted 44 adults to Baptism, a large congregation of nearly 400 persons present. The Chapel was covered with matting, and would have held 200 more. Evening Service, 20 children were Baptized, afterward the LORD'S Supper was administered, of which 70 partook.

11<sup>th</sup>. Engaged this morning in Schools, after which a piece of land (ten acres) was given by the Chiefs for a Mission Station, occupied in marking it out, in making out deeds of transfer, and giving directions about a house to be built. In the evening I distributed a few Books, and got nearly pulled to pieces, such was the desire of the people to get possession of them. The Archdeacon married 32 couple this morning. The native Chiefs spent good part of the night making orations in front of our Tents. The principal subject of their display of oratory, was, the prospective coming of a Missionary there to reside, and, also, the arranging matters in order that some Natives might return with me to the Bay of Islands. I had requested 3, (or I could not have prosecuted my long journey into the interior, in fulfilling the Bishop's instructions,) but I was obliged to take 5, being one from each Tribe, in order that there might not be any jealousy among them.

12<sup>th</sup>. Early this morning the Archdeacon left; I, being unwell from my exertions yesterday in the heat of the sun, packed up slowly to follow. Left directly after breakfast, taking the 5 natives with me. Arriving at Mataruahou, the headland (of the inner harbour,) we crossed to Te Taha, on the opposite shore, in a Canoe, when I overtook the Archdeacon, who had breakfasted here, at a village on an islet (Te Pakake) between the two headlands. My Natives with the baggage, &c., not having arrived, I lay down on the beach and slept awhile, for I was very unwell; on their arriving, we proceeded slowly along over the long stony beach, which projects out for several miles in length from the opposite shore forming a perfectly natural breakwater, and, towards

evening we arrived at Ngamoerangi, a large *pa* on the inner shore of Hawke's Bay, where we found nearly 400 Natives assembled, the greater part of whom were from Te Wairoa, come here to fetch canoes. We sat down in the midst of this multitude, and, after several Chiefs had severally made a display of their oratorical powers, we addressed them. Oh! what a number of unconcerned souls!! The Archdeacon held Evening Service, when about a  $\frac{1}{4}$ th of the number we saw attended.

13<sup>th</sup>. Held Morning Service, expounding from 2<sup>nd</sup>. Less., and, having obtained the signatures of some of the principal Chiefs to the deed for the transfer of the piece of [1843 December p.13] land at Te Awapuni, we left this village. Our course was directly inland, up a valley and over high hills. At 2 p.m. we halted to dine at a small village, called Aropauanui, the natives of which were absent. Leaving Aropauanui, we proceeded on over high hills, some of which were very steep and, in some places, precipitous. At Sunset we brought up by the side of a stream, called Moeangiangi, where were a few miserable huts but no Natives.

14<sup>th</sup>. Early this morning we resumed our journey. After travelling about 3 hours, we halted at the foot of a very steep hill to breakfast. Proceeding thence, we arrived at Waikari, a small village containing 3 huts, situated on a river of the same name, by 11 a.m. Here were about 6 or 8 natives, who were nearly as much astonished to see us as we were to find them living in such a solitude; they very hospitably gave us their food, consisting of potatoes, fern root, and a small fresh-water fish, which last they dry somewhat after the manner of the Red

Herring. Crossing the river in a Canoe, and ascending the high range of hills before us, we travelled until we arrived at Mohaka, a village (or rather several scattered hamlets) on a fine river of the same name. We arrived at Mohaka by Sunset, but, unfortunately, found no inhabitants, so we were obliged to forage for provisions, gathering thistle-tops, and digging up a few self-sown potatoes from the old abandoned plantations. From a native who came with us from Waikari we heard, that the natives of this river had entirely cast off their former profession of Xy.

15<sup>th</sup>. Early this morning the Archdeacon and his Natives left Mohaka *sans* breakfast; he had, however, a little flour, which being near Turanga, he could, in case of emergency, give to his Natives; I, on the other hand, having so long a journey yet before me, and that, partly, through a more uninhabited district than this, could not afford to enter on my small stock yet, so we remained to grub up our breakfast from the old plantations ere we commenced our march. We started about 8 a.m., and, at noon, passed through a small village on the top of the hills containing about 8 heathen Natives. I, being the foremost of my party, and quite alone, was accosted by an active fellow with his axe in his hand, in a rather peculiar manner; my hani (a native instrument made of hardwood, and useful, either as a walking-stick—for which purpose we always use them—or a weapon of defence) and my watchful and determined look, gave him, perhaps, to understand, that he had better consider well [1843 December p.14] before attempt anything; fortunately there were no other natives at this moment near. I kept him talking until the Natives who were

behind came up, when we left him to his meditations; he seemed very ignorant, not only of a Saviour but of the state of his neighbours on the Coast. At 4 p.m. we descended to the seaside, where we halted by a stream to roast a few potatoes. I was gratified to find the English Sweet Pea (*Painted Lady, var.*) flourishing luxuriantly in this solitary spot, when or how introduced must be quite conjectural. Proceeding hence, over long sandy beaches, we arrived at the embouchure of the Wairoa River, on either side of which is a large fenced village, the inhabitants of which are heathen. Continuing our journey up the River, for nearly 3 miles, we arrived late at Uruhou, a village on the northern bank of the river, where there is a Chapel and a Native Teacher, and where we found the Archdeacon.

16<sup>th</sup>. At Uruhou; very few natives at present here, the majority we saw at Ngamoerangi being from this locality. Held Evening Service expounding from 2<sup>nd</sup>. Less. The great number of wretched Europeans who live on the opposite side of the river, will fully account for the apathy of the Natives of this district towards the things of GOD. I came last evening through their settlement, and saw about 10 in one large house, with about the same number (or more) of young native women. The noise they made and their language which they used, may be better conceived than described.

17<sup>th</sup>. *Dies Dom.* This morning the Archdeacon held Service, about 60 natives attended. Noon, I held School, catechized, &c., found them much as I expected, ignorant and careless. Evening, I held Service, expounding from 2<sup>nd</sup>. Less. During which the

Archdeacon held an English Service with the Europeans, and baptized 6 of their half cast illegitimate offspring.

18<sup>th</sup>. Having secured Native guides to accompany me toward Waikare Lake, at 10 a.m., I left, bidding farewell to my very dear friend the Archdeacon, who was now within 2 days journey of home. I was now about to enter on untrdden ground, and had a long and arduous journey before me. Our course lay up the valley of Te Wairoa, in a NNW. direction. After travelling 6 or 7 miles, during which we crossed Te Wairoa in a Canoe, we arrived at the junction of the Te Waiau River and bore away for about a mile on its left bank, when we crossed it in a little canoe, at a small village, called Hinemokai, the people of which, about 10 in number, were described by my guide, as "Hurai". Whilst our potatoes were roasting, I went up [**1843 December p.15**] to the village, and conversed with the people, I found that they were heathen, but very tractable, and willing to be taught. I painfully observed that the depraved Europeans had visited the place, from the licentious manners of the people! From this place we travelled W. by the right bank of the river for 2 miles, then NW. to Iringataha, a small village possessing one good large house. There were 2 adults and 2 children, I addressed a few words to them, and proceeded; the man, to whom the house belonged, going on with me. From this village 2 miles of ascent to the summit of Kainganui, whence Panekire, (the precipitous cliff, overhanging Waikare Lake,) bore WNW., Uruhou SE., and Wakapunake (a high and table-topped mountain,) NE. Proceeding hence for 2 miles, we came to Herepunga, a small village, where I exhorted the Natives, and where my loquacious

companion from Iringataha remained. The Natives of this place were heathen, but expressed a wish for Instruction. From this village we travelled smartly, over hill after hill, until 8 p.m., in hopes of reaching Te Matai, the village which we had hoped to spend the night at, when darkness coming on and not knowing the locality of Te Matai (of which my guide was ignorant, so little communication have the Natives of these parts with each other,) we brought up for the night in an old plantation, whence we gained a few potatoes for Supper.

19<sup>th</sup>. The Rain and Mosquitoes keeping us awake during the former part of the night, we did not rise very early, we managed, however, to start at 7, and at 9 reached Te Matai, a small clean village on the immediate bank of the River Waikaretaheke, which we crossed in a canoe, and which, from the great rapidity of the current, was not a little dangerous. Here I found Paul, a native Teacher, whose very countenance, grave and serene, at first sight, told me he was a Christian; with him were about 25 natives, several of whom were my old friends form Waikare Lake, who were very glad indeed to see me, they not having seen a Missionary since I was last here, in Decr. 1841. Held Morning Prayer, expounding from 2<sup>nd</sup>. Less. Distributed several small Books among the party, and sent them on to Uruhou to the Archdeacon to receive Baptism, as they had long been professors of Xy., and were spoken well of by Paul. At ½ past 11, a.m., we left Te Matai, and at 4 p.m., brought up to dine, on the grassy banks of Mangamauka, a small rivulet. Hence we continued travelling until sunset, when we halted for the night in a potatoe plantation, where were a few natives, about 3 miles from Waikare Lake. Our

[1843 December p.16] course this day was by the side of the River Waikaretaheke, which is little else than a continuation of rapids, from the great inclination of the whole district, and well deserves its name (agitated water falling). The whole country is very broken and hilly; noticed several beautiful waterfalls, some of great height, the water of which was scanty, often silently flowing down the bare face of an almost perpendicular Cliff, like a silver thread, into the depths of the forest at its base. We did little more than a  $\frac{1}{2}$  day's journey to day, through the disinclination of my natives to travel, and the very garrulous propensity of my guide. Do what I would he would persist in talking of deeds of blood, and ancestry, and wholesale robberies, committed in days bygone. Held Evening prayers, expounding as usual.

20<sup>th</sup>. This morning, breakfast and Prayers over we once more set forward, 2 Chiefs from the plantation going with us. Just beneath the plantation we had to cross the outrageous river, and that over a dangerous and wide rapid, the worse part of which had two trees (which formerly grew thereby) felled and thrown upon the same, along on the branches of which we had to crawl as we best could over the noisy torrent, both myself and trusty dog had some difficulty in getting across but eventually did so in safety. The scene was very romantic, and the water so noisy that it was no easy matter for us to hear one another speak. From this place the road to the Lake was nearly all ascent; in about 2 hours we arrived on its banks, and found its waters like a raging sea. The wind was very strong from the NW., and the noise of the trees in commotion, and waves, and water surging against the

rocks was almost deafening, one could scarce hear his own voice. I found about 40 Natives in the *pa*, most of whom were from Wairau on the opposite shore; about 25 of the number professed to be Papists. They welcomed us heartily to the *pa*, and I sat and talked with them long and seriously, and found them very ignorant of the Truth, and those who professed to be Papists, seemed maliciously determined to remain so, in order, as they said, that they may keep several of their old superstitions and works. In the Evening I held Service at my tent door when *all* the professing Papists brushed off as quickly as possible to their huts:—exhorted those who remained, to seek to know and hold fast the form of sound words which they had received. Those Natives I had seen at Te Matai, were from this place, and several others were at the principal Chief's residence on the other side of the Lake. The whole number living in the 4 villages on the shores of this Lake (Te Onepoto, Wairau, Mokau and Hereheretaunga,) is about 100, of whom [1843

**December p.17]** 70 profess to be Protestants, and 30 to be Papists. Several of the Protestant party can read, and have a few Testaments among them. The Papists are all dependent on an old ignorant superstitious Chief, who passes for a great sorcerer, and who, on one occasion, felt, or pretended to feel, hurt, because I told him, in answer to his question, that I did not fear him! Yet this poor ignorant Native, who knew nothing of the plan of Salvation, could tell me a great deal about Henry VIII, Calvin, Luther, and our many errors! which the Popish priest had nourished him with. I could but feel very much for this poor deluded party, who now, through the diabolical advice of those who call themselves priests of

the blessed Jesus, wilfully shut their eyes and turn away their ears from the truth of GOD'S Holy Word.

21<sup>st</sup>. Wind very strong all night, and equally so this morning, no crossing the Lake while this continues. Held Morning Prayer, although my voice could scarcely be heard. Evening, held Service, and expounded 2<sup>nd</sup>. Less. Talking with Natives during the day.

22<sup>nd</sup>. Wind still very high, held morning Service, &c. A very heavy storm of hail fell today, which made it very cold, as the hail remained on the ground for some time, giving the whole place the appearance of being covered with snow. A Canoe came across the Lake today *before the wind*, to fetch food for the Natives on the other side. Towards Evening the wind abated, and I proposed to cross the Lake, which the Natives were not willing to do until morning. Evening, held Service, expounding from 2<sup>nd</sup>. Less. When here last (in Xmas. 1841) I was detained 6 days at this place, through high wind; and which I fear will be the case at this time.

23<sup>rd</sup>. Rose early, found the Lake a perfect calm. The Natives, however procrastinated, as usual, and went at 8 p.m. to a neighbouring hamlet, about a mile distant to have a "tangi" (lamentation) over a child lately dead; at 10 a.m. they returned, but the wind had again began to rise; I, however, struck tent and packed up, but by the time they had cooked their food and fetched what they came for from their different stores, the wind had again risen considerably and the Lake was quite rough. They had about 40 baskets of potatoes, (each weighing about 70 lbs.) besides pigs, dogs, and other things, and were 13 in number, so they well filled their Canoe, which was but

a small one, we being 8 persons, with our dogs and luggage, could not possibly [1843 December p.18] enter, to cross with any probability of safety as the Lake then was, so I was obliged to remain behind. They were a long while in crossing and returned at evening, the Canoe with two natives, who were very nearly drowned in returning. The wind being again too strong to venture upon the Lake, I was obliged to repitch my tent, and wait patiently. Held Evening Prayer and prepared for the Sabbath.

24<sup>th</sup>. *Dies Dom.* Held Morning Service, expounding from 2<sup>nd</sup>. Less., 15 Natives from the village attended.

Afterwards, held School, Catechized, &c. Evening, held Service, expounding from 2<sup>nd</sup>. Less. Wind quite furious; my voice scarcely heard.

25<sup>th</sup> *Xmas Day.* Wind still as strong as ever, and the weather cold, with dark and heavy clouds continually sailing by. Held Morning and Evening Service and School, as usual. This day has been an exceedingly disagreeable one, from the clouds of fine volcanic sand continually whirling about, of so subtil a nature as to come *through* the cloth of my tent. This day 2 years back, I was detained *here*, a prisoner from the same cause.

26<sup>th</sup>. Wind still strong; no crossing the Lake. Conversed with 2 or 3 old natives who still remained about (the greater number having gone to their work in their plantations) and read to them: the old Chief at the head of the Papist party among the number. They informed me, that, at no very distant period of time past, two Canoes, at 2 different times, had been upset on the Lake,

one containing 6, and the other 8 persons, when every soul perished! Only the body of one was found, and that floated through the presence of mind of the unfortunate dying native, who fastened himself to the rope of the large rush sail. Held services, as usual. This day the party of Natives whom I had sent from Te Matai to the Archdeacon at Uruhou, returned to this place; they got to Uruhou on the same day in which they left Te Matai, but, unfortunately, the Archdeacon had left. I was really sorry for them, as the Papist party missed not the opportunity of teasing them.

27<sup>th</sup>. Awaking early this morning I found the wind had somewhat abated; as the sun rose it recommenced blowing strong in gusts. Morning Prayer, however, over, I determined on attempting a passage. We were 12 stout paddlers in all, so at  $\frac{1}{2}$  past 7, commanding myself and party to GOD, we left. It was a time of alternate hope and fear, every wave that rolled past, swept partially over the guards of our frail bark, insomuch that one of our party was obliged to cease paddling and bale incessantly. Through GOD'S mercy on our hard paddling, we safely landed at Mokau, a small village on the opposite shore of the Lake at 5m. past 9. Here Tuiringa, the principal Chief of the Urewera Tribe, resides; a venerable old man, [1843 December p.19] who received us in a very kind and hospitable manner. He had already killed a pig for us, and had been looking out, "big with expectation", for several days, in hopes of the wind's abating. I was obliged to consent to spend this day here, as he was somewhat offended at my not doing so on my former visit to these parts. Spent the day in conversing with the old Chief and his party. The Popish priest had

endeavoured, by little gifts, &c., to seduce the old man, but he had declared he would never countenance him, and *wished* the people of his tribe (the few who reside at Wairau, and those whom I afterwards saw at Pipi, and other villages during my journey,) to cast away Popery all together. Evening, held Service as usual.

28<sup>th</sup>. Arose at an early hour this morning; held prayer, exhorted natives, and entering into the old Chief's Canoe (he and his party going with us, 3 Canoes in all,) we paddled to Hereheretaunga, the landing-place at the further extremity of the Lake, where the path to the Ruatahuna district commences. Here, in a most romantic and deeply secluded shady glen, we breakfasted; while our potatoes were roasting I was engaged in Conversation by the old Chief and his party, who were determined to make the best use of the few minutes we had left. At 8 a.m. I parted from them with regret, and recommenced my journey. We had better weather in travelling through the ancient forests of this mountainous region, on this than on my former visit. At Sunset we arrived at Te Takapau, a village containing about 30 persons, and situated in the midst of a dense forest, close under the high hill of Ruatahuna, which gives its name to this District. The inhabitants who had been expecting me, gave us a hearty welcome. Hakaraia (their Teacher, a fine young man who had been Baptized by Rev. A.N. Brown at Rotorua, since I was last here,) was absent, being gone to Opotiki (a journey of 5 or 6 days) with 2 or 3 natives of the village to get them Baptized by Rev. G.A. Kissling. Held Evening Prayers, expounding as usual. The Natives of Te Kotukutuku, and Oputao, 2 villages near by, soon came to see me.

29<sup>th</sup>. Held Morning Service expounding from 2<sup>nd</sup>. Less. Breakfast over, I proceeded to get all the information I could from the natives respecting the different villages in the interior, their situation, inhabitants, &c; a work of no little difficulty, which occupied the whole morning. Afternoon, I walked to Oputao, a fenced village, situate on the high E. bank of the River Wakatane; this village, together with Te Kotukutuku, Te Takapau, and Wakapa, containing about 80 or 90 inhabitants, are wholly in communion with us. The Chapel is at [1843 December p.20] this village (Oputao), and is a very strong well-built building, 15 paces long by 8 wide, erected since I was here last. Held Service this Evening: about 30 present.

30<sup>th</sup>. Early this morning, after Service, at which I expounded a portion of the 2<sup>nd</sup>. Less., I left Oputao for Te Waiiti District, the Chief of the village and 2 of his relations accompanying. My natives being unwilling to go with me, as I had concluded to return to this village in about a week, I left half of them behind with my baggage. Our course was at first, WSW. over very high and densely wooded hills; having gained their top most ridge, we travelled for several miles in a westerly direction, when descending to the base of the mountains, we journeyed WNW. and NW. by the banks of the stream; among the most luxuriant vegetation of ferns and climbing plants, crossing and recrossing the river no less than 61 times during the day's march! At 5 p.m., we emerged from the deep gloom of the forests to an extensive but very barren plain, composed of volcanic sand, with here and there a scanty and stunted vegetation, scorched & withered with the great heat of

the summer. Through this plain the River Wirinake runs in a Northerly direction, on the NW. bank of which is Te Ahikorerau, a fenced pa, containing about 40 Natives. We arrived at the village at 6 p.m., and found about 30 persons in it, who soon despatched Messengers to the different small villages and plantations in the neighbourhood, to inform the natives residing there of my arrival. Held Evening Service, expounding from 2<sup>nd</sup>. Less. Spent Evening and a good share of the night conversing with the Natives. Samuel, their Teacher, is a sharp young man, but wants instruction sadly in several points. There are about 10 baptized persons belonging to this village, which is about 22 miles in a WNW direction from Oputao.

31<sup>st</sup>. *Dies Dom.* Held Morning Service in a large Hut belonging to the Chief of the place, there not being any Chapel (the materials for one are, however, nearly collected); expounded from 2<sup>nd</sup>. Less., 65 persons managed to cram themselves into the House, who were exceedingly attentive: I was obliged to stand in my shirtsleeves, and found it, used as I am to such things, most insufferably hot. Having rested a while, I held School, 53 attended, of whom 13 could read pretty well; most of them were, however, very dull at Catechism; which is not to be wondered at, when we consider, that they had not been visited by any Missionary since I was last there in January, 1842. The Sun, unobscured by Clouds, shone forth intensely this day, insomuch that we could scarcely endure it during School; the poor Natives dipped their garments in the river and spread them over their heads to abate, if possible, the ferocity of the heat. The situation of this village conduces not a little to

increase the heat of [1843 December p.21] Summer, it being built on an elevated mound of volcanic sand, (with which this whole face of the country for many miles is completely overspread,) without the friendly shelter of a single tree or shrub. Evening, held Service in the open air. Conversed, until a late hour with the Natives on the Errors of Romanism, on which subject they were very full of inquiry.

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# **Day & Waste Book**

1843

## 1844

Jany. 1<sup>st</sup>. Early this morning held prayers, breakfasted, and started for Tutiatarata. We proceeded up the valley in a W. direction for a few miles, until we came to the base of the hill on which Otukopaka, a fenced village, is situated. There not being any Natives in this *pa*, and the hill being very high and steep, we forced our way through the thick jungle at its base, and continued our journey in a NNW. Direction to Tututarata; which village we reached about 3 p.m., and found most of its inhabitants absent. This village is curiously situated on the apex of the high mountain ranges, which rise abruptly from the extensive & dreary plains beneath. It is well fenced, and contains about 60 inhabitants, 4 of whom are baptized, only 3 or 4 can read, and the greater number are heathen. A young man, called David, was their Teacher, who, I was sorry to find, both ignorant and headstrong. At Service, in the Evening, about 20 attended, most of whom, however, were from Te Ngaere, a village about 1 days journey distant, on the road to Taupo. That village, they informed me, contained about 20 persons, of whom 2 could read, all professed Communion with us, none had been Baptized, nor had they ever been visited by a Missionary. The prospect from the village of Tututarata was the most extensive I had ever seen in N. Zealand; comprehending an unobstructed and distant range of vision from S. to N. and E.N.E.,—throughout the whole of which the horizon was quite level, with high mountains beyond the same

here and there uprearing their cloud-cap't heads above it. The majestic mountains of Ruapahu and Tongariro, on which the winter's garment of snow still remained, bore SSW.; Tauwara, (under which is Taupo Lake,) SW. 50'; Paeroa, W 80'; Kaingaroa, NNW. 30'; and Putauaki (near Wakatane on the E. Coast) N. 5'.; while beneath, in the wide and sterile plains, the River Wirinake and Rangitaiki mingled their waters in one channel, and meandering far away were finally lost sight of in the distance. Had a long and animated conversation this evening with an elderly Chief named Maruā, who stood up valiantly for the Superstitions of his ancestors. The little Xn. party informed me, they should soon remove from this place, [1844 January p.22] on account of the continual persecution of the heathen party. I venture however, to hope, that the heathen party will, ere long, be led to embrace Xy. themselves.

2<sup>nd</sup>. Having ascertained that the greater part of the Natives of this village were at present residing on the banks of the river in the plain below, (according to their custom during the hot season,) and that the principal Chief (Heathen) fled hastily thither yesterday, with some of his people, on hearing of my approach—I determined, after Morning Service, to visit them. Commencing our descent in a N. direction, we arrived on the plain in 1½ hours, and pursued our Course towards the banks of the Wirinake, distant about 3 miles. On gaining which we came upon an encampment of 20 natives. They were, indeed, a wild-looking set, and seemed not a little surprised to see a white man there. I recognised the *spot*, as one where I and my little party had encamped for a night during our journey in January 1842; just 2 years

before—where we had slept soundly under the all-protecting wing of the LORD, and where His Word had been read, and His holy Name invoked,—at which, I could but thank GOD and take courage. Oh! it is indeed cheering in a land like this—so full of real as well as moral wildernesses—to come upon a solitary place which memory recalls as one in which the Name of the only true GOD had been called upon (perhaps for the *first* time) by yourself, and in which peculiar mercies had been received: such seem like oases in the desert, or pools of water in the valley of Baca. The wild-flowers about such a spot appear to me more lovely, and shed a sweeter fragrance: and, while such a remembrance of past mercies stirs me up to offer a sacrifice of thanksgiving to GOD, it, also, strengthens me for future work, and sends me on my way (like Bunyan's pilgrim) rejoicing in undeserved mercy, and confiding in Him “whose mercy endureth forever.” The Natives welcomed me to their sitting-place, where 2 or 3 huts of grass & sedge of the rudest construction stood, and crowded me round, sitting down in silence: I rose and addressed them for some time, and they listened with the most profound attention, although the Sun was almost vertical and striking down his fervent beams upon us.—Here I spent the day reading to, and conversing with the natives. Paul, a baptized native, with a small party from Horomanga, a village a few miles distant, arrived in the course of the day to see me. Some Natives from Te Ahikereru and Tututarata arriving, I held a Bible Class, in which were [1844 January p.23] 5 Baptized Natives; in understanding, however, they were very dull; and might have very justly replied to my charge of ignorance, in the

words of the Eunuch. Evening, held Service, expounding, from 2<sup>nd</sup>. Less. Wrote a letter to Taua and Takahanga, the principal Chiefs of Horomanga, which I sent by Paul, as I found that both of them and their people were absent from the village. About 8 p.m. a messenger arrived from another encampment about 3 miles down the river, where the principal Chiefs of Tututarata were, desiring me to come to see them tomorrow.

3<sup>rd</sup>. Held prayers, as usual, expounding from 2<sup>nd</sup>. Less. The rain, which continued to fall, hindered our moving early towards the place where the Chiefs of Tututarata were. About noon, however, we started; and, our walk being over a portion of the plain, reached their encampment—a tongue of land at the very junction of the Rangitaiki and Wirinake Rivers—in little more than an hour. Here I found Harehare and Tuhoto, the 2 Chiefs, and about 40 natives, who welcomed me very heartily. They gave us a fine pig which was most acceptable. I pitched my tent among them, and spent the remainder of the day in conversing with them.—They all professed their willingness to Embrace Xy., but wanted a Missionary to reside among them, or, at least to visit them now and then. Evening, I held Service, expounding from 2<sup>nd</sup>. Less. Spent the night conversing with the Chiefs. These are a fine set of Natives in appearance, though still much addicted to Heathen Superstitions; I could easily distinguish those among them who had been to the Sea Coast among the wretched Europeans, by their licentious actions, and their disrespectful behaviour.

4<sup>th</sup>. After prayers and exposition, as usual, we struck tent, and, leaving this people, (to some of whom I had given some Books, &c.,) crossed the River Wirinake, and proceeded by its eastern bank in a returning direction towards Paul's encampment, distant about 4 miles, and where on my arrival I found about 30 natives assembled to meet me. While breakfast was preparing, I was engaged in extracting a splinter from the sole of a woman's foot, which, after some time I succeeded in doing. Breakfast over, I conversed & prayed with the Natives, and, also, with 2 young Baptized Natives of Horomanga (of which village 3 only had been admitted to Baptism, Paul being the third,) who had fallen into grievous sin—adultery, the besetting sin of the New Zealanders—I found them, as I have almost invariably found Natives, [1844 January p.24] who have acted in a similar manner, quite ready to confess & acknowledge their fault, and willing to *do* somewhat to purchase the goodwill of a Being whom they have offended, but as destitute of Evangelical repentance as the stones around.—I have never yet met with a case of true repentance—heart-felt contrition for Sin past—in New Zealand. These Natives have been doing what Natives generally do, for sin,—absenting themselves from prayer on week- and LORD's-days, and abstaining from reading GOD'S word; this they do for a certain number of weeks, according to the Crime, or rather, according to their idea of it, and then they think all is “made square” again! I need not remark—if such be the Case *now*, when Evangelical Truth is taught by the Missionaries, and Christ crucified *alone* set forth as an object of faith to the New Zealanders, and as a sufficiency for all their wants,

what will it be, should they ever be *taught* to put ordinances in the place of heart-religion, and thus to substitute the shell for the kernel! About noon I left this place for Te Onepu, the Chief of which village, a principal man in these parts, had come to Te Ahikereru to see me & spent the Sabbath with me there, to whom I had promised to call at his village on my way back. Halted at Te Hinau, a romantic spot on the banks of the Wirinake River, to dine. About Sunset we reached Te Onepu, a small fenced village on the W. bank of the same river, but found no inhabitants; supposing, however, that we should find them in their plantations on the banks of the river, through which our route lay, we continued our journey and soon reached the spot where Te Parata, chief of Te Onepu, and his people, about 20 in number, were. Here we spent the night: held Evening Service, expounding as usual. Conversed with the old Chief and his party until late; he is a quiet old man, regularly attends Service, and has one son baptized; the only one of the party.

5<sup>th</sup>. Held Morning Prayer, expounding from 2<sup>nd</sup>. Less. Started at 8 a.m., and reached Te Ahikereru at ½ past 10, a.m., distance about 7 miles through woods on the banks of the river. Found but 3 or 4 women in the village, so we continued our journey towards Oputao, by the road through which we came. Owing, however, to the badness of the route, so much wading of rivers and climbing of high and densely-wooded hills, we were obliged to bring up for the night in a little plantation on the top of the highest range, at 7 p.m.

[1844 January p.25] 6<sup>th</sup>. Held prayers, and, travelling smartly, in 2 hours we reached Oputao, with quite an appetite for Breakfast. Conversed with natives during the day who continued to arrive from the different little villages and plantations in the neighbourhood, according to appointment. At Evening held prayers, expounding from 2<sup>nd</sup>. Less., about 50 natives present.

7<sup>th</sup>. *Dies Dom.* Held Morning Service, expounding from 2<sup>nd</sup> Less., 75 natives present. At noon I held School, 69 attended, 20 of whom were readers, and 20 children; catechized, &c. found them ignorant but very willing to be taught. Evening, held Service, expounding as usual. The Congregation, according to the Natives statement, average 60 at this place every LORD's-day. These natives have a deal to put up with from their Papist neighbours, who, though but a mere handful, are very insolent and annoying. They are a portion of the same tribe, and seem to have engrafted the popish hatred of the simple truth as it is in Jesus, upon the old stock of Heathen abominations; hence the new scions flourish so abundantly and bring forth so many fruits of the flesh.

8<sup>th</sup>. At an early hour I held Morning Prayer expounding as usual, and exhorting Natives present to be firm in holding fast the forms of sound words as they had been taught, and to look by simple faith unto Jesus as a present Saviour in every exigency. After which I left for Mangatepa, accompanied by several Natives, who thronged me on every side so as to lose no opportunity of talking as we went. We travelled in a NNE. Direction and in 1½ hours we arrived at the village of Mangatepa, which is about 4 miles from Oputao, on the E. bank of

the Wakatane River, and is one of largest and best, belonging to the Urewera tribe. It is now, however, deserted, in consequence of the fatal affray which took place almost directly after my last visit (in January 1842) and which indeed, was commenced during my short stay. [Vide, Journal, Jan. 3/42] In this fight 6 persons of the aggressive party, professing Romanism, although defended by their strong fences from a fire of musquetry, fell, and only 1 on the part of the Protestants. The latter were, on this occasion, not only fewer in number, but were taken quite by surprise with the fire of their Papist relations, from behind their fortifications. The Christians were coming amicably, according to appointment to arrange a dispute which had taken place relative to a woman of the village, when they were thus, murderously attacked! King William's memorable words at the Battle of the Boyne—"Every bullet has its billett"—rushed into my mind when the story was told me. Surely, GOD covered their heads on that [1844 January p.26] occasion in the day of battle! The very heathen around seemed to consider it as a marvellous thing; and many had in consequence begun to *karakia* (i.e. to attend Divine worship). The whole party with one consent ceased hostilities, in order to mourn over and bury their relations and friends. The Papist Natives buried theirs in the *pa* where they were slain, and immediately left the place for Te Kape, a village about a  $\frac{1}{4}$  of a mile from it further down the river. Arriving at Te Kape, I found Ruru, the Chief, (who had been the originator of the dispute which ended in the death of those just mentioned,) sitting upon a house; he did not, however, condescend to come down to welcome me, although he

had sent word to me to be sure to call, and had remained at home on purpose to see me; the reason of his not descending (conduct quite common for a native) was, as he said, “*wakamaattacking* the Missionary party. Although written in February, 1842, he assured me he had not heard their contents before. I was not a little gratified in seeing these Letters, as they *proved* the truth of the story told to me by the Christian party, “our

enemies themselves being judges". The P. Priest's Letter, while it contained both censures on Ruru and abusive attacks on the Missionaries, said not a word about Christ nor Evangelical Repentance, nor future Judgment! I pressed Ruru to proceed [1844 January p.27] with me to Pipi, a small village a little further on, where Te Hokotahi (the other principal Chief of this place) and the greater part of the people were, which he refused to do; so, leaving him, I pursued my journey. Arriving at Pipi, about a mile and quarter from Te Kape, I was welcomed by the Chief and his party and desired to enter and remain for the day and night, which, after some deliberation, I consented to do. Sitting down among them, in the verandah of the Chief's hut, I entered into conversation with them, and found them deplorably ignorant of the Truth, and full of evil speaking against the "manga watüa" (broken branch!). I endeavoured quietly and plainly to show them the Truth from the Word of GOD, but the more I strove to do so, the more the young (baptized!) men raged, especially a daringly savage young man, named, as if in mockery, Abraham, who acts as teacher,—i.e. a teacher of such prayers as I have already mentioned. Thus I was obliged to be occupied until Evening, when they held their *karakia*, praying, as usual, to several of the Apostles and other Saints, and, also, to such (not to speak disrespectfully of the dead, I will say) men, as Dominic! After which, Abraham, read a kind of printed address, vilifying the Missionaries, and describing their religion as being concocted and begun by Luther and Calvin and Henry VIII! whose names, of course; were loaded with abuse; and which his poor hearers were told again and again

was the true word of GOD!! I and my party waited patiently (in silence) until this farrago was over; when desiring the Papists to sit quiet in return to our having done so, I held Evening Service at my tent door just before them, expounding a portion of the 2<sup>nd</sup>. Less. They interrupted me several times with obscene and bad language, (the words, however, were undistinguishable by me at the time,) and, when Service was over, the Native Chiefs who came with me, relations of the Papist party, rose and rebuked them for their bad conduct; on which a medley ensued as caused me eventually to strike my tent, fearing what the ultimate consequences might be for both parties, (although ½ past 8 p.m.,) and proceed on a little way in the wood. We scrambled on in the pitchy darkness for half an hour, when, finding an old shed or two, we threw ourselves down and went supperless to bed, thankful, however, for quietness. During the night I conversed with the Natives with me, and shewed them some of the [1844 January p.28] errors of the Papacy, and the conduct they were to pursue being in possession of superior light.

9<sup>th</sup>. Early this morning several of the natives from Pipi came over to our sleeping place, Abraham among them; they seemed to be somewhat ashamed at their conduct of yesterday. Held Prayers, they sitting by. At 6 past 7 a.m., left for Maruteangi, proceeding in a NE. direction. Passed through Te Ruataniwa, a small village containing 3 huts and about 10 natives, 3 miles from Pipi; these professed to be Papists, gave them a few words of advice, and continued our journey. At noon we reached Maruteangi, a large pa of the E. bank of the Wakatane River, containing about 60 persons.—This village is

about 12 or 14 miles from Pipi. Here we were heartily welcomed by a number of Natives, who profess to belong to the Church of England; who had been chiefly gathered together through GOD'S blessing on the instrumentality of Taurehe, a young native who had come to Oputao to see me on my last journey and to whom I had given a few Books. How needful it is to bear continually in mind the famed precept:— “Cast thy bread upon the waters—in season and out of season preach the word”! Numerous indeed, are the instances which I could relate of great good having arisen from small beginnings,—so small, as to be entirely forgotten by the planter. Perhaps GOD may be pleased thus to act, in order that we may assuredly know, that all the increase is from Him alone, and that we may the more readily give him the glory due unto His name. I was pleased to see the respect these natives shewed this young man, who is deformed of body, but, I trust, of right mind. He was not a little delighted to see me, paying me every attention in his power. Their number was soon increased by several Natives from Aropaki, a village close by; and by Taua, the hitherto heathen Chief, of Horomanga, and his party, who were here on a visit:—I had written a letter to Taua when at Te Wirinake. Shortly after my arrival, a fine young Chief, (a married man) of the Ngatiwakaaua Tribe, got up in the midst and requested a Testament, stating his wish and determination to leave the Papists and join us; all present bore testimony to his having for some time past been enquiring after Truth and declaring he should do so. The Natives of this village were quite indignant at the conduct of their relations at Pipi, (related by the Natives

who came with me,) and it wanted not the zeal of Peter the Hermit to rouse them into a Crusade against their brethren! At Evening Prayers, although a great number of the villagers were away in the woods a pig-hunting, upwards of 50 natives [1844 January p.29] were present, who were very attentive; several of this party could read. Spent the night in conversing with them.

10<sup>th</sup>. Held prayers, expounding as usual, distributed a few Books, medicine to the sick, &c. Taua, the old Chief from Horomanga, came again from Aropaki to see me; he attended Morning Service, and, at the Conclusion, asked for a Prayer Book:—the doing of which among the New Zealanders, is much the same as the breaking of the Brahminical thread among the Hindoos, being a virtual renouncing of Heathenism. I gave him the Book, with some good advice, and was cheered in finding that my few words to him last evening had not been in vain.

Having arranged to spend the ensuing Sunday at Aropaki, and, in the interim, to visit the Maunga Powatu district, (lying to the E. of this,) we left at 9, a.m., travelling ENE. up a steep range of hills. Pahitaua, a small village of 12 persons, is on the top of the first ridge; these natives meet on Sundays at Maruteangi for worship & school; one woman belonging to this party could read, and she has the female Class on Sundays. I exhorted the people of this place to cleave to the truth, and proceeded. Our course was now SE., and still up steep hills and through eternal forests. Passed two other small villages, in one of which was a very aged man, quite blind and possessing a venerable silvery beard, with whom I sat and talked for a little while; I found that he, too, knew somewhat of the Way of Salvation. At one,

p.m., we gained the top of the range, Te Rangaataneiti, whence the view is very extensive. Descending into the deep recesses of the forest, we travelled ESE. for an hour, when arriving at a welcome stream of water, we stopped to roast a few potatoes. While thus engaged, the rain began to pour, which caused us to remain where we were for the night, under the shelter of 2 leaky sheds—in which we passed a cold and comfortless night *sans* supper.

11<sup>th</sup>. The weather clearing, as the sun rose, by 8 a.m. we resumed our journey. At 10 we came suddenly and unexpectedly upon a small village, in the midst of these dense woods, containing 12 persons. They received us very hospitably, and we soon found that they were "Mihaneres" and had several Books. One of the men could read well, and was well acquainted with the New Testament. From this place we travelled E. and NE. to Maunga Powatu; and, at 2, p.m., arrived at Te Toreätai, a small village at the base of the mountain (Maunga Powatu), where we found about 20 persons, who received us in the kindest manner. Tapui, the old Chief, who had never seen a Missionary before, (nor, [1844] **January p.30]** in fact, had the greater proportion of the people whom I had lately seen!) made an oration, in which he sadly deplored his never having been visited by any Missionary, (which, indeed, is the universal complaint throughout these parts,) and welcomed me most heartily to his village. His speech was a good one, interspersed with several appropriate texts from Scripture, and allusions. I got up and answered it, according to Native Custom. I found that 3. Natives from this village had gone to Opotiki to receive Baptism. In

the course of the day several Natives arrived, being sent from their respective plantations. About 40 were present at Service in the Evening. Conversed with them at my tent door until a late hour, they asking many pertinent questions. This is a very nice party of Natives.

12<sup>th</sup>. held Morning Prayers, expounding from 2<sup>nd</sup>. Less. Assembled Natives for School, 9 could read, but I found them very dull of understanding. At 11 a.m. we left this hospitable village, course NNE. through the woods, intending to return to Aropaki by a different route than by which we came, in order to see a few small villages. Mangapōwatu, the mountain that gives its name to the district, is of huge size and table-topped, leaving its NW. side precipitous and stony. About a mile from Toreātai, is the small village of Ngauwaka; and about 2 miles from Ngauwaka is Te Kahakaha, another small village containing about 12 persons. The natives of Ngauwaka came to Toreātai to see me; and shortly after leaving Te Kahakaha I fell in with the Natives of that village encamped in a plantation with their sick; I had some conversation with their Chief and found him well-disposed. From this place our course was NNW., and at 2 p.m. we reached Tauaki, a small village, where were 12 persons; I exhorted them to seek after and hold the Truth; 2 or 3 of this village profess to be Christians. Hence we travelled in a NW. direction until 4 p.m., when we stopped to roast a few potatoes, at a small village containing 6 persons belonging to Owiorangi. Starting again at 5, reached Owiorangi by 7, travelling smartly. This village contains 12 persons, and professes to be Papist. I exhorted them to seek after the Word of Life, that they might be made wise unto Salvation. We

brought up for the night a few yards further on, to which place, after our prayers were over, the Natives of Owiorangi came, and with whom I conversed until a late hour. They expressed themselves to be very well pleased with all I said, but their ignorance of Scripture Truth was excessive. They told me several astonishing things, which the Papist priest, who had been [1844 January p.31] to their village once had told them. Oh! how these poor unsuspecting natives are lulled asleep in their Sins by those wretched emissaries of Rome!

13<sup>th</sup>. Early this morning at  $\frac{1}{2}$  past 4, I arose, and very unwillingly started afresh on my journey. The grey mists of the morning still lagged heavily behind, enshrouding the ancient forests with thick vapour. At 7, we halted at the foot of Te Warau, a very high hill, to breakfast. Proceeding thence, over Te Warau, in a NNW. Direction, we travelled about  $3\frac{1}{2}$  hours, when we arrived at Aropaki, a small village on the W. bank of the River Wakatane, and about  $\frac{1}{2}$  mile from Maruteangi, where I had arranged to spend the Sabbath. Here I found several Natives assembled, some from Tunanui and Ngamahanga, and some from Waikare, (villages a few miles further N.,) on their way to Te Kape to see their friends; in the course of the evening many others came in from different little villages in the neighbourhood, bringing their supply of food for the Sabbath with them. At Evening Prayer, about 70 attended, expounded, as usual, from 2<sup>nd</sup>. Less. 10 sat apart, yet within hearing, professing to be Papists! who, afterwards, held a short service in a corner in an undertone among themselves. I conversed with the Natives until a late hour. The Natives of this neighbourhood, (i.e. those professing to be in

communion with the Church of England) assemble alternately at this village and at Maruteangi every Sabbath-day.

14<sup>th</sup>. *Dies Dom.* Held Morning Service, about 80 present; expounded from 2<sup>nd</sup>. Less. The little band of Papists sat quiet within hearing, looking on, they did not hold any Service. At noon I held School, 79 present, 18 readers in the 1<sup>st</sup> class. Evening, held Service as usual. After which, the Papists,—being reinforced by a few more from Maruteangi among whom was a young man whom they called their teacher, held their usual prayers *to the dead*. I was much grieved to see them so obstinately refuse to attend to the Word of GOD, and yet so zealously labour for the “doctrines of men”, so I went up to them (praying as I went) and entered into conversation with them. At first, they were very much inclined to be abusive, and said many hard things, but, as I never know *more* than the revealed Truth of GOD among them, the Word spoken peacefully obtained a hearing:—may the LORD be graciously pleased to bless his Holy Word to their Souls health! The principal man of this little party said, that they know that they should not go to heaven after death; that the resurrection of the dead was false; and that “Maria” was their “Atua [1844 January p.32] nui” (great God!), inasmuch as in their “Ritania” (Litany), she was invoked 26 times, while “Kerito” (the Papist name for Christ) was only called on twice!! and yet this poor deluded native could talk a great deal about his knowledge “o te tupunatanga o te Hahi matua, te manga watüa, me Rutiro ma”—i.e. of the ancestry of the mother Church, the broken branch, and Luther and his party. The teacher (a baptized native of the Papists) said, that

their heaven was the “iweri” (*enfer*) to which they should all go. Sat and conversed with the natives at the tent door until  $\frac{1}{2}$  past 10 p.m., they asking many useful questions. The Native Teachers, however, throughout the whole of this Inland District, being self-appointed and mostly unbaptized, are very ignorant, when compared to those in other districts; hence they unconsciously teach much that is highly pernicious.

15<sup>th</sup>. Rose this morning at 4, and started at 5; our course being nearly NNW. by the banks of the River Wakatane. Some of the Natives accompanied me to some little distance, Taurehe among the number, asking questions to the last. Stopped at  $\frac{1}{2}$  past 6, to breakfast, in a potatoe plantation, where we had to dig up our meal before we could have it. At 8 we resumed our journey, over high hills clothed with wood to their summits, in which there was no water. We travelled smartly until 1 p.m., when we descended a very steep descent from the top of the range to the river; here we halted awhile to await the arrival of those who were still behind, and to dig up a few more potatoes for our dinner. At 3, p.m., we left Marumaru, our dining-place, and, travelling nearly N., arrived at Tunanui at half past six, where, however, were no natives. We crossed & recrossed this river of Wakatane about 20 times during the days march, which made our travelling very unpleasant; the stones in the bed of the river being large rounded, and every where covered with long slippery algæ. Many, too, of the fords were deep, and had to be crossed in a long sloping direction; in some places walking 1, or 2, 00 yards down the river. The hills on either side are very steep and high,

and wooded to their tops. Held prayers, and lay down in my clothes to sleep, being very weary.

16<sup>th</sup>. At 5 this morning we resumed our journey, travelling N. by W. At ¼ past 6 we reached Ngamahanga, a small scattered village on the W. bank of the river, about 4 miles from Tunanui. My guide, a native [1844 January p.33] from Toreätaï, who had come all the way with me, shouting out, "A Missionary!" brought the Chief of the place and a few other natives (all who were at home) to meet me; they came with their Testament in the hands of the foremost that I might at first glance know they were not Papists. We breakfasted and held prayers here, on the bank of the river. At ¼ past 8 we left, the Chief of the place going with us, and at ½ past 12 p.m., reached Ruaatoki, a straggling village situated on both sides of the river, where I found about 20 natives. Rested a few minutes, and, finding I could reach the Waimana District (which lay out of my path down the Wakatane) by travelling smartly, ere night, I resolved to proceed thither; so, crossing the river without loss of time, (having arranged to come back again to Ruaatoki on the 18<sup>th</sup>.,) and going on before with the guide, travelling E. and SE., I arrived at ½ past 7 at Te Pukurua, a village in Te Waimana District, weary and hungry, not having eaten since breakfast. Here I found the old Chief and 2 or 3 other natives, the other natives being scattered in their plantations, and 3 being gone to Opotiki to receive Baptism. Wrapping myself in my Cloak I lay down to sleep among the fern, my natives not having come up and there being nothing here at hand to eat. The old Chief kindly gave me some *Tupakihe* juice (*Coriaria*

*sarmentosa*) to drink, of which I thankfully took a large share. My natives arriving about 9 o'clock, I held prayers, when we all threw ourselves down to sleep, having travelled about 26 miles (equal to 50 over English roads) this day.

17<sup>th</sup>. Held Morning Prayer, conversed with Tauä, the old Chief, whom I found to be a well-disposed old man of great influence in these parts, being a near relation to Tuiringa, of Waikare Lake, the principal Chief of this large tribe. Breakfast over, we left for the other villages in the neighbourhood. Crossing Te Waimana River, which flows N., close under Te Pukaoua, and which gives it name to the District, we travelled  $\frac{1}{2}$  a mile SE. to Te Ruaawakatorou, a small village containing about 20 persons; thence we proceeded  $\frac{1}{2}$  a mile further to Te Ihooeteata, a village containing about 40 persons, and having a small miserable chapel. At this place I pitched my tent, it being central to the other small villages in the neighbourhood—i.e. those I had passed through, and Pukeatua,  $\frac{1}{2}$  a mile SW., and Mangarewarewa,  $\frac{1}{4}$  a mile SSE., which latter, however, are inhabited by Papists, several of [1844 January p.34] whom soon came and sat down at my tent door, and with whom I spent a few hours reading and conversing. This afternoon a small party of Natives returned from Opotiki, where they had been, with several others, nearly 3 weeks, awaiting the arrival of Messrs. Kissling and Wilson, to Baptize them; the natives of that place professing to be Papists had had a squabble with them, and, the time being expired when they were to have been Baptised, and being also out of food, they had returned greatly disappointed and displeased. I was sorry to see them thus come back, and

sorry for those others who have been so long absent from the Ruatahuna District. They were teased a little by their Papist friends, on account of their not having seen their Minister, and their bringing back their old names, but not as much as I expected they would have been. Towards Evening a few other natives arrived, with whom I sat and conversed. Held Service in the old Chapel, about 20 attended from the village and neighbourhood, expounded as usual. After which the Papists held their usual prayers. Conversed until a late hour with the Natives at my tent door. This District, though only one long day's journey from Opotiki, had never before been seen by any Missionary.— —

18<sup>th</sup>. Held Morning Service, expounding as usual from 2<sup>nd</sup>. Less., which was admirably suited for the occasion. After which I sat & Conversed with the Natives. Maunga Haruru, and Rehua, two principal Chiefs, with 6 or 8 others, came from Pukeatua to see me; these profess to join the Papists. I sat & Conversed with them for some time. M. Harura said, that the P. Priest had told him, that GOD would not hear a poor Native's prayers, hence the necessity of them praying to Apostles and Prophets, whom they knew loved them, as Mediators; I directed him to the LORD'S prayer, given us by our blessed LORD himself, as an example, and read to him several instances of prayer from the Scriptures, all of which were addressed to the Triune GOD. Continued talking with the Natives until 11 a.m., when we left on our return to Ruaatoki; at which place we arrived by 6 p.m., having stopped by the way to roast a few potatoes. I found about 20 natives assembled to meet me. In the course of the evening Tamarehe, Ikapoto, Te Turewa, and Kopu from

Ngamahanga, principal chiefs of the Urewera Tribe, arrived. Held Evening Prayer, expounding as usual, about 40 present. Several other natives arrived during the night to see me, with whom I sat conversing until a late hour. Greatly importuned by Chiefs not to leave them tomorrow, as they had never before seen a Missionary in these parts.

**[1844 January p.35]** 19<sup>th</sup>. After Prayers this morning the Chiefs and People, upwards of 40 in number, renewed their Solicitation for my spending a day with them, so I consented to remain. Conversed and Read throughout the whole day. Hakaraia (the Native Teacher of Ruatahuna) and others, returned this morning from Opotiki on their way to the interior, being tired of waiting for Mr. K. I was right glad to see Hakaraia, whom, 2 years ago, I had found a heathen in the mountainous forests of Ruatahuna, and he was, also, glad to see me. I distributed a few Books among the Natives, and held Service, and conversed as usual until a late hour. The Chief Tamarehe was so delighted at my consenting to remain to talk with him and others, that he gave me a fine hog, which was very acceptable.

20<sup>th</sup>. Prayers and Breakfast over, we left at 7 in 2 Canoes for Pupuaruhe, (the large pa near the mouth of the Wakatane River,) Te Ikapoto and others kindly escorting me thither. In our progress down the river we were much impeded by the number of rapids and shoals over which our canoes had to be dragged, some of which were not a little dangerous, we passed them all however in safety. In some places, beyond the junction of Te Waiomana with Wakatane, the river runs among old stumps of trees,

which still stand where ages ago they grew. At 2 p.m. we passed Papakowatu and Tahunaroa, 2 small villages near each other on the E. bank of the river; and, about 1 mile and half further on, Parewarewa, another small village on the bank, the inhabitants of which are said to be partly heathen and partly Papist. I much wished to call at this village, but, tomorrow being Sunday, which I was to spend at the large pa, time would not allow of my doing so. I noticed during the day a number of sites of villages on either bank of the river, the natives of which were all cut off by their enemies a few years ago. At  $\frac{1}{2}$  past 5 we landed at Pupuaruhe, a middle-sized pa, on the N. bank of the river, and not far from the sea. Having pitched my tent, I held Evening Service in the Chapel—a large ugly building, with no other aperture than the door, somewhat resembling an immense rick of hay leaning over to one side—about 40 attended, Expounded as usual from 2<sup>nd</sup>. Less.

21<sup>st</sup>. *Dies Dom.* Held Morning Service, upwards of 100 Natives present. Immediately after which (according to the custom here, which I think is a bad [1844 January p.36] one,) I held School, at which 105 attended, only 13 of whom were in the 1<sup>st</sup> class. School over, I visited the Papist party, whom I found in their Chapel, a smaller but neater building than ours. I did not go in to interrupt them, although their Service was over, but sat down under the end of it, and waited patiently for their coming forth. While there, I heard, to my great grief, the person within who called himself their Teacher, inciting his hearers to bad behaviour towards me, calling me, without reserve, a deceiver of poor ignorant Natives, a messenger of Satan, &c., and the New Testament and all

our Teaching as being no better! Nothing daunted, however, and looking up for strength and a blessing, on their coming out I addressed a few words unto them in the most quiet manner, when the pseudo-teacher abused me much, as well as the whole body of Missionaries, the Church of England, her Bishops and Ministers, in which he was supported by 2 or 3 young men of the little party. They ordered me often to quit the village, (to the no small annoyance of my party, whom I had previously bound down to the strictest silence,) and, finding they could neither drive me from the village, nor the “Word”, they asserted the New Testament to be false! which, as they severally did, so I ceased speaking to them who could thus maliciously speak against the Blessed Word of GOD. I found, on enquiry, that all these young men had been baptized by the Popish Priest. Returning to my tent, I sat and conversed with the Natives who thronged about the door. A Papist among them soon interrupted me, and I was obliged to Continue speaking to this man (another of that baptized party) much longer than I wished. I was soon called all kinds of *old* names, such as, heretic, protestant, Luther’s disciple, follower of Calvin, broken branch, follower of a man made a Bishop by a woman, &c., &c., *ad infin.*,—but, by quietly keeping to the “Word”, I was enabled to overcome this raging dragon also. For, like his friends, finding he could not stand before the Truth, he stigmatised that as false, and Jesus Christ as a “kararehe”—beast! on which, as a matter of course, I ceased to speak *to him* any longer. I observed to day, with much pain, that the priests have taught these poor ignorant creatures to demand a *proof* of the authenticity and genuineness of the Scriptures; and

to boast of their Teratihiona (Tradition) as being *far superior* to the word of GOD—and that, too, in the most cunning manner, building upon the Native Superstitions. Evening, I held Service in the Chapel, expounding [1844 **January p.37**] from 2<sup>nd</sup>. Less., which was admirably suited for the occasion. Remained until a late hour conversing with the Natives.

22<sup>nd</sup>. Prayers and Breakfast over, I once more struck inland, in a SW. direction, for 2 villages situated near the base of the isolated mountain Putauaki; which I had seen 3 weeks before from Tututarata. We left at 7, and, proceeding over plains, and through long and deep and most wearisome swamps; we arrive at Te Reke Manuka, a small fenced village having a little Chapel, on the immediate E. bank of the River Rangitaiki, by 2 p.m. At Te Mata, on the edge of the long swamp, we passed a hot sulphureous spring, about which was highly dangerous walking. Having pitched my tent, I began conversing with the Natives, of whom about 40 soon collected together, two of whom, including the Chief of the place, had been Baptized. Evening, I held Service in the little chapel, expounding as usual. Engaged to call and breakfast at Te Kupenga, a larger village about a  $\frac{1}{4}$  of a mile down the river on its W. Bank, tomorrow, with the strikingly pretty appearance of which I was much struck on my way hither.

23<sup>rd</sup>. At an early hour this morning (4) I arose, and, leaving my Natives to pack up and come after me, I proceeded to Te Kupenga. Here I found about a 100 Inhabitants, the greater part of whom are heathen, a few, however, profess to worship with us, and 2 or 3 with the

Papists. Standing in the midst of the pa, I addressed them all, as they flocked around, & urged them to flee from the wrath to come, and to heed the Truth which alone could make them wise unto Salvation. The Chief, Tukehu, a pleasant looking middle-aged man, sent for me to come into his house; I went, taking with me the Chief of Te Reke Manuka, when Tekuhu asked for a Testament; I had but one left which I gave him with suitable advice. He urged strongly (as did all the others in this neighbourhood) the necessity of having some Missionary to reside here, at least some one to see them if only occasionally. This is a prettily situated village, with a fine navigable river rolling in front, a majestic mountain immediately behind, and other villages (Pukemaire and Te Reke Manuka) in its immediate neighbourhood. I noticed a great number of Children and young people here, who were very ignorant of every thing Scriptural. [1844 January p.38] Left this village at 9 a.m., in 2 fine canoes freely lent by the Chief, who wished me to take one of his sons with me to the Bay of Islands; William King, the Chief of Te Reke Manuka, accompanied me. Just below Te Kupenga, and continuing for some distance, the stumps of old trees in great abundance are found standing in the river. These are black, and charred, and very dangerous, varying in height from 6 feet above the level of the water to 6 inches, and some are just below, often causing the Canoes to upset. The bank of the river, on either side, is composed of volcanic sand, pumice and lava; a portion of Wakatane River presented the same appearance. I think there is little doubt, but that the fiery storm of volcanic deposit destroyed the ancient forests in these

parts, and damming up the old Channel of the river, caused its pent-up waters to seek a new outlet (its present course) to the ocean. My thoughts all this morning wandered to Herculaneum and Pompeii, and the celebrated Letter of Pliny the Younger. At noon we arrived at Te Matata, an old village on the S. bank of the river (which here was west), and near the sea. Here we landed, and the Chiefs assembling I exhorted them to receive the glad tidings. They listened attentively, but, like him of old, said, "Taihoa"— "when I have a more convenient season". Tukehu, the Chief of Te Kupenga, had given me a particular message to the Chief of Te Matata, namely, that he was to follow his example and receive the Gospel. But the old cunning Chief was not to be so easily won,— "Let me," said he, "See a Missionary appointed for these parts—an active man—and one who can speak Native—and then I will follow his example and believe. I sat here some time, in hopes of getting some food, which was sent for, but none arriving, we left at  $\frac{1}{2}$  past 2, and, at 4, landed at Otamarora, a small village at the mouth of Te awa o te atua. Hence, proceeding over the long sandy beach, we arrived at Otamarakau, a middle sized *pa* romantically perched on the top of a cliff by the sea-side, by 8 p.m., hungry and weary, not having eaten since our early breakfast. Held prayers and lay down to sleep.

24<sup>th</sup>. Held Morning Prayer in the Chapel, a new and decent building for these parts, expounding as usual. Started at  $\frac{1}{2}$  past 4, a.m [1844 January p.39] and at  $\frac{1}{2}$  past 6 halted on the beach to breakfast. Resuming our journey at  $\frac{1}{2}$  past 7, and at  $\frac{1}{2}$  past 9 we arrived at Waihi, where were a few natives to whom I gave a few words of

exhortation, and at 10 we arrived at Maketu. Remained here on the beach talking to the Natives till noon, when, crossing the inlet in a Canoe, we proceeded on over the long sandy beach. At 2 p.m. we stopped to roast a few potatoes, and at 7 reached the beach of the inner harbour of Tauranga, opposite Te Papa, the Mission Station. Here we united our voices and bawled loudly for a Canoe, but the night being dark and wind strong against us, we were not observed. Finding no one came, I held Prayers, reciting portions of Scripture, for light we had none; and lay down on the sand among the bushes, *sans* supper.

25<sup>th</sup>. Early this morning we were observed from Te Papa; a Canoe was quickly paddled across for us, and I was once more beneath the roof of my very kind friend Archdeacon Brown. Evening, held Service, expounding from 2<sup>nd</sup> Less.

26<sup>th</sup>. Heavy rain this morning hindered my starting as I intended. At night, the weather clearing and the tide being favourable, I left at 10 p.m., in the Mission boat for Te Puna, where we landed at  $\frac{1}{2}$  past 12. Lay down & slept in my clothes.

27<sup>th</sup>. Rose early from my hard bed, and started at  $\frac{1}{2}$  past 5. At noon we crossed Te Waihou river, and dined on the opposite bank. Arrived at Tapiri an hour before sunset, where we were kindly received by the natives. Held prayers in their Chapel, expounding as usual.

28<sup>th</sup>. *Dies Dom.* Held Morning Service, about 300 natives present. Afterwards superintended Schools,— Men (only) 22, all readers; Women, 1<sup>st</sup> class 21, 2<sup>nd</sup> ditto

26; Children, 54: great number of the Men and several Women were absent, asleep, the weather being very hot. Evening held Service, as usual.

29<sup>th</sup>. Left this morning at 6, our course being NW. and W. over a long plain; at ½ past 9 we reached Pakarau, a small village containing about 20 persons the greater number of whom professed to be Papists. While breakfast was getting ready, I conversed with this people, found them all very rude, ignorant, and careless. At noon we left this place, our course nearly SW. over long plains, with small deep swamps continually occurring. At 3 p.m. I passed a good strong Eel Weir, which I notice, [1844 January p.40] has the sawn boards of which it was made were nailed together! At 5, being quite exhausted with the excessive heat, we halted and dined in the midst of an extensive plain; and at 8 p.m. arrived at a small village on the banks of the R. Horotiu quite tired. Held prayers, and wrapping myself in my cloak threw myself down to sleep under a potatoe platform.

30<sup>th</sup>. Slept soundly, maugre the tormenting mosquitoes, until 7 a.m.—arose, held prayers, several Natives assembled, expounded as usual. Breakfast over, I endeavoured to obtain a Canoe and paddles, to go down the river to Mr. Ashwell's station, distant about 20 miles, but found, after a long palaver, that I could not get one from these *Christian* Natives, unless I consented to pay a good Sum for it: *Gold* was intimated as the price. I was determined, however, not to give way to their covetous desires, so, with a heavy heart, I commenced retracing my steps towards Tapiri by the road I had come: on

which some of the Natives ran after me, and told me I could get a Canoe by going to Moses' village, a short distance off. I went thither, and saw Moses, who told me, that if I waited until sunset his Canoe which was absent would probably be back when I might have it. Others, present, jocosely said, If I waited until they had finished the job they had in hand, (raising an immense tree recently felled for a Canoe,) they would take me in a Canoe; but I could plainly perceive that what they said was any thing but intended. They had already heard (for the party from the village where I had slept, had reached them by a shorter path before me,) that I had refused to give a *great* payment for a Canoe, and my dress—now nothing by rags—pleaded powerfully against me. I addressed them, and reproved them for their avariciousness, when *una voce*, they retorted, “he waha raumate,” (lit, a summer’s mouth, saying, much ado about nothing,) and commencing one of their native songs, drowned my voice with their noise. Retreating alone, a short distance into the wood, I could scarcely keep myself from weeping over these baptized and professedly Christian Natives; the more so, as the many kindnesses I had received from the heathen during my long journey were still fresh in my memory, and now stood out in bold relief against them. A young unbaptized Native followed me into the forest, evidently feeling for me, and wished to apply to a heathen Chief, named Te Kokote, [1844 January February p.41] who lived near by and who had a Canoe. I would not, however, myself do so—my heart was already full—so sending him, he went, and got the Canoe and paddles immediately granted. We lost no time in hastening on to it;

when Te Kokote himself appeared, with a hearty declaration! that whenever I should come that way to be sure to ask him for his Canoe, which should always be at my service. Some of the Baptized party had followed to the bank of the river, and heard what the heathen Chief had said; I said, however, nothing more to them, but thanking Te Kokote from my heart, I gave him a knife and a little Tobacco as a small reward for his kindness. Leaving this place at 11 a.m., we paddled down the river, and passing Ngaruawahia (the junction of this river with the Waipa) at 3 p.m., arrived at Pepepe, Mr Ashwell's Station, at 4, where we were hospitably received.

31<sup>st</sup>. At 10 a.m. left Mr A's hospitable home, and proceeding down the Waikato river, reached Mangatawiri, a small swampy creek on the right bank of the same, by Sunset. Here we brought up for the night, read prayers, mosquitoes being very thick I lay down by the side of the fire in my clothes.

Feby. 1<sup>st</sup>. Scarcely any rest during the night from the innumerable swarms of mosquitoes, we did not, therefore, rise very early. Prayers & Breakfast over, we proceeded to the head of the narrow muddy creek. Landing at 10 a.m., we proceeded, and travelled until Sunset, bringing up for the night on Papakura plains, having Manukau Bay before us. Lay down again in my Clothes among the ferns, there being no wood at hand to furnish tent poles.

2<sup>nd</sup>. Started early this morning, and arrived at Otahuhu, Mr. Fairburn's, by 11 a.m.

3<sup>rd</sup>. At Otahuhu, resting.

4<sup>th</sup>. *Dies Dom.* Walked over to Pukeki, a village on a creek of the Manukau, about 3 miles from Otahuhu, found some of the Natives at morning prayers which they were holding in the most lazy manner, lolling about upon the ground in the sun. When I was last here, they had a Chapel, which the wind unhappily blew down, and the Natives were now too lazy to erect another—sad proof of the “waxing Cold” state. I addressed them and exhorted them to hold fast what is good. Sat & conversed, & catechized in School for some time.

Evening returned to Otahuhu. [1844 February p.42]

5<sup>th</sup>. Left Otahuhu this morning in a Canoe, intending to land at Te Wau in Manukau Bay, where the path leading to Kaipara commences. The wind, however, was high, and water rough, so, after encountering no little danger, and shipping several seas, (which we baled out as we best could,) we were right glad to land on the scoria bear Onehunga, a small village on the N. side of the Bay, about 5 miles from Otahuhu. After some little time spent on the beach, finding the wind to increase, we sought about and fortunately found some natives who engaged to put us into the road leading to Te Wau for a dollar. Heavy rain overtook us about 4 p.m. while engaged in seeking the path, and we all got a complete drenching long before we arrived at Te Wau—where we eventually passed the night.

6<sup>th</sup>. A night of pouring rain was succeeded by a morning of the same. The weather however clearing about 11 a.m., we determined on starting, travelled all day and brought up for the night by the side of a small stream in the barren plains between the Thames and Kaipara. Saw

a brace of that now rare bird the N. Zealand Quail, in my way hither today.

7<sup>th</sup>. Early this morning we resumed our journey towards Kaipara, and reached the landing-place on the furthest S. Bank, by 10 a.m. Here we found a boat with 3 whites, who engaged to put us across the harbour and up the Wairoa river. We had, however, to await their pleasure, for they went into the woods to seek wild pigs, and did not return until after Sunset when their boat was aground, and we had to wait until near midnight ere she would again float, in addition to which we were without food and the rain, too, every now and then pouring down, from which we had no shelter.

8<sup>th</sup>. At 2 a.m., we arrived at Maukopakopa, the miserable residence of those Europeans; and had to remain all day for them to rest and salt their pork.

9<sup>th</sup>. A dirty-looking lowering day: managed, however, to start, about 2 p.m., the wind being squally, tide against us, and our old, patched boat deeply laden, (12 persons, a dog, and baggage,) we landed at 5 p.m. on the w. bank of the Kaipara. Here we erected a hut, to shelter us from the rain. Held prayers, Native & English, and waited patiently the flowing of the tide. Started again an hour before midnight. [1844 February p.43]

10<sup>th</sup>. Continuing our boating we crossed the heads about daybreak, and landing on the N. shore breakfasted. Hence we proceeded up the Wairoa river with the flowing tide, continuing our Course until 3 p.m., when we landed to dine; started again at 5, but, the wind dying away and the tide ebbing, we anchored in the river at 8

p.m.:—we could not land on account of the mud. About midnight we again resumed our course.

11<sup>th</sup>. *Dies Dom.* Continuing our boating, (which we were *obliged* to do) we landed at 6 a.m., at Te Warau (the residence of a Mr. Walton). There we waited the ebbing and flowing of the tide, during which I held Service in Mr. W's. new house), (which he had kindly prepared for the occasion,) in English and Native; 14 of the former and 6 of the latter present. Dined at Mr. Walton's, and, at 2 p.m., the tide flowing, we proceeded up the river. At 5 we were opposite to Mr. Buller's Station, (W.M.,) which I passed by, intending not to land, not wishing to disturb the tranquillity of their Sabbath, but Mr. B. and his natives, hearing of me, ran after me and obliged me to do so. Held Service at the Station, at Mr. Buller's request, expounding a portion of 2<sup>nd</sup>. Less.

12<sup>th</sup>. Left Mr. B's. most hospitable mansion, and gained the landing place at the top of the Wairua river by nightfall, where we passed the night.

13<sup>th</sup>. Starting early we soon saw the high land around Wangarei Bay, which was familiar to me, and which assured me I was nearing home. We stopped to cook by the way, and arrived at Waiooreore (a small village) by 3 p.m. Finding however that the Chief and his party were not there, I determined on proceeding, travelled on to Te Ngauatehangahanga, where we found 3 Europeans, who had just brought up on their way to the Bay of Islands. Here, with them, we passed the night, read prayers in English and Native.

14. Started at  $\frac{1}{2}$  past 5; at 1 p.m. reached Waiomio, where we dined; sat awhile and conversed with the aged Chief Wini, who gave us plenty of food. At 3 we left and arrived at Te Kawakawa by 5, where, obtaining a Canoe, we paddled for the Bay of Islands, and arrived at Paihia by 8.

15<sup>th</sup>. Returned to the Waimate, and found all well.— Praised be GOD for all His Mercies. Amen and Amen.

W. Colenso.

## Journal

13 [1844 December]. This day I left the Bay of Islands in the “Nimrod” Brig for my new sphere of labour—Hawke’s Bay.

15. Anchored this morning in Auckland Harbour—to take in Rev. J. Hamlin wife and family proceeding to Wairoa in Hawke’s Bay, and Mrs Colenso & child.

22. Rev. J Hamlin’s goods being all on board, we weighed anchor and sailed.

24. Anchored again in Poverty Bay to land Rev. J Hamlin wife and family, as the landing at Wairoa is often dangerous.

25. Xmas-day. Held a short Service on board;—Capt. & Crew attended.

26. Again sailed: evening, wind light; at night becalmed.

27, 28. Obliged to heave-to in Hawke’s Bay, in consequence of a severe gale which suddenly came on.  
28<sup>th</sup>. a truly awful night of weather.

29. *Dies Dom.* At 3 p.m. arrived and anchored off Ahuriri. The Captain took my boat and pulled towards the little harbour sounding as he went; he soon returned bringing a favourable report of the depth of water, but, as the weather was fine and the entrance very narrow, he declined going in unless bad weather should come on. Evening Paul Pomare, (the Native teacher sent here by Archd. W. Williams,) came on board, and from him I learnt the sad state of things at this place:—Chapel

deserted and in ruins, no Service being now held in it; no School, that, too, having been given up; several Baptized Natives had cast aside their profession altogether, some having buried and some burnt their Books! And, as a proof, the Teacher himself here wandering about at Ahuriri, 8 miles from his residence and Chapel, on the Lord's-day.

30. Very early this morning we landed the Cattle, while doing which several natives came on board, who soon caused us to smile in their quietly disputing whether my hornless Cow was a Cow or a Horse! having landed the Cattle we weighed anchor and again sailed about 10 miles towards [1844 December p.2] Cape Kidnapper, anchoring, about 3 miles from land off the place where the Natives had put up a house for me. A great number of Canoes were soon alongside, and during the day I sent a good number of things on shore. This evening, I heard (from my Native Domestics who had been on shore) that the goods were left out in the open air, and, the weather having suddenly changed, the wind rising fast and threatening rain, and the Captain, moreover declaring, if the wind rose any higher he should weigh anchor and go out to sea, I concluded to go on shore with Mrs Colenso and Child, rather than go again to sea, so at  $\frac{1}{2}$  past 8 p.m. we left the brig. The sea was rough and the surf on the beach high, our boat was deeply laden and we all entire strangers, yet, although in darkness and threatening storm, through GOD'S mercy we passed through the surf and landed in safety, and crawling up through the mud and bushes to the verandah of the house, we stowed ourselves away among the boxes until daybreak, without fire or candles, food or water.

31<sup>st</sup>. Daylight discovered us to the Natives who soon crowded about us. All day the rain poured down so that there was no striving out. Employed in taking in goods and securing of them as we best could from the wet: towards evening I ventured on board of the vessel, and endeavoured to raft about half of my timber to shore, obliged, however, to cut it adrift, and the surf landed it about a mile from the Station.

*[continued in 1845]*

## 1845

Jany. 1<sup>st</sup>. Blowing strong from the S. all day, great surf on the beach, canoes could not visit the Brig. Employed in getting a little to rights.

2<sup>nd</sup>. Weather again fine, off early to the vessel; worked hard there all day, succeeded in getting all the Bricks on shore and nearly all the goods.

3<sup>rd</sup>. Early this morning got the last Canoe-load on shore, employed, in the midst of the most indescribable confusion, in writing to the Bay of Islands. In the evening the Brig sailed for the Wairoa, to land Rev. J. Hamlin's goods.

4<sup>th</sup>. Busily employed all day in getting Goods stored: in mixing and dispensing of medicines: and in preparing for the Sabbath. [1845 January p.3]

5<sup>th</sup>. LORD'S day. At  $\frac{1}{2}$  past 9 held Morning Service in the ruinous Chapel, about 150 natives present, only one however of the Principal chiefs attended—Tiakitai:—preached from Mark xvi. 15, 16. At 1, p.m. held School, about 90 attended, catechized them on the Church Catechism. Held Evening Service, preached from Rom. iv. 7, 8.

6<sup>th</sup>. *Epiphany*. Read prayers this morning, after which I held School, present, Men, 1<sup>st</sup> class, (readers) 30; 2<sup>nd</sup>. class, 13; 3<sup>rd</sup>. class, 31; Women & Children, 1<sup>st</sup>. class, (readers) 9, 2<sup>nd</sup>. class, 31; total, 114. Employed in settling with natives for bringing Goods on shore,—a job which I prospectively dreaded, and which I concluded

but not without much difficulty; received very hard language from some of them. Engaged all day as above, and in dispensing of Medicine, a very great number of sick around us. Evening, wrote letters to Hadfield te Tatere, the Chief of Manawarakau and to William te Puarere, the teacher at Porangahau to inform them of my arrival.

7<sup>th</sup>. Engaged in getting out and mixing Medicine, and talking with my numerous Native Visitors. This afternoon Hadfield arrived with a party of his people in a Canoe from Manawarakau, bring 12 large baskets of new potatoes, which were very acceptable, as the potatoes of the people of this neighbourhood are not yet ripe. This evening, Walker te Kawatini (the Chief who *gave* the 10 acres of swampy land to Archd. W. Williams and myself on our former visit for the C.M.S.,) assured me, that when the house shall have been paid for, he would also be paid for its site, and for the grass which my bull and cow ate. We had a long and severe conversation, and he went away much displeased on finding me determined not to give him anything whatever as payment for the piece of land. Called up, at night, by Tiakitai, to give out medicine.

8<sup>th</sup>. Engaged in dispensing Medicine to numerous applicants. This morning, Kurupou, (a heathern chief and one of the principal ones, of whom [1845 January p.4] there are 5, namely, Te Koapuku, Kurupou, Tareha, Tiakitai and Puhara, all Heathen: Tiakitai sometimes professes to attend upon Divine Service, and Puhara with his party profess, when convenient, to have joined the Papists;) who built the house for me, called to see me,

declaring his being greatly vexed at Walker's conduct of yesterday, wishing me not to give him any thing, at the same time pressing for payment for the house; this, however, I also steadily refused to make, until the house should be finished; he then urged me to pay for the little fence which had been partly put up, which I also refused for the same reason. On his leaving he assured me that he was quite satisfied with the payment I had made for the canoes bringing my Goods on shore, although so very much had been said to the contrary. Engaged in buying Firewood, Shell for Lime, Reeds for Partitions of House, &c., &c. Afternoon, held a meeting of Native Teachers in the Chapel; after which I walked to Waitanoa, a fenced village about 4 miles distant, to see Marsden a sick chief; returned about 8 o'clock. Tareha, another of the principal chiefs, called today to "pupuri" (i.e. to hold fast) me, having heard that I had said "If such conduct as Walker's was continued towards me, I should go away." This afternoon Kurupou and Tiakitai left for Manawatu.

9<sup>th</sup>. Employed all day in opening cases, getting out Medicines, Paper, Books, Lessons, &c.,—Drying my Books which had been wetted in landing.—Planting Plants and Roots, and sowing seeds, as the season is all but past.—Talking with Native Visitors, and writing a Letter to the Native Teacher at Te Rotoatara.

10<sup>th</sup>. Morning, engaged in digging Drain through House, and filling the same with Pumice, of which there is a great plenty everywhere; in taking down posts & Door Jambs, being set obliquely, and refixing them.  
Afternoon, engaged with Paul Pomare in writing down

names and residences of Baptized Natives, making enquiries concerning them, &c.; in arranging for Baptizing Infants on Sunday next, &c., &c.— [1845  
January p.5]

11<sup>th</sup>. Engaged in preparing for the Sabbath—in mixing and dispensing Medicine—meeting of Godparents of Children to be Baptized tomorrow, and pointing out their duty, &c. Applied to, to publish the Banns of Marriage between Sampson Tarewai (a young Native Baptized by the Wesleyans,) and a young heathen girl, who could not read, and whose parents and relations were heathen;—which, for the time at least, I refused to do.

12<sup>th</sup>. *Dies Dom.* At 9 a.m. held Service, about 70 present: Baptized 3 Infants, preached from Matt. x. 32,33, being partly led thereto from information received from Leonard Kawepo (a Xn. Native who came hither with me) of the shameful manner of living of some of the Baptized Natives in this place. At 12 held School, present, Men 41, women 22, children 14,—total 77. Evening Service, preached from 2 Cor. vi.14, much strengthened in so doing; natives exceedingly attentive. After Service, mixed and gave out medicine.

13<sup>th</sup>. Held Morning Service in Chapel, after which, School; present, Males, 37; Females 23, total, 60. Engaged, as usual, in dispensing Medicine. Walker, with Tareha, and others, chiefs, came today to state, he should never again ask for payment for the land he had given, and to apologise for having done so; he was now as humble, as he was the other day high. I called upon him, yesterday, at his house in the *pa*, which, possibly, had a good effect. Engaged in setting out work, and in making

little arrangements with Paul and other Teachers until a late hour. Wrote a letter, at the pressing request of several natives to Sampson Tarewai.

14<sup>th</sup>. Engaged in dispensing Medicine; talking with natives; making and burning a kiln of lime; arranging and writing out School Lists, and other MSS.; planning out Dwelling House, &c.

15<sup>th</sup>. Engaged in buying potatoes from Natives and settling mode of sale,—at all times a tedious and disagreeable business—bought nearly a 100 Baskets.

Received a note from Te Hapuku, informing me of [1845 **January p.6**] the death of one of his sons, and requesting some nails in order to make a coffin for him; I endeavoured to improve the opportunity this afforded me, and wrote to him a note in return. Staked out ground for our house, and arranged for cutting a drain behind the house to carry off the water. Some natives arrived from Te Rotoatara—gave out a few books, medicine, &c.

16<sup>th</sup>. This morning I received a note from the Bishop, from Taupo. Engaged in arranging matters with Native Teachers;—in planning and setting out a small house for a study.; administering medicine; and preparing for leaving for Ngamoerangi (a village distant about 24 miles N.,) tomorrow, according to appointment.

17<sup>th</sup>. This morning I met the Teachers in the Chapel, and read with them the 2<sup>nd</sup>. Lesson (Matt. xvii) for next LORD's-day morning, expounding a portion of it, and sending them to the different villages to teach the same, on the coming Sunday. At 11 a.m. left, in a Canoe, for Ngamoerangi; but, owing to the low tides, we did not

reach Te Kapemaehe until  $\frac{1}{2}$  past 8 p.m., hungry and weary with paddling: here I lay down for the night in my cloak on the Sand. On my way hither I called at Ahuriri, and saw Sampson, (to whom I had written on the 13<sup>th</sup>.) and had some conversation with him; was pleased to find that he agreed to the content of my Letter.

18<sup>th</sup>. Slept but little last night, suffering from the incessant attacks of mosquitoes and the heat of the Sun of yesterday. Rose early, held prayers, breakfasted, visited sick, administered medicine, and started for Ngamoerangi:—an hour's walking brought us thither. Conversed with Natives as they came in from their plantations, and administered medicine to Sick. Evening held Service, about 50 present; preached from Mark xvi. 15, 16. Afterwards held Prayer Meeting, expounded part of Matt. xvi (this Morning's 2<sup>nd</sup> Less.,) there being some Papists here. [1845 January p.7]

19<sup>th</sup>. LORD's day. Held Morning Service, about 70 present. Heathen Chiefs and Papists sat outside, but within hearing; preached from Matt. xvii. 5, Natives on the whole, attentive, but weather warm and house small and low, which made them drowsy. At noon held School, present, Men 1<sup>st</sup> class, 7, 2<sup>nd</sup>. ditto, 21, women, 1<sup>st</sup> class, 6, 2<sup>nd</sup>. ditto, 11—total 45. After School conversed with Heathen Chiefs. Tohutohu, an elderly man and the Principal Chief of the place, spoke favourably of Christianity, and gave me hope of his by-and-bye becoming a Christian. Conversed with Papists, only 3 present belonging to the place. Found that the P. Priest had, when passing this way for the *first* time, baptized some Heathen Children! Evening, held Service,

65 present, preached from 1 Cor. i. 18.—much strengthened, though weak. After Supper assembled the Church, and pointed out several little things I had detected in their conduct, and exhorted them, closing with Singing and Prayer.

20<sup>th</sup>. Before Sunrise we left Ngamoerangi, and arrived at Ahuriri by ½ past 10 a.m., here we breakfasted. Conversed with Mapu, a middle-aged Chief, who is sadly afflicted with asthma, he paid marked attention. The tide having flown a little, we left Ahuriri in our Canoe for the Station, which we reached about Sunset.

21<sup>st</sup>. Employed in mixing and dispensing medicine, for which many were anxiously awaiting my arrival. Numbers of Sick everywhere, but in almost every case they recover.

22<sup>nd</sup>. Still employed in administering medicine, dressing wounds, talking with Natives, and buying Firewood, Potatoes, and Corn, and Jobbing about Station. Had a practical illustration on a small scale of Acts xxviii. 4–6;—a man, whose wounded hand I was dressing, fainted away, on which the Natives standing by, said, “He has killed him!”—on my recovering him with Cold water thrown on his face, and stimulants applied to his nose, they exclaimed, “See! he has made him alive!!” [1845

**January p.8]**

23<sup>rd</sup>. Again engaged in dispensing medicine; and in talking with Natives; and making arrangements for seeing the Candidates for the LORD’S Supper, preparatory to their admission to the Communion on Sunday next.

24<sup>th</sup>. Natives from Rotoatara and Kohinurakou arrived today—engaged as yesterday: attended School in morning as usual.

25<sup>th</sup>. Engaged until a late hour (10 p.m.) examining Candidates, and preparing for the Communion tomorrow. This evening, at ½ past 6, Archd. W. Williams arrived from Turanga.

26<sup>th</sup>. LORD's-day. At 9 p.m. we held Service, nearly 300 Natives present, a decent and respectable-looking Congregation. Several Heathen Chiefs also present, who sat near the entrance. I read Prayers, and Archd. W. Williams preached, from Eph. iii. 14–19, after which I assisted him in administering the LORD'S Supper to 96 Communicants. After Service we held School, present, Males, 1<sup>st</sup>. class, 52, 2<sup>nd</sup>. ditto 69, Females, 1<sup>st</sup>. class, 24, 2<sup>nd</sup>. ditto, 46; Children, 40; total 231. Held Evening Service at 5 p.m., when I read prayers and the Archd. preached, from i John ii. 1. Day very fine: several Natives taken suddenly ill during the day.

27. At 6 a.m. we held Morning Prayer & Schools, at which there was good attendance, present, Males, 1<sup>st</sup>. class, 52, 2<sup>nd</sup>. ditto, 69; Females, 90; Children, 35; total 246. Occupied throughout the day and until a late hour in dispensing medicine, and talking with Natives from a distance. Gave out medicine today to very nearly 50 persons, some from Te Rotoatara and some from Manawatu Districts.

28. Occupied with the Archdeacon, who left at 8 a.m.,—walked with my good friend nearly to Ahuriri, when at 11 a.m. we parted. Returned to Station, again employed

in dispensing medicine, and talking with Natives until a late hour.

29. Employed in giving out medicine, seeing Sick, and talking [1845 January February p.9] with Natives who came from a distance.

30<sup>th</sup>. ditto ditto ditto.

31<sup>st</sup>. Preparing to build Chimney, sifting & mixing of Lime, &c., &c. worked very hard.

Feby. 1<sup>st</sup>. Morning, working at Chimney. Afternoon, preparing for Sunday's duty:—evening, talking with Godparents of Children to be Baptized tomorrow.

2<sup>nd</sup>. LORD'S day—At 9 a.m. held Service, about 260 Natives present, preached from Gen. ix. 12, 13. At noon, held School, present, Males, 1<sup>st</sup>. class, 34, 2<sup>nd</sup>. ditto 48, Females, 1<sup>st</sup>. class, 24, 2<sup>nd</sup>. ditto, 36; Children, 40; total, 182. Afternoon, Baptized 4 Children, and preached from 1<sup>st</sup>. Corinthians, xiv. 15.

3<sup>rd</sup>. At 6 a.m. held Morning Prayer & School, good attendance, same as yesterday. Employed in preparing for journey to Patea, (a secluded village beyond the mountain chain, only approachable in Summer when the snows have melted, lying in a northerly direction, about 4 or 5 days journey distant,)—and in finishing of Chimney: as usual plenty of applicants for medicine.

4. Though not very well, I left this morning at 8, for Patea; at 20m. past 12 reached Okokoro, a small village where were a few natives heathen & papist engaged in catching & frying eels, here we dined: by  $\frac{1}{2}$  past 4 we arrived at Te Taheke, another small village, having rain

by the way; and, continuing our journey, I gained Te Rotoatara Lake by 8 p.m., not a little weary with no small amount of sickness and pain. Obliged to have recourse to an emetic in the night to relieve my head, being very unwell. The Natives were very much alarmed, fearing the worse, but, through GOD's mercy and blessing I soon got better.

5<sup>th</sup>. In consequence of weakness from last night's suffering and loss of rest, I did not leave this village until ½ past 11 a.m., nor should I have started then, had I not arranged to spend the Sunday at the village of Patea, which I much wished to do. We travelled on, rather slowly, until 6 p.m., when we halted for the night at Mangamuku, a small river on the edge of the great plain Te Ruataniwa; [1845 February p.10] obliged again this evening to have recourse to medicine.

6<sup>th</sup>. Very early this morning it began to rain, and continued to pour down in torrents the whole day: my situation in my old and battered tent, not half-pitched, was very uncomfortable, but there was no better.

7<sup>th</sup>. A night of heavy rain was followed by a dirty lowering morning; we started, however, at 9 a.m., directly across the great plain, and then up the stony bed of the River Waipaoa; this river we waded with difficulty several times, it being nearly 3 feet deep, and rapid withal. At 3 p.m. we arrived at the junction of this river with the R. Makororo, the former coming from the S., when we proceeded up the stony bed of the latter until ½ past 5, when we halted for the night in the bed of the river at Oparua.

8<sup>th</sup>. Early this morning we recommenced our journey, and, at 3 p.m., arrived at the base of the immediate mountain range. We found it a most fatiguing and disagreeable walk, all the way either through the river or along its stony banks; in some places the sides of the river were perpendicular, and in others impending, from 1, to 2, 00 feet high, with fine forests on the top, the trees of which were continually falling down along with the earth into the river beneath: while, in other places, a mass of earth had slipped quietly down, bringing the large trees with it as they grew, these had been arrested in their descent when about  $\frac{1}{2}$  way down, and there they stood, fair and flourishing, adding not a little of a novel and picturesque nature to the Scene. Without delay we commenced the ascent through the woods, and continued doing so until 6 p.m., when, it being nearly dark, we halted in the dense forest.

9<sup>th</sup>. LORD'S-day. Our supply of food being nearly exhausted, I concluded to send on 2 Christian Natives of my party this morning to the village, to let them the Natives know of my being near, and to get them if possible to come to see me tomorrow, having been informed that the mountain passes on the summit were all but impassable. Held a peaceful Service with those who remained, which we repeated in the evening. Everything here delightfully still,—“calm and secure retreat

Of sacred silence, rest's eternal seat!”—

[1845 February p.11] fit emblem of the Sabbath, the water, too, was most pure & deliciously cold.

10<sup>th</sup>. This morning, Prayers and Breakfast over, we, who had remained, agreed to proceed towards the summit; thinking it was near, and hoping soon to meet with the Natives of Patea. Hour after hour, however, passed in arduous toil (the forest being so filled with decaying trees and prostrate limbs and tangled herbage) before we gained the top. In our ascent we passed over two of the worst of the "passes," and they are bad indeed, frightfully so,—as if an avalanche of half the mountain's side had suddenly slipped down into the distant gorge below. The Natives informed me, that the bones of a *taua* (i.e. a fighting party) lay bleaching at the bottom; they having attempted the pass when snow lay upon the ground, through which they were carried down and miserably perished! The river which ran bounding through the narrow valley was so distant, that we could not hear it. The pass is never attempted in the winter season, nor yet in windy weather. The lovely appearance, however, of the table-land on the summit, richly repaid the toils of the ascent, for never did I behold in New Zealand such a profusion of Flora's stores: splendid *Celmisia*'s and *Ranunculus*'es, in countless number, intermixed with elegant *Wahlenbergia*'s and beautiful *Veronica*'s, *Helichrysums*, *Gentian*'s, and *Dracophyllums*, with many other plants of genera unknown to me.—I noticed, in particular, the curious and unique little *Forstera sedifolia*, (a plant scarcely or never seen since the days of our great circumnavigator, Cook) and, also, an *Aciphylla*,—a plant, whose tall and peculiar umbelliferous orange-coloured spike of 4–5 feet in height, here and there rising erect, added much to the novelty of the scene. This latter

plant often impeded our progress not a little, for its very long and rigid needle-pointed leaves, caught us every now and then as fast as if we were secured within the teeth of a mantrap, so that sometimes we could not extricate ourselves without assistance. On one occasion we [1845 February p.12] had a hearty laugh at one of our party: he had been pricked rather severely with an *Aciphylla*, insomuch that the blood spurted out, at the sight of which he got enraged, and obtaining our hatchet he hastened towards the plant to cut it up by the roots; the leaves, however, spreading out on all sides, like a circle of fixed bayonets, being longer than the helve of the hatchet, quite kept him from doing any harm to the plant, which seemed to mock his impotent rage, so, after gaining a few more pricks for his labour, he was glad, vexed as he was, to give up the unequal contest. While looking on the flowery scene about me, I thought on our Saviour's injunction (uttered perhaps while beholding a similar display on the lovely lily meads of Palestine,)—"Consider the lilies":—and, more than once, exclaimed, with the poet:—

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."—

The view from the top was very extensive, extending from Table Cape to Tongariro, and further. Hawke's Bay appeared like a Panorama beneath us. Here, on the summit, we lingered until 2 p.m. (the Natives with me not knowing which course to take,) without discovering any signs of Natives approaching, when we unwillingly returned to our encampment, which we reached about 5;—and soon after the two Christian Natives, whom I

had sent on to Patea, arrived, bringing the sad news, that they could not find a living being of man or beast in the whole country through which they had passed. The village of Patea they found without an inhabitant, the Natives having gone they knew not whither. One of them, a fine native named Paul, burst into tears on coming up and seeing me, and it was some time before he was calm enough to speak. Poor fellows! They were sadly exhausted with their journey over such a desolate and rugged Country, and with not having had anything to eat since they left! We had but very little food left, [1845 **February p.13]** and the nearest village was Te Rotoatara, so we determined, *una voce*, to retrace our steps without delay, and to hasten thither early tomorrow.

11<sup>th</sup>. At an early hour this morning we struck tent, and commenced our journey back to the Station; at 7 p.m. we halted for the night at Motuwai, a small wood on the banks of the river Waipaoa, and on the SW. edge of Te Ruataniwa plain. We were very tired, and hungry, and sore with so much walking over stones & incessant wading; 104 times did we wade in this day's march across the *main* stream! in some places of which the Current was so strong & the water so deep that we could scarcely keep our footing.

12<sup>th</sup>. This morning we resumed our Journey, and at 1 p.m. reached the banks of Te Rotoatara Lake: here we bawled to the *pa* on the Island for a Canoe, and made fires as signals, but were neither heard nor seen (the wind being against us) until Sunset, when we were

fortunately observed. Crossing to the Island we slept there.

13<sup>th</sup>. Starting early this morning, and resting, for a few minutes, at the villages by the way, (where I fell in and conversed with some Papist and Heathen Natives,) we arrived at 8 p.m. at the Station, *very* weary, but, I trust, thankful to God for His many mercies.

14<sup>th</sup>. At home resting, giving out Medicine, &c.

15<sup>th</sup>. Preparing for Sunday's duty; visiting Sick, and examining a Heathen child of about 10 years of age, now near death, for the Sacrament of Baptism.

16<sup>th</sup>. LORD's-day. At 9 a.m. held morning Service, a large attendance of Natives, upwards of 300 present, (there being a great assembling of Natives at this place just now, who, as soon as the sea is sufficiently calm, intend proceeding to the Mahia, on the opposite side of the Bay, to disinter a Chief of Note, after the Native Custom, buried there some time ago,)—preached from 1 Peter i. 9. At noon I held School, present, Males, 1<sup>st</sup> class, 47. 2<sup>nd</sup>. ditto, 55; Females, 45; Children, 43; total 190. This afternoon I [1845 February p.13] Baptized the dying boy, now reduced to skin & bone, naming him Abel, with the hope, that professing Abel's faith, he would soon receive with him its everlasting reward. His answers to my questions (put yesterday) were clear and far better than I expected to receive from a poor Child in his Situation; he was not afraid to die, he said; “for why?” I asked,—“because Christ hath died for me as a Satisfaction for my Sins,”—was the reply. Preached from Rev. xx. 11–13.

17<sup>th</sup>. This morning at 6 held prayers and School, present, Males, 70; Females, 30; Children, 19; total, 119.

Employed all day in paying of Natives for erecting of Dwelling-house, a most disagreeable job and one which I had no small difficulty in concluding—it occupying me from early in the morning until late at night. Oh! for grace to persevere in the narrow but safe path of Christn. duty.

18<sup>th</sup>. Little newly-baptized Abel died last night.—A busy bustling day, beset on all sides by newcomers, the Natives making great preparations for starting on their heathen expedition, and borrowing and begging incessantly.

19<sup>th</sup>. Visited Sick, conversed with them, and administered medicine. This day some of the Canoes sailed. Sent James Kino, one of my Native Teachers, to visit Tarawera, another village beyond the mountains in a N.W. direction.

20<sup>th</sup>. Not very well: engaged all day settling with Natives for work done, to me a most disagreeable task, they being always discontented, and using hard and abusive language towards me.—

21<sup>st</sup>. Conducted School in the morning, as usual: employed during the day with Natives. Evening buried Abel, endeavoured to improve the event by an address to the few present.

22<sup>nd</sup>. Engaged in preparing for the approaching LORD'S-day; filling up School Papers, &c., &c. Evening, talking with Godparents of Child to be Baptized tomorrow, exhorting them to an observance of their duty.

23<sup>rd</sup>. LORD's-day. This morning at 9 held Service in the Chapel, about 80 present, preached from Luke xi. 24—  
26. Read "Thanksgiving" Service for [1845 February p.15] for "Women after Childbirth," for the wife of Paul Pomare the Native Teacher. At noon held School, present, Males, 1<sup>st</sup> class, 24, 2<sup>nd</sup> ditto, 13, total, 37; Women, 30; children, 20; total, 87. Afternoon Service, Baptized Paul's newlyborn son, and preached from 2 Cor. vii. 10.

24<sup>th</sup>. This morning at 6 held Prayers and School; present, Males, 1<sup>st</sup>. class, 24, 2<sup>nd</sup>. ditto, 10; Females, 17; Children, 18; total, 69. Employed all day in making out School Papers, dispensing Medicine, and talking with Natives.

25<sup>th</sup>. Engaged in numerous jobs about Premises.

26<sup>th</sup>. Ditto ditto, and in making preparations for journey down the Coast as far as Wairarapa. Had today a most disagreeable and lengthened squabble with Walker Te Kawatini,—making about the 6<sup>th</sup> or 7<sup>th</sup>. with him since I arrived. This commenced, in consequence of my refusing to pay him 2 blankets (which I had engaged to give him for putting up a Boat-shed for me) before his job was finished. I was many times ordered to leave the Premises and neighbourhood, and vilified with much bad language. On his challenging me to "*takaro*", (wrestle, or strive for the mastery,) I reminded him of David and Goliath, (Walker stands about 6-2, without shoes) and that it was possible he might come worst off, &c, (we were standing, at the time, on a road which I had newly made)—on which he said, I had cursed him! and, after very much bad language, in which he not only abused me in the grossest manner, but also, my dear Brother

Hadfield, the Ministry, the Sacraments, the Word of GOD, &c, &c, he seized 2 spades and carried them off. There were a number of Natives present, to whom I declared, I should demand 2 pigs and 10 baskets of Potatoes, as compensation for his bad conduct, (of which I was quite tired,) and for the 2 spades; adding, that I would not buy any produce from the whole party of which he was Chief (the only thing which at all affected them) until my demand was paid. In the course of the day, Takamoana and others, [1845 February p.16] (Chiefs, relations of Walker,) came to see me, and endeavoured to make up matters. Takamoana said, that the pigs and potatoes should be forthwith paid. All the day Walker kept stalking about the premises, uttering threats, declaring what mighty things he would do; calling on my Natives to leave me, and hindering nearly a dozen workmen from their work.—This evening James Kino returned from Tarawera, bringing but a poor account, he found only 8 persons there, and these were more or less halting between two opinions: so I am thankful, on the whole, I did not, at this time, go.

27<sup>th</sup>. Very early this morning Walker returned to occupy his ground, and pursue his conduct of yesterday. He endeavoured to prevail upon my lads to forsake their work, but without success, on which he seized a quart Tin-pot, which happened to be left on the outside of the house, and bore it off in triumph to his quarters. These are the trials of patience. Said nothing to him all day, having resolved yesterday so to do.

28<sup>th</sup>. Busy in arranging matters (both yesterday and) today, preparatory to commencing my journey

tomorrow. This morning Walker sent me a Letter written upon a slate, demanding payment for the ill-treatment he had received!! I instantly sent back the slate, refusing to notice it. Soon after which my 2 spades were returned me, and the road made “*tapu*” (i.e. sacred, or separated from any common purpose, so that no-one should walk upon it, nor approach to touch it—this was done, by his naming one end of it his own head, and the other end the head of another chief living at Te Kapemaihe,)—such treatment, however, was not to be endured, especially too as I was about leaving home upon a 2 months journey, so I went out, and, placing a common kitchen boiler on the road (used by us in boiling of pork, &c,) made the road “*noa*” (i.e. common) again. This, which was certainly a bold stroke, dreadfully exasperated him, and his threats were now worse than ever, but they fell un-noticed, at least by myself. My trampling on the “*tapu*”, however, may [1845 February March p.17] cause some unpleasant altercation hereafter:—but, *Deus nostra refugium!*

March 1<sup>st</sup>. At 9.a.m. left the station by the inland route for Waimarama;—an hour’s walking brought us to Tanenuiorangi, a small village, but formerly of some note. I conversed briefly with an old heathen Chief whom I found here in his plantation. Proceeding hence, at 2 p.m., we arrived at the Tukituki river, crossing which we halted to roast a few potatoes for our dinner. Resuming our journey, at 5 p.m. we descended to the beach, a few miles S. of Cape Kidnapper; here we were overtaken with rain, and continuing our course, we arrived, drenched, at 8 p.m. at Waimarama. We travelled but slowly, for my hip joint was ve3ry painful (an

affection which had been caused by so much wading in the cold and rapid waters of Waipaoa) with much Rheumatism. I had, however, promised the Natives of this village to spend the Sabbath with them, and I was determined, if possible, to keep my word.

2<sup>nd</sup>. LORD's-day. At 9 this morning I held Service in a Native's hut, (there not being any Chapel in the place,) about 20 Natives present; addressed them from Luke xiii. 1—5. At Noon I held School, present, 1<sup>st</sup>. class, men 5, women 2; 2<sup>nd</sup>. class, men & women, 13. At Evening Service I discoursed to them from Philippians i. 27.

3<sup>rd</sup>. This morning I read prayers and held School, after which I conversed with the Natives. Rebuked Tuahu, the Chief, severely and openly, for his wretched conduct in selling his only daughter (a fine young Baptized woman) to a white man at the Whaling Station near by for prostitution; my doing so called forth much bad language from him; I succeeded, however, in driving him away from my tent. In the course of the day I examined catechized and taught the Catechumens, 9 in no.:—read with the Baptized Natives, who are ignorant and careless (which is always the case with Natives who live in the neighbourhood of Whites):—and visited a sick girl, talked with her, &c. Evening, held Service, [1845]

**March p.18]** discoursing & exhorting from Lesson.

Service over, I went to see an old woman, who professed to be a Papist (the only one here) and, conversing with her, found her to be deplorably ignorant, all she knew, was,—a short prayer to “*Maria*”,—her having been made a member of “the Mother Church,”—her being called “Queen Victoria”!—and of my being “a broken-

off rotten branch,"—and, with all this (what is not to be wondered at) clinging tenaciously to the Heathen Superstitions of her forefathers.

4<sup>th</sup>. Held prayers this morning, expounding a portion of the Lesson for the day, after which I held School. Breakfast over, I left for Manawarakau. Saw a fine Dolphin on the beach, 15 feet long and 6½ feet broad, which the waves had recently tossed on the shore, it was quite fresh and a fine prize for the Natives of Waimarama, who quickly surrounded it. Towards evening I arrived at Manawarakau, and was heartily welcomed by Hadfield (the Xn. Chief) and his party, about 20 in no. Evening held Service in Hadfield's house, (there being no chapel,)—preached from Acts xiii. 38, 39.

5<sup>th</sup>. Held prayers, discoursed from Luke xvi. 19,&c. after which, School, not many present, catechized, &c. Conversed with Natives during the day: 1<sup>st</sup> with Catechumens, then with Heathen, and lastly with Papists—of which pernicious Sect, however, there are only 2 in this village, whom I found to be, as usual, ignorant, obstinate, and careless. Evening, held prayers and preached from Acts xx. 21.

6<sup>th</sup>. Started this morning at 6; and, by dint of hard travelling, cleared the rocks and stones by 10; halted to Breakfast at ¼ past 10, at a small stream a little beyond Pauanui ("Blackhead" of the Chart); here we waited a little for the tide to flow and ebb. At 1 p.m. we again started and at ¼ past 5 arrived at Parimahu ("The 2 teeth" of Chart); here I found the Chief, John Hobbs Te Takou, with a small party of six Natives; held prayers

and discoursed from Luke xvii. 5 and 32.—A very boisterous night of high wind and heavy rain.

7<sup>th</sup>. Held prayers this morning, and, breakfast over, at 10 we started; the Chief [1845 March p.19] and his party going with us. Our course was over a long sandy beach of several miles in length, the wind was very strong blowing the sand into our faces so that we could scarcely proceed. At 3 p.m. we arrived at Kariawa, the pa, and found nearly half of the people absent. Evening, held service, and preached to Natives.—

8<sup>th</sup>. Read morning prayers, & held School, present, Males, 1<sup>st</sup> class, 6, 2<sup>nd</sup> class, Men, 14; women, 15; after Breakfast I conversed with Teacher, and met and examined Candidates for Baptism, 17 in no., mostly elderly persons, who, though ignorant of much which we should wish them to know, seemed to have a good knowledge of the plan of Salvation, and professed a great desire to be received into the Xn. Ch. They had all been attending Service and School for upwards of two years, and knew their Catechisms so as to rehearse them pretty well. Evening, held Service, preached from Col. iii. 16; and, afterwards, at a Prayer Meeting in Chief's house, expounded part of Mark xvi.

9<sup>th</sup>. LORD'S-day. Held Morning Service, preached from Luke xx. 16, about 50 present; afterwards, held School, present, Males, 1<sup>st</sup> class, 14, 2<sup>nd</sup> class, 16; Women, 2<sup>nd</sup> class, 21. Afternoon, I assembled the Baptized Natives in a Bible Class, read with them Mark i. questioning and expounding as we went.—After which I again assembled Candidates for Baptism, and exhorted them, &c. Evening, held Service, preached from Rev. xi. 6, 7.

10<sup>th</sup>. Rose early and left before 6, arrived at Wangaehu, (a little village near Te Poroporo (Cape Turnagain of Cook), by ½ past 8; breakfasted and held prayers. Hence 3 hours travelling brought us to Tautane, wind a perfect hurricane; hid myself in the grass and fern, and waited a considerable time for my Natives to come up. Proceeded on over a long sandy beach, about 4 miles, with faces & heads muffled, and holding by each other for mutual support, to Pakuku, a small village containing about 12 persons, where we halted for the night. Read prayers and exhorted. Scarcely got a wink of sleep, momently expecting the tent, though in a sheltered spot, to come down about my ears—such was the force of the wind.

11<sup>th</sup>. Rose early and started, by the way met the Natives of Akitio going to Pakuku, all much afraid of some hostile tribes, from the Thames and Waikato districts [1845 March p.20] said to be prowling about, and to have killed 2 or 3 persons: endeavoured to disperse their fears. We continued our march until night, when we halted at Wakaraunuiotawaki, a place of potatoe plantations, where were a few Natives.

12<sup>th</sup>. This morning we proceeded on to Mataikona, and arrived there at ½ past 10. In passing by their chapel, I was grieved to see it inhabited by a herd of hogs and going fast to ruin. The Natives assembled to receive me, after their Native Custom; and their Chief made a long harangue. Rose and addressed them, in reply, and gave them a severe lecturing, for, from my acquaintance with the Natives, I too plainly saw, that things were in a poor dying way. Conversed with Native Teacher, found they were expecting a visit from some hostile parties from

Waikato, whose reported nearness had greatly alarmed them; as usual, at such seasons, all was in Confusion. From the Teacher, (and from a Xn. Native, who had been sent to me with a letter by Richard Taki, the Teacher at Wairarapa Bay.) I received an account of the sad conduct of Arthur Wellington Te Kawekairangi, the Chief of Waraurangi,—who had recently cruelly plundered some white Settlers, and nearly murdered a Xn. Native of his own party for attempting to dissuade him from it,—and, also, a Letter from the Chief himself. (*See A. appendix.*)—He had, moreover, taken Richard's letter to me from his messenger threatening him severely at the same time. Evening, read prayers, preaching from Luke xii. 35, 36.

13<sup>th</sup>. Read morning Prayers & held School, present, Males, 1<sup>st</sup> class, 22, 2<sup>nd</sup> class, 20; Females, 1<sup>st</sup> class, 6; 2<sup>nd</sup> class, 9; total, 57. Breakfast over, I assembled Candidates for Baptism, 11 in no., and examined & instructed them; afterwards, I assembled the Baptized Natives, 19 in no., exhorted them, &c. At 20m. past 2 p.m. we left this place, hungry, and at 10m. past 5 arrived at Waiorongo, a fishing village, where were 3 or 4 Natives. Held evening Service, & halted for the night. I made but a short stay at the village of Mataikona, on this my outward journey, intending to prolong my stay there on my return homewards.—

14<sup>th</sup>. This morning, at 35m. Past 6, just as we were ready for starting, we felt [1845 March p.21] the shock of an earthquake or rather, several slight shocks in rapid succession, which lasted about 80 seconds, the posts of the house in which we were moved about inclining to

and fro. Had the shocks increased in violence, instead of the contrary, I should have run out and thrown myself on the ground. My Natives sat, enjoying the matter as a fine subject of laughter and sport! quite in keeping with the Native character.—Left this place directly after; at 7 passed “Deliverance Cove,” (a place of signal mercy to us on our first visit—endeavored to thank the LORD for his great goodness unto us,) at 8 arrived at Te Koau, a little place of fresh water where we halted to breakfast. The wind, this morning, was furiously strong, insomuch that we were often obliged to throw ourselves down and hold on by the tufts of stunted flax (*Phormium tenax*), to prevent our being carried over the high cliffs and dashed to pieces—our path lying over these heights; we could not strive as much as we would, place our feet where we wished; one of my boys was blown down like a stone. Breakfast over, I despatched a messenger inland with a letter to the Teacher of Ruamahanga, to inform him and the Natives of that locality of my being about to visit them. Resuming our journey we travelled on by the Coast about 5 miles to Oruhi, a small fishing village, where we found six natives engaged in baking *karaka* (the kernel of the fruit of *Corynocarpus laevigata*,) conversed briefly with them and found them to be very ignorant; they kindly gave us some food and we passed on 3 miles further to Waipupu, another small village, but at this time without inhabitant. Here we halted to roast a few potatoes; travelling being anything but pleasant owing to the numerous rocks and stones and flowing tide. We were hindered at this place for some time in consequence of the carelessness of my Natives; they, travelling behind me, had set fire to the long grass and

reeds, which grew a little above high-water mark; the high wind had blown the fire prodigiously, causing it to come on at a sweeping rate towards the little village. We saw it was utterly impossible to quench it, or, if it came up to the village, [1845 March p.22] to save the huts of the Natives, so, after waiting some time in expectation, we drew down their Canoe to the sand, and entering their huts brought out everything therefrom, placing all as snugly as we could into the Canoe, which we hoped was in a situation to escape the fire. This done we proceeded and continued travelling until some time after sunset, when finding some fresh-water in a marshy pool, we halted for the night in a little shed under a tree. It rained heavily during the night, but we managed to keep pretty dry.

15<sup>th</sup>. Left this morning at Sunrise, and travelled on 2 hours to Kaihoata, a small stream where we halted to breakfast. This piece of the Coast is very bad travelling, and can only be passed over at or near low water, from the sea laving the bases of the perpendicular and continually-falling cliffs, which are not a little dangerous. From Kaihoata we travelled 4½ hours to Waraurangi, having waited for the tide to flow and ebb a little. Arriving at Waraurangi, (the village of which Arthur Wellington Te Kawekairangi is Chief,) we were loudly welcomed by him and his people. He came up, and, in a very bold manner, gave me the usual salutation (of rubbing of noses), which I, recollecting his late deeds, could well have dispensed with;—but, it being now the eve of the Sabbath, I deemed it better not to speak, or hint, concerning his recent bad conduct, but to leave what I had to say until Monday.—Had the bell (i.e.

its substitute) rung for prayers; the Natives assembled in their frame of a Chapel, which they had just hastily got up, to whom I preached from John ii. 25. Supper over, we assembled for Prayer Meeting (according to Custom) in the large house of the Chief, where I discoursed to the Natives from Acts viii. After which the Chief, who sat by my side, gave me the Letter from Richard Taki to me, which he had taken from R's. messenger and detained; I took it, and said, I should defer the perusal until Monday. At this he strongly urged me to read it now, which I [1845 March p.23] refused to do; (seeing that he was inclined to be angry, and believing that my doing so might lead to a long and unprofitable conversation,) on this he said a great deal, abusing Richard much; adding, had he known I would not read it, he would have broken the Seal and read it himself, &c., &c. I endeavoured to pacify him, or to change the subject, but to no effect. At last he insisted on my hearing the whole story from himself, in order, as he said, I might not be led away with the vile black lies of Richard. He then related the whole affair, with that tedious minuteness which is so peculiar to the New Zealander. It was a horrid recital, in which he told me a great deal more than I could have possibly known from anyone else; relating the whole affair with the utmost *nonchalance*—especially his nearly killing the young man Leonard, who was with difficulty rescued from his hands, (and who, in his extremity—his blood gushing from mouth, nose, and ears—believing his death was certain, called upon GOD for mercy and deliverance,) which act he *now* approved of, saying that he had a right to do so, as we (Missionaries) often did so! I asked him, when any one

of us had ever done so; he replied, that we scolded our Natives when they did wrong, and there was no difference between our scolding and his beating or killing. On my showing him the very great difference between the two, he fiercely retorted, that I, myself, had done the same as he had; for, when at Mataikona (in November 1843, with Archd. W. Williams) his cur flew at me and bit my leg and made it bleed, I had said, that the cur ought to be killed, or well-beaten for so doing.— On my pressing him for the parallelisms of the two cases, he got more and more enraged, and insisted on my reading of the Letter aloud, that he might hear “the lies of Richard.” Having got so far into the matter, and believing that Richard’s statement could not possibly be so bad, as the one he himself had just made, I read the Letter, but privately; which done, I [1845 March p.24] told him that Rd. had not written anything *false* concerning him, nor so *much* as he himself had related. On which he again abused Rd., and me, too, threatening what he would do to him. On his ceasing for a short space, from his violent gesticulations and language, I took up the matter,—telling him, how much I had been grieved in hearing of his Conduct, and how much more in hearing him attempt to defend robbery and murder, and seeing him in that unhappy state of mind; advising him, to restore what things he could to the whites, and to make up (if they were willing to do so) the deficiency with pigs, &c., quoting the example of Zaccheus, and several texts of scripture, among others, John viii. 34, and Rom. vi. 16; at which he abused me in most filthy language, adding, “W. Williams made me a Child of GOD, and do you,—————, make me a child

of the devil?" and, throwing off his upper garment, and seizing his axe, dared me to utter those words again. I (inwardly imploring strength from above) looked him full in the face, (he was still sitting close to me) and coolly repeated the same texts, in a distinct and loud tone; adding, "and you, Arthur Wellington, unhappy man! are, I am sorry to say, the Slave of Sin."—On which his eyes glared, his teeth ground, and his whole frame shook with strong emotion; he lifted his axe, but his hand fell nerveless to his side; a deathlike stillness ensued; every one of the more than 50 Natives present was as quiet as a corpse; the dying embers of the intended fire cast forth a fitful gleam; no one knew what the next moment might bring forth; when the miserable man—in a tone of voice which too plainly told what a volcano was pent up within,—called me a vile slave, &c, &c, and ordered me to get out of his house; a command which I instantly obeyed, rejoinding,—I would never enter it again until that [1845 March p.25] tongue which drove me out should call me in, and that were it not so late and the Sunday not at hand, and no village near, I would instantly strike my tent and leave his place;—which having said, I returned to my tent close by, where I found my own Natives crowded together, in no little consternation, fearing for me lest I should be killed. I spoke to them and endeavoured to encourage them; I felt myself wonderfully strengthened, without the least fear. It was now nearly midnight, so getting my Natives to retire to their quarters, lacing-up my tent, and committing myself to the keeping of Him who never slumbers, I laid myself down to rest. Soon, however, Arthur Wellington came out and made no little noise,

repeatedly firing-off his double-barrelled gun—after the manner of the New Zealanders when excessively angry, or in times of death, or great affliction.

16<sup>th</sup>. LORD's-day. Held Service this morning, about 70 present, preached from Matt. xxvi. 41; at noon held School, present, Males, 1<sup>st</sup> class, 16, 2<sup>nd</sup> ditto 16; Women, 2<sup>nd</sup> class, 20, total, 52. Afterwards conversed with Godparents of 2 children to be Baptized this afternoon, exhorting them to their duty, &c.; dispensed Medicine for Sick, &c.;—Evening, held Service, Baptized 2 Children, and preached from Heb. v. 11, 12, to a sadly careless congregation. Evening sat at Tent door & conversed with Natives who were willing to do so. Saw nothing of A.W. all day.

17<sup>th</sup>. Early this morning I read prayers and held School; classes, same as yesterday, all very inattentive and careless, laughing and talking aloud, so much so, that I was obliged to break up school in the midst of the Catechism. During the day I examined the Candidates for Baptism, 17 in no., catechizing, questioning, & exhorting, and conversed with Natives as opportunity offered. Evening held Service, expounded a portion of Matt. xxvii. At night I talked with the Natives until a late hour, a few among them venturing to speak their thoughts of A.W., whom [1845 March p.26] they represented as being a very bad man. A.W. still kept his house, while every now and then some one would be seen going thither to carry him all I should have said. The Chief, hearing I was about to select and appoint one of the Baptized Natives of the place as a kind of Teacher,

sent me word, I was not on any account to appoint anyone as Teacher there.

18<sup>th</sup>. Lowering morning with high Southerly wind, threatening rain; struck tent and left at 7, arrived at Pahawa, a small village on the banks of a river of the same name, by  $\frac{1}{2}$  past 10, with keen appetites for breakfast. Held prayers and exhorted the few Natives present, and, having breakfasted, left at noon.—To my great astonishment, the Chief, A.W., came up while we were here, looking indeed like a troubled person, and carrying his long-handled axe. At 4 p.m. we arrived at Huariki, a nice little village sheltered with stunted trees, (the whole of this Coast, from Hawke's Bay to Port Nicholson, is very destitute of vegetation of any size, possessing a desolate appearance,) where, as the Natives had made some little arrangements on account of my coming, I consented, although early, to spend the night. A.W. followed us hither in sullen silence; sometimes he would be close to my side, when a  $\frac{1}{4}$  of a mile ahead of my party, as if he wished to speak with me, and sometimes lagging behind when I should do so.—Some part of the Coast hither is very bad, being very rocky & irregular.—Held Service & preached to the Natives in the open air; after which A.W., who had sat apart in a shed, came forth, and made a long and a very bad speech, declaring he would not indeed become a *devil*—a *very* devil; that, tomorrow (i.e. soon) I should hear of his deeds.—That if Richard ever ventured there—or any Christian Teacher, he would kill him;—his own Books and all the Books of the people he would burn and destroy;—and for me in particular to listen & obey his command, never to set foot upon these shores, never to

[1845 March p.27] think of travelling over these roads again. Being obliged to answer him, I got up and did so. I once more endeavoured to point him out his error,—to set before him his present unhappy state, and worse prospect if persisted in,—to warn him against madly attempting to contend with GOD,—and to assure him that whilst there was a single Native there to listen to me, I should never discontinue travelling thither. As before, he got dreadfully exasperated; he cursed me, and blasphemed GOD, for whom he cared not, no, not for eternal fire—as it was all a lie that a spirit could suffer in flame, and if it could, what would that despicable bit of suffering be?—&c., &c., &c. Of course I did not say anything more to him, it being an old rule of mine, instantly to cease speaking to a person when he begins to speak ill of GOD's blessed Word. The miserable man continued to rave for a long time, giving vent to his horrid blasphemy until he was tired, in the open air, in the dark night, for it was only now and then when he approached towards the fire that his face or person could be seen;—strange contrast to the quiet preaching of the blessed doctrines of Peace which had just preceded him. The Natives lay in groups around; no one spoke nor moved, save an owl upon a neighbouring tree, which ever and anon hooted forth, as if in solemn derision of the poor mortal whose irreverent tongue was disturbing the quietude of the night in impious language against his Maker. In consequence of this *second* distressing scene, we did not get any supper (which was our dinner too,) until near 10 o'clock.

19<sup>th</sup>. Started this morning at 20m. past 6, and arrived at Oroi, a small village yet larger than Huariki, by 10, A.W.

still following us. The moment he entered the village, he commenced speechifying to the Natives, which entirely precluded my speaking a word. While we were getting our breakfast, a messenger arrived from Wellington, bringing a Letter [1845 March p.28] for A.W., which, from the Seal, I knew to be from some one in H.M.S. I afterwards learned it was a Letter from the Magistrate at Wellington to the chief on the subject of his late robbery. The messenger proved to be Leonard Paua, the young man whom A.W. had nearly murdered. I was pleased to see him go up and salute the Chief in the usual friendly way. At noon we left Oroi, and, in 2 hours, arrived at Mr Barton's sheep station at Kurawawanui, the scene of the late pillaging. Called at the Station and saw the European in charge, the only one who remained, (his 2 companions having fled through fear of their lives,) he gave me an account of the affair which corroborated what I had before heard, and shewed me a list of the goods plundered, amounting in value to about £35.,— remarking, there would not have been a thing left had it not been for Joel the Teacher at Ruamahanga—(who, also, rescued Leonard from A.W. when about to kill him). I noticed, that A.W. was already in the house, having run before me from Oroi, and the Station-keeper told me he had come to await Mr Barton's arrival, who, with a Mr Forsaith (one of the Sub-protectors) was expected there on the morrow to enquire into the matter. I gave the European a few words of advice and proceeded on my journey. On rounding a bluff near Cape Palliser, I met Mr. Barton and Mr. Forsaith, and we conversed together for some time. I recommended to Mr. Barton to take a payment in pigs, which I thought the

Chief would give; but Mr. Forsaith was determined to have, if possible, a Section of Land for the Government: at which Mr. Barton justly remarked, that in that case he should still be a loser. I ventured to caution them against attempting to use any harsh or threatening language just now, and he was still very sore. They much wished me to accompany them thither, but I thought [1845 March p.29] I had better not. Continuing my journey I arrived at Cape Palliser by Sunset, and had the pleasure of seeing the sun set over the lofty snow-capped mountains of the Middle Island.—A glorious sight! one whose voice, though without speech or language, “is heard through all the earth,” and “its words to the *end* of the world—declaring the glory of GOD, and shewing forth his handy-work.” Bivouacked among the rocks.—

29<sup>th</sup>. Resuming our journey this morning we plodded on, *sans* breakfast, for 5 hours, when we arrived at Te Kopi—a large village in Wairarapa, or Palliser, Bay, where Richard Taki resides, who came a few miles to meet us,—where we were hospitably received, with many shouts and welcomes from a large concourse of Natives. Evening, held Service, and preached from John xiii. 10, to nearly 150 Natives. Spent Evening & Night conversing with Native Teacher and others in my tent.

21<sup>st</sup>. Good Friday. A day of rain: at 9 a.m. held Service, nearly 200 present, preached from John xviii. 36,37. Evening, held Service, preached from John xix.30—much blessed in speaking; Natives very attentive. Endeavoured to improve the day by a solemn fast, and confession, and seeking of the Lord—but, oh! I *feel* “the flesh is weak.”—the Chapel, here, is a plain and neat,

though unfinished, building of Native workmanship, surrounded with a fence, nearly 2/3rds of the Natives of the place have been Baptized—upwards, I believe of 130 were Baptized in one day by the Rev. R. Cole,—many, I fear, injudiciously so.

22<sup>nd</sup>. Read Prayers and held School this morning; present, 1<sup>st</sup> class, men and women, 40; 2<sup>nd</sup> class, men & women, 64. Spent morning in conversing with Natives. Afternoon, met, examined, & exhorted Candidates for Baptism, 22 in no., and Bible Classes of Xn. Natives, 30 in no., to whom I expounded 1 Peter iv., questioning them, &c.,—all very attentive. Evening, discoursed from James v. 17, 18, and talked at tent door till past 10 p.m.

**[1845 March p.30]**

23<sup>rd</sup>. Easter day. Held Service this morning at 9, good attendance, place crammed, about 200 present, preached from Rom. vi. 4. Afterwards held School; conversed with Godparents of Children to be Baptized, &c. Evening, held Service Baptized 6 children, and preached from Acts. ii. 32. Conversed with Natives at tent door till 10 p.m.

24<sup>th</sup>. Left this morning at ½ past 7, two hours travelling brought us to Okorewa, a small fishing village at the mouth of the Wairarapa River, here we breakfasted. At ½ past 11 we left this place, and at 7 p.m. arrived at Orongorongo, (a small village, in Cook's Straits, having only 7 persons in it,—3 adults and 4 children,) quite tired with our long and toilsome march, over loose sand and broken rock the whole way. We had stopped an hour by the way to rest and roast a few potatoes. A rather curious (and, perhaps, affecting) dialogue took place, on our

entering this village. I was considerably in the advance of my party, and was consequently the first to enter the place. It was nearly dusk, but, from a fire which blazed within a hut, I knew some one was there. Going up to the hut, I called out, "Is there not a person within?" Ansr. "E!" Q. "Is there not a person within?" A. "O!" (I now knew I was mocked.) Q. "Is that the way you receive a stranger?" A. "White man! white man!!" Q. "Don't be alarmed, come out and shew yourself." A. "Indeed!" Q. "Did your forefathers act in this way towards visitors?" (a laugh.) Q. Tell me your name?" A. "I am I, myself, indeed." (By this time my lads had come up.) Q. "Come, my friend, come out; we are several; we want food and lodging." A. "And we have neither for you." (This was conclusive, so, turning to my lads, I said,—"We must do the best we can; don't pitch my tent, I will merely wrap myself in it for a few hours, it will soon be day":—hearing this, the persons in the hut [1845 March p.31] came out, with their children; so, turning to the man, I said, Q. "Do you worship?" A. "We are *all* Baptized!" Q. "Who Baptized you?" A. "We are children of Te Haeana." Q. "Who is Te Haeana?" A. "Alas! Don't you know Te Haeana, a very great man"—(From my Natives, I found, it was a Mr. Ironsides, a Wesleyan Missionary,)—Q. "Well, have you had prayers?" A. "No." Q. "Why, it is past sunset?" A. "So it is, but we have no one to *karakia*". Q. "Why you just now told me you were all Baptized?" A. "So we are, but we are ignorant." Q. "Had you not Prayers this morning?" A. "No." Q. "Then you certainly had yesterday, being Sunday?" A. "No." Q. "Indeed, where were you?" A. "Here." Q. "What doing of?" A. "Nothing: smoking

tobacco and sleeping.—what other should a Native do?" Q. "Do not you know the Catechism?" A. "No." Q. "And the Children?" A. "They are all Baptized, made sacred, but, they are ignorant." Q. "It is not good to be ignorant?" A. "You are right: listen, attend;—I was once a child of Te Harawira, (Mr. Hadfield) a Candidate for Baptism; but I was told by\_\_\_\_\_, that you were the same as the Papists; that you bowed down to Crosses and other things; and so we all turned to Te Haeana. Perhaps I did wrong; perhaps I did right: I don't know." Q. "Well; we will have prayers together." They did not, however, join us, but sat quietly close by.—This is *not* the only instance of the kind, which I have noticed in these parts: I give the fact, I make no comment.

25<sup>th</sup>. Started early this morning—not having to dress ourselves, nor to strike tent, nor to prepare breakfast,—an hour's travelling brought us to Parangarahu, a nice little fishing village belonging to the Ngatiawa tribe, just outside the N. Head of Port Nicholson.—This village contains several Natives who were very kind to us. Read prayers, addressed them, and breakfasted. Then started for Port Nicholson, one of them going as a volunteer guide, and, after a long and heavy walk, arrived at Pitoone, at 5 p.m.; where, in consequence of my Natives being a long way behind, I brought up for the night. Six o'clock, boys having arrived, [1845 March p.33] I held Service in the Chapel, preaching from Acts xiii. 26. Afterwards conversed with Natives until late. (Mrs. Butler, widow of the late Rev. I. Butler, lives close to the *pa*, who, hearing from the Natives that a Missionary was come, soon came to see me. Though old she appears to be in good health, and lives here quite alone; I was glad

to find that the Natives paid her some respect and attention. Her daughter has lately been married to a Mr. Barton, the person whom I met on my way hither).— This village is rather pleasantly situated on the N.E. side of P. Nicholson harbour, (where, at first, the English settlers thought of forming the nucleus of their future town,) and contains about 100 inhabitants. These belong to the Ngatiawa tribe, and have built themselves a weather-boarded Chapel with shingled roof; I was much pleased with some of the young men of the place, (especially with Henry the Teacher, and Wickliffe the Monitor,) their quiet Xn. deportment quite won my heart. They are rather ignorant, but very desirous of instruction; and grieve much that they have no “Missionary Father” to look after them. The Rev. R. Cole pays them occasional visits, but he has not yet mastered the language, and his time is occupied with attending to his European Charge. On observing that their one glazed semi-gothic window in the E. End of their Chapel had a large plain cross in it,—painted red on the outside,—and that the Natives at prayer turned towards the East, the plain words of the ignorant Native of last night were forcibly recalled to mind. This window is, I believe, a present from the Rev. R. Cole.—

26<sup>th</sup>. Read prayers this morning and held School, was gratified in finding several women who could both read and write. Left for Wellington, but the heavy rain which came on drove me back again to Pitoone. About noon, the Rev. R. Cole riding by, informed me of the arrival of the Bishop. Left again in the afternoon for Wellington—about 6 miles distant, [1845 March p.33] the road to which is level and picturesque, winding along by the

seashore. I saw the Bishop, who gave me the sad relation of the pillaging and burning of Kororareka, and the sad loss of life consequent thereon. Spent the evening at Mr. St. Hill's kind home, with my dear brother Hadfield.

27, 28. Pouring rain, scarcely any moving out; at Wellington, with Mr. Hadfield and others. It is, indeed, a privilege to be by his bedside; always cheerful—always Christian.

29. Wet morning, but, weather clearing, ventured to the Town to make a few purchases of goods and stores I wanted—if any means should offer, through which they might be conveyed to Hawke's Bay. Afternoon, made arrangement, under Mr. Cole, for tomorrow.

30. LORD'S-day. Morning, held Service at Pipitea (the Native chapel in the town of Wellington, which is, I believe, on the "Native reserve", close to which is a low Public house, the noise from which ill-agreed with the Service of the LORD,) about 120 Natives present, (some of whom came from the neighbouring villages, having been apprized of my intention to hold Service the day before,) after Service I held School. At 3 p.m. left for Pitoone, where I arrived at 5, held Evening Service, about 100 present. Spent remainder of the Evening conversing with the Natives.

31<sup>st</sup>. Read prayers and held School, and conversed with Natives until 10 o'clock, when I left in a Canoe which they had provided & manned, and at 3 p.m. arrived at Parangarahu, where I was expected, having promised the Natives to spend a night with them on my return. The wind was against us, and, at one time, blew rather fresh

when were coming out of the heads, which made our situation rather unpleasant and dangerous. Evening, held Service in a Native's house, about 30 present; discoursed from Heb. ii. 3. Spent evening conversing with Natives, who were very attentive. I had this day [1845 March

**April p.34]** a full demonstration of the amount of unasked favour conferred upon me by these kind Natives, in their bringing me hither in a canoe; for on arriving at Parangarahu, I saw several white men, who appeared to be travellers, and who endeavoured to bargain with the Natives to take them to P. Nicholson, offering a Sovereign as payment; but the Natives refused to go for less than £2, ultimately, however, consenting to do so for 30/-, which was rejected on the part of the whites.—The wind had now almost subsided, what little there was being fair, and the sea was calm, and, if they went, they would have the advantage of the flowing tide,—This shews, moreover, what a rapid change of opinion on the ascending scale has taken place among the Natives relative to the value of labour. It may, nevertheless, be asked,—“Are they, on the whole, benefitted thereby?”

April 1<sup>st</sup>. Early read prayers, discoursing from John xviii. 37,—breakfasted, and left this place at ½ past 8; a few of the Natives accompanying me a little way, and asking questions upon texts to the last. At 1 p.m. we arrived at the Cliffs, where the tide dashes up, and which are impassable until near low water, here we had to wait for 2 hours for the tide to ebb. As it was I got a severe ducking, for missing my footing on the slippery rocks (washed off, indeed, by a wave). I was obliged to swim for it a stroke or two; fortunately my watch was not

injured. We continued travelling until sunset, when we arrived at Okorewa, wet, cold, & hungry. Here were a great number of Natives assembled, for the purpose of catching eels. Read prayers, and addressed them from Heb. iii. 12, 13. I was so cold from my wetting, that I got a fire made in a Native's hut, and took up my quarters therein for the night.

2<sup>nd</sup>. Early this morning I went to Te Upokokirikiri—a village a mile inland on the shore of the Wairarapa lagoon,—to see some sick persons; saw 4, conversed with them, and gave out a little medicine. Most of the people of this village seem to be very careless, which is not, perhaps, to be wondered at, for this is the point where the roads meet, and where all whites going, [1845 April p.35] or coming are ferried across. Returned to Okorewa and thence to Te Kopi, where we breakfasted. spent the day conversing with Natives, and with Godparents of 2 children to be Baptized tomorrow. Evening, held Service, & preached from Heb. iv. 2. Spent night, as usual, conversing with Natives.

3. Early this morning I held Service; Baptized 2 Children, and Married 4 couples. Breakfast over, at  $\frac{1}{2}$  past 10 I left Te Kopi. Travelled about 2 miles by beach, then, climbing up Maramatitaha, a high precipitous & very dangerous cliff, we struck inland, travelling in a Northerly direction. Passing by Omoekau, a small village, containing about 30 persons (who were at this time absent);—one half of whom are Papists, which comprise the whole of that pernicious sect in these parts;—and arriving at the River Turanganui, we travelled on in its stony bed for about 3 miles, and about

1 p.m. reached Parikarangaranga, a small village containing about 20 inhabitants, mostly Xn., here we dined. Left at  $\frac{1}{2}$  past 2, and continued travelling up the Wairarapa valley, which is level and grassy, until after sunset, when we halted by a small wood (Otuwareana). Noticed 2 or 3 scattered settler's houses, with a great many head of cattle, during the day's march.

4<sup>th</sup>. Left our halting place at  $\frac{1}{2}$  past 6 a.m.; a short 2 miles brought us to Otaraia, a native village, but at present without inhabitants—who are mostly heathen, being under the influence of Ngatuere, their Chief; here we breakfasted. Resumed our journey at  $\frac{1}{4}$  to 9, and at 12 arrived at Huaangarua, a small village on a stream of the same name, which runs N.W. into the river Ruamahanga, a river close by navigable for canoes and boats to Okorewa in Palliser Bay. Here I found Ngairo, the Chief of the place, a fine-looking young man and younger brother of Ngatuere, and, like him, still heathen. Conversed with him, and, at his request, promised to send him some books. After partaking of some food we left, at 1 p.m., and, at 5, halted at Te Ahiaruhe, my boys being a long way behind. [1845 April p.36] Spent the evening with Philip Tuapa, the Monitor of Te Kopi School, expounding texts of Scripture which he had written out for that purpose.

5<sup>th</sup>. Started this morning at  $\frac{1}{2}$  past 6; at  $\frac{1}{4}$  to 8 crossed the River Ruamahanga and travelled on to the end of the stony plain, where we breakfasted. Left this place at 10, still travelling a northerly course, and at 2 p.m. arrived at Te Kaikokirikiri, a village on the N. Bank of the Ruamahanga R., containing about 60 inhabitants. Here

we were heartily welcomed by the Natives in their usual boisterous yet open and honest manner. Sat down and conversed with them. Discoursed this evening upon Acts viii,—in preparation for Baptism, upwards of 100 Natives present, a great many of whom are Candidates for that Ordinance the framework of their newly-erected Chapel—not yet finished—is good and strong, and is covered with the bark of the *Totara*, (*Podocarpus Totara*). Conversed with Natives this evening at the tent door as usual. During an hour this evening in which the greater number of the Natives were engaged at Prayer Meeting (with the Teachers and Monitors, who had accompanied me from Te Kopi), Te Koro, the principal Chief of the place and Tribe, a quiet nice Native, rather beyond the middle-age and still a heathen, came stealthily to see me when no one was near. I ventured to hope his visit might be—like that of Nicodemus—to enquire after the truth, but I was disappointed. At first he scarcely dared to put his head (a Chief's head is always sacred) into the tent, yet he wished much “to whisper into my ear;” and his whole countenance indicated that he had some thing of consequence to speak about; so leaning forth he muttered some words, but in so low a tone I could not distinguish them. A second essay, however, disclosed both his secret, and urgent want. He said, “Now do not hide it—I can afford to pay largely—I want a—a talisman—which shall preserve me in battle and from sorcery—I know you can give it me—now do not hide it—I can pay you much, &c., &c.” Of course [1845 April p.37] I had none such to give or sell—but such as I had I gave. It afforded me a good opportunity of speaking of trust in God, and of His Providence over

us. We talked for a long while together, and, though at first he looked much disappointed, he by-and-bye appeared to be both interested and pleased.—May GOD, in tender mercy, bless the Seed sown!

6<sup>th</sup>. LORD'S-day. This morning I held Service, preaching, from Acts iii. 22, 23, upwards of 120 Natives present, several heathen were also on the outside who were not hardy enough to enter. After Service I held School, present, 1<sup>st</sup>. class, Men & Women 35; 2<sup>nd</sup> ditto (with children) 60; exclusive of the Natives who came up the valley with me, nearly 20 more. I catechized them all and they were very attentive. Afternoon, I conversed with GODparents, and, at Evening Service, Baptized six children, the offspring of Baptized Parents; and preached from John x. 9. Spent Evening expounding of texts of Scripture, which Mason Otaota, another Monitor, had written out.

7<sup>th</sup>. Early this morning I read Prayers and held School, Catechizing to some length, the Natives being attentive. After Breakfast I married 1 Couple (whose Banns had been previously called), and, assembling Xn. Natives I read with them the xx ch. of John, expounding to them and questioning. Gave out Medicine, &c. Evening, preached from John iv. 24, and sat conversing at tent door until bed-time.

8<sup>th</sup>. At Sunrise read prayers & held School. Breakfast over I assembled the Candidates for Baptism, (Men 28, Women 10,) in classes, and conversed with them, instructing & examining to some length. Read 1<sup>st</sup> ch. of S. John with Bible Class, 23 in no.,—and held Evening Service, expounding part of Heb. xiii. Spent night with

Natives conversing at door of my tent. Gave Te Kooro, the principal Chief, some good advice relative to his lands situated in the valley of Wairarapa, which the grasping & never-contented Settlers are strenuously striving to get hold of. The poor man might [1845 April p.38] well say,— “We are daily beset by those ever-striving restless whites—we are orphans—we have no parent—we know not whom to trust, or what to do.”

9<sup>th</sup>. At an early hour this morning—½ past 6—I left this interesting village amid the loud regrets of the inhabitants. The morning was very cold—the whole country being as white as if covered with snow from the dense hoar frost of the preceding night—in getting into a canoe, to cross the river to the opposite shore, I found the water which happened to be in it frozen into solid ice:—winter has thus set in rather suddenly upon us, owing, perhaps, to the situation of this village, high, and near to the Tararua mountain range. An hour's smart travelling in an ESE. direction brought us to Tukuwahine, (a village about 3 miles from Te Kaikokirikiri) where we breakfasted. While breakfast was a preparing I visited some sick, &c. Left Tukuwahine at a ¼ past 9, and travelled in a NE. direction until ½ past 4 p.m., when, much against my inclination, we brought up for the night; my guide assuring me there was not another stream of water to be found for several miles, and my lads being a long way in the rear. Our journey this day, after leaving Tukuwahine, was mostly up & down over high hills through a densely wooded Country: not the slightest appearance all around us which indicated the dwelling of man. Read prayers and retired to rest.

10<sup>th</sup>. At 7 this morning we resumed our journey, proceeding over high and dry ridges until 10, when, descending to a swamp, we found some bad water and a few dry sticks, so, roasting our potatoes, we breakfasted. Firewood being scarce here, we were some time in getting a fire, which delayed us; we left, however, at a  $\frac{1}{4}$  before 12: course, as of yesterday, N.E., over a *very* barren and *hilly* country. At  $\frac{1}{2}$  past 2 we arrived at Wareama, a little village on a small R. of the same name; where, after some search, we found three persons—the majority being absent. I had seen this people before at Mataikona; [1845 April p.39] had a few words of conversation with them and proceeded. Our route was now very hilly with no water; wishing to cheer up the drooping spirits of my lads I persevered and pushed on, alone, for several miles—up and down steep and desert hills to the Seashore,—reaching a small grove of dwarf *karaka* trees (just above high-water mark, in which was a purling rill of delightful water,) at  $\frac{1}{2}$  past 4. Here I drank again and again (and my dog too) with thankfulness to Him who “preserveth both man and beast;” and, being refreshed I sat down and meditated upon the goodness and mercy of GOD unto me—especially since I last drank of this little spring on the morning of March 14<sup>th</sup>. Often have I experienced some happy seasons of prayer and praise in several of these lonely spots on the sea-shore & mountain-tops of N.Z.—And my Heavenly Father, blessed be His Holy Name! hath often, at such times, enabled me to “sing of mercy and judgment.” At 5 my Natives came up, having made haste to get to the water. Halted here for the night.

11<sup>th</sup>. Could not start early this morning on account of the flowing tide; at 7, however, we left, and, at ½ past 11, arrived at Wakataki very hungry, having been much hindered by the way; the tide not having ebbed sufficiently to allow us to travel with any degree of ease. Here were 2 or 3 huts but no people (they being at Mataikona, about 5 miles further N.); fortunately we found plenty of potatoes, which, however, we had to dig up before we could have them to roast. Breakfast over we resumed our journey, and, towards evening, arrived at Mataikona. Here I found several Candidates for Baptism gathered together and waiting to see me.— Heavy rain came on shortly after our arrival. Read prayers and preached from Acts viii—subject, Simon Magus—about 80 persons present. Was pleased to find the Chapel had been repaired and nearly finished since I left, for which I felt, I trust, thankful. The pouring heavy rain in this very open place, obliged me to put one of my blankets over my tent—now [1845 April p.40]  
threadbare,—yet the Natives crowded about the door, sitting contentedly in the wet, to ask a few questions and to stare at the white man. I often desired them to return to their houses, but to no effect. I obtained, this evening, a full account of the subsequent sad conduct of Arthur Wellington Te Kawekairangi—a report of which I had heard at Te Kaikokirikiri. It appears that he complied with Mr Forsaith's demand, ceding a large tract of land, (which, by-the-bye, did not belong to him,) including Mr. Barton's Sheep station, to the Government. After which he returned to his village, and, assembling the people, openly renounced Xy.—execrating of it and its profession—uttering severe threats against anyone of

that place who should be hardy enough to *karakia*,—and declaring that he would turn the Chapel into a cooking shed for his food, burn his books, &c., &c. This done, he collected all his cast-off wives, and took them again to wife,—denounced most bitter native (cannibal) curses against me, and all Native Teachers, or Baptized Natives, who should travel that way,—and casting aside his Xn. name, he styled himself “The Devil”; not allowing anyone of his village to call him by any other name. Most of the people of the village, I am sorry to say, too readily adopted his views; a few only being hardy enough to continue to hold their Evening & Morning Services; some of whom, however, were soon obliged to fly to the neighbouring villages from his fury.

12<sup>th</sup>. Early this morning read prayers and held School, present, 1<sup>st</sup>. class, males, 16; 2<sup>nd</sup> ditto ditto 24; 1<sup>st</sup> class, women, 4; 2<sup>nd</sup> ditto ditto, 25—total 69, exclusive of those travelling with me. Breakfast over, I commenced instructing and examining of Candidates for Baptism,—20 men and 26 women,—46 in no., several of whom could read, and answered, on the whole, tolerably well to my numerous questions. Not a few of them had come a considerable distance—some from Ihuraua, a village about 2 days journey into the interior; and some, with their families, from Akitio, over the [1845 April p.41] tedious rocky coast.—with them I was occupied until near evening; Evening, held Service, preaching from Jas. i. 21; about 80 Natives present who were very attentive. The wind blew furiously this night down the gulley (at the entrance to which this village is situated), bringing down the ridge-pole of my tent about my ears although

doubly secured. Got but little sleep.—Weather raw and cold.

13<sup>th</sup>. LORD's-day. This morning I held Service, 100 Natives present, (some more having yesterday arrived from Poroutawao and Wakaraunuiotawake, villages in the neighbourhood, to spend the Sunday here), preached from Luke xii. 24–26. The wind was so high that I could scarcely be heard; in exerting myself I caught a severe cold with sore throat, the chapel having large apertures for windows on all sides; I lay down and rested awhile, while the Natives held their School. After which I conversed with Godparents of Children to be Baptized, on their duty, exhorting them to a due observance of it. Evening, held Service, Baptized 6 children, and preached from Gal. v. 29—scarcely, however, able to do it, from pain in throat & chest & Rheumatism. Endeavoured to converse as usual with Natives during the evening. At 9 p.m. took an anodyne pill and retired to rest. Roused about 2. a.m., by one of my Natives, who, kindly coming out to see how my tent stood, found it down upon me, having been well nigh blown to pieces. Of course, I was both wet & cold, and was right glad to take shelter in a Native's hut, which was freely generously & instantly vacated, and put a little to rights for me.

14<sup>th</sup>. Read prayers and held School this morning as usual. Breakfast over, engaged in writing out sundry Instructions for Native Teachers, and Letters to the Xn. Natives at Pahawa, Waraurangi, and Huariki, to strengthen them against the sad and powerful example and fearful threats of Arthur Wellington. Occupied, also, in explaining texts, and in answering questions put by

Natives from the Testament, &c. Held a Bible Class with  
**[1845 April p.42]** Baptized Natives, and conversed with them. Evening, held Service, preached from Jas. iii. 13. Spent the night in answering of questions which poured in upon me, and in conversing with Natives.

15<sup>th</sup>. Left Mataikona early, accompanied by several Natives, who were returning to their homes along the Coast. Two hours travelling brought us to Wakaraunuiotawake, where we had prayers and breakfasted. Resuming our journey towards evening we arrived at Akitio. Held Service in a Native's hut, & preached from Jno. viii. 31, 32 : after which I held a Bible Class with the Baptized Natives of the place, 5 in no., who had returned with me from Mataikona;—spent night as usual, until bedtime, answering questions.

16<sup>th</sup>. Leaving Akitio this morning at 7, we arrived at Pakuku by 10, where we had prayers and breakfast—for which latter, the keen wind of the morning—sharp sea air—and plenty of wading—had well prepared us. We left at noon, several Natives of the village going with us. At 5 p.m. we arrived at Wangaihu (stopping  $\frac{1}{2}$  an hour to shelter, or rather, to breathe, by the way, from the high wind & heavy rain), here we spent the night, in some old huts in a wood, which we were enabled to make in some degree watertight.

17<sup>th</sup>. Starting from Wangaihu at 8, we arrived at Porangahau by 11 a.m., where we were loudly welcomed by several Natives who had been expecting of us. Heard of the sad conduct of Tiakitai, and of the mysterious death of Jane Wanau. Held Service this evening, preaching from Peter i. 18, 19. Spent night as usual

conversing with Natives. Endeavoured to improve the late sudden death, but the sovereignty of GOD is little understood and less relished by the Natives. They appear to have no idea of the possibility of good resulting from what appears to be evil. Pressed on all sides to remain over Sunday.

18<sup>th</sup>. This morning read Prayers and held School, 60 present, after which I assembled the children and Catechized them, &c. During the day I collected together the Candidates for Baptism, 14 in no., and instructed & examined [1845 April p.43] them; they were mostly old persons and very dull. In the evening I held Service, preaching from 1 Pet. ii, 1, 2; Congregation attentive spent night till bedtime, conversing with Natives.

19<sup>th</sup>. Read Prayers this morning and held School; after which I arranged matters satisfactorily for the marriage of the Chief's Son, a Baptized young man, to a young Baptized woman of the village; this match had long been objected to by the young man's father. Collected Children together & taught them. I could not assemble the Natives, they being gone to their plantations to procure both food and firing for tomorrow. Afternoon, I conversed with & exhorted Godparents. Evening, held Service, discoursing from part of 1 Pet. iii; and conversed with Natives at tent-door as usual.

20<sup>th</sup>. LORD's-day. This morning I held Service, preaching from Acts vii. 30, 31; and, afterwards, School, nearly 70 present, exclusive of Natives who had come with me. Arranged for the Baptizing of 2 more children, in addition to the chief's daughter; one, an adopted son of the Teacher. At Evening Service I Baptized 3

children, and preached from 1 Pet. iv. 1–4; after which I conversed with & examined Candidates for Baptism.

Spent remainder of evening, till bedtime, conversing with Natives as usual.

21<sup>st</sup>. We left Porangahau this morning at a  $\frac{1}{4}$  to 7, proceeding on a NNW. course into the interior; at 9 we arrived at a small watercourse, where we breakfasted. Resuming our journey at  $\frac{1}{2}$  past 10, we gained the top of Pukekura (a hill) by  $\frac{1}{2}$  past 4 p.m.; thence, travelling in a NNE. direction over dry plains until dark, when we were obliged to halt—where there was not a stick to be had to serve for a tent-pole or make a fire on the desolate wild for the night. Managed to scoop together a few bushes and dried tufts, and so make a small fire. Lay down upon the grass: night pitchy dark, and cold withal.

22<sup>nd</sup>. Early this morning we recommenced our journey. Two hours and [1845 April p.44] half of smart walking brought us to Te Waipukurau, a village containing about 30 inhabitants, who had been expecting of us, and by whom we were clamorously welcomed. During the day I conversed with the Natives, and examined and instructed the Candidates for Baptism, 18 in no.—8 men and 10 women. In the evening I held Service in the open air (there not being any Chapel) preaching from Rom. xii. 1, 2.

23<sup>rd</sup>. Early read prayers, and preached from Acts xx. 21. After breakfast we left, at 10m. past 8, and, travelling over dry plains, reached Patangata, a village containing about 25 persons, by 1 p.m. Here I concluded to remain during the day. Conversed with Natives, and, in the

evening, held Service in a Native's hut (there not being any Chapel), preaching from 1 John, v. 9–11.

24<sup>th</sup>. Left this morning before Sunrise; fog very dense about us, and morning bitterly cold. An hour and half's travelling, in the stony bed of the River Tukituki, brought us to Ngawakatatara, a small romantically situated village, containing about 10 persons, where we breakfasted. Resuming our journey at  $\frac{1}{2}$  past 9, and travelling steadily on, we arrived in safety at the Mission Station by  $\frac{1}{2}$  past 5, where I had the happiness of finding and beholding my wife and Child quite well.—Blessed be GOD for all His numerous mercies!—

25, 26. Engaged in giving out medicine, and attending to many sick; seeing Native visitors, and preparing for the Sabbath.

27<sup>th</sup>. LORD's-day. This morning I held Service, preaching from Phil. iii. 17–21, about 60 present; afterwards superintended School. Evening, held Service, Baptizing a Child, & preaching from same Scripture as in morning.

28<sup>th</sup>. Morning, read prayers and held School, only about 40 present. Engaged, during the day in overseeing work of Station.

29, 30. Engaged in overseeing work; in preparing to repair Chapel; glazing windows, measuring and laying out grounds; dispensing medicine, &c., &c.—Scarcely find time to eat. [1845 April May p.45]

May 1<sup>st</sup>. *Ascension day*. Morning, held Service, but few present, preached from Luke xxiv. 51. Evening, read

prayers, only 12 present! Have felt myself very unwell for the last day or two.

4<sup>th</sup>. LORD'S-day. Very unwell, but endeavoured to hold Service, morning & evening, as usual.

5<sup>th</sup>–10<sup>th</sup>. During the whole of this week I have been much out of order; I have struggled against this malady (whatever it is), but, notwithstanding it is evidently gaining ground upon me.—May the LORD in mercy prepare me for whatever He has prepared for me!

11<sup>th</sup>. *Whitsunday*. Morning, held Service, preaching from Acts ii. 1–4:—Evening, discoursed from Joshua vii—“Achan” : with very great difficulty kept up to do duty.

12<sup>th</sup>. Not being able to hold out any longer, I, this day was obliged to take to my bed.

13<sup>th</sup>–17<sup>th</sup>. During the whole of this week I was very ill with severe Fever. On Saturday 17, I believed myself to be near death, and did not expect to live until the morning. I was enabled, however, to put my trust in God, and to *experience*,—“though HE slay me yet will I trust in Him.”—Blessed be GOD for Faith.

18<sup>th</sup>. *Dies Dom*. The LORD'S prisoner.

20<sup>th</sup>. A solemn time; no human aid at hand; Mrs Colenso quite exhausted with incessant watching through 8 days & nights without going to bed, or once undressing, besides having our little child to attend to—but GOD spake, and the all but dead slowly arose.

22<sup>nd</sup>. Made a desperate exertion, and, though much too weak even to *sit*, once more got out of bed. The Natives

report that I am under the malediction of some one of their Sorcerers!

25<sup>th</sup>. *Dies Dom.* Still the LORD'S prisoner—too weak to do any thing; [1845 May June p.46] just able (?) to crawl about a bit when the sun shines.

26–31. Slowly gaining a little strength, but this place is so full of “stirs”, the Baptized Natives being so unruly, so full of bad language towards me, and so continually inclined to cavil, oppose, and quarrel, with me, as well as among themselves, that what little strength I gain on the one day, seems as if only gained to be quite destroyed on the next. Had another trial to endure this week, all the Native Teachers (5 in no.) formerly sent here from Turanga by Archd. W. Williams, have just returned to their native place. They would have done so long ago, the Natives of these parts having taunted them with receiving the price of their souls (on account of the few articles which from time to time they received from the Archdeacon), but I detained them. I know not where to look for a single Native Teacher, and I have not at present strength enough to do any thing. Now, indeed, I appear to be like a vessel at sea without mast, or rudder—GOD, however, steered the ark. I endeavour to look up to Him at this crisis,—“Deus noster refugium!”

June 1<sup>st</sup>. LORD'S-day. Once more went with joyful yet faltering steps to the House of GOD, and was enabled, though very weak, to preach twice; in the morning from Ps. iii. 8, and in the evening from 1 Cor. xx. 16.

2<sup>nd</sup>–7<sup>th</sup>. Strength returning very slowly, but, on the whole, steadily, the cold wet weather being much against

me—water freezing over in our bed-chamber. Endeavoured to do some *little* things. After much prayer and consideration, I chose Leonard Kawepo, as Native Teacher for this place, he came with me from the Bay of Islands, where, (at the Waimate) he had lived for several years, and had always been considered a quiet steady Native.—May God bless him and make him useful!

Heard, that the Baptized Natives had said, to Paul Pomare and his party on their leaving for Turanga,— “You are [1845 June p.47] going, taking with you the faith, you leave us with error”—meaning *me*!

8<sup>th</sup>. LORD'S-day. The Chapel is now in ruins,—and worse,—a pig's house! a melancholy sight. It always makes my heart ache to see it. I drove out this morning, on my going into it to hold Service, nearly 20 pigs, which sleep in it every night! The Natives laugh and gibe at all I have said about its being repaired; and I have no-one to set to do it. They would repair it readily enough if I would pay them for so doing, but, if I once pay here, in the Station, for such a work, I shall not only have to do so always here, but, also, throughout the District. I have almost concluded to leave off holding Service there, but I see the spirit that is abroad among many of the Baptized Natives—many of whom would, I believe, be glad enough at my doing so, that they might have a good pretext for casting off their profession which has become burdensome to them, and which several among them often threaten to do! Took both Services this day; blessed be GOD for strength! Preached from Mark ix.  
43–48.

12<sup>th</sup>. Left home this morning to visit the villages on the inner shore of the Bay. I am not yet strong enough to travel, but I must be up & doing.

15<sup>th</sup>. LORD's-day. Spent this Sabbath at Tangoio, where they are erecting (at last) a Chapel. This was one great inducement to me to endeavour to come here in my present weak state, in order that I might encourage them in their work. Held both morning and Eveg. Services.

16<sup>th</sup>–18<sup>th</sup>. Visited Te Kapemaihi and Te Poraiti villages, talking with Natives, and holding Services & Schools.

19<sup>th</sup>. Returned to Station.

22<sup>nd</sup>. LORD's-day. Held Services both morning and evening, preaching from Luke vi. 46–49. Congregation, 55. Weather, wet and cold.

23<sup>rd</sup>–28<sup>th</sup>. Jobbing, reading, writing, talking with Natives, making out [1845 June July p.48] School Lists for District generally, &c., &c. Still weak, weather and unfinished house much against me.

29<sup>th</sup>. LORD's-day. Held Services as usual, preaching in the morning from Acts iii. 23, and in the evening from Acts iv. 13. The Chapel this day in a worse state than ever—————.

July 1<sup>st</sup>. Blessed be GOD! The Natives have, at length, agreed to repair the Chapel; they seem to be ashamed at the state it was in on Sunday last.

4<sup>th</sup>. A day worthy of a passing notice, on account of the proud Chief, Tiakitai, having submitted himself, coming to my terms, and, consequently, going to the whaling

Station, and taking away the two women of his party who were there.—For this, too, O LORD, I thank *thee*.

6<sup>th</sup>. LORD's-day. Held Services as usual; preached, in the morning from Phil. iii. 13–16, and in the evening from Ps. xxxiv. 7.

8<sup>th</sup>. The rain, which commenced on the 20<sup>th</sup> of June, ceased last night, after 18 days of rain! The whole immediate Country, which is very low, presents now a most melancholy spectacle, being under water. Our house, which is erected upon an elevated spot, is only 10 inches above the level of the flood! And our walking is circumscribed to a few yards each way. The Natives now pass about every where over the late plains in Canoes, and have lost a number of pigs. Our Cows & Goats we have not seen since the rain began.

13<sup>th</sup>. LORD's-day. Held Morning Service, preaching from Rom. viii. 14; & Evg. Service, as usual.

14–19. Engaged, this week in talking with several parties of Natives who came from different villages in the District, and in giving out Medicine: much sickness about.

20<sup>th</sup>. LORD's-day. Held Morng. Serv.; preaching from Jno. viii. 51; & Evg. Serv., as usual.

21<sup>st</sup>–23<sup>rd</sup>. Engaged in preparing to take Mrs Colenso to Turanga, there to await the “time of Natures trial” now very near; we not having any female [1845 July August p.49] domestics, save 2 girls, and there being no help of any kind at hand. We should have left before, but my illness and subsequent weakness have hindered us.— Even now I know not how I am to walk so far; nor

whether Mrs. Colenso can possibly endure the journey at this peculiar time, and cold and damp season of the Year.

24<sup>th</sup>. Left Station for Turanga with very many fears. Travelled well this day—even to Tangoio, where we arrived by starlight.

25<sup>th</sup>. From Tangoio to Moeangiangi, a watercourse, where we halted.

26<sup>th</sup>. Thence to Waikari, a small village, where, Sunday being near, we remd.

27<sup>th</sup>. LORD's-day. At Waikari, held Services and Schools.

28<sup>th</sup>. Travelled but a short distance and yet a long while in doing of it; the country being very broken and hilly, and weather rainy, the Natives had great difficulty in carrying Mrs Colenso, who was obliged to clamber up & down the very steep hills and precipices.

29<sup>th</sup>. Travelling bad; arrived at the River Mohaka.

30<sup>th</sup>. Travelling on all day from a very early hour, we arrived hungry and weary at Poututu, a small village, by Sunset.

31<sup>st</sup>. From Poututu to Wairoa, an easy journey over a sandy beach.

Augt. 1<sup>st</sup>. At Rev. J. Hamlin's resting.

2<sup>nd</sup>. Left; evening, at Te Wakaki, a small village.

3<sup>rd</sup>. LORD'S-day. Held Services & Schools: Mrs Colenso attending to the women & children, as usual.

4<sup>th</sup>. Resumed our journey—travelled till late—halted in a dense wood.

5<sup>th</sup>. Again resumed our journey—halted in the same forest.

6<sup>th</sup>. Starting early and travelling steadily, we arrived at Archd. W.W.'s. hospitable home by 8 p.m., tired, yet, I trust, thankful. Again proving our GOD to be better to us than all our fears. Surely His angels have had especial charge over us during this journey! I shuddered [1845 August p.50] sometimes to see the places which Mrs. Colenso had to climb up and down—more than doubly hazardous in the present wet winter season.

7<sup>th</sup>—9<sup>th</sup>. At Poverty Bay resting.

10<sup>th</sup>. LORD's-day. Held Services for the Archdeacon, 2 Native & 1 English; the Archdn. visiting the Natives at their villages in the upper part of the valley.

13<sup>th</sup>. Mrs. Colenso being in the very best and kindest of hands, and being uneasy concerning my own people, I left Turanga this day on my return to my Station.

17<sup>th</sup>. LORD's-day. Spent this day at Waihua, a small village a few miles S. of Poututu, (where we arrived late last evening) held Services and School.—Several of the Natives Heathen, with whom I conversed.

21<sup>st</sup>. Through GOD's mercy & blessing, I, this day arrived at my Station, on nearing which I found some Natives engaged in repairing of the Chapel;—which sight not a little cheered me: once more I thanked GOD & took courage.

22<sup>nd</sup>. Heard this day that the Natives of the place had, during my absence, accused some one of my male Native Domestics, or *me*, or all of us, with having had criminal knowledge of Ann Parsons, a Baptized Native Girl, who had lived some time in our house. Here, however, I must go back a little:—During my 2 months absence from home in March & April last, and in consequence of the sudden death of Jane Wanau, Mrs. Colenso had sought for some female Native to come and to reside in the house with her, and, after some difficulty, obtained A. Parsons, a girl about 13 years of age. On my return I found her in the house, and she remained until the day of our leaving for Turanga. In conversing one day with the girl, I found, to my utter astonishment, that she had been married (some time before I came hither) by the late Native Teacher, Paul Pomare, (according to the rites of the Church, and after the Banns had been duly published,) to a young Baptized Native about the same age with herself, named Leonard Pukututu, which marriage was promoted by her parents & friends, [1845 August p.51] —themselves being Baptized persons. After, however, a few weeks of living together, her father John Waikato, forcibly separated her from her husband, because that he, her husband, had given a garment to Te Hapuku (one of the 5 principal Chiefs,) instead of to him! and that they had been, in consequence thereof, separated ever since. John Waikato was, at this time, absent at Poverty Bay, so I could do nothing in the matter until he returned; when, I said, I should institute a regular enquiry, and do what was right. Time passed by, and Mrs Colenso and myself left for Turanga, and, the day after, J.W. and his party returned

by boat from that place, and—hearing of my enquiry, and of my remark, and (perhaps) fearing the result of an investigation,—soon concocted this story against us. However, on my return, hearing of this *new* accusation, and finding that it was not merely such an ill-report as those to which I had long been accustomed, but, that it was pretty generally believed, I made preparations for making a full enquiry into both matters; and, as some persons who were said to be material witnesses, together with her husband, lived at some distance, I fixed on the first Tuesday in September for the day of trial.—

23<sup>rd</sup>. Engaged in writing Letters and despatching them to the different parties, to come at the day appointed, Sept. 2; and in preparing for tomorrow.

24<sup>th</sup>. LORD's-day. Held Services as usual, preachg. in the Mg. from Acts xxii. 12–16.

25<sup>th</sup>. Early this morning, and before breakfast, I went to the Chapel, read Prayers and held School; while, however, in the midst of Catechizing (it being *very* cold, the place open all round, and the wind blowing in most keenly from the snow-clad hills,) I felt myself growing faint, and had but just time to crawl to the entrance ere I fell down; I was some time insensible, but my Native lad kept by my side and watched over me. I managed to walk to my house, but felt the effects of the fainting fit during the whole day. [1845 August p.52]

26<sup>th</sup>, 27<sup>th</sup>. Not very well with but little strength: engaged in jobbing about Station, giving out medicine, talking with Natives, writing, &c., &c.

28<sup>th</sup>. A mournful day! This morning I had the misery of discovering a Native lad of mine (who had been living with me upwards of 10 years, to whom I had ever paid extra attention, and who had been Baptized by the Bishop at the Waimate on the day of my ordination,) in the act of adultery with an old heathen woman—whose husband, a Baptized Native, was doing a little work for me. My feelings I won't attempt to describe. The poor lad, careless of consequences, attempted to run away into the woods, but I, knowing that there was no one of his tribe in these parts to receive and defend him, detained him, and taking him into my study, locked him up. The woman had the hardihood to try to remain upon the premises, but I succeeded in driving her away. The lad spent the whole day in ceaseless weeping, neither eating nor drinking. This sad affair will strengthen the Natives in their accusation against us. This evening, Abraham, the injured husband, came to see me; he appeared to be much cast down upon my account, desiring me not to take things too much to heart, &c. I could not, however, speak to him, but desired him to come again tomorrow. Heard, this evening, that the girl, A. Parsons, had hitherto resisted every attempt which several Baptized Natives had repeatedly & shamefully made to induce her to criminate either me or one of my lads, and that J. Waikato and others were dreadfully enraged against her, because she would not do so.

29<sup>th</sup>. How truly *little* do we know what a day may bring forth! What a day this has been! How low and thick the dark and heavy clouds are gathering about me! Surely I may (in some degree at least,) with the prophet write;—“A day of trouble and distress, a day of wasteness and

desolation, a day of darkness and gloomings, a day of clouds and thick darkness,”—let me not [1845 August p.53] forget, while “clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne.”—But to proceed somewhat regularly where all is irregular; although a tithe cannot possibly be written. Early this morning my lad made a full free and ingenuous confession of his error,— laying no blame upon the woman, although she had been, in a great measure, the seducer, desiring, however, never to see her again,—wishing to make reparation to the husband,— abhorring himself, in David’s language with many prayers and tears to GOD on account of his Crime,—and thanking God for his detection.—I gave him, I trust, suitable counsel, and told him, I should keep him locked up in the study until Monday morning (supplying him with potatoes & cold water,) that he might have ample time for reading, reflection, prayer, & repentance.

During the morning Abraham came (according to my appointment) to receive some recompense for his injury, on which, I, with the Native Teacher, and my lads (4 in no.) sat down to talk the matter over, for I was the only witness, and not being able to relate the sad tale yesterday, no one yet knew the particulars, the woman having hid herself. We talked over the whole affair and I gave him a few articles, as a compensation, with which he was quite satisfied. During this period, J. Waikato (to whom I had not yet spoken) had come up, and, though repeatedly desired not to interrupt us, as we were conversing privately, often persisted in doing so; and, when the compensation was handed over to Abraham, loudly demanded damages for the injury, which, he said,

had been done to his daughter by the same lad. I told him, again and again, that it only wanted 4 days of the time fixed for the investigation, when, if such injury could be proved, I should be ready enough to meet all just demands; but all I could say was useless. He, throwing off his garments, danced about, [1845 August p.54] madly vociferating for payment; threatening what he would do; and repeatedly charging me not only with the crime, but with being an encourager and abettor of all adulterers, &c., &c! On which, walking up to him, I ordered him off my premises, thinking that he would do so. He, however, flew upon me, and seizing me by the hair, (being a big powerful man and I very weak) soon got me down upon the ground, where he kept my head pinned down so long that I thought he would either draw all the hair out of my head, or break my neck. On extricating myself from his grasp (all my Natives looking quietly on), I demanded a payment from him for such treatment; stating that since he wished to decide the matter of A. Parsons according to their usage—summarily and without proper investigation—such should now be done in this case, and that his laying hold of me by the hair and dragging my head to the ground (an *enormous* offence, even according to themselves, the hair and head being always “*tapu*”,) should now be paid for by the loss of one of his blankets (he had just before thrown off 2 old ones from his person). This demand, of course, he mocked at. I had long ago proved, that many of these Natives were perfectly deaf to fair dealing or fair persuasion; so, having made my demand as a Native Chief, I proceeded to act like one. The all but extinct ashes of a fire was at hand, (the remains of my outhouse

in which adultery had been committed, and which, to shew the Natives my “hating even the garment spotted by the flesh,” I had that morning caused to be burned;— in which fire, too, Abraham (according to Native usage) had just cast some of the lad’s garments, which I had given to him as part-compensation,) so, suiting the action to the word, I took up one of his old & filthy blankets, and going towards the dying embers, threw it on them. On this he again rushed upon me, and seizing me a second time by the hair of the back part of the head, soon got me down upon the ground, there he beat my forehead against the stones until [1845 August p.55] the skin came off and the blood flowed; and, in attempting to save my head, by interposing my hand between it and the ground, I also lost the skin off my finger joints. I almost thought my end was come. I tried to speak, but could not, my neck being so bent forward; at last my stifling cry was heard by a white man, who was doing a little Carpenter’s work for me, who immediately ran to my aid. J.W. would not, however, for some time let me go, and upon the carpenter’s endeavouring to rescue me from his grasp, he bawled out furiously towards the pa (whence he had come) for assistance, declaring *he* was about to be murdered! The pa is about 200 yards distant, separated from the Station by a small but deep river, notwithstanding, in a few seconds nearly 50 Natives had crossed in their canoes, and surrounded us. J. Waikato leaping about like a Bacchanalian made a maddening appeal to their passions; and soon the cry was raised, to pillage and fire my dwelling-house. To which, Hadfield te Koraha, (a Baptized Native Chief whom I had taken to the Bay of Islands, & clothed and fed for several months,

and from whom I had received a great deal of very gross abuse since I came here,) added, flourishing his tomahawk,—“and kill his boy,—kill him,—we want, we will have his blood!” My heart sickened within me, at the thought of the lad being about to be killed. I could not save him, I was helpless. At my request my lads brought a pail of water and threw it over me, to keep me from fainting. I called upon GOD for aid. After some time spent in noisy voiceration by them, (during which, Leonard, the Native Teacher, Mason, the Monitor, and Te Ota, an elderly unbaptized chief, particularly espoused my Cause and my lads; Te Ota telling Hadfield, that if he imbrued his hands in the blood of my lad, his own should pay for it,) I got up, and related the whole matter, calling upon the 5 Natives who were present, and who witnessed the whole affair, to come [1845 August p.56] forward, and to tell the truth, which they valiantly did, notwithstanding the jeers and threats of several of their Tribe. Upon this the tables were turned against J. Waikato; several told him he had cried out for nothing, and that he had justly lost his garment, (which, by-the-bye, he had saved from the fire) &c., &c.,—but to no avail, nothing would satisfy him but a larger and immediate payment for the harm *he* had received!! as well as another payment on account of A. Parsons! At last J. Waikato yielded to the entreaties of his female and the threats of his male relations and friends, and gave up his 2 garments to be burned, but not one of the Natives would burn them; upon which he called upon me to do so, and which I, too, peremptorily refused, saying I had already cast one in and he had drawn it out, and, therefore, he himself was the person to

throw it in, &c. This he refused to do, and returning to his vile language, as before, went over the whole matter, after his fashion, again and again, succeeding eventually in once more perverting the judgment of the persons present. In this manner the time was spent, and a long and wearisome time it was. Finding that matters grew worse instead of better, and fearing what, in a paroxysm of fury, they might do to my lad, I once more, with difficulty, obtained an hearing and addressed them (taking my proper station as a servant of GOD, and, for the time, "magnifying mine office");—I recounted their vile conduct towards me from the beginning—how often they had abused both me and my wife to our faces with the filthiest and most abusive language—how often they had threatened to fire my house and stab my cows—how often they had ordered me to leave the place & neighbourhood—how often they had spoken ill of Religion, its ordinances, and its Author—Yet, I had borne with all, and had nearly worn myself out in their Service (there being scarcely a person before me who had not received some temporal benefit from me), [1845 August p.57] hoping against hope, for a change for the better, but that now they seemed to have reached the very acme of bad conduct; that the worst Natives in the worst of times had never been guilty of such an outrage towards us, as had now been committed by a Baptized Native and a Communicant, and which they, Baptized Natives too, evidently approved of, &c., &c., and that since they were not ashamed to shed my blood and then demand a payment for so doing—and still persisted in that demand—I would now yield to their desire, and, in so doing, commit my Cause into the hands of my Master,

who would, sooner or later, espouse His servant's Cause. Saying which I went in, and bringing out 2 new Blankets threw them down before J. Waikato, again asking him, whether he dared to take the price of blood? Abraham, also, fetched one of the two blankets he had that morning received from me, and threw it down upon mine; & Natanahira (Nathaniel), a lad of mine, being greatly grieved for the conduct of his people, running into his house, fetched a new blanket of his own, and threw it upon the others. This they did to shew that they espoused my side. J. Waikato soon gathered up his ill-gotten goods, and the whole party returned to the *pa*, leaving J. Waikato's 2 garments behind them, which my Natives, against *my express prohibition*, soon burned to ashes. Heard, this evening, that on Hadfield & Waikato's return to the *pa*, H. Proposed that they should gather up all their books, and bring them to me as a compensation for my injury! which was however opposed. My poor prisoner (who knew nothing of the affray) passed the whole of this day, also, in much weeping, without either eating or drinking. I trust his repentance is sincere. Seeing his heart now soft, I closely questioned him this evening relative to A. Parsons, but he denied in the most positive manner, his ever having had knowledge of her and I think I can venture to believe him.

30<sup>th</sup>. Several Native Chiefs, Baptized and Heathen, called this day to "*tangi*" (i.e. condole) with me. All say, they are greatly ashamed of such conduct, and speak much against J. Waikato. The whole *pa* rings with the din [1845 August September p.58] of excitement, fresh parties constantly arriving, the majority of whom declaim continually with great animation against J.

Waikato. Heard this evening, that Hadfield had—by positively asserting that my lad had confessed as much—induced A. Parsons to assent to his having had connexion with her; but, on A.P.'s. afternoon hearing that Hadfield's assertion was false, she retracted her words, on which they cruelly used her, threatening her severely if she does not succeed in convicting him on the day of trial.

31<sup>st</sup>. LORD'S day. Held Morning Service, preaching from Psalm, 105. 13–15; and Evening Service, preaching from 1 Tim. v. 24: about 70 present. This afternoon, a Baptized Native Chief, named Broughton Te Akonga, (an ignorant & disorderly person, with whom I have had a great deal of trouble,) arrived here from Kohinurakau; having travelled hither on the LORD'S day for the express purpose of persuading J. Waikato to cast away his profession: J.W. had, however, attended Service, and refused *for the present* to comply with his request.

September 2<sup>nd</sup>. A never-to-be-forgotten day! Early this morning the Natives began to assemble, and, at 10 I took my place among them. I was pleased in finding several Native Teachers present, who had come from different villages, and who seated themselves close to me. My 5 lads sat near; prominently in front sat A. Parsons, fully dressed in new native clothing and feathers; and close behind her J. Waikato and Hadfield, with their relations and friends, were clustered together, talking to each other in that manner & tone which I could but construe as a bad omen. (Ps. 35. 21–25.)—All being quiet, I, lifting my heart to GOD and taking courage, rose and addressed them; calling upon all, and A.P. in particular,

duly to consider the dreadful example of Ananias and Sapphira,—the certain omniscience of GOD, &c., &c.; which done, I knelt and implored the Divine Aid. Rising from prayer, I proceeded to question the young woman. In answer to my 2 first questions, she endeavoured to speak as she had done to Hadfield, and to Criminate my lad,—but, on the [1845 September p.59] third question being put, her voice faltered, and, after a little hesitation, she freely told the whole truth—in which she had no crime whatever to lay to any one's charge. She had scarcely, however, begun to do so, when J. Waikato, Hadfield and others, their friends, wrapping their faces in their mats got up and slunk away. I never saw such a sudden and complete change in any Natives before. All present, without exception, now blamed them greatly; and I, when I had recovered myself a little, (for I almost wept like a child at GOD's gracious deliverance,) proceeded further to investigate the matter relative to the young woman's marriage and, finding it to be as I had heard, I gave judgment that she should live with her husband. Before the assembly had broken up, J. Waikato and Hadfield had returned, bringing with them a large Canoe belonging to J.W., and worth from about £3.0.0. to £4.0.0., which he freely brought and gave as a Compensation for their false accusation. On A. Parson's returning to the pa this evening, Hadfield accosted her with;—“So I would, indeed, have given thee that handsome mat in which thou lookedst so smart, if I had known that thou wouldest have served us thus! Verily, indeed, a precious waste of a fine garment!”

3<sup>rd</sup>. This day, among many other visitors, came Paul Pareko, a Communicant, & the Chief of Kohinurakau, to

see me; after some conversation, he told me the object of his coming was to be *unbaptized!* that he was tired of his Xy., and he wished quietly to give it back; before that he should do anything which would not agree with it!—I gave him, I trust, suitable counsel, for I really pitied the poor man who has always been a quiet Native.

4<sup>th</sup>–6<sup>th</sup>. These days have been days of great commotion; Natives constantly calling to condole with me for my ill-usage; and then going to the pa to abuse J.W. & H. J.W., poor fellow! has now but a sorry life of it. Te Hapuku says, that as soon as Tiakitai comes (now absent at Te Mahia,) he will call their Commee., to consider upon this late bad conduct; that their word, though Heathen, may be heard and known by the world. This Heathen [1845 September p.60] Chief is a complete teaze to the poor Baptized Natives; for being of the first rank, possessed of great ironical powers,—and greatly opposed to the Gospel, he seized every opportunity of exposing their conduct—which, alas! for them, is of constant recurrence,—often telling them that he is the only Believer in these parts, &c., &c.—another new source of uneasiness is now about to open upon me: in July last, the Natives of Te Mahia, Baptized and Heathen, in concert with the Whites residing there, robbed the U.S. Brig. “*Falco*” of nearly her whole cargo; never before did such a prize get into the hands of the N. Zealanders! they were perfectly intoxicated with the amount of their plunder! From their not being, however, resident in my district, I had nothing to do in the matter, yet, on finding that a large no. of the Baptized Natives intended to migrate to this side of the Bay, I, when at Waihua, wrote to them a letter, desiring them, if they shd. come, to

come with clean hands.—And, on my return to my District, I gave public notice everywhere, that no Baptized Native must think of defiling himself with the stolen property. A few days ago, Brown Hakihaki, a Baptized Chief, and one of the ringleaders of the plundering party, arrived here, bringing tobacco, beads, calico, muskets, powder, scissors, looking glasses, combs, needles, knives, &c, &c, being a portion of their ill-gotten wealth, and which they sought to distribute freely to anyone who would accept; they found, however, that while many *did*, some few would not have anything whatever to do with their gifts—although a great temptation to them. This enraged Brown and his party not a little, which bad feeling was increased when he found I would not have anything to do with him unless he consented to restore the whole of his plunder—a proposal which he treated with scorn. At length he threw off the mask, declaring,—“E mea ana oti koe, tera e tu tau Hahi? Nana, akuanei, akuanei, maku ka hora ai nga Hahi o Heretaunga. Maku tenei wenua ka uhi ai ki te taonga.” (Dost thou say [1845 September p.61] thy church shall stand? Listen, this day, directly by me shall the churches of Heretaunga be laid low. I will overspread this country with goods.) He is now an open enemy, (which, however, is always better than a *secret* one,) and will, I have no doubt, give me a good deal of trouble hereafter. They intend coming here to settle in the autumn.

7<sup>th</sup>. LORD'S-day. Held Services as usual; preaching in the Morng. from Psalm xxxvi. 1–6, and in the eveng. from Matt. xi. 30.

8<sup>th</sup>–11<sup>th</sup>. Engaged from morning to night in various jobs about Station.

12<sup>th</sup>. Travelled inland to Kohinurakau, arrived there at 5 p.m. Evening held Service and preached to Natives. Congregation, 36.

13<sup>th</sup>. Read prayers and held School, (in a Natives house, there not being any chapel,)—during the day, examined & instructed the Candidates for Baptism, 11 in no., and conversed with 22 Communicants, preparatory to the approaching Lord's supper. Evening, held Service, preaching to Natives.

14<sup>th</sup>. LORD's-day. Held Morng. Service; at noon, School; after which I instructed Candidates for Baptism, 13 in no.; evening, held Service.

15<sup>th</sup>–19<sup>th</sup>. Employed this week in going about, conversing with Native Communicants, preparatory to approaching LORD's Supper.

20<sup>th</sup>. Walked to Patangata; evening, held prayer meeting, discoursed to Natives.

21<sup>st</sup>. LORD's-day. At Patangata; held Services and School in a Native's house, there not being any Chapel. Conversed, during the day, with some Native Chiefs (Heathen) and induced one to join us.

22<sup>nd</sup>–25<sup>th</sup>. Employed in visiting different villages—preaching, teaching, instructing Candidates for Baptism, & Communicants: arrived late at Station on the night of the 25<sup>th</sup>. An incident occurred on the night of the 23<sup>rd</sup>, while at Te Rotoatara, which may here be briefly noticed: I had held Evng. Service with the Natives, and,

not being very well, had retired to my tent. During the night I heard a Native reading aloud, slowly & distinctly, [1845 September p.62] that sublime & godlike chapr., the xv. of 1 Cor.,—I thought I knew the voice of the person so engaged, and, on enquiring in the morning, I found I was correct—it was Puhara, one of the five 1<sup>st</sup>. rank chiefs, who has long been halting between two opinions. He, moreover, remarked to my lads, who were by,—he should soon turn and *karakia*. A little while ago his eldest son died, (of the same kind of fever with which I had been attacked,) and during the time of this illness we had a good deal of conversation together, though little enough of a pleasant character was then to be observed in his remarks.

26<sup>th</sup>. This morning Tiakitai called to see me (having very recently returned from the Mahia), and expressed much concern for me, on account of the treatment I had received, adding— “Had I been here, I would have shewn J. Waikato how to pull hair and beat heads and kill chiefs, for I would have beaten him down to the ground—and so I have told him”. On Tuesday next, is to be Te Hapuku’s Commee.

28<sup>th</sup>. LORD’s-day. Held service as usual: morning, preached from Mark i. 15, 16; noon, School; evening, preached from 1 Cor. xiii. 12, 13.—

30<sup>th</sup>. This morning Te Hapuku, Tiakitai, Takamoana, Walter te Kawatini, and others, Chiefs, assembled together here, and made several speeches before their people; J. Waikato, Hadfield, and their friends, also, being present. All without exception severely condemned the conduct of J.W. and H., and if it were

possible for Natives to suffer from the lash of tongues, these two must have suffered severely. A remark of my old antagonist, Walker te Kawatini, made me smile,—he said;— “Yes indeed, thou, a thing, a nothing, a witless fellow! why, when I fell out with my *tohunga* (sacred person), I took good care not to touch his person, I only used my tongue), but *thou*, a thing of no note, a witless fellow indeed, *thou* forsooth must use thy hands!—and, pray, what hast thou got by thy mighty valour?” Te Hapuku, and [1845 September October p.63] Tiakitai, and others, said,—that they had no payment to give me for the injury done, but that I should retain the canoe already given, and that they must give their wives and their children and their followers to me, and they should be mine, that I might teach them to believe, &c., &c., for as for themselves, they were too old and too much used to evil ever to change, &c., &c. J. Waikato, also, made a speech, in which he expressed his great sorrow for what had happened; that if I wished him to cast away his profession, in consequence of his evil, he would do so, but would not unless I should desire him,—that he now yielded himself up to be my slave, &c, &c: and Hadfield followed in another speech much to the same purpose. At the conclusion, Te Hapuku came for Books for his children & people, which I gave him.

October 1<sup>st</sup>—4<sup>th</sup>. Occupied in talking with the Natives and giving out Books, for which there is now a great demand from Natives hitherto Heathen. How signally it has been shewn, that “man’s extremity is GOD’s opportunity”; and that HE alone can and does bring light out of darkness, & good out of evil! “This is the LORD’S doing & it is marvellous in our eyes.”—

5<sup>th</sup>. LORD'S day. Held morng. serv., preaching from Mark viii. 15; at noon, held school; evening, service as usual.

7th. Had another proof again today of the unceasing activity of Satan, and of "how great a matter a little fire kindleth"! Last week, on Te Hapuku's arriving at his own village, when he returned from this place with the books he had obtained from me, he found his son beating one of his dogs, on which he took and beat his son. This being quite an unusual thing for a N.Z. father to do, or a son to suffer, the boy left the village in high dudgeon, and went to reside at Waimarama, the village of Tiakitai. While there some of the Natives said to him "Come join us now in prayers and School," but the boy refused.

Upon which another Native remarked, "Why not?" your father has fetched books [**1845 October p.64**] for you, and the way is now open for karakia; when he replied, "And who are these books for? for *me*, indeed? No, no; for his dog-son!" (meaning, for the dog he has adopted instead of the son whom he has cast away.) On this being reported to Te Hapuku, he passionately declared that he will return all the Books to me again, so that no one shall karakia!

8<sup>th</sup>—10<sup>th</sup>. Employed in writing, and in making arrangements for the approaching administration of the Communion, talking with Communicants, glazing windows for Chapel, &c.

11<sup>th</sup>. Heard this day from Turanga from the Archdeacon:—1. that he could not now come to administer the Communion; 2<sup>nd</sup>. That Mrs. Colenso had given birth to a son, both mother and child well. Natives

not a little disappointed in hearing of his not being able to come. This, however, will cause me to decide to leave without delay to visit the Natives on the coast, several of whom I have heard are getting astray.

12<sup>th</sup>. LORD's day:—Morning, held 2 services (1 European, there being a few straggling whites belonging to shore-whaling parties in the neighbourhood,) preaching at both from Mark xv. 33–39; evening, held service as usual.

13<sup>th</sup>–17<sup>th</sup>. Preparing for journey to visit Natives residing on the Coast, on to Port Nicholson; arranging matters with Native Teachers, giving out medicine, &c, &c.  
Very busy. [1845 October p.1]

October 18. This morning at 9 I left the station, with 6 Natives, to make my half-yearly visit throughout the district. Evening, at 5, arrived at Kohinuraukau; held prayers in the Chief's house, discoursed from the Gal. iv. 1–5, to about 35 Natives. At night I had to interfere between 2 Baptized Natives, Lot and Broughton, who were quarrelling about the subject of my discourse. Lot would have it that my theme (especially v. 1, 2) was concerning Te Nahu, the eldest son of Te Hapuku! which caused no small dissension between them.

19<sup>th</sup>. LORDS-day. Morning Service, preached from Luke v. 37–39; congregation 40. Afterwards held School.  
Evening, preached from Luke, xix. 13.—

20<sup>th</sup>. Early this morning we left for Ngawakatatarā, arriving there at  $\frac{1}{2}$  past 8. Breakfasted; thence to Patangata, where were several Natives; briefly addressed them on the death of Te Aha, a middle aged man who

was accidentally burnt to death 2 days ago, while engaged in planting. Then fire being blown upon his flax mat, which was soon in a blaze, and could not be ungirt from him in time to save his life. Proceeding on we gained Te Waipukurau by sunset,—read prayers in the Chapel, preaching from Gal. vi. 9. Congregation, 45.

21<sup>st</sup>. a rainy morning hindered our starting, but, weather clearing, we left at 1, p.m.,—arrived at Te Motu o Taraia, a potatoe plantation in a forest by evening, where we spent the night.

22<sup>nd</sup>. Hasting afresh, we continued our journey, and by sunset, arrived at Porongahau, held Evening Service, preaching from Eph ii. 11, 12. Conversed with Natives at tent door as usual.

23<sup>rd</sup>. Morning Prayers & School, 50 Natives present. Conversed largely with Natives during the day to induce them to give up their Feasts and Toasts for the dead, &c. Evening, buried Martha, who died 2 days ago, and [1845 October p.2] and preached to Natives, from John xi. 25

24th. Early this morning we left Porongahau, and travelling to Wangaehu, breakfasted. Thence to Pakuku, where we halted for the night. Read Prayers and preached to 30 Natives, from Eph. iv. 17–19.

25<sup>th</sup>. Early this morning we left Pakuku, and by sunset gained Mataikona, found about 40 Natives. Read prayers and preached from Eph. v. 8, 15–17.

26<sup>th</sup>. LORD's-day. Morning service, preached from Luke xiii. 58, 59. After which, held School, 47 present. Evening, preached from Romans viii. 14.

27<sup>th</sup>. Morning prayers & School. Breakfast. Candidates for Baptism, examined & instructed in 2 classes, comprising 14 men and 15 women. Conversed with the Native Chiefs on putting away their Feasts, &c.,—much opposition made to this proposition by the Natives generally. Visited a sick Native: held Evening Service, preaching from Luke xiii. 6–9: and spent night conversing with Natives.

28<sup>th</sup>. Pouring rain could not stir out of the tent. Towards evening, I again visited the sick Native, giving him a little Food & Medicine. Held service, preached from Luke xiv. 33.

29<sup>th</sup>. Started this morning on our journey; arrived, at evening, at Wareama; found about 25 Natives. Very much fatigued—sat & discoursed upon Luke x.

30<sup>th</sup>. Morning prayers & school. Breakfasted. Examined & Instructed a Class of Candidates for Baptism, 8 in number, much pleased with the readiness of the answers of the Boys who could read, but would that I could see a godly fear of the LORD, which is the beginning of true wisdom. Left this place at xi, a.m. Halted a v. p.m., at the entrance of a wood near Kahumingi, very tired & hungry, not having eaten since breakfast.

31<sup>st</sup> Left at an early hour, stopped to breakfast by the way, and resuming our journey arrived at Tukuwahine by 2.p.m. Here we rested a while, and, continuing our course, arrived at Te Kaikokirikiri by 5, p.m. Read Prayers and preached from John iii. 3–6; Conjugation, 70. Spent evening [1845 October November p.3] conversing with Native Teacher.

Nov. 1<sup>st</sup>. A rainy morning, rose however and read Prayers and held School, 80 present: the Natives having assembled from the neighbouring villages. Breakfast over, I examined and instructed the Candidates for Baptism, 50 in number, in 3 Classes, which occupied me till 3, p.m. Some of these Natives have been 3 or 4 years professing Xy.—a few of them I saw at Mataikona in Nov. 1843, and *all* of them were here in March last. I was gratified in finding they had made some advance in knowledge since I last saw them. Two months ago I received Letters from the Teachers of these parts, saying, how much the Natives were discouraged in consequence of none of their number having yet been admitted to Baptism, while every-where else Natives were Baptized on a large scale, and with little examination, and less trial; and giving me their opinion, that, if, when I should come this way again, I should pass them by, they would certainly seek Baptism elsewhere. After some deliberation and Prayer, and questioning the Teachers, I agreed to admit 23 men and 10 women to Baptism tomorrow. I again assembled those whom I had selected, exhorted them, and fixed upon their future Xn. names. Evening, preached from Matt. iii. 5–8. Congn. 100.

2<sup>nd</sup>. LORD's-day. A solemn day to me. Morning service commenced at  $\frac{1}{2}$  past 9, admitted 32 adults to Baptism, and preached from Romans vi. 3, 4; all present very attentive. Several Heathen were collected on the outside to witness the ordinance. Evening service, Baptised 14 children, and 1 adult (who was taken ill during the Morning Service), and preached from Coloss. ii. 13–15. It was an affecting sight to see these 14 little children of different small sizes brought forward and, like lambs in a

pen, (for some were naked), landed at my feet, and hemmed in by their sponsors. One boy, and orphan, was the only lineal descendant of a race of noted chiefs, now brought for Baptism by those of his nearer relatives who had this day been themselves admitted into the Christian Church. Evening, though much fatigued, spent conversing [1845 November p.4] with Natives. The weather very unpleasant, lowering, and windy, which, to a congregation assembled in a Chapel open on all sides, has a corresponding effect.

3<sup>rd</sup>. Read Prayers & held school this morning, 76 present, exclusive of my own Lads. Breakfast over, spent day in talking with Natives; making out school books; giving out medicine; visiting the sick, among whom was the principal Chief; and in writing a Letter to Te Weretu, the Chief of Waraurangi, to acquaint him of my reason for going to Te Kopi by the inland route, and to inform him of my intention to return by his village (see, App., A.). Evening, read prayers preaching from Col. iii. 9, 10. Sat up till past midnight talking with Natives.

4<sup>th</sup>. Left this morning at 6. Halted at 8 to Breakfast. Again started, and arrived at Huaangarua by ¼ past 6, p.m. A very windy day with occasional showers, which made travelling disagreeable. Natives of this village had had Prayers, and there being no Chapel, and myself very tired, I did not converse much with them this night.

5<sup>th</sup>. Morning prayers & school. Breakfast, after which examined and instructed candidates for Baptism, 7 in no., found them very deficient. Conversed for some time with Ngairo the Chief (to whom I had sent a Testament

and Prayer Book) who consented to take up the Christian profession. Left at 1, p.m., Ngairo, and a large party of 50, accompanying me. At 5 we arrived at Otaraia, a village of which Ngatuere, Ngairo's brother, is Chief. Here we were well received by 35 Natives; Ngatuere made a good and long speech, but said he should still live as his forefathers had lived; that I had got his elder brother this time of my fishing, but I must be content to wait for him (Ngatuere) till next year, &c, &c. Answered his speech, Native fashion. Held Prayers, preaching, in open air, to Natives from Mark i. 15;—Ngatuere and his little Heather party, sitting quietly by upon a house-top. Spent evening conversing with Natives. Effectuated a reconciliation between Ngaio [1845 November p.5] and Meri his runaway wife, an affair, however, which took some hour's talking and no little dexterity to bring about. Conversed with Cleophas, and the little professing party of the place, till after midnight.

6<sup>th</sup>. Left this morning at 6: 1½ hours to Paharakeke, a small wood, where were water and firing, here we were breakfasted. Thence to Tauanui, 2 hours, rain all the way. At this village we remained a while, when, the weather clearing, we continued our journey to Te Kopi, descending by the steep, slippery, and dangerous cliffs into Palliser Bay. Four hour's steady travelling brought us hither. Arrived late.

7<sup>th</sup>. Morning prayers & School. Arranged candidates for the LORD'S supper. Received a letter from Rev. R Cole, informing me, that his having heard of Archd. W. Williams being at hand (viâ Manawatu R.), and of his intention to return to Turanga by way of the E. Coast,

had kept him from fulfilling his promise of meeting me at Te Kopi. This was a great disappointment—particularly to several Natives (upwards of 20) who had cheerfully come with me several days' journey to partake of the Holy Communion. Afternoon, spent conversing with the Teachers and Monitors. Nearly all the respectable Natives have *una voce* informed me of the very great abuse which the settlers in the Wairarapa Valley have loaded me with, assuring me (from what they had heard) that I should be laid hold of and thrust into prison if I ventured to Wellington! Some even went so far as to oppose my going thither, fearing the consequences!! I made some enquiry to find out if possible the *cause* of all this abuse, but failed—save that, the whites assent that I am the cause of their not doing as they please with the “black rascals”! Evening, preached from Rev. xxii. 16, 17; little Chapel crowded, upwards of 200 present. Spent night conversing.

8<sup>th</sup>. Morning Prayers & School, present, Readers & writers, Men 15, [1845 November p.6] ditto, women, 12; Readers, 34; Catechism Class 110; total 171. Breakfast over, I married 4 Couples. Spent day in conversing with, examining and Instructing candidates for communion, 58 on no. (some of whom were very ignorant,) in hopes of either Archd. W. Williams, or Rev. R. Cole, coming with me from Wellington against the approaching Sunday sennight, to which I had, as far as I could, pledged myself to the Natives. Evening, presented from 1 Cor. xv. 56. Spent night as usual.

9<sup>th</sup>. LORD'S day. Morning, held service, preaching from Luke xxii. 31, 33; a good Congregation, Chapel

crowded; wind very stormy and the Chapel open all round. In great pain of body from much Rheumatism, could not attend School which was large. Afternoon, endeavoured to converse with Godparents, and at evening service Baptized 4 children, and preached from Joshua vii. 19, congregation exceedingly attentive. Spent night conversing at Tent-door as usual.

10<sup>th</sup>. Early this morning I left for Port Nicholson. Travelled for 4 hours over the heavy sandy beach of Palliser Bay; the wind was very high, and the surf was magnificent, such as I had scarcely ever seen—even upon the Cornish shores. At the end of the beach and under the high precipitous cliffs (down which the *debris* was continually propelled upon us by the tempestuous winds), we waited 3½ hours for the tide to ebb, in order that we might get round the steep rocky headlands which jutted out into the sea. At low water, however, this was now barely possible, owing to the breakers which broke continually upon them. My Natives, nothing daunted, made the attempt and succeeded, (stripping themselves naked and carrying their baggage upon their shoulders,) and, at last, I was carried round in the same manner, only between 4 or 6, I can scarce tell how,—and escaped with only a wetting. Dressing we resumed our journey and travelled for 3 hours to Orongorongo, a small village, where [1845 November p.7] were no Natives, but 6 whites from Wellington, who were obliged to land here from their boat and wait for the wind to moderate. They had nothing to eat save the green tops of the wild Swedish Turnips which grew plentifully about—following their example, we soon collected a sufficient

quantity to make us a plentiful supper. I think this was as disagreeable a day's travelling as any I ever experienced.

11<sup>th</sup>. This morning we started early, and in less than 2 hours were at Parangarahu, where we were again heartily welcomed. Here we had Prayers and Breakfast; and, being favoured by these hospitable Natives, went in one of their large canoes to Pitoone in Port Nicholson harbour, several of them going with us. I got very sick (as usual) with the rolling of the canoe; arriving at Pitoone I was heartily received. I remained, however, but a few hours, when I proceeded to Wellington. Arriving at Rev. R. Cole's, I was received by him in a very kind manner, and found that Archd. Williams had just arrived at Wellington before me. Mr Cole also informed me of a general feeling having been excited against me in Wellington, owing to the statements of the Wairarapa Settlers, who had said, that I had invited the Natives to rise and drive them away, &c.! I merely smiled at the relation, assuring Mr. Cole that I was too much used to such treatment, during the years I had resided in N. Zealand, to pay the least attention to it. Mr Cole, however, was of a different opinion and thought that I ought to exert myself to clear the assertions upon my character.

12<sup>th</sup>. This morning, breakfast over, went with Rev. R. Cole, to r. St. Hill's, to see the Archdeacon, and my dear friend Rev. O Hadfield. Found the Archdeacon well after his journey; told him how I had left the Natives assembled & waiting at Te Kopi, and arranged with him to leave Wellington tomorrow evening, sleep at Pitoone, and (D.V.) [1845 November p.8] to arrive in good time

at Te Kopi on Saturday. Spent day with Mr. Hadfield and others. Mr Hadfield also told me of the report which had been raised against me, adding, that he himself had had formerly to pass through a great deal of that kind of treatment from the whites residing in Cook's Straits, but of which he never took any notice. Dining this afternoon a Mr. St. Hill's, Major Richmond (who was present) asked me if I had received a Letter which he had sent me. I replied in the negative. On which he added, he had sent me a Letter (as a *friend*) in consequence of a statement which had been made to him (almost in the form of a complaint) by the Settlers of Wairarapa Valley against me, in which they said, I had instigated the Natives to acts of violence, to drive them off, &c., &c. And that he, Major Richmond, believing it could not be as it was represented, had written me a Letter acquainting me therewith, and calling upon me to use my "influence in keeping peace between the Natives and the Settlers, or rather, the Squatters, of Wairarapa". I assured the major I knew nothing of the matter, save from the accounts which the Natives of Palliser Bay had given me a few days ago, and asked him for the name of the party or parties complaining. This, he said, he had forgotten, but promised to let me have it. Here our conversation upon this subject ended; I could, however, but consider that I now ought to make some further enquiry into the matter, so mentioning the affair to the Archdeacon, we concluded to call upon some of the settlers residing nearest to Te Kopi, on our arriving at that place.

13<sup>th</sup> August. Busied in making a few purchases. In the afternoon the Victoria brig appeared in sight having the Bishop on board. Late this Evening I returned to Pitoone,

to spend a little time with the Natives, and to be ready to start tomorrow. The Archdeacon remaining to [1845  
**November p.9]** see the Bishop, and promising, if possible, to be at Pitoone, by 8 a.m., tomorrow.

14<sup>th</sup>. Morning Prayers & School, at which there was good attendance; found these Natives considerably ahead of many others, in knowledge & attainments. At 8, a messenger arrived with a note from the Archdeacon, stating, that he could not possibly come on having business to transact, but that he would be with me on Saturday Evening, and to arrange for spending Sunday at Pitoone. I could but feel for the Natives who were assembled at Te Kopi—who were now to be twice disappointed—and had a very great mind to start alone. Occupied during the day in talking with Natives. Evening, preached from 1 Tim. iii. 16. Spent evening with widow of Rev J. Butler, here among the Natives, living a *lonely* life in a little cottage.

15<sup>th</sup>. Morning Prayers & School; present, writers & readers, male, 18; ditto ditto, female, 8; Catechism Classes, 20; total, 46. Pleased to see so many, more than half of the people of the village, in the 1<sup>st</sup> class. Examined them in the 3<sup>rd</sup> Chapr. of St. John's Gospel, and was gratified with their answers. Spent whole day answering Scriptural Questions with which I was besieged; some of which were good and pertinently put. Evening Service, preached from 1 Tim. iv. 8, 9; 150 persons present; several Natives having arrived from the Heretaunga Valley for tomorrow's services. 9, p.m., the Archdeacon arrived from Wellington; who informed me of the safe arrival of the Bishop, with whom he had been

occupied; and of the Bishop's arrangement, shortly to proceed up the E. Coast and through the Country to hold Confirmations at the different Mission Stations, and that the 14<sup>th</sup>. December had been fixed as the Confirmation Day at Te Kopi. So that we had both need to get back as early as possible to our respective Stations, in order that we might make some little preparation, in instructing the Natives, &c., ere the Bishop should come. (This day, 2 years ago, the Archdn. & myself landed at Castle Point: blessed be GOD for *that* signal mercy!) [1845 November p.10]

16<sup>th</sup>. LORD's-day. Morning service, read prayers, Archdeacon preached from John viii, 31, 32., nearly 200 present. After which, School, 1<sup>st</sup> classes, male and female, readers, 80; 2<sup>nd</sup> classes, male & female, Catechisms, 90; total 170. Evening Service, the Archdeacon read Prayers, and I preached from Rev. xiv. 6, 7. Service over, Taringakuri (one of the principal Chiefs of Heretaunga and still a Heathen) had a long and animated conversation with the Archdeacon. Spent a good portion of the evening conversing with the Natives.—

17<sup>th</sup>. A lowering morning, left early. Halted in a glen for Breakfast; soon overtaken by rain; at iii p.m. we arrived at Parangarahu, found but few Natives at home. Here we had agreed to remain for the night,—held service, discoursed briefly to the few present.

18<sup>th</sup>. Left Parangahau at ½ past vi, travelled nearly 4 hours when we halted for breakfast. Here, by the side of a stream of water, were some Natives with some living

specimens of that elegant and rare bird the *Huia* (*Neomorpha acutirostris*,) which they had just taken upon some *Karaka* trees hard by. This bird which the Natives unremittingly pursue, and so highly prize all over the Island, for their handsome black skins which they hang in their ears, and for their graceful black tail feathers tipped with white, which they stick into their hair, is getting more and more scarce, and will, ere long, be among the things which were. Breakfast over, we resumed our journey, and arrived at Te Kopi by vii, p.m. Archdeacon read prayers and addressed the Natives. Found that a great number had returned grumbling to their homes, after living several days upon “half-allowance”. Several of my *Native* friends were quite rejoiced at my reappearance, as they had concluded from my long absence that I had been thrown into gaol.

19<sup>th</sup>. A day of pouring rain, confined entirely to our tents—but not idle, being fully engaged in making out Lists of Baptised Adults to be presented to the Bishop for Confirmation;—and, in hearing (what the Natives were burning [**1845 November p.11**] to relate) the horrid abuse which some of the white settlers here had used (since my departure for Wellington) against the Holy & Blessed Sacrament, as well as against me. This was the day which we had arranged for calling upon some of these persons, but the very unfavourable state of the weather hindered us, the nearer Settlers residing from 6 to 12 miles from Te Kopi in the opposite direction to that in which we were going, and we were now anxious to get back to our Stations with as little delay as possible; yet, as I had been so traduced at Wellington, and the Bishop shortly coming this way, I thought it

behoved me to do somewhat in the mater. So I took down a few sentences from the Christian Natives before the Archdeacon (see App. B.), and wrote a letter to a Mr. Russell, the nearest Settler, living about 6 miles from Te Kopi (see App., C.), of both which I left Copies on the Teacher's hands for the Bishop.

20<sup>th</sup>. This morning read Prayers and held school—weather still bad, but moderating. Breakfast over, I Baptised 3 Children; and, in the Course of the day, the Archdeacon administered the LORD'S supper (I assisting to 56 Communicants (53 of the place, and 3 of my own lads). This, the *first* time the Holy Communion had been administered in these parts.

21<sup>st</sup>. Left this morning at vi. At 20m. past viii we halted to Breakfast.—Resuming our journey, we rounded Cape Palliser at noon, and reached Oroi by ½ past v. Loudly welcomed into the village by the Natives. Read Prayers and preached from Romans xii. 1; 26 present from place & neighbourhood. After prayers I received a Letter from Te Wereta, in answer to mine sent him from Te Kaikokirikiri, which I was sorry to find was a bad one—(see App., D.). Talked with Natives till past 10, p.m.

22<sup>nd</sup>. Morning Prayers and School, 30 present from village and Coast adjacent; after which we talked with them. Breakfast over, we left at ½ past 10, and at 1, p.m., arrived at Huariki, a small village, the Baptised Chief of which (James Kemp Te Oraora), a man under the influence of Te [1845 November p.12] Wereta) had, since I was last this way, taken a Baptized female to wife, native fashion, against the strong remonstrances of

the Native Teacher at Te Kopi. We halted for a short time at this village to rest (the day being very hot after the late heavy rains), when J. Kemp wished to know how he should act; I showed him the only way was to be lawfully married, &c., &c., this, however, he was not willing to accede to, so we passed on. At  $\frac{1}{2}$  past vi arrived at Pahawa, another small village, where we were heartily welcomed by the few inhabitants. Held Prayers in the open air, there being no Chapel, and spoke a few words to them from 1 Cor. ii. 14.

23<sup>rd</sup>. LORD's day. Morning read Prayers, Archdeacon preached from John xv. 4, in the open air. Noon held School, about 30 present. Evening, preached from Titus, ii. 11–14. Spent evening conversing with Natives—a night of heavy rain. As the next village was Waraurangi, the residence of Te Wereta, we, this evening, considered how we had better act, and, at last, agreed, that I should go on alone before the Archdeacon, and that if I was called (according to invariable Native custom) to come in by the Chief, I was to do so; if not, I was to continue my course, and the Archdeacon would either enter the village, or not, according to how I had sped. Bartholemew, a young Native Chief of Oroi, who had come with us from that village, went on this evening, at his pressing and reiterated request (much, however, against my wish), to inform Te Wereta of our being near, &c.

24<sup>th</sup>. A lowering morning, threatening rain. Left Pahawa at 20m. past vi, and, at 40m. p. viii, halted in rain, in a miserable defile under a particularly cragged rock called Tokaroa, to get a little breakfast. Which having hardly

snatched, we continued our course, through drenching underwood and shrubs, for 3 miles to Waraurangi. A slate with writing was hung to a shrub by the path side, about a mile before I came to the village, but [1845 November p.13] the writing was so obliterated by the rain that I could not decipher it; this I regretted. Arriving alone at the village (which is situated upon the beach just above high-water mark), a double-barrelled gun was fired off by Te Wereta, and I was called to enter by Bartholemew, (from Oroi, who arrived there last evening, and who *knew* that I should not go in unless I was invited according to their custom,) to which call I replied, “Are you the Chief of this place that you should call me in?”—and passed on by the beach. Looking round I saw no one of our party, who were a long way behind, so I walked quickly on, not knowing but that a leaden messenger might be sent after me—which, in fact, I expected. I had got round the point of land on which the village stands, and on the sandy beach about a mile N. from it, when, on looking back, I saw Bartholemew running after me, and, a little way behind him, Te Wereta; so I halted, and sat down upon the sand. Bartholemew soon came up, and told me, Te Wereta is coming to see you. In a few minutes he arrived, quite out of breath; he soon recovered and held out his hand to shake hands, this, at first, I refused, but afterwards accepted; he then pressed me to “hongi” (ie rub noses, the native mode of salutation), this, too, I at first refused, but subsequently complied with. He soon began to talk largely, and in a little while to abuse me in his old manner, adding that Mr. Williams was at his village, and that I *should* return thither; but this I refused to do. After

some time however, I consented to go back about a furlong to a stream of water, and there to await the Archdeacon's arrival—sending on a line to the Archdeacon, to remain at the village and pass the remainder of the day and night there, if he thought it would be of any service. Te Wereta returned to his village, and presently after my Native lads came up, some of whom had been not a little alarmed, for they had heard the report of the double-barrelled gun, and coming up to the village and finding I had not entered [1845

**November p.14]** had passed on after me, when Te Wereta pursued them with a pistol in his hand, and, laying hold of them attempted to force them into the village, but did not succeed. This pistol he had with him concealed under his cloak when talking with me. In about 2 hours the Archdeacon and his party came up to the stream where we were, accompanied by Te Wereta, who had been full of abuse against me. The Archdeacon had endeavoured to reason with him, and read to him my letter from Te Kaikokirikiri (which the Chief had produced) to shew that I only sought his good, but in vain. His behaviour was such that the Archdeacon thought it best not to remain there for the remainder of the day and night; and, also, to write a Letter to the Bishop, by Bartholemew returning to Oroi, (to be sent thence to Te Kopi) to recommend to his Lordship to proceed by the inland route, so as to avoid Te Wereta's village. On parting Te Wereta (who has destroyed all his Books) asked me for an Almanack for the ensuing year, which I promised to send him; and desired me, as I had ventured over that Coast again, to continue to do so for the future—to this, also, I, of course, assented. Left this

place at iv. p.m., and travelled smartly for 2 hours, when we brought up for the night by the side of a small lagoon.—

25<sup>th</sup>. The last night was one of rain, but we were sheltered. Breakfast over, we left this place, and travelling steadily on arrived at iv. p.m. at Wareama. Here we found 6 adults and 4 children; 2 of the adults were ill; administered medicine. Archdeacon addressed them, from Heb. i. i.

26<sup>th</sup>. Left Wareama this morning at  $\frac{1}{4}$  past vi, and, the tide being favourable, reached Upokohutia (a small clump of *karaka* trees where was water) by viii. Here we found some wild turnips, the tops of which we eagerly gathered for our breakfast, food being very scarce at this season every-where in these parts. From Upokohutia to Waiorongo (the small fishing village near Castle Point) occupied us  $2\frac{1}{2}$  hours. [1845 November p.15] Here we found the Chief and some of the people of Poroutawao (a village 6 miles further N.,) who pressed us to remain, but, as we had previously determined, if possible, to gain Mataikona this day, we proceeded on. The wind was very high, and the sand blowing about in every direction from the barren sand hills, which made travelling highly disagreeable. We gained Mataikona, however, in f hours from Waiorongo, and were hospitably received by the Natives. This evening the Archdeacon preached to about 40 Natives, from Heb. ii. 3. Very tired and feverish this night; eyes much inflamed from wind and sand.

27<sup>th</sup>. This morning I rose and read Prayers, and preached from John xviii. 37;—and afterwards Catechized Natives

for an hour. Heavy rain soon came on. Employed during the day in obtaining and making out Lists of Natives for Confirmation, to be left for the Bishop—in arranging school books—in conversing with Natives, &c., &c. Afternoon, assisted the Archdeacon in administering the LORD'S Supper to 20 Native Communicants. Spent night conversing with Natives.

28<sup>th</sup>. A lowering morning, yet we determined to proceed. Rung the bell, read Prayers, Baptized 2 children, married 1 Couple, and, having breakfasted, started at ix, a.m. At xii we crossed the Owahanga River in a little cockle-shell of a Canoe, which delayed us considerably, as only 2, or 3 at the utmost, could cross at a time, and then not without risk. At iii p.m. we reached Akitio; here we were overtaken by heavy rain and hail, which completely changed both the temperature and the scene, and made us glad to crowd into a Native's hut for warmth. We found about 20 Natives here (mostly from Pakuku, a village further N.) and pitching our tents, as soon as the weather cleared a little, remained for the night. Read Prayers this evening, & discoursed from Heb. iv. 16.

29<sup>th</sup>. Left this village at vi, a.m., several of the Natives accompanying us. [1845 November December p.16] At  $\frac{1}{2}$  past 9 we reached Pakuku, where we breakfasted. At  $\frac{1}{2}$  past 10 we left Pakuku, and at 3 pm descended to Wangaehu, a small village a little to the N. of Cape Turnagain. Here we made a fire, being wet and cold from the rain and swamps, and roasted a few potatoes, which we had obtained at Pakuku. At  $\frac{1}{2}$  past 4 we again resumed our journey, and at 7 pm. arrived at Porangahau; very wet & very tired.

30<sup>th</sup>. Early this morning the Archdeacon conversed with Communicants, 43 in number, of whom we rejected 3—one, for cohabiting with a woman without being married—one, for often absenting himself from LORD's-day services and schools—and one, for several falsehoods which he had industriously circulated in his late visit to Wairarapa concerning me. Hitherto I had scarcely noticed any Native Tales respecting myself, but this was too glaring a case to be allowed to pass unnoticed. Read Prayers this morning, Archdeacon preached from Acts i. 10, 11, and assisted him to administer the LORD's Supper to 40 Natives. At noon we held School; present, *Males*, 1<sup>st</sup> classes, Readers, 50; 2<sup>nd</sup> classes, Catechisms, 41: *Females*, 1<sup>st</sup> class, 6; 2<sup>nd</sup> ditto, 21; total 118. At Evening Service the Archdeacon read Prayers, and I Baptized 2 children, and preached from John viii. 51.

Dec. 1<sup>st</sup>. Morning read Prayers & held School, at which there was good attendance. Breakfast over, the Archdeacon examined the Candidates for Baptism, and I was employed in making out a List of Natives for Confirmation, for the Bishop—in arranging School Books, &c. While thus engaged I heard of the sad and most peculiar conduct of a Communicant, Charlotte Mahae, yesterday. This woman (a Native of Waikato where she was Baptized) at the instigation of Te Hokorae, a heathen Chief, actually secreted the Consecrated Bread, which the Archdeacon gave her at the Communion, instead [1845 December p.17] of eating it, and bringing it away, gave it to Te Hokorae, who devoured it! I felt indescribably sickened at the bare recital, and could scarcely believe it to be correct. On

examining however into the matter I found it to be too true, and what made the matter worse was, the fact, of its having been planned between them several days before we arrived. I went immediately and informed the Archdeacon of it, who was engaged with the Catechumens in the Chapel, and, soon after, the Natives gathering about our tents, commenced making speeches after their fashion, to shew their indignation against the parties. Their language was strong and good. The Archdeacon addressed them, and I, also, added a few words. This matter detained us some time. We left, however, at  $\frac{1}{4}$  to 3, pm., and at  $\frac{1}{2}$  past vi arrived at Parimahu. The wind blowing strongly in our favour carried us quickly over the long sandy beach, making, however, the travelling unpleasant from the dense clouds of fine sand with which we were enveloped.

Dec. 2<sup>nd</sup>. Obliged to wait this morning for the tide to ebb. Leaving Parimahu at  $\frac{1}{4}$  to 9, we arrived at Omanuka (a deserted village close to "black-head") by  $\frac{1}{2}$  past 12. There being no water at this season between this place and that where we intended to pass the night we halted and roasted a few potatoes. Starting afresh at  $\frac{1}{2}$  past 2, we arrived at Manawarakau, a small village, by 7, pm. Here the Archdeacon read Prayers and addressed the Natives.

3<sup>rd</sup>. Rose, read Prayers and addressed the Natives from Acts iv. 11. Breakfast over, sat and talked a considerable time with Hadfield (the Chief of the village) Walker Papaka and others. At noon we left for Waimarama, and arrived there about 6, p.m. Archdeacon read prayers and addressed the Natives; only a few present.

4<sup>th</sup>. Rose early this morning and travelled on to Matarauwi, a small [1845 December p.18] village in a potatoe plantation near Cape Kidnapper, where we breakfasted. Leaving Matarauwi we once more resumed our journey, and, at 3 p.m., gained in safety the Ahuriri Mission Station. Thankful to GOD for all His mercies!

5<sup>th</sup>. Instead of resting this day (being now at home) obliged to be cooking, Mrs Colenso not having returned from Turanga, and not having any Cook.

6<sup>th</sup>. Busily engaged all day in instructing and conversing with Communicants.

7<sup>th</sup>. LORD'S-day. This morning read Prayers, Archdeacon preached, and administered the LORD's supper to 130 Communicants, I assisting. At Evening Service, the Archdeacon read Prayers, and I Baptized six children and preached. Congregation, about 250. Beset on all sides by Natives, like bees.

8<sup>th</sup>. Morning, read Prayers & held School, nearly 200 present. Breakfast over, my dear friend the Archdeacon left; I accompanied him a mile or two, and returned to give out Medicine to a great number, who were anxiously awaiting my return. Very busy all day, dispensing Medicine and giving out Books.

9<sup>th</sup>. Employed as yesterday; and in talking to parties of Natives departing to their different villages about approaching Confirmation. William Morris, the owner of the whaling station at Cape Kidnapper, (from whom I have received several favours, in landing and bringing my goods in his boats,—in lending stores when in want, &c.,) called today , to request me to use my influence

and speak to Kurupou in his behalf, as he thought he was about to treat him hardly, and perhaps to rob his place.—The cause this:—Morris, who has resided several years among the Natives, has been in the habit (in common with other Masters of whaling stations) of giving the Chief to whom the place [1845 December p.19]

belonged a trifling sum pr. ann., for right of fishing off that spot. This, hitherto, had been £5., but now Kurupou demanded £10., saying, less he would not have. Morris declared, that rather than give it he would leave, and go somewhere else to reside, adding, that of all Natives he had ever seen or dealt with, these residing hereabouts were the worst. Now, when the immense outlay which these men have to make before they are ready “to whale”—their constant exposure in the cold and stormy winter season (for it is only then that the whales approach the coast) to daily peril if not death—and the very great uncertainty attendant upon their labour, are, on the one hand, duly considered, and, on the other, the great benefit, in the way of Trade, which the Natives derive from them, it will, I think, be evident, that £5. pr. ann. is money enough for (as they call it) “a standing-place for the Try-pot”. I told Morris that I would speak to Kurupou, but that I, also, knew *well* what kind of man he was, and would very much rather have nothing to do with him. Wrote this evening a note to Kurupou, to come to see me.

10<sup>th</sup>. This morning engaged in talking to Natives on Confirmation. At noon, Natives leaving, I proceeded to put my house and study a little to rights.

11<sup>th</sup>. Another remarkable day. This morning at 10 o'clock, the Chiefs Hapuku and Kurupou paid me a visit. I had been led to expect a visit from the former, ever since I returned from the Coast, as there had been a great altercation between him and some of the Baptized Natives during my absence, and he was only awaiting my return to fulfil his threats upon them. To Kurupou I had written a note desiring to see him upon W. Morris' account, and it was owing to this that he came. I went out to see them, and from their countenances and manner, I augured anything but a pleasant [1845] **December p.20]** conversation. Kurupou began, by asking If Morris had been here, and what I wanted, &c. I told him what I had to say, after very many interruptions on his part, and when I had finished, he commenced in good earnest;—giving me a great deal of bad language for daring to speak in the matter, and declaring that he never would take less than what he had demanded—£10. I endeavoured to convince him, that the fairer plan would be, to arrange so, as to have so much for every Fish secured, or for every so many tuns of oil, as some seasons the whalers caught nothing;—but all I could say was to little purpose. When Kurupou had exhausted himself, Hapuku began.—But, first, I should briefly relate the cause of Hapuku's visit.—Some time in 1843, Pareihe, the principal old chief of these tribes, died, (it was he who received the first Native Teachers sent hither, and was favourably inclined towards Xy.) and was buried on the opposite side of the river, scarcely a musket-shot from my dwelling-house. His burial, however, was only a temporary one, as, according to ancient native custom, his bones were to be disinterred

when the flesh should have been consumed, and then taken to their final resting-place in a cave in a distant mountain. For some time past, Hapuku has been making preparations for this long-talked of disinhuming of Pareihe, declaring that he would do it with all the abominations of former times. Many of the Baptized Natives had from time to time applied to me to know how they should act in the matter, as they feared Hapuku. I told them (under all circumstances) I was not against their giving Hapuku presents of food, garments, &c., (as was usual upon such occasions) nor to their partaking of the enormous feast which was to be prepared—but, that they were by no means to assist in any Heathen orgies, or diabolical ceremony, and that they had [1845 December p.21] better leave the whole of that part of the business to Hapuku and his Heathen party: referring them to what S. Paul, inspired by the Holy Ghost, had written to the Corinthian Church (1 Ep.viii. et x). I knew, that to some of the Baptized Natives my advice was anything but sweet, & that some asked and asked again (as Natives often do) to find, if possible, some easier way, while, I had every reason to believe that a few (especially from inland) would be faithful; they having suffered not a little for their foolish engaging in similar matters a month or two after my coming here to reside. During my absence, however, on my last journey, the matter had been again talked over among the Natives, and Hapuku had been apprised of what I had said, and the consequent determination of several of the Christian Natives, only to give presents, and not to assist. On which, he said,— “If they do not come forward at the time, I will take a bone of Pareihe

and lay it in each pathway about this neighbourhood.” (This, if done, would have effectually precluded their carrying food for themselves, or driving pigs to the harbour, or on towards Wellington, during such time as the “tapu”—i.e. hallowing, or rather, malediction—should exist.) A Baptized Native, Broughton Te Akonga, (a mischievous troublesome man, with whom I have had no small share of trouble from first to last,) was present, and heard Hapuku say this. He went directly to some other Baptized Natives in their villages nearby, and related what Hapuku had said, but (Native-like) adding monstrously thereto, saying, “Hapuku has said, If we do not assist him, he will take the bones of Pareihe, and put one in this village and another in that, one in this well and another in that, one in this plantation and another in that, and so drive us all away, for if he does this, we cannot kindle a fire, nor drink, nor cook, nor plant, nor live, nor do anything wherever a bone of [1845  
**December p.22]** Pareihe has touched.” On which Lazarus Takapari, a quiet Baptized Chief of inferior rank, retorted,— “Yes, and what then? Does he think we will care for that? Does he think we will leave all— everything—and go, no-one knows where, through fear of the bone of a dead man? Indeed, we will not! I will not, for one; I, and my wife, and my children; we will live in our old houses, and cultivate, and eat, and drink, as usual. Who cares for the bone of a dead man?”—This saying of Lazarus’ coming to Hapuku’s ears, he vowed revenge; remarking, however, that he would await my return, because he was sure, I had put on Lazarus to speak in this manner, as of himself, he dared not for his life have used such language—And, if he found that I

had taught my children such things, then he would turn his wrath upon me, but if I denied it, upon Lazarus. To be fully satisfied upon this point, was the reason of his now coming to visit me. To return:—Hapuku made a long desultory speech, accompanied with plenty of violent gesticulation after the Native manner. Several Natives were assembled from the different neighbouring villages, Lazarus among the number. In his speech, Hapuku said,—Great was his own goodness and quietness (*heu!*) as compared with those of “the church”, who were never quiet, &c., &c.,—finishing, by cunningly asking, “Dost thou teach thy disciples to carry food to and eat it in a sacred place?” (i.e. a burial-ground). I was enabled to see through his question, and answered it accordingly. I said, “Ye know full well I have never taught any wrong, and have ever respected your sacred enclosures in not wilfully trespassing thereupon, &c.,—But your question deserves a little consideration—although I could answer it in a word. Now, were I, or anyone of us present, to take and carry food to yonder mountain where your ancestors lie, in order to exasperate [1845 December p.23] you and the other Native Chiefs, we should indeed be doing wrong—but who among us would do so? Again; were you, or any other great Chief, to bring your sacred things upon profane spots belonging to us, in order to vex or harass us, you too would be doing wrong. On the one hand, your very sacred spot would not necessarily become profane through the carrying food thither;—and, on the other, our profane spots would not be deemed sacred by us through any person’s placing a sacred thing upon them.” I saw a storm gathering, so I continued,—“You

know our Churches and Burial-grounds are considered by us sacred, yet we do not find fault (for instance) with workmen engaged upon their erection or repairs eating therein, nor with children doing so. Nor, in fact, with anyone's doing so through necessity, &c., &c." Hapuku could not contain himself any longer, so leaping up, he said, "Ha! I thought so. I knew you were the root of this evil. And so you say you will carry food and eat it in our hallowed spots? Go yonder (pointing with his hand across the river to the burial-place of Pareihe) "if you dare. Take food thither if you dare, &c., &c." Now, Pareihe's tomb is close to the only common road—*in* the potatoe plantation of the village! where a number of Pigs were at this moment rooting and eating potatoes!! So, I asked him whether I was not as good as a pig? whether my eating food on the opposite shore of the river was a more profane act than that of a pig, or dog, or cat? adding, that though I would not *now* go thither and eat food, yet that there would be no harm in doing so at that place, it not being a sacred spot like those of their ancient places of interment, &c. At this Hapuku got very furious, and declaimed at an amazing rate; while I, still feeling the fatigue of my late journey and subsequent exertion, reclined upon [1845 December p.24] a pile of pales—as little inclined to listen as to talk. He urged me incessantly to go to the other side of the river with food in my hand, and, at last, merely to get up and go *towards* it. I don't know how to account for my not doing so, for it is certainly the very contrary of my temperament to be urged so often; more than once, however, I had nearly arose and put his ironical command into execution, but I was kept therefrom. Hapuku, finding he could make no

impression upon me, turned to Lazarus and some others (Baptized Natives) and gave them a severe lecturing. I rejoiced for Lazarus' sake I had spoken as I did, or the consequences to him might have been serious. At 2, p.m., the 2 Chiefs left. In the evening I was informed by an eye-witness that Hapuku had a loaded pistol concealed under his mat, which my informant saw him load without the fence, just before they came up to talk with me! Now I knew why I felt so undescribably restrained from going towards the river—it was owing to the good hand of our ever present GOD, who always causeth us to triumph in Xt. Surely I have great cause to thank GOD for his merciful deliverance so graciously vouchsafed to me this day! Held Evening Service, only a few present.

12<sup>th</sup>. Busy preparing for approaching Confirmation; regret I knew not earlier the time fixed. As I could not possibly see all the Baptized adults I wrote out some short & suitable prayers, and a little Manual of Catechetical Instruction, for the Native Teachers of the different neighbouring villages.

13<sup>th</sup>. Engaged copying Manual (5 copies), and preparing for tomorrow.

14<sup>th</sup>. LORD's-day. Morning, preached from Acts xiv. 21, 22; about 80 present. Noon, School. Evening, preached from 1 Peter ii. 6–8.

15<sup>th</sup>. Morning Prayers & School, 75 present. After breakfast assembled Baptized adults, 44 in no., to instruct them preparatory to Confirmation.

16<sup>th</sup>, 17<sup>th</sup>. Engaged with several parties of Natives from different Villages, & [1845 December p.25] with 37 adults for Confirmation. Very busy.

18<sup>th</sup>. Writing: with adults as before: Evening Service, taken very unwell during Service.

19<sup>th</sup>. Engaged as yesterday—but still unwell.

20<sup>th</sup>. Preparing for tomorrow's duty, &c., &c.

21<sup>st</sup>. LORD's-day. Morning Service, about 100 present; preached from Acts xxi. 14. Noon, School, 85 present. Evening Service, preached from John xx. 29. Gave out Medicine, & a few words of exhortn. to sick.

22<sup>nd</sup>. Morning Prayers & School, 80 present. After Breakfast engaged with Baptized Adults for Confirmation, 34. During day with various Natives for medicine, Books, Advice, &c. Visited Dorcas, a Baptized woman living in a village nearby, who last night dislocated her elbow very seriously; attended to her, hope she will do well.

23<sup>rd</sup>. Visiting sick; walked to Ahuriri, 6 miles, to see Mapu, an old and quiet Chief, who has long been afflicted with asthma, conversed with him and returned.

24<sup>th</sup>. Engaged with Candidates for Confirmation, 22 in no. after which busy in cleaning out Chapel, & setting to rights.

25<sup>th</sup>. Christmas Day. Morning Service, about 80 present; preached from Gal. iv. 4, 5. Distributed Flour and Sugar to about 100. Evening Service, discoursed from Matt. ii.

26<sup>th</sup>. Morning engaged with Candidates for Confirmation, 34 in no. Reading a little during afternoon. Evening, very unwell.—Marsh fever, prevalent.

27<sup>th</sup>. Preparing for tomorrow. Cooking, cleaning House (expecting the Bishop in a few days), and writing Sermons.—

28<sup>th</sup>. LORD's-day. Morning, preached from Isaiah xxxvii. 28, 29; Congn. 150. Noon, School; present, Readers, Males, 43, females, 14; Catechism Class, men & boys, 45; women & children, 32; total, 134. Evening, preached from Psalm xxxix. 4. [1845 December p.26]

29<sup>th</sup>. Morning Prayers & School. After breakfast, despatched a Native with some fresh-cooked provisions to meet the Bishop, giving him directions to travel on 2 days journey and then to stop until his Lordship should come up.—Assembled Candidates for Confirmation, 47 in no., instructed them. Married a Couple. Returning from Chapel, met my Native (whom I had sent to meet the Bishop) out of breath, bawling out, “The Bishop! The Bishop!!” I was not a little surprised, it being at least 2 days before I expected him. Hastily took a Canoe, and paddled to meet him; but, before I had got a  $\frac{1}{2}$  a mile, I met the Bishop on the banks of the River. His Lordship seemed very much worn with his journey.

30<sup>th</sup>. Morning Prayers & School. Bishop read Prayers and took the Children's Class. Busy throughout the day in Cooking & attending on the Bishop.

31<sup>st</sup>. At Morning Prayer & School. Morning Cooking. After dinner the Bishop commenced examining

Candidates for Confirmation, occupied until hour of Evening Prayer. Bishop read Prayers.

Thus ends a most eventful year! A year of sad uphill work;—of troubles and trials, of mercies and deliverances. Christ hath strengthened: JEHOVAH, hath delivered:— “wherefore glorify yet the LORD in the fires,—the name of the LORD GOD of Israel in the isles of the Sea.”

## **Appendix to Journal**

[Appendix p.66]

### Appendix.

A. p.20., Ms.—Translation of Arthur Wellington's letter.—

“March 8 1945.”

“Go then, my Letter to Mataikona, to (meet) Colenso. When thou there hearest of Richard's information, go thou back from thence. Now (we) are sitting within the net of sin, inasmuch as the sheep which were raised up are all now fallen. The sheep which were raised up as sheep for GOD are gone back. Come hither to give us a piece. We shall soon be destroyed. Come, bringing a rule (of action) for us. From, Arthur Wellington, Waraurangi.”

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B. p.23. Ms.—Translation of Richard Taki's Letter.—

“February 24, 1845.”

“O friend, O Colenso—This is my talk to thee; the white man has been upset by Arthur Wellington Kawekairangi and by Joel;—he fell at Opouwawe. The commencement was occasioned by Wellington's taking his (the white man's) trowsers and shirt and hat. The white man said, “White men do not go to your things and take them without permission”. One had a word, and the other had

a word, and indeed, evil began to grow. Then Leonard Paua said, "It is the Native-man's fault, clothing himself in the white man's things!" That was the only word Leonard spoke, when out came Wellington, and struck Leonard, he kicked him on the back, he kicked him on the back of the head, he kicked him a third time, and struck him on the face; blood flowed, it came from the mouth & from the nose. Wellington suddenly upraised the club to kill Leonard, to make him sleep that he might be quite dead. Joel took away [**Appendix p.68**] the club, and Leonard was saved. Wellington said to the white man, "Pay for my dead". It was not the white man, it was himself that beat him. Fear was on the white men lest they should all three be killed. There stood Wellington and Joel threatening to kill the white men, saying, If they did not pay they would quite kill the white men. Then it was that the white man let his goods go to Wellington & Joel. One hundred Tobacco, one hundred pipes, three Blankets, 4 rugs, 8 spades, 6 grubbing hoes, 3 pieces print, 3 ornamented hats, and trowsers, and stockings, and shoes, and very many other things of the white man. Listen thou, there were 300 articles; what with what the white man gave and what Wellington helped himself to. This is Wellington's transgression."

"Here is also another committed by the Ngati pohoi tribe. The white man without cause struck Benjamin; the white man having been drinking of rum was intoxicated. The white man then got hold of a hatchet—this is the cause why the Ngatipohoi were concerned for their wounded man. The hatchet was aimed at the forehead, which he shielded, and it struck him just above the ear; when the people to whom the wounded man belonged,

who was much hurt, saw this, they seized the boxes, one box with a great no. of things in it. They slept. At break of day some of the things were returned belonging to the white man, some the Natives retained.

From thy friend residing at Wairarapa,”  
“From Richard Taki, teacher at Te Kopi”

(a P.S.) “Friend, This robbery is Joel’s; twice indeed has the white man suffered. Two pounds in gold has Joel got; at the last robbery before he got the gold, Two pounds. Perhaps it is returned, perhaps not. The things which the men at Te Kopi had, have been returned, I desired them to return them. There was one rug and one blanket, it was not they who took them, but Wellington gave them to Peter & [Appendix p.69] Maraia. There was one of Te Kopi Natives who took of the white man’s things—two X cut saws, and one Calabash of rum. Walker had these, he returned the calabash of rum to the person to whom the rum belonged, who would not receive it back. The things which the men got of Te Kopi had, have been returned; these are all the things the men of Te Kopi had. Friend, Joel is the teacher at Ruamahanga, and Wellington is the conductor of worship at Waraurangi. O friend, come thou hither to set something before us here. I have talked with the Bishop (at P. Nicholson), who answered, “Soon will Colenso be come to thy village. That is all.”—

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C. p.42, MS.— “The sad conduct of Tiakitai”—

—On the 13<sup>th</sup> of January/ 45, (a fortnight after our arrival,) Mr Colenso commenced holding school with the women and children. Among those who attended on first day, was an interesting little girl, named Kore, a daughter of Tiakitai. The child continued to attend daily until the 14<sup>th</sup> February following, when, just after she was out of school, she was unfortunately and suddenly drowned. How she met with her death is not certainly known; she was known to have been bathing with other children in the Waitangi river which runs by the pa, and was afterwards found floating upon its waters. Mrs Colenso and myself did all we could in hopes of resuscitating the body (which was still warm) but in vain. This child was the *only* scholar who had attended school without intermission since it had been opened—and her death *seemed* to be an early blow to our budding hopes: as, in all such cases, the majority of the Natives avow their belief of their happening through their listening to the Gospel. The Father at the time was about at the Whaling Station at Cape Kidnapper; being sent for, he returned, and, on the next day came to me to beg me to spare him a bag of Flour, (200 lbs, their potatoes not being ripe,) that he might without delay have some food to set before those who might [Appendix p.70] come to cry over the child, and to condole with him, and so bury her quickly in the chapel yard out of the way. To this I assented, and spared him the bag of flour out of our little stock, telling him (in answer to his question) the price was 30/- — just what I gave for it; he immediately gave me 20/-, saying, he would give me a pig to make up the deficiency—and his men took away the Flour. The next day was Sunday: in the evening as we were about to

join in family prayer, Tiakitai and Abraham, a Baptized Native, came into the house and sat down. Prayer over, Tiakitai said, he had come to enquire whether I had said, the flour he had obtained was the price of blood? I answered, No. On which he turned to Abraham, and gave him such a talking-to, that I was obliged to interfere.—Surprised as I was at his question, and quite ignorant as to its exact meaning, I did not seek to know it, from his being in such a passion, and from its being Sunday night. I *supposed* it alluded to his having *paid* for food to be used upon the death of his child—the Natives having many superstitions connected therewith. On the following Tuesday Tiakitai and his large party sailed for Te Mahia: and, on the 1<sup>st</sup> march (a few days after) I left the Station on my visit to the Natives down the Coast. On arriving at Waimarama, I was told by Isaac, (a sub-teacher there) how glad the Natives were at my having sanctioned immorality! I demanded an explanation: he said, “The day on which Kore was drowned, Tiakitai was at the Whaling Station selling 2 women of this village to the whites for prostitution. He took you the money he received from them, which you received; and he said, that you had told him, he could continue to supply women to Europeans, and to bring you the money; as when you and Mr Williams lived at Paihia, both of you always acquiesced in Ngapuhi’s doing so. And here is another girl who is to be taken there, &c. &c.” At this relation I was, indeed, astonished. I *now* know what the question of the flour being the price of blood meant. I *now* saw a reason why Kore met with her untimely end, for, on *that very hour* her wretched father was engaged in his iniquitous traffic.

However Tiakitai was a first-rank Chief, and, whilst I was determined to act resolutely in the [Appendix p.71] matter, I had need to proceed cautiously, and not only to get my information from *several*, but, also, from substantial witnesses—(chiefs). Conversing, while at this village, with the father of the girl who was yet to be taken to the Whaling Station, he said, It is not of my doing—it is against my wish, and also the wish of my daughter and her mother, but what can we do against Tiakitai? His word is law, no one dares to speak. Elisha, the brother of the girl, (who had been living with me at the Bay of Islands), felt it much, and declared, if his only Sister was prostituted in that manner, he would go away, he cared not where. I desired the father to take his daughter to Mrs. Colenso. Passing on thence to the Manawarakau, I heard, from Hadfield Te Tatere, the chief of the place, a corroboration of Isaac's statement—with the addition of his having himself heard Tiakitai say so, when at Te Awapuni, and of his very great surprise at my having upheld such a course of life. Travelling on, and arriving at Parimahu, I gained further confirmation, from John Hobbs Te Takou, the chief of that district. When, without loss of time, I wrote a letter\* (\*see a copy appended herewith) to Tiakitai, which I sent to Mrs Colenso, to be by her taken to the *pa* (together with the 20/- and 2 little pigs which he had brought in the morning of his leaving), and left with one of Tikaitai's wives, there to await his return. This, in a few days after, Mrs Colenso did. The noise and excitement such a step created, and the abuse which Mrs Colenso received, I must pass over.—Suffice to say, that Taikitai's brother, Walker to Papaka, their wives and friends, were so

indignant at my having dared to beard their Chief, (though they knew not of the contents of my Letter,) that they would neither attend School nor Divine Service for a considerable time, and even talked (as usual) of casting off their profession altogether! On my return from Port Nicholson to Porangahau, in April, I heard of Tiakitai's return—of his rage and fury, tearing up and burning my letter—of his abuse and threats against me—and of his determination fully to pursue his evil course. Arriving at the Station, I kept my word towards him;—and (after he had made several ineffectual efforts to induce me to give away, or [Appendix p.72] to see him,) at last succeeded in gaining my point—i.e. his taking back the money and bringing away the 2 young women. One of them, an interesting Baptized woman, and the only daughter of Tuahu the Chief of Waimarama, (see, Journl. under Mar. 3/ 45,) has since given birth to a half caste child.

(Translated copy of my Letter to Tiakitai.)—

“From Parimahu, March 7/ 45.

“O sir, O Tiakitai, this indeed is my word to thee; this also being the second of my words to thee, be thou listening hitherward. I am dead, verily dead to the utmost. Thou also hast caused it. For the first time indeed, I am said to be the receiver of the price of women’s blood! but why mention it? when Tiakitai has done it. I did not know, when I was residing at the station, the Cause, why thy daughter died; but on my coming hither to this Sea-coast, I too truly & plainly saw a cause why she ceased to be. Yes, thou didst kill her.

Incline thine attention hitherward, hear, thou wert the cause of the death of Kore. Forasmuch as on that very day, in that very self-same hour indeed, in which she ceased to be among us, here thou wert, here, at the whaling-station, stealing women, selling man's blood, & causing fornication to grow, that thou mightest have money! But what of that? Why speak? Thou hast contended against, yea, thou hast despised GOD, and now thou seest the fruit of thy work. Yes; seest to the very extreme the truth of that word, "The wages of sin is death." O sir, "Jehovah is known by the judgment which he executeth; the wicked is snared in the work of his own hands."—He, himself says this. And this, also, is equally true, "I, Jehovah, thy GOD, am a jealous GOD, visiting the sins of the fathers upon the children." Didst thou indeed forget those words of the Catechism? together with these, "The eyes of Jehovah are in all places beholding the evil and the good; and from him there is nothing hid"? But enough! I have been defiled through thee, but was indeed defiled ignorantly; I was without suspicion; I [**Appendix p.73**] never once conceived thou wert at hateful works; I believed not thou wouldest presume to bring thy evil upon me: for, what indeed hast thou been done to by me that thou shouldest so act—speak? Oh Sir, thus indeed hast thy evil work been towards me, verily bemirring, my very knees! O Sir, thou hast erred; far, very far off is thy work. If thou wert desirous of causing fornication and adultery to grow, why didst thou not give one of the six\* (\*He has six wives) whom thou hast, that thou mightest have money? But that compared with this! verily, nothing.—For, besides sin of fornication, here is also the theft, the

selling of the daughters of that man of that man as money for thee! this, indeed, is the bad thing; yes, the veriest bad thing. And, then, besides all *this*, there is yet the very tip top of thy evil—verily this, for this thy word,—“Colenso is agreeable to such payments; that was their course, they two, he and Williams, when living among Ngapuhi”. Lo! it is said, thine indeed are these words, for me, for us two! Enough; be thou listening hither, hear me say, that is false; yes, false to the extreme. For, if it had been so, we should doubtless have been destroyed by GOD; yes, both of us, dead long ago. Now indeed the great sinning man is come; even thou; fearless, shameless, what-less—Alas! for thee, O Tiakitai!”

“Go thou, O sir! go thou, to the entrance of the chapel which is nigh thy dwelling; look forth towards the graves; say forth, O Kore, alas! through me thou hast been killed! O my daughter, also! I was too well-disposed towards the wages of sin! I stole, I sold other girls: I spoke falsely of the ministers of GOD; and thou indeed, alas! O Kore! thou indeed art the price!”

“Lo! here indeed is thy hateful silver, and thy two pigs; for I will not touch thy things. Enough; it is finished: it will be well if thou considerest the writing,—“Jehovah is known by thy judgment which he executeth; the wicked is snared in the work of his own hands.”

“Now hear me: Return the price of blood to the whites;—[Appendix p.74] bring thence both Emi and Martha; then, pray to GOD to forgive thy evil deeds.—And, dwell mindfully, ceasing thus to sin, lest a worse

judgment fall upon thee. Then, when I hear thou hast so done, my heart perhaps may recover from this abiding darkness and grief which remains within and travels with me.”

“Once more, go thou not to my house to my place, lest my wife should be afraid because of thee. Let my place be as a forbidden one to thee for these times. This is all my word to thee in this season. It is done.”

“From the Minister of these places of Heretaunga, From Colenso”.

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C. p 42, MS.— “The mysterious death of Jane Wanau.”—

Jane Wanau was a young Baptized Native, whom, with her husband William Pupora, we brought with us from the Bay of Islands. They were Natives of this place, and had been taken to the Bay on board of a vessel, where they got Baptized, and hearing of my coming hither, sought to return to their friends. On arriving here they both remained with us. On my leaving to visit the Natives on the Coast, (which I did before Mrs Colenso had either separated room or door or window or fireplace, in the house open on all sides,) Jane and her husband were left with Mrs Colenso. One night, after I had been absent about four weeks, between midnight and 2 a.m., Mrs Colenso was awoke with the loud & piercing shrieking, which she believed to be made by Jane, (who, with her husband, slept in the farther corner of the same

large building,) Mrs Colenso called, but no one answered; presently the husband said, "O Mother, bring a light!" Mrs Colenso immediately arose, and lit a lamp, and went to Jane, whom she found senseless.—A European who was working for me as a Carpenter, being at hand, was called, he came and tried to bleed a vein, but the blood would not flow—Jane was dead! Whether she choked herself, or had taken poison;—or whether she died in a fit, or her husband had caused her death—is still a mystery. I, myself incline to believe, she died in a fit, though such manner of death is very uncommon [Appendix p.75] among the Natives. While Mrs Colenso is of opinion she destroyed herself by taking of poison. She was a very violent-tempered woman;—had all the day previous been on sad terms with her husband,—had eaten nothing all day,—and, at night, slept away a short distance from him upon a separate mat. Her husband, as first, thought that she had strangled herself, though, subsequently, he, with me, believed she died a natural death. That she had been unfaithful to her husband shortly before her decease, there can be little doubt; and, that she was enquiring for poison a day or two before she died, is unquestionable. I scarce need add, that the Natives (as usual) put all to the account of the Gospel (Mark i. 24). Mrs Colenso felt not a little agitated in mind at her awfully sudden end, which agitation was greatly increased from the peculiar loneliness of the situation,—my great distance from her, and not knowing how the Natives of Jane's tribe might act upon the occasion.—

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Before I finally close, I think it but fair to mention, that Walker Te Kawatini (the chief with whom I had so much trouble shortly after my landing,—see, Journal, Jany. 6, and Feby. 26, 27 &c.) finding I would have nothing whatever to do with him, brought, in the month of July/45, 60 baskets of potatoes (upwards of 2 tons), as a compensation for his conduct. I had heard that he was about to do so, and had received several letters from him, to which I gave but little apparent heed, wishing to bring him down. [For, many years ago I was forced to this conclusion, that the only way to do good—or to deal with the N. Zealanders, is, both to hold and to keep a tight rein, which now by me is decided and proved beyond all question; Yet, the man to do it effectively, should not only be both resolute & kind—possessing a happy mixture of the *suaviter in modo* with *the fortiter in re*,—but have a good knowledge of their language **[Appendix p.76]** and ways, so as to meet them on every occasion after their own manner.]” At last, accompanied by a large number of Natives he brought his “peace offering”. On my being sent for, I went out, and asked, for what purpose I was fetched? Walker got up, and, making a speech, said,—He had come to shew his kindness—his love—and that as he had never given me any thing (of which he was ashamed), he had now come to give me some potatoes, for myself, wife, and lads,—hearing that we were hungry, &c. &c.—When he had done, I replied,—“If that is the purpose for which thou art come, all I have to say is, take back your potatoes again, I will not have them.—Good morning”. So saying, I turned my back. This manner of dealing procured what

I wished. Walker, getting up a second time, called upon me to return, saying,— “It is of no use contending with thee; these potatoes are brought on account of my sin, my abuse, &c. &c. &c.” I asked, “Are you now conscious of having served me ill?”— “Yes.” “Do you freely give them?— “Yes”. “Without thinking of anything in return?— “Quite so.” “Then”, I said, “I take them.” After a little while, I said,— “Now I shall take 20 baskets, worth (at my rate of purchasing) 20/-, which 20/- I shall put down towards the expenses of windows for the chapel; that as your offence was more against GOD than man, your payment shall go towards the repair of his house, by which you will not be able to say I am the gainer, and the remaining 40 baskets I return to you:—you can sell them to me if you like.” (This he did.) I then shook hands, & rubbed noses with him, and sat down by his side, &c:—(See, also, Journl. Sept. 30/45).

## 1846

January 1. Occupied precisely as yesterday.

2<sup>nd</sup>. Another unpleasant event occurred today. Yesterday, the master of a small vessel behaving badly to some Natives, his vessel was boarded, he bound, and several articles of Trade taken away. This morning, Tiakitai and Takamoana, 2 of the principal Native Chiefs, came to inform me of it, when I insisted on the property being given up to me directly. This, Tiakitai demurred to do. I told the Bishop of it, and we were both engaged nearly all the morning about it; as usual, I had plenty of bad language to put up with. We eventually, however, got all [1846 January p.27] the property restored. Tiakitai, with a heart overflowing with gall, said, (in conclusion) "I give them up because of the stranger's word" (the Bp.) "not because of thine; henceforth, thou art nobody to me; the Bishop alone shall be my father." I replied, "That is good ; henceforth, see that thou stand to thy word, and go alone to him, thy father, for medicine, for Books, for Nails, Paper, &c." This brought him to himself; "Oh, no!" he said, "not so; you must be my Father still, &c." The Bishop, knowing a little of the treatment I had been called to endure from the Chiefs, very kindly made up and sealed the articles himself; to be sent, when an opportunity should offer, to Port Nicholson. This he did to divert (at least a portion of) their rage from me. (See, App., E., for a copy of my letter to Major Richmond concerning the robbery, and the Major's reply thereto.) Afternoon, Bishop continued

his examination of Candidates for Confirmation, and at Evening Service read Prayers.—

3<sup>rd</sup>. Morning Prayer & School. Cooking, attending upon Bishop, examining Candidates for Confirmation, &c. The Bishop told me, he had called upon the Settlers in Wairarapa, in reference to their reports concerning me, &c., and hoped now that a better feeling would exist. He had, also, received a Letter from the Popish Priest residing at Wellington, enclosing my Letter to a few Native Papists living near Te Kopi; with my Letter the Bishop found no fault, but he did not approve of my selection of printed texts from Scripture, headed, "For the Romanist."—

4<sup>th</sup>. LORD'S-day. Morning Service, read Prayers, the Bishop preached; Congregation, 320. Afternoon, read prayers; the Bishop confirmed 130 Natives (making a total of 244 in the district,) and preached from 2 Peter, iii.18. [1846 January p.28]

5th. Morning Prayers, & School which the Bishop conducted. At 10, a.m., we left the Station, (the sun being very powerful, and I not very well) and towards evening arrived at Tangoio. Bishop read Prayers in the Chapel, very few present.

6<sup>th</sup>. Rain. Bishop read Prayers & conducted School. Heavy rain all day confined us to our tents. Evening, Bishop read Prayers.

7<sup>th</sup>. Bishop read Prayers & conducted School, after which we left Tangoio, weather still lowering. Travelled till 7, p.m., when we halted at Tuwanui—by a small stream.

8<sup>th</sup>. Early this morning we left Tuwanui, and in 3 hours arrived at Waikari, a small village, where we found Rev. J. Hamlin and Mrs Colenso and 2 children awaiting our arrival. After breakfast the Bishop with Mr. Hamlin went on towards Te Wairoa; and Mrs. Colenso, 2 children and self returned, halting in a wood at night near Aropauanui.

9<sup>th</sup>. Started early, and arrived at Aropauanui to breakfast:—again talked to these Baptized & professing Natives about building themselves a Chapel. Leaving Aropauanui, and pushing on (being desirous of getting to the Station before Sunday) we arrived late at Ahuriri. We could not, however, cross the harbour, not having a Canoe. Late at night a Canoe arrived for us.

10<sup>th</sup>. Early this morning we crossed the harbour, and at ix a.m. arrived at the Station. All well, blessed be GOD!—

11<sup>th</sup>. LORD's-day. Morning, read prayers & preached from Matt. ix. 2. Afterwards, I visited a dying boy and talked to him. The Bishop and myself had previously visited him. Returning to the Chapel I conducted School. Held Evening Service, preached from Rom. ix. 25, 26 after which I Baptized the Boy in his bed. [1846

### January p.29]

12<sup>th</sup>. Early this morning the newly-Baptized Boy died. Busy all day in writing to Native Teachers in distant villages, and despatching messengers with Books, &c, having received a fresh supply.—

13<sup>th</sup>. Engaged all day as yesterday. Evening buried the Boy who died yesterday morning, discoursing to those present.

14<sup>th</sup>. Busy writing.

15<sup>th</sup>, 16<sup>th</sup>. Busy with Natives—in writing—and in dispensing medicine.

17<sup>th</sup>. Preparing for tomorrow's duties.

18<sup>th</sup>. LORD's-day. Morning Service, preached from Matt. xvi. 16–18.—Conducted School, present, Readers, Male 30, Female 13; Catechism Class, Males 14, Females, 15; ditto Children, Males 8, Females 18; total, 98. Evening preached from the same text.

19<sup>th</sup>. Morning Prayers & School. Unwell. Endeavoured to do a little writing and to work a little in the garden.

20<sup>th</sup>, 21<sup>st</sup>. Busy in getting out accounts, Report, Papers, &c., for local Commee. Making out Cycle of visitation, &c.—

22<sup>nd</sup>. Unwell, but exerted myself to read prayers & preach this evening.—Addressed the Natives from 1 Cor. iv. 20.

23<sup>rd</sup>, 24<sup>th</sup>. Increasingly unwell with sore throat, severe headache, & much fever—pulse, 100. Winds of late very dry and stormy.

25<sup>th</sup>. LORD's-day. A sore trial, could not take morning duty, which devolved upon my faithful Teacher, Leonard. Evening, endeavoured to officiate, preached from Acts xxvi. 18—few present, not 40. Several Natives unwell with similar symptoms, gave out Medicine and advice as I could.

26<sup>th</sup>. Very unwell, fever & sore throat increased.

27<sup>th</sup>. Still unwell & weak; struggled hard to get out to visit the Native villages, and so shake off my fever. Made an exertion, [1846 January p.30] and left at x, a.m., and at v, p.m., arrived at Kohinurakau. A burning hot day. Proved the truth of "as thy day thy strength," which test was strongly and consolingly applied to my mind this day. Evening, preached in the Chief's house from 1 Cor. viii, 5, 6, to about 30, many absent, at work, &c., I not being expected. Fever still hanging about me; pulse 80.

28<sup>th</sup>. Morning, assembled Candidates for Baptism, 11 in no., examined and instructed them; after which I started for the little village of Ngawakatatara. Day very hot, no wind. Arriving there I found 6 persons, rested and dined. Spoke to Kawi (a Chief of note hitherto under the influence of Te Hapuku) and his son, and with Chief of place and 4 other Natives, including Kawi's son, went on to Patangata. Held Evening Service in Teacher's house, about 25 present, discoursed from 1 Cor. iii, 11–13.

29<sup>th</sup>. This morning I assembled the Candidates for Baptism, 18 in number (some of whom came with me yesterday from Ngawakatatara,) and conversed with them, catechizing, &c., till xii. At 1, p.m., I left for Te Rotoatara; arrived there at  $\frac{1}{2}$  past 2. Conversed with Taikiwa and Te Kahuirangi, the 2 Chiefs, and left at 5, p.m., for Te Taheke, whither we arrived at  $\frac{1}{2}$  past 7. Here I found Weäö and his little party; held prayers, discoursing from 1 Cor. x.11. Afterwards conversed with Weäö.

30<sup>th</sup>. This morning, prayers and breakfast over—after a few words to Weäö and others, I left for the Station;

arrived there at 4. p.m. very much fatigued. A burning hot walk over dry plains, with scarcely any wind.

31<sup>st</sup>. Engaged in preparing for tomorrow in giving out medicines, &c. Some heathen Natives applied this day for Books. [1846 February p.31]

February 1<sup>st</sup>. LORD's-day. Morning held Divine Service, preached from Isaiah LVII. 15, 20, 21, about 90 persons present. Wind very stormy, I could scarcely be heard.

Afternoon, we solemnly dedicated our Son, born at Turanga, to the ever-blessed Trinity in Baptism, naming him Ridley Latimer. May he (if it pleases GOD to spare his life) follow those blessed Martyrs as they followed Christ! Preached from Isaiah LVIII. 13, 14.

2<sup>nd</sup>. Morning Prayers & School, present, Males, Readers, 24, ditto Catechism Class, 15: Women 25; Children, 16; total, 80. Engaged this day with several Natives from different parts; some asking advice, some Medicine, others Books, some settling disputes, &c. Among others seeking Books was a Heathen Chief, a near relation to the principal Chief Te Hapuku.

3<sup>rd</sup>. Morning, writing, and attending to Station. Afternoon, walked to Waitanoa, 4 miles, to visit 2 sick persons—one, an old Heathen woman,—one, a Baptized Child. Talked for some time to both; returned, and gave out Medicine, &c.

4<sup>th</sup>. Engaged in writing, talking with Natives, giving out Medicine, &c. Several sick about.

5<sup>th</sup>. Engaged as yesterday. Evening, read prayers & preached from Ex. 17. 6, 7.

- 6<sup>th</sup>. Engaged in making out Returns for local Com mee.
- 7<sup>th</sup>. Reading, & preparing for tomorrow's duties.
- 8<sup>th</sup>. LORD'S-day. Morning service, preached from Matt. xx. 1-16. Noon, School, as usual, present 41 adults, 9 children. Evening, held Service, preached from 2 Cor. iv. 4.
- 9<sup>th</sup>. Busy, preparing for autumnal journey throughout the District.
- 10<sup>th</sup>. At 9, a.m., I left the Station accompanied by 7 Native Bearers. At 2 p.m., we arrived t Matarauwi, a small village a few miles S. of Cape Kidnapper. There were a few Natives who gave us some potatoes; [1846 February p.32] while they were roasting I talked with Tuahu, the old Chief of Waimarama, (who sold his only daughter, a Baptized female, to the wretched whites living in the Whale Fishery at the Cape,) and found him as hardened and careless as ever. Conversed briefly with some others, and left, at  $\frac{1}{2}$  past 3;—at  $\frac{1}{2}$  past 4, heavy rain came on, which lasted to Waimarama; arrived there at 6,—wet, weary, and in great pain from Rheumatism. Held Service in the little new Chapel, which is nearly finished; preached from 2 Cor. vi. 1, 17, 18. About 40 Natives present. Their little Chapel, which cost me so much entreaty and persuasion, gladdened me not a little.
- 11<sup>th</sup>. Held Morning Prayer & School: present, Men, Readers, 9, women, ditto, 5; Men, Catechism Class, 3; women, ditto, 9; children, 13; total, 39; exclusive of my own 7 Bearers. After breakfast, assembled Candidates for Baptism, 14 in no., Examined and Instructed. At noon, we left; again overtaken by rain, which made our

journey very disagreeable. At 5, p.m., we reached Te Apiti, a small village in a maize plantation; here we found the Christian Chief Hadfield and his little party, 10 or so in number, who had been burnt out of Manawarakau, and who heartily welcomed us. Their whole village had been lately destroyed by fire, through the carelessness of some Native Pig hunters, whose fires had ravaged over the whole adjacent country. Such events are quite common, and 'tis marvellous to see how quietly the Natives bear their losses, which are often very heavy. Evening Service, discoursed from James i. 25.

12<sup>th</sup>. Held Morning Prayer & School; Catechized largely. Breakfasted and left. This day was very hot, and no water. The rocks over which our route lay were almost scalding to the touch. At night we halted at Onepoto, a little sandy beach; but sought in vain for water. Two of my Lads very kindly went back nearly 2 miles to get me a little. [1846 February p.33]

13<sup>th</sup>. Morning held prayers; obliged to wait for the tide to ebb. Starting travelled to Pakowai, 4½ hours, a small village where we found John Tawaitu and 3 other natives. Breakfasted, and, resuming our journey, gained Porangahau by Sunset; rain again by the way. Welcomed heartily by the Natives. Evening read Prayers, preaching from 2 Cor. ix. 15; congregation, 70. Talked with natives till late.

14<sup>th</sup> Morning Prayers & School; present, Males, 1<sup>st</sup> class, 17; 2<sup>nd</sup> class, 23; females, 1<sup>st</sup> class, 4; 2<sup>nd</sup> class 17; children, 15; total 76. Engaged with Candidates for Baptism, 25 in no., and all elderly persons, for 5 hours;

selected 8 women and 4 men to receive that Holy Ordinance, after which, reassembling them I exhorted them individually, &c. An attempt having been made last evening by a Heathen Native upon the virtue of the Teacher's wife, and he, and others, feeling much upon the subject, I was obliged to interfere, and to adjust matters, in which, at length, I happily succeeded. Evening Prayer, discoursed from Acts viii., upon Simon Magus & the eunuch; and talked with Natives until a late hour as usual.

15<sup>th</sup>. LORD's-day. Morning Service, about 80 present; Baptized 12 adults, and preached from 1 Peter, iii. 18-21. Noon, held School. Conversed with Natives, enquiring meaning of Texts. Evening, preached from 2 Cor. xi. 2, 3. After supper, conversed at Tent door till late.

16<sup>th</sup>. Morning Prayers & School. After Breakfast, engaged talking with Natives, &c. Noon, held Bible Class for Baptized Natives, 24 present; read Matt. xvi. together, examined them, expounded, &c., occupied 3 hours. Evening, preached from 2 Cor. xii. 9, 10. Talked with Natives till late.

17<sup>th</sup>. Morning Service, School—Breakfast. At 9 we left,—½ past 12 at Wangaehu, a fishing village & potatoe plantation, here we halted to dig potatoes. Resuming our journey we arrived at Pakuku by Sunset; here I found several Natives assembled—35 in no.—and was glad to find a Chapel begun, & roofed in with Totara bark, though humble it was a fresh incitement to give GOD thanks and [1846 February p.34] take courage. Evening was peculiarly dark & lowering, heavy gloomy

clouds hung low in dense masses around. Pitched tent, rang bell, held Service, & preached from Romans ii. 6–11. Talked with Natives at tent door till very late.

18<sup>th</sup>. A rainy dirty and very stormy day.

Notwithstanding, I held Morning Service and School, present, Men 1<sup>st</sup>., 3, ditto, 2<sup>nd</sup>., 9; Women, 1<sup>st</sup>., 2, ditto, 2<sup>nd</sup>., 10; children, 8; total, 32, exclusive of my own 7.

After Breakfast I catechized & examined 23 Candidates for Baptism, and was occupied with them 3½ hours, and they were not weary. Visited Joseph, who was very ill, talked with him, and made and applied a Blister.

Evening, preached from Gal. i. 3, 4. Talked with Natives until late: wind, very high.

19<sup>th</sup>. Wind blew furiously during night accompanied with rain; tent, all but blown to pieces. Got a severe Cold; quite in doubt whether to proceed today or not; rose most unwillingly and started at 20m. past vi; about 20 of the village going with us, among whom were 8 selected for Baptism out of those Candidates of yesterday. At 9 we reached Akitio, (wind whirling sand about us in all directions from the neighbouring sandhills,) and halted for prayers & Breakfast. at 11 we resumed our journey, at 4 gained Wakaraunuiatawake, where we got a little food, Fern root and Potatoes, which having eaten we continued our course and at 7 arrived at Mataikona; found Natives expecting us. Very tired, & feet excessively sore with such a stony route, could say but little to Natives this Evening.

20<sup>th</sup>. Morning Prayers & School, present, Men, 1<sup>st</sup> class, 24; 2<sup>nd</sup> ditto, 25; Women, 1<sup>st</sup> class, 7; 2<sup>nd</sup> ditto, 30; Children, 13; total, 99, exclusive of own. After breakfast,

and private talking with Native Teacher, and inspecting School-attendance Book, &c., I commenced examining Candidates for Baptism; occupied nearly 6 hours during the day, with 4 Classes, total number, 55. Pleased with them on the whole; several had been Candidates for a long time, and some had come some considerable distance to meet me. Evening, preached from [1846  
**February p.35]** Gal. iii. 23, 24; and, after much deliberation & thought, concluded to admit 13 men and 20 women to Baptism. Nearly all of them were aged persons; one old man was very ill and sat with difficulty during the examination of his Class, (he had long been a Candidate, and now came, ill as he was, at his own earnest desire,)—seven were youths, readers; one, in particular a fine handsome well-informed lad, about 9 years of age, son of Abraham the Native Teacher of Wareama (a village about 20 miles S.), could read very well. Te Matahi, the Chief of the next village, who could read, was much displeased at being passed by. I was, however, conscientiously obliged to do so, from his manner of life as well as from his only now presenting himself as a Candidate; one or two others were also displeased upon the same account. Spent night talking with Natives at Tent door.

21<sup>st</sup>. This morning read Prayers and held School; but the heavy rain—and Chapel leaking much, and very cold withal,—obliged me to hasten the conclusion of the School. About 10, a.m., the weather clearing a little, I assembled the Natives who had been selected for Baptism, and was occupied till evening with them—taking them individually into the Chapel and solemnly exhorting and directing them. Te Matahi would not

allow his wife to be Baptized (whom I had selected), but took her away with him during the day, returning to their own village. Evening Prayer, preached from Gal. iv. 1-6.

22<sup>nd</sup>. LORD's-day. This morning I held Service, and Baptized 31 persons; (33 were selected for that ordinance, but one, Te Matahi's wife, left with her husband, and one then was taken suddenly ill during the reading of the Lesson, and was obliged to be carried out,) and it was a solemn service; a sacred sense of GOD'S goodness and mercy was present, I hope, to many. I preached from Acts ii. 38, Congregation very attentive. At 2. p.m., I held School,—at Evening Service I Baptized the woman who was suddenly taken ill [1846 **February p.36]** in the morning (at her very earnest desire), and 9 children; and preached from Rev. xxii. 14, 15. The Chief Te Matahi and his little discontented party were not present at either Service today. Sat until 10 p.m., talking with Natives at tent door, and went very weary in body to bed.—

23<sup>rd</sup>. This morning read Prayers & held School. After which engaged in talking with Teacher and arranging several matters. At 10, a.m., married a Couple, who were Candidates for Baptism; and at 1, p.m., started, with a large party going to their respective homes. At 5 we arrived at Waiorongo ("Castle Point"), having stopped by the way to roast a few Potatoes. Had another convincing proof this day of the sad want of forethought so common among the Natives: a large Cask of Powder, weighing at least a hundred-weight, (and which was carried between 2 lashed to a pole,) was placed, when we rested to roast our potatoes, close to the fire, upon the

open windy beach, around which they all quite unconcernedly clustered & squatted! At Waiorongo I found Walker, a sick Baptized Native Chief, whose heart seemed as dark as his countenance; talked to him & gave him medicine. Here, also, were Te Matahi and party, all looking very cross. Evening, held Service, discoursed from Gal. vi. 7, 8. Spent evening talking with Natives.

24<sup>th</sup>. This morning we left early at  $\frac{1}{4}$  before vi; travelled 2½ hours when we stopped to breakfast. Resuming our journey, at xi we arrived at Wareama, and (having seen the Natives at Mataikona, and there being none at home,) proceeded on to Waipupu, where we found a small party of 6, with whom we dined. Leaving Waipupu we travelled on till late, not finding any water until long after Sunset; halting for the night in a gulley among the cliffs. Caught a very large Penguin on the beach, in the dark; it was as big as a goose, had crested eyebrows, and was the first of the species I had ever seen. Suffered much, [1846 February p.37] this day from light shoes, stony route, and want of water. Tried the experiment of walking barefoot but could not succeed.

25<sup>th</sup>. Left early our halting-place, and, after travelling 3 hours stopped to breakfast. 2½ hours smart travelling in addition brought us to Waraurangi. Being welcomed we entered, shook hands, sat, and conversed with Te Wereta, whom I found unwell, suffering from a severe fall from a tree. I was sorry to perceive that he was no better disposed than when I left him, being full of bitterness against Native Teachers and Christian Natives generally, because (I believed) they avoided him. He gave my Natives, however, a plentiful meal of Pork &

Potatoes. Yet I had to be upon my guard, as I had been credibly informed of his having obtained a “white dog-killing powder from the *Pakeha's*,” for the purpose of doing me injury. There were only a very few Natives (about 7) now living with him, his violence having driven them—even his relations—away from him. I gave him some Medicine, at his earnest request, and remained nearly 2 hours. Resuming our journey we arrived at Pahawa half-an-hour after sunset, where we were loudly welcomed. We were all very much fatigued with our heavy walk. I rejoiced however, in spirit, to find a good strong frame of a Chapel erected. Obliged to go and hold evening Service, as they (expecting my arrival) had not had Prayers. Preached from Eph. ii. 12, to about 40 Natives.

26<sup>th</sup>. Morning Prayers & School; present, 1<sup>st</sup>. class, Males, 10, Females, 2; 2<sup>nd</sup> class, Males, 8, Females, 16; total, 36: found the 2<sup>nd</sup>. class very ignorant, arising in part from not having had Daily School. Conversed with Joel, the Native Teacher, making arrangements, &c., which occupied me nearly 2 hours—Married an interesting young Couple (whose Banns I had published when last in these parts, but whose union was then objected to by the mother of the Bride),—assembled Candidates for Baptism, 3 men and 10 women, and examined and Instructed them for nearly 3 hours. I found a Black Man residing here, who formerly lived with Te Wereta (from whom he had fled on account [1846 February p.38] his violent behaviour,) and who was gratuitously assisting Joel in putting up the Chapel. I took him aside and talked with him; I found he had been nearly 12 years wandering about in New Zealand—that

he could read English, and wished for the Bible, which I, of course, promised to send him. I was forcibly struck with a simple remark which he made during our conversation—he said, “I often hear White Men setting the Natives against the Missionaries and against Religion, and, though I am no Religious man myself, I think how wrongly they act, for they are putting a stick into the Native’s hands which they will be sure to feel the weight of some day. Had they but seen the Natives as I have, Sir,—when I lived in Cloudy Bay in the Middle Island—when we were never sure of our lives a moment—when our food and our clothing, tho’ scanty enough, was entirely at their pleasure, and often taken from us—Ah! had the Settlers but seen the New Zealander in his old state—they would think and act very differently. The truth is, they know not what this people were; nor yet what they may yet become when all Missionary influence is destroyed. I am sure enough of this, that when that time comes there will be no living among them.” “*Testimonium hoc rerum est,*” I mentally exclaimed. Alas! how many there are, who, “professing themselves to be wise, become fools.” Evening Prayer, held Service, preaching from Eph. iii. 12. The Black man, who understood Native well, was also present. Conversed with Natives at tent door until late.—

27<sup>th</sup>. Started early this morning, and travelled for 2½ hours when we halted o breakfast. Resuming our journey, an hour and a half brought us to Huariki, found the people all absent. We found, however, 12 persons (of Huariki) at Te Awaiti, another small village about a mile further S. These were mostly women & children, who, seeing us coming, hastened to put their Pots on the fire

and to cook some Potatoes & fish for us. During which operation, I sat by the side of a blind man and conversed with him; poor creature, he was very [1846 February March p.39] ignorant. This little party are in a very sad dark state, owing to the fall and declension of the principal man, J. Kemp Te Oraora. He, himself, was not at home; I found, however, that he still persisted in his error, owing, I was informed, to the counsel and influence of Te Wereta. Leaving this place, and travelling for 3½ hours we arrived at Oroi. Here we found about 40 persons; a party from the interior (among whom was J. Kemp) being here with a Canoe, proceeding to Palliser Bay, and waiting for fair wind and weather. Evening, held Service in the open air, the little frail village Chapel having been lately accidentally burnt down, discoursed from Eph. iv. 17; after which I conversed with Nicodemus, who conducts the Services here, in reference, in particular, to Mr. Barton's Letter, which affair I was enabled to set right; and, then, with J. Kemp, until late. Kemp half-acknowledged his error, and assented to be separated from the woman with whom he is now cohabiting, until the Banns could be called and they legally married.

28<sup>th</sup>. Rained very heavily all night, and until late this morning, so I could not proceed to Te Kopi as I had originally intended: felt not a little low-spirited and unwell. Sat and talked with Bartholemew and other Careless Xn. Natives during the day. Evening held Service, discoursed briefly (for rain stopped us) from Eph. v. 8. A boy fell from a high karaka tree this afternoon, and was supposed at first to be dead, visited him & administered medicine & tea, in course of the

night he recovered. Talked with Natives till late. Heavy thunder Lightning & rain. arranged with an Unbaptized Native (at his pressing request) to Baptize his dying infant tomorrow.

March 1<sup>st</sup>. LORD's-day. Held Morning Service, preached from Luke, xii. 58, 59, Congregation about 50. Noon, School, present, 1<sup>st</sup>. class, Males, 6, ditto 2<sup>nd</sup> class, 16; 2<sup>nd</sup> class, Females, 13; Children, 4; total, 38; found [1846 March p. 40] the majority of them to be very ignorant. Evening, held Service, Baptized the dying child, a little girl about 2 years of age, and preached from Eph. vi. 11—The boy who fell from the tree yesterday was also present. The Natives were exceedingly decorous during all the Services & Schools. Sent the poor dying child a cup of soaked bread & sugar which she ate with avidity. Believe the poor little thing to be perishing through want of care and proper food. Talked with Natives till late, gave out a little Bread, Rice, & Sugar, for poor child.

2<sup>nd</sup>. Left this morning at vi. At ½ past vii called at Mr. Barton's sheep station, talked with McFarlane, the Shepherd in charge, a steady Scotchman, would that there were more like him among the Settlers! Travelled on slowly but steadily, wind very strong & gravel flying in our faces. By Sunset we gained Te Kopi, and were heartily welcomed by 200 Natives. Sat talking with Natives at tent-door till late.

3<sup>rd</sup>. Morning Prayers & School; present, 1<sup>st</sup>. class, writers & Readers, Males, 33; ditto ditto Females, 14; 2<sup>nd</sup>. class, Readers, Males, 22; 3<sup>rd</sup>. class, Males and Females, 125; total 194. Chapel greatly crowded, so that I could

scarcely move. School over, I married Sydney, one of my Native Teachers, to Catherine, a nice modest-looking young Baptized Female,—a quiet solemn Service.

Breakfast over, I conversed with the Candidates for Baptism, 37 in no., (21 men & 167 women) with whom I was occupied until 5, p.m. Evening Service, upwards of 200 present, preached from Phil. ii. 9–11. Spent evening conversing with Natives at Tent-door, as usual. Heard of expected disturbances at Port Nicholson, between Settlers and Natives.

4<sup>th</sup>. A night of pouring rain, succeeded by a rainy windy morning. I waited until noon, when, the weather clearing a little, I started for Port Nicholson—in order that I mighty know the truth of the alarming reports, and spend a Sunday with the Natives here on my return, [1846 **March p.41]** an arrangement which they greatly preferred. I soon found, however, the wind to be furiously increasing: 2½ hours hard striving over the deep sandy beach, brought us to Te Upokokirikiri, a village upon the banks of the Wairarapa lagoon; here we brought up, as it was useless to attempt going any further. Found 5 Natives here belonging to the Wesleyan Communion, not one of whom could read. Evening, I held Prayers, and Discoursed briefly (there being no Chapel) from Luke xvi. 29. A white lad from Port Nicholson, who arrived this evening—half drowned with Sea and rain—reported an engagement having taken place between the Settlers & Natives, in which six of the former were killed. This news made me the more anxious to proceed.

5<sup>th</sup>. Another night of pouring rain, succeeded by a day of increased wind and rain, obliged me to sit quietly in my tent. Two young men, Baptized, of our Communion belonging to the village, and who came with me from the Kopi, spend 2 hours with me, reading and asking questions. Evening held Prayers, discoursed briefly upon Phil. iv. 6, and remained conversing with the few Natives until late.—

6<sup>th</sup>. Weather still bad; but, at 1, p.m., we started—much against the wish of the Natives, who said, we could not possibly get along under the Cliffs. We crossed the lagoon in a little canoe, two at a time, with some risk the waves being high. The rain continued, and the wind and sea were very stormy under the precipitous cliffs, which made our journey both uncomfortable and dangerous—especially in getting round the steep jutting headlands, where, however, I was assisted, and carried through the surf by the Natives. Blessed be GOD! we all got safely past. At 5, p.m., we arrived at Mukamukanui, where, finding a deserted hut, we halted. Supped on the leaves and shoots of the wild Swedish turnip, which grew plentifully hereabouts, garnishing our dish with a few dried *inanga*'s—a small fresh-water fish, found in most of the rivers of New Zealand. [1846 March p.42]

7<sup>th</sup>. We left this morning at  $\frac{1}{2}$  past 5 (after a very uncomfortable night, from Cold, &c.,) and travelled on for  $4\frac{1}{4}$  hours to Parangarahu, at which village we arrived hungry and weary, and were welcomed by about 40 Natives, who hospitably supplied us with a good meal of Potatoes. These Natives were quietly engaged in threshing their wheat, and had upwards of 80 bushels

already threshed. At xi. we left this place, and at  $\frac{1}{2}$  past 5 arrived at Pitoone. When near to Pitoone I had an unpleasant encounter with 2 whites, and got a large share of vile abuse from one of them. This man more than once threatened to strike me, accompanying his threat with many curses, and I had some difficulty in restraining one of my Natives from falling upon him. It arose from his dog—a large and powerful animal—falling, at 2 different times and places, upon mine—a little inoffensive creature—while he, its master stood unconcernedly by. Seeing this, I tried to save my dog from death, and, in order to extricate him from the jaws of the larger one, was obliged to beat it—which called forth its master's rage. He knew I was a Missionary, and qualified (?) his abuse accordingly. At Pitoone things appeared strange. Military Centinels were patrolling with loaded arms; and the Government War Steamer (the first steamer I had seen for 13 years) was close in shore broadside on, ready to commence action if needed! I was happy to find no blood had been shed. We were all very much tired with this day's long & heavy walk.

8<sup>th</sup>. LORD'S-day, at Pitoone. Rained much during the night, and continued to do so throughout the day; no stirring out of my tent. At xi, however, we managed to assemble for Divine Service; about 50 present. Caught a severe cold, from Chapel being open at the sides, and from wet, and cold Southerly wind. Held School at 2, and Evening Services at 4. Services of the day over, I called to see Mrs. Butler, living alone hard by. Heard of the sad affair up the valley between the Natives and Settlers.

9<sup>th</sup>. Held Morning Prayers and School. At 10 left for Wellington; hospitably received by Rev. Mr. Cole. This morning the Governor went round to [1846 March p.43] Porirua, to see, if possible, the Chiefs Rauparaha and Rangihaeata.—

10<sup>th</sup>. At Mr. Cole's. Visited my dear friend, Mr. Hadfield: found him much the same as when I left him; he walked, however, a few turns round the garden leaning upon my arm. Called on Major Richmond, respecting articles in my possession obtained from the "Royal William" Cutter. Saw Dr. Fitzgerald and others,—he informed us of the evil reports spread by designing whites among the Natives as to the Governor's intentions; hence his visit to Porirua useless.

11<sup>th</sup>. Engaged this day in writing, and purchasing a few Stores which we needed. At iv. p.m. I left the town of Wellington, and, at vi. arrived at Pitoone. I was overtaken on my way by a soldier who entered into conversation with me:—he had been at the different skirmishes at the N., and spoke highly of Heke's good conduct and courage. At Rawiti's pa, the Ruapekapeka, they dug out and returned the 6-pounder balls, which were lodged in their breastworks, in the face of all their artillery! This man lamented the sad debauched life of the troops, including himself—praised the Natives for their attention to the Services of Religion—and remarked how generally unwilling the Military were to fight against the Natives whom they loved. The Bell was ringing at Pitoone for Prayers, just as I came within sight of the village; so entering, I preached from Thess. ii. 12.

12<sup>th</sup>. Morning Prayers. Left at ix, a.m. in a canoe for Parangarahu; got very sick in rounding the headland, water being rough, and, danger, for a season, not a little. Landed at ii, p.m., found the Natives absent, only 6 being at home. Evening, held prayers, discoursing from 1 Thess. iii. 8; during which Mr. Cole arrived.

13<sup>th</sup>. Early held Morning Service, breakfasted, and left at viii. At 1, p.m., we halted at Warepapa, in Palliser Bay, to rest & dine. Resuming our journey we arrived at Te Kopi at ¼ past vi—very tired.

14<sup>th</sup>. Rose with the sun, read prayers & held School. After breakfast, assembled Candidates for Baptism, 9 in no., all readers, occupied with them till xii. [1846 March p.44] At I, p.m., assembled the Communicants, 40 in no., with whom I was occupied until ½ past iv.—a very pleasing meeting: yet I was obliged to keep back Lot, the Teacher of Huaangarua for indecent behaviour; he was charged with worse than this, but, while the charge was not proved, this he confessed. He seemed sensible of his error (a rare thing indeed!) and was very quiet. Evening Prayer, preached from 1 Thess. v. 19.

15<sup>th</sup>. LORD's-day. Read Morning Prayers and preached from Ps. cxvi. 12–14, and assisted Rev. R. Cole to administer LORD's Supper to 40 Commts.—which was done without gazers for the *first*. Afternoon, Mr. Cole went to Mr. Pharazyn's (a newly-arrived Settler living about 2 miles from Te Kopi,) and held an English Service there; while I remained, and took the Native Evening Service, Baptized 1 Child, and preached from Rev. xxii. 14, 15,—about 21 present. Spent evening with Natives reading & conversing.

16<sup>th</sup>. Morning Prayers & School. Breakfast over, Mr. Cole set out on his return to Wellington. Occupied in examining and instructing a class of Catechumens, 10 in no., for 2½ hours, one of whom had been a Papist (one of the little party to whom I had sent a Letter, which Letter their priest got hold of and forwarded to our Bishop,). Afternoon, conversed with Native Teachers and Monitors, two of whom had ceased to hold weekly Prayer-meetings since my last visit. Evening, held Prayers, discoursing from Matt. xx., upon Par. of Householder. Spent night talking with Natives.

17<sup>th</sup>. Morning Prayers over, we left Te Kopi, an hour's travelling brought us to Omoekau, the small village where the little Papist party resides. Entered into conversation with them, but found their Native Teacher not in a humour to talk with me, so said but little to him. Breakfast over, we left Omoekau. Called on Mess. Anssell (to one of whom I had addressed my Letter when here with the Archdeacon) and was courteously received. Leaving their Station, I called at Wangaiwakarere [1846 March p.45] in my way (a small village principally belonging to the Wesleyan Natives of Te Upokokirikiri); here we dined. Called on J. Grendall, a young Settler, who was full of bitterness against Missions and Missionaries. He declared against all Religion, and said, that he often spoke against Missionaries and Religion to the Native Converts, and cursed them in the Native language, and yet, overflowing with invective against their insincerity! I spent more than an hour under his roof to little purpose. Among other things, he said, "One reason I have against the Missionaries is, that formerly—before these wretches" (the Natives) "took to Psalm-

singing, a man could get a Pig, and a woman, at every place, free, but now it is just the reverse!" This man has been several years in New Zealand, and knows the language pretty well. I scarce need add, that he is a sad thorn in the sides of the Christian Natives. Leaving Grendall's, I called at Mr. Kelly's Station, and found he had that day gone to Wellington. By evening we arrived at Tauanui, where were nearly 70 Natives, many of who had returned from Te Kopi. Preached, in open air, from Luke xii. 58, 59. Natives paid great attention. Spent evening talking with them. The Natives of Tauanui told me, the white Settlers living above them had very recently (that day) advised them not to have a Minister to reside among them, &c., &c.

18<sup>th</sup>. Early left—halted at Pahahakeke (a small wood) for prayers & Breakfast, nearly 40 Natives being with us, one of whom, the Chief's son, Isaiah, a nice young man, was going to be married to Elizabeth the daughter of Te Korou, the old Chief at the head of the valley. Hence to Angus McMaster's Cattle Station—a Scotchman with his wife from Argyllshire, who are spoken well of by all the Natives. They gave ne a large piece of Cheese of their own making, and a most kind invitation always to call and take up my abode, [1846 March p.46] &c.,—and told me, that when, on a former occasion, they had given me a bottle of milk, they were upbraided for so doing by some of the Settlers residing in the valley. From this quiet unpretending Couple's honest roof, we proceeded on to Otaraia, 2 miles, where we were welcomed by Ngatuere, the Chief, and his party, who were busy building a *pa*. This Chief is still heathen, but always very hospitable; he gave us plenty of food,

Potatoes, Eels, &c. Resuming our journey, we arrived by 5, at Huaangarua; found Ngairo, the Chief, (and brother of Ngatuere) who had but lately joined us, and about 20 others. Pitched my tent and held Evening Service, preaching from 1 Tim. 1. 15; afterwards, conversed with Chief and party till late. Gained his consent to accompany me to Te Kaikokirikiri, at the head of the valley, there to spend the Sunday.

19<sup>th</sup>. Started early, travelled 2½ hours to Matatu, a small stream, where we halted to breakfast. Resuming our journey we arrived at Te Ahiaruhe, the sheep-station of Messrs. Northwood & Tiffin; called upon them and met with a kind reception: here I remained an hour. Hence we travelled to Hurunuiorangi, a small village, where, though early, I consented to remain, as we could not possibly reach the next village by night. Hearing the Natives talk of the bones of the immense head of a Serpent, which was killed by one of their ancestors, and which lay bleaching under a hill, apparently about 2 miles off—and finding, on enquiry, that some of my own Lads had seen it, I determined to visit the spot (although my feet were now well-blistered), so, setting out, with Barnabas, the Chief of the village as guide, we, with all haste, made for the place.—Road there was none, and I found to my cost the distance to be 4 long miles, which we endeavoured to accomplish through the [1846 March p.47] bush, in an hour and a half, through extra exertion. On reaching the spot, “Where,” said I, “is the head?” “Here,” replied my guide, (pointing to a mass of stone of several tons weight, which, from the appearance of a precipitous cliff close by had, doubtless, fallen from it). “But,” I rejoined, “where are the *bones* of the head?”

"Here, to be sure; can't you see?" was the reply! and so I was again duped!! I broke off several pieces of the stone, and brought some fragments away with me, but could scarcely get Barnabas, or any one of the village, on our return, to believe the evidence of their own senses! We regained the village—I weary, hungry, & disappointed,—by Sunset. On my return, I held Evening Service, preaching from 1 Tim. ii. 5; after which, Dinner,—or rather, supper; and, being refreshed, remained talking with Natives at tent door till late.

20<sup>th</sup>. Started early as usual; travelled 2½ hours, and halted by the side of a small stream to Breakfast. Thence we proceeded to Te Kaikokirikiri, where we arrived by noon, and were welcomed by, at least, 100 Natives, whose shouts and waving of clothes told me I *was welcome*. There is much that is exhilarating and consoling in a welcome of this kind—it is the simple oratory of Nature's children without decoration, which speaks to the heart—and is, like Milton's Eve,—“when unadorned, adorned the most.” My party, which, like a snow-ball, had gathered as it came along, amounted to near 50 persons, and we had to defile along through a narrow lane of human beings to the little *také také* (screen-fence) which they had kindly prepared for my tent; there, we had to shake hands and rub noses, which occupied nearly an hour—the *rubbing* all but completed what the sun had begun. Conversed with Campbell, the Native Teacher, and in the evening held Service, preaching from 1 Tim. iii. 16;—about [1846 March p.48] 300 present, including my own party. I was glad to find the Chapel neatly and strongly finished. Evening, spent talking with the Natives at the tent door until late;

the old Chief, Te Korou, among the number. When last here, he was very unwell, and, it was said, he would die, he being considered under a Native malediction; I, then, visited him, gave him a little medicine and advice; GOD graciously blessed the medicine and he recovered. Both himself & people seemed to have a grateful remembrance of the matter. His daughter, a fine young woman, Baptized and named Elizabeth, I was to marry on Monday to Isaiah, a nice young Christian Native who came with me.

21<sup>st</sup>. This morning, at Sunrise, read Prayers & held School; present, 1<sup>st</sup>. class, males, 54; ditto, females, 20; 2<sup>nd</sup>. class, males, 63; ditto females, 49; total, 186, exclusive of my own. After which, Breakfast; which passed, proceeded to examine and instruct Catechumens, Candidates for Baptism, men & boys, 26, women & girls, 23—in which I was engaged several hours—until near sunset. Evening, held Service, preached from 1 Tim. iv. 8, 9; after which the Natives had their usual weekly prayer-meeting, while I was engaged with talking with the old Chief in my tent. He told me a dream which he had lately had. In which he was taken into the presence of GOD, when he became afraid, and cried, “E te Karaité, tohungia matou; E te Karaité, kua hokona matou e koe ki ou toto, tohungia rapea matou,” (i.e. O Christ, have mercy upon me; O Christ, we have been redeemed by thee with thine own blood, spare us we beseech thee). His dream seemed to have made an impression upon him, which I sought to fix upon his mind. The Natives have very often peculiar dreams, some of which have [1846 March p.49] been realized,

almost to the letter. Their Prayer-meeting over we were soon joined by others who remained as usual until late.

22<sup>nd</sup>. *Dies Dom.* This morning held Service, preached from Matt. xvi. 15–18, Chapel literally crammed, upwards of 300 present, several Heathen outside. Noon, held School; present, 1<sup>st</sup>. class, males, 51; ditto, females, 16; 2<sup>nd</sup>. class, Males, 56; ditto, females, 41; total, 164, exclusive of own. Afternoon fixed upon Godparents for the Children about to be Baptized, and talked to them, endeavouring to enforce upon them their duty. Evening, held Service, Baptized 5 Children, and preached from Matt. xvii. 5. Spent the evening talking with Natives as usual.

23<sup>rd</sup>. This morning read prayers and held School; and Breakfast over, married 21 Couple (a most fatiguing Service which occupied me nearly 3 hours), which—it being the first Christian Marriage *here*—I concluded with an address. Two fine hogs, and a suitable quantity of roots and vegetables, were cooked as a wedding-feast. Engaged in talking, or rather, preaching, to Natives—after their manner, in the open air, and at their particular request—in giving them advice about their land, and the White Settlers; thus engaged till the hour for Evening Prayer.—Read Prayers, preaching from Matt. xi. 30; and conversed with Natives at Tent door till late.

24<sup>th</sup>. This morning Prayers & School; and, breakfast over, we started, proceeding in a NNW. direction, towards Te Hawera, and Ihuraua, two small villages deeply secluded among the thick forests of the interior; I was now entering on entirely new ground which had never yet been seen by any European, and by but few

natives—save the inhabitants of the villages themselves. After 5 hour's slow travelling by a devious path, we arrived upon the banks of Te Ruamahanga River;—here we dined. Dinner over, we crossed the river, and, entering [1846 March p.50] a dense forest, travelled 3 hours, when we halted for the night by the side of a small stream. This forest appeared to be the most primæval of any I had seen in N. Zealand. The soil, for many feet in depth, was only composed of decayed vegetable matter, mostly leaves; and many of the trees were of immense size. The birds were very few—and a death-like silence reigned, not even broken by the solitary owl. From the non-appearance of any stars at night "dim twinkling 'tween the boughs," we conjectured a speedy fall of rain; which is said to be of very common occurrence in this elevated region, and which the appearance of every thing around about us corroborated. About midnight it began to rain, and soon poured down in torrents; my poor Natives, with our friendly Christian Companions & Guides from Te Kaikokirikiri, were obliged to seek shelter, under the roots and fallen trunks of trees; where they best could, until morning.

25<sup>th</sup>. Day broke, but the heavy rain continued to pour, so, that travelling was all but impossible, from the not being able to keep oneself warm in travelling in wet weather in these dense woods and at this season of the year. I was obliged to keep in my tent, through which the rain forced its way; while the Natives were busily employed in constructing wigwams for themselves, with fronds torn from the majestic Fern-trees, which, like waving palms, grew plentifully about us. We had only one good meal of

potatoes left, which we were now obliged to divide up into, at least, 3 small ones (i.e. Breakfast & Supper for this day, and breakfast for tomorrow), 3 potatoes each were all we could afford for our breakfast! the rain descended & the wind blew vehemently all day & night without intermission. We ventured to hope the morning would be more propitious, for, whether or no, we should be obliged to recommence our [1846 March p.51] journey, lest the rivers which we had to cross should be so swollen as to become impassable.

26<sup>th</sup>. A lowering morning, and just as wet in the wood as if it was still raining. We soon swallowed our scanty meal (increased, however, to 4 potatoes each, from having had only 2 each for Supper), and recommenced our walk. We were very soon wet through, and found it, as we advanced, to be very dirty, and so slippery on the moss-grown roots, as scarcely to allow of footing. We had travelled on, mostly in silence, for 5 hours, when we were agreeably surprised in hearing human voices, and presently a party of 5 Natives (some of whom had come nearly 3 days journey to meet me) made their appearance. This cheered us, and we continued our journey for 3 hours longer, when we came to some bark huts, which a part-snaring party had recently occupied, and where a fire was burning, and a basket of potatoes (brought by our new friends) was awaiting our arrival. Here, then, with house, fire and food inviting us, who were all wet and cold and hungry, we determined to remain for the night. One of our party volunteering to go on to the village, to inform the Natives of our being at hand.—

27<sup>th</sup>. Starting this morning we travelled about 2 hours, when meeting with a Native who had been sent to meet us with a basket of potatoes, we halted on the side of the River Manga-â-toka to cook and eat them. Thence, another half-hour's travelling brought us to the village of Te Hawera, where, we were heartily welcomed. This little village, with its new chapel (just put up against my coming) standing in the midst of a small plain (the only open space we had seen for 3 days) appeared to be delightfully secluded from the world. The eternal forests—"the trees of Jehovah"—stood around; while every-where the gracefully [1846 March p.52] ever-waving fronds of the Fern-trees which skirted the plain, afforded such a delightful contrast to the sombre depths beyond them. The Natives had put up a little *Takétaké*, and collected a quantity of soft fern. And soon the old Chief Te Hiaro—dressed in his best attire, anointed with oil & red ochre, and feathered with the elegant snowy plumes of the *Kautuku* (a species of white stork)—presented himself, and made a speech, suited to the occasion. Quoting a verse or two of Scripture by way of a prologue, he heartily welcomed me, said, how glad he was to see me—that now for the first time he had seen a Missionary,—that he had hoped to have seen Mason and Hadfield, but the untimely death of the one, and the illness of the other had disappointed him—and, declared, he would cleave to the faith to the end. I answered his oration—shook hands—rubbed noses—and was at home with all. A good supply of cooked food was quickly brought, and a live pig was also presented me. Sat and talked with the Natives. Found that the Natives of Ihuraua (a village  $\frac{1}{2}$  a day's journey distant in another

direction) had kindly come here to meet and see me, and so, for the present, save my travelling thither. The whole number of Natives of these two isolated villages amount to 41, of which 16 are men, 11 women, and 14 children; and of which 32 profess Xy., and 9 are still heathen. None have been Baptized, yet 5 have for some time been Candidates with me; having gone to Mataikona on the Coast, and to Te Kaikokirikiri, at times, to see me and to be Instructed. Held Evening Service, preaching from John xx. 31. Conversed with Natives until late at tent-door; old Chief very inquisitive, sought to have an account of the Faith from the earliest period; so, commencing with the Creation, I gave him an *outline* of the Patriarchal, Mosaiac, and Xn. dispensations, [1846 March p.53] down to the present, at which the old Chief expressed his great satisfaction, and again declared he would cleave to the Faith to the end.

28<sup>th</sup>. Held Morning Prayer & School. Found 7 men & boys, and 1 woman who could read. Breakfast over, assembled Candidates for Baptism, 21 in no., and examined & instructed them; some, as might be expected, were very ignorant. This duly ended, I went to visit the Heathen party who had studiously kept aloof. Conversed with them for some time, and hoped that what I was enabled to say had made some impression upon them. Evening, held Service, preached from Titus, ii. 11–14 Natives very attentive. After supper conversed with them at tent-door.

29<sup>th</sup>. LORD's-day. Held Service this morning, preached from John viii. 51; was greatly pleased to see all the Heathen Natives all attention. May God in mercy bless

His Word to their souls! Evening, spent talking with the old Chief and others, who made many pertinent enquiries. The old Chief sounded several of my Natives, to ascertain if they would remain behind; obliged to promise him that some Native Teacher should visit him once a month, if possible; but, alas! where am I to find such as I can trust?

30<sup>th</sup>. This morning we left this nice little party at  $\frac{1}{2}$  past vi, and at  $\frac{1}{2}$  past ix. we arrived at the banks of the R. Mangatainoka, here we breakfasted. While engaged in roasting our potatoes a party of Natives came up from Ngaawapurua (a village on the Manawatu River), who had come to meet us, and to express their great disappointment at my not being with them yesterday, as they had assembled themselves together at Ngaawapurua for the purpose of seeing and talking with me. They said a great deal about the expectations of the Natives of Manawatu who wished to be of my parish, &c., &c. I told them that rested with the Bishop. Travelled on in *great pain* from tight shoes for 4 hours, when we again came upon the River Mangatainoka, which we now crossed for the last time. Two [1846 March April p.54] hours more of painful travel brought us to the Manawatu River, on the opposite shore of which was Ngaawapurua. Crossing the river in Canoes we entered the village. It now began to rain. Many Natives were assembled, upwards of 150. Being in much pain & exceedingly tired, I hastened to hold Evening Service; preached from Heb. i. 1, 2. Spent evening conversing with the Natives.

31<sup>st</sup>. Very unwell and feverish during the night, and the morning proving to be rainy I was unable to rise to

Prayers & School, which were taken by Richard Taki, the Native Teacher of the Kopi (who had come on with me on his way to Table Cape to fetch hi son). Rain continued; beset all day with enquiring Natives, talked to them as well as the bad weather would permit, 2 or 3 at a time within my tent. Sorry to find they had much error among them, concerning Christian doctrine and discipline, and which they were inclined to defend more pertinaciously than usual. Evening, held Service, preaching from Heb. ii. 9.

April 1<sup>st</sup>. Another lowering morning, rose, read Prayers and held School, found several could read; catechized to some length; Natives attentive, but ignorant. Left at  $\frac{1}{4}$  past 9, scarcely got a mile ere it again commenced raining, which continued during the greater part of the day. At  $\frac{1}{4}$  past 2, p.m., we reached Otawao, dripping wet. Received most hospitably by Kaimokopuna, the Chief of this Tribe, and the principal man hereabouts, upon the upper part of the river. He made me a speech, which I was obliged (according to etiquette) to repay in kind, tho' sorely against my inclination. Evening, at Prayers, discoursed from Heb. iii. 12; afterwards conversed with Chief and others till bed-time.

2<sup>nd</sup>. Severe rheumatism during the night deprived me of sleep. Rose, however, early, read Prayers, and started at 7, travelled to Puehutai another small village about  $1\frac{1}{2}$  miles from Otawao, where we breakfasted. [1846 April p.55] About 20 persons reside at Puehutai, to whom I addressed a few words. Resuming our journey, 3 hours travelling brought us to Te Hautotara, another small village, and the last, upon the upper part of the river

Manawatu, whence it is navigable for canoes downwards. I was now once more among my own parishioners; having rested awhile, I assembled a class of Candidates for Baptism, 7 men and 7 women, and examined and instructed them. Evening, held Service, preaching from Heb. iv. 1, 2. Afterwards again Catechized Natives, &c., &c.

3<sup>rd</sup>. Another wet night through heavy rain, in which I got but little rest from rheumatism, was succeeded by another day of rain; too unwell and in too much pain to rise to early morning Prayer & School, which my useful friend Richard, kindly took for me. No moving to day. Sat and talked with Natives, as I best could, in the door of my tent. Evening held Service, discoursed from Heb. v. 8, 9. Conversed with Natives till late.

4<sup>th</sup>. Rain continuing. No little pain and disarrangement from Rheumatism; every thing about me being so very wet and damp, with little prospect of bettering. Again obliged to remain quiet in my tent. Held School this morning, present, 1<sup>st</sup>. class, Men 10, women 1; 2<sup>nd</sup>. class, Men 8, women 10, children 7. The whole country presenting a melancholy appearance from so much water. Wading through water to Chapel! Books, Clothes, food, &c., mouldy. Conversed with Natives as opportunity presented; they were willing enough, poor creatures! to remain in the pouring rain to talk, which, however, I would not allow, and was often obliged to be rough towards them to induce them to go away. Evening, preached from Heb. vi. 11.—

5<sup>th</sup>. LORD'S-day. Still wet rain—drenching rain; situation very uncomfortable. Morning held Service, preached

from Matt. xxvi. 91. [1846 April p.56] At noon I held School. Afternoon, arranged for Baptizing 4 children of Paul and Abraham, resident Natives. Evening, held Service, Baptized 4 children, and preached from Rev. iii. 20: weather still the same.

6<sup>th</sup>. A wet lowering morning: I had determined, however, to attempt starting, as we were fast devouring the food of the little hospitable party of the village. Left at 8—at 12 it began again to pour, and continued to do so till Sunset—at 4, p.m., we arrived at the River Mangatawainui, which we forded with difficulty, and stopped a few minutes on its banks to eat a few cold sweet potatoes, and, continuing our journey, at 6, p.m., we emerged from the forest at Te Witi, where were a few bark huts, open on all sides, in which we spent the night. Had several streams & gullies in the forest to cross during the day's march, which we found a difficult matter to accomplish. It rained heavily during the night, and our bark sheds admitted the water copiously.

7<sup>th</sup>. Another wet morning: about 9 o'clock we were cheered with signs of better weather, and, at 10, we started. In about an hour we finally cleared the woods. Our course was now over barren plains towards Hawke's Bay. We halted at 2 to dine; and at 7, p.m., arrived at Te Waipukurau. Had great difficulty in fording the rivers this day, which were swollen, deep, & rapid. Had a hearty welcome from Paul Te Nera and Matthew the Native Teacher, whom we surprised in their huts.

8<sup>th</sup>. Read Morning Prayers in Chapel—left at 10; at 2 reached Patangata, where we dined; at Sunset arrived at Ngawakatataro, where we halted for the night. Held

Service in the Chief's house, briefly discoursing to the few people of this little village.

9<sup>th</sup>. Early this morning we left Ngawakatatara, travelled a few miles, and halted to breakfast. Continuing our journey, we arrived at the [1846 April p.57] Mission Station by half-an-hour after Sunset—and found my wife and Children pretty well. Thanks be to GOD for all His Mercies!

During my absence, Brown Hakihaki and his party of 60 persons arrived, in several canoes, from Nukutaurua, on the opposite shore of the Bay, bringing with them their ill-gotten booty (stolen from the U.S. Brig "Falco," in July last,) to a large amount. Te Hapuku, Puhara, and other Heathen Chiefs of note from this neighbourhood (who went to fetch them,) returning with them. They came to shore with colours flying, and making a great to-do. The little Xn. party here, headed by Leonard, my Native Teacher, attended to my instructions, received them very coldly, and refused their offered presents; which has dreadfully exasperated them. They now openly boast, that they will make "the church" (us) give-way, and come to their terms; and, without the preventing grace of GOD, I fear many will be seduced by them,—for my people are very very poor. Oh! what a sad case this is—and what a lesson it teaches us!!— Nearly 50 Baptized persons—one half of whom are Communicants—to cast off all profession of religion at once! However, I have a gleam of hope—even in this dark valley—William Tipuna, and one or two others of Nukutaurua, have listened to my Letters sent to them; & will return their plunder; as a proof of which, they

refused to come on now with this party (their relations) as was formerly arranged, but will come by-and-bye.

10<sup>th</sup>. Good Friday. Morning, held Service, preached from Heb. xii. 2. Eveng. preached from 1 Pet. ii. 1, 2: about 100 persons at Service.

11<sup>th</sup>. Resting, and preparing for tomorrow.

12<sup>th</sup>. Easter Day. Morning, preached from 1 Cor. xv. 20, 21. Evening, preached from Exodus xiv. 15: congregation, 120. Much blessed—tho' unworthy!

13<sup>th</sup>. Busy with Natives—some, for Medicine—some, advice—some, payment.—[1846 April p.58] Examined a class of Candidates for Baptism, 3 men & 6 women, from Ahuriri, and instructed them. Heard today of Brown Hakihaki's offensive message to the Xn. Natives of Te Rotoatara and places adjacent—to make haste and evacuate their houses and plantations and Chapel, since they would not be friendly towards him! Heard, also, of Te Hapuku's coming to disinter the bodies close by. Encouraged Paul Te Nera, Maika Iwikatea, and Matthew Meke, and others (of Te Rotoatara and neighbourhood) to play the man.—Engaged, this evening, with Leonard, my Native Teacher, till late.

14<sup>th</sup>. Last night, Te Hapuku and other Heathen Chiefs disinterred the dead bodies of Pareihe and 2 others. They were very noisy, firing their muskets, &c., &c., all the night, while engaged in their dirty work. The horrid rout seemed the more disagreeable, from its being a delicious calm solemn moonlight-night, such as we do not often have here. Te Hapuku's threats are heavy against Paul and his little Xn. band, because they would not join him.

May GOD preserve Paul! Endeavoured to strengthen him. Persecution may do good among the Natives—separate the wheat from the Chaff. Busy this day in writing up my Register, &c, &c. And in giving out medicine. Several sick; visited Pikotoetoe, a poor old man who has been long ill, found him very weak, and, evidently, dying. Conversed with, or rather talked to him. New Zealanders, generally, speak but little when dying: he says his only hope is Christ.

15<sup>th</sup>. Busy writing—entering Marriages, Candidates names, &c, &c, in my books,—and seeing Natives who call. This day Hoani Waikato brought 2 pigs, to redeem his gun and staff, and so fulfil his word. Engaged in the evening, talking with John Mason Takihi, my Monitor.  
[1846 April p.59]

16<sup>th</sup>. Busy writing—making out Census of the district for the Bishop (a heavy task,)—visiting sick—mixing medicine, &c. Visited Pikotoetoe, who is in great pain, and could scarcely say any thing. Evening, held Divine Service, preached from James v. 14—18; congregation, 50.

17<sup>th</sup>. Morning Prayers & School; Catechized. Busied all day with parties of Natives calling.

18<sup>th</sup>., Morning, engaged with Teacher from Porangahau. Afternoon, preparing for tomorrow.

19<sup>th</sup>. LORD's-day. Morning, held Service, preached from Ps. 95. 7—9; Congn. 70. Service over, I visited Pikotoetoe, found him sinking fast, he could just hear and articulate; he said, he knew he was a sinner, that Christ was the Saviour—that HE died for Sin—a satisfaction

unto GOD—that he thought on Christ—that he wished to be Baptized—that his heart was inclined towards Jesus, &c.—As I had before concluded to Baptize him, I now lost no time in so doing, and Baptized him upon his straw bed, naming him Zechariah; after which we unitedly offered up the “commendatory prayer” in the “Order for the Visitation of the Sick.” It appeared to me to be not an unapt illustration of that much-disputed text, 1 Cor. xv. 29; more especially when taken in connection with last Sunday’s (Easter-day) Services. The day was a lovely one, serene, mild; and man careless; and the dying man in his miserable shed in much agonizing pain—perhaps, ere long, to be at rest in the Paradise of GOD! I believe the way of Salvation is very much more simple than we—with our libraries groaning beneath the load of Book-Theology of every age and temperature and standard and hue (the productions natural and forced of 1800 years)—are inclined and taught to believe [1846  
**April p.60**] it to be. And so it may be with the poor New Zealander. He takes Xt. at his word and is saved. True, he has not that comforting assurance now, which many of GOD’s more favoured (and perhaps more faithful) ones have; neither has he the fearful depth of despondency to fathom, which not a few of those who have soared the highest have sounded.—But, if he feelingly knows himself to be a sinner, and thankfully believes Christ to be his Saviour, and rests wholly upon Him—especially at the close; who shall say, but that he is one of Christ’s peculiar ones—one of his hidden, poor, contemned, and little flock? Held Schools, as usual.  
Evening, held Service, preached from 1 Pet. ii. 19—21.

Called again to see the old man, found him still alive, but sinking fast.

20<sup>th</sup>. Early this morning, Zechariah died. Engaged this day in writing Letters to different villages and Teachers, to apprise them of the Sacrament of the LORD's Supper here on the 3<sup>rd</sup>. May next, having just received a Letter to that effect from the Archdeacon. Occupied, also, with several parties of Natives. In the afternoon (just as I was about to sit down, thinking to rest and read a little while ere I commenced my journey tomorrow,) a messenger arrived, bringing the sad news of the burning of the neat and newly-erected Chapel at Waimarama, done purposely—and that, too, by a Communicant! I felt—I can't tell how—I could not refrain—I wept. Oh! how long I strove to get that building erected, and it was but just completed; in a few weeks I was to go there to hold a Baptism of adults—and, now, all is a heap of ashes! the cause is, as follows—a short time ago, some Baptized Natives were here together, among them were, Abraham Te Powā, the Teacher of Waimarama, and others from that village. Several things were by them discussed, among [1846 April p.61] others, the strong suspicion of adultery which some had against the wife of Paul Te Watarara (son of Tuahu, the old Chief of that village.) Abraham said, he thought it very likely, as she had always been that way inclined; that he had himself been drawn aside by her some years ago (before the faith had come into these parts). John Mason, the Monitor, and Leonard, the Teacher, of the Station, said, they were also of the same opinion. Abraham said, he had noticed her, and thought her old habit remained. Soon after, on their way back to Waimarama by water, Paul heard of

this conversation,—that his wife had had to do with Abraham before he married her (promiscuous intercourse is—or, I should *perhaps*, say, was—not only allowed, but encouraged among the young before marriage, and never counted a crime), on which (he had a short time before threatened to cast aside his profession) as soon as he landed he flew upon his wife, beat her with his hatchet, and cut her back in twelve places, and would, perhaps, have killed her, had she not been rescued from him. At night he came not to prayers; in the middle of the night, or towards morning, a cry of fire was raised, and, on the Natives rushing out, their Chapel was in flames. Hadfield, the Chief of Manawarakau, the next village, (who had greatly assisted in building the Chapel), ran up in desperation, and, with his wife Martha, entered the burning mass, saying, he would die in it—from it he was with difficulty dragged. Charles Marsden (a Native Chief who had cast away his Xn. profession) said, “What’s the good of *that* Chapel? Is that worship indeed a true worship?” on which he was chased off the spot by Isaac, another Chief. The Papists (there are four here) exulted, crying out, “Good, good, be strong the burning; let that worship [1846 April p.62] *stercus*, that religion *stercus*, perish!” I wrote Letters to Hadfield, to Walker Te Papaka (the principal Christian Chief there), and to Tiaki Tai, directing them how to act in the matter. I wrote, also, a Note to Paul, *merely* quoting to him, Rom. xii. 19 and Acts viii. 22, “It is written, Vengeance is mine. I will repay, saith the LORD.—Repent, therefore, of this thy wickedness; and pray GOD, if perhaps the thought of thine heart may be forgiven thee.” I was much cast

down, yet enabled to pray to, and trust in, GOD; and daring to hope, that HE will yet put into the hearts of those few of Waimarama who keep up their profession, to raise another and a better structure—as a phœnix from its ashes! Could scarcely help thinking—almost wishing (may GOD forgive me)—that some thing might be laid upon the man who did the sacrilegious act, for the edification of others, and that the spirit might be saved in the day of the LORD JESUS.—For, such is the case with these neophytes, that the boundary once passed, it is free for any and everyone to follow;—in this case they resemble a flock of silly sheep.

21<sup>st</sup>. This morning, though rather late in the season, I left the Station to visit the Ngatihineuru tribe, living at Tarawera and other villages in the interior, beyond the Ruahine range of mountains, which are already capped with snow. Buried old Zechariah before I left. Started at 11, a.m.. At 1, p.m., crossed the harbour of Ahuriri, and, my boys not coming up, I proceeded on alone to Te Kapamaiki village, where I arrived by 4; the wind being very strong and full in the face, so much so I could scarcely get on. Held Evening Service, preached from 1 Pet. v. 8, 9; about 30 present. These are truly “dry bones”—yea, “very dry.” Spent evening talking [**1846 April p.63**] with them, and exhorting them to build themselves a Chapel, which they long ago promised to do.

22<sup>nd</sup>. Lay down last night in my clothes, and got but little sleep (mind much cast down at burning of Waimarama Chapel & other darkening causes). At 7, we left,—felt feverish, dull, & unfit for exertion;—halted at

Orarotauira, a small village, to breakfast. Here we found 3 Natives from Taupo returning thither, with whom we shall travel. Left at 9, Orarotauira, and soon after it commenced raining! quite between 2 opinions, whether to proceed, or to return; determined, however, on going on, as to return now would be to give up the journey for the year. At 4 p.m., we halted on a small level spot on the banks of the River Kaiwaka, where was a deserted shed. The route is a very disagreeable one, being mostly in the bed of the River Te Waiohingaanga, which we had to cross and recross continually.—

23<sup>rd</sup>. The hoar frost being thick about us & coating the tent, we had prayers and breakfast where we bivouacked. At viii started; ascending a steep hill we came upon the bones of a man who had been taken prisoner at Ahuriri, (in one of those numerous murderous battles which so disgrace the past times of this people,) and who had been taken ill on the return of the Victors, left behind, and miserably died. Every bone was broken into small pieces; by what agency could this have been done? I observed the vents in the earth, caused by the earthquakes, to be more large and numerous than I had ever before noticed: at such times travelling must have been highly dangerous. At noon we stopped at Te Pohue to rest and to roast a few potatoes, which we had dug up by the way. During the morning's march, we came suddenly upon 2 large carved male & female figures, nearly as large as Life, placed upon the brow of a steep hill, dressed in Native mats, with earrings of green jade & white feathers, eyes of mother-of-pearl, and anointed with red ochre and oil! These are intended to represent Kahungunu and his wife, the progenitors of the

Ngatikahungunu Tribe. Kahungunu's wife belonged [1846 April p.64] to one of the tribes of the interior, and the figure representing her is placed looking E. towards the Sea (as if coming from inland), whilst that representing her husband looks W. towards the interior. Beneath, upon the pedestals of either, are inscriptions, containing a dialogue between them. The Chief says—"Old Lady! a travelling party!" She inquires, "Where?" He rejoins, "Behind thee!" She replies, "Call our grandchildren that they may know their way & travel without fear towards the Sea." Upon which, the old chief cries, "Come youths, come daughters, come friends, come chiefs; come along, and come hither." The whole is intended to indicate the peace & good feeling now existing between the tribes of the Sea coast and those of the Interior; as they have been at variance, but the Glad Tidings of the Blessed Peace Maker has made them at one again. At ii p.m. we resumed our journey. At iv. we gained Titiokura, the pass of the mountain range, which is here rather low (comparatively), whence we had an extensive prospect of Hawke's Bay. The view towards the Interior was most dreary—hundreds, (I may almost say thousands) of little hills, of all shapes and sizes, & running to all points of the compass, were beneath our feet: truly the picture of "a desert land & uninhabited." Could not help likening it to some drawing of Petrea which I had seen. Being desirous of crossing the River Mohaka before night, we lost no time in descending, and, in 2 hours, arrived at the banks & ford of a small stream, which ran under a steep cliff of 40 feet & upwards, and suddenly disappeared. Here I was carried across, and commenced ascending the opposite hill; the

pathway being near the edge of the cliff, and, wishing to keep from it, I moved off a foot or two to the left, when I was horror-struck on perceiving that I had moved towards and nearly over a perpendicular precipice of 200 feet!! down which, and immediately below the place we had just crossed, the small stream silently fell into the gloomy depths beneath. I retreated with swimming brain, scrambling up the slippery pathway fast as I could, and felt thankful when I found myself safe on [1846 April p.65] the level ground at the top. The narrow tongue of land between the two precipices and up which the pathway leads, is, in the place where I had so nearly gone over, scarcely more than 6 feet wide! The cliffs are of white clay, and appear to be daily crumbling down; nothing grew upon them. The fall is a very beautiful one, and the highest I have yet seen in New Zealand. A small wood of fine trees is just below it, through which the stream runs into the large and rapid River Mohaka, a short distance off. (A man and his pig were nearly lost a few days ago at this spot: the pig went over, the man was saved.) A quarter of an hour after we crossed the Mohaka, which here runs between deep cliffs; the water was breast high, and we crossed with difficulty. On the opposite shore we found a small shed open on all sides, in which we passed the night. Lay down in my clothes, and started several times at terrific dreams, in which I though I was going over the fall!—such an impression do little matters sometimes make, when they come unexpectedly, upon a person's nerves. *Heavy* rain during the night.

24<sup>th</sup>. A gloomy morning of heavy rain and fog! so bad, that we, *una voce*, agreed to remain, notwithstanding our

little shed—with the addition of my tent thrown over the roof—scarcely afforded us shelter. In the course of the day, one of the 3 Natives returning to Taupo, determined on proceeding, which I did not object to, as he would inform the Natives of Tarawera of my being on the road. Lay all day—a miserable one of rain, & gloom, & wet,—in the little low shed.

25<sup>th</sup>. The morning was scarcely better than that of yesterday; yet, as Sunday was near, and food scarce, we made up our minds to go on. Starting, we travelled for 2 hours, up & down steep hills, when we halted in a potatoe plantation to get some breakfast. Here, however, was no shelter for us; with great difficulty we made a fire, and took our uncomfortable meal as we best could in the pelting rain. Observing one of the Taupo Natives pulling up fern, & placing 2 plants together, roots uppermost, here & there upon the highest bushes by [1846 April p.66] the roadside, I asked him his reason for so doing, and was not a little amused at his answer,— “To drive away the fog!”—which he said very gravely, and, afterwards, marvelled at my incredulity. Proceeding on, with rain increasing,—over high hills and through dense forests,—now on the edge of a precipice, down which we could not see for more than a few feet, owing to the very dense fog & heavy rain,—now in the gloomy recesses of these ancient woods,—dripping wet, we plodded our weary way, literally, not knowing whither we went.—Two hours steady travelling, however, brought us to the foot of the high range over which we had been so long toiling; thence, crossing several small rivers (now swollen much with the rains), we entered on a plain, which was here and there broken up by immense

fissures, having their sides clothed with trees, and a stream of water at the bottom. These fissures—for I can scarce call them vallies, being only a few yards across at top—were nearly 150 feet deep; the tall pines and other trees which grew up from their bottoms, scarcely reached the level of the plain. Their sides were very steep, making the descent and ascent not a little difficult—in some places quite hazardous—the difficulty being increased from the state of the weather, & nature of the soil. We thus travelled for 2 long hours more, when we suddenly came upon the little village of Tarawera, and were welcomed by the Natives, who had been expecting us, with loud shouts. There was a large shed prepared for us; open on all sides, but having a good fire blazing within (the very sight of which was cheering), and strewed with fern, into which we soon crowded. Being dripping wet & muddy withal, we were—all hands—right glad to throw off our clothing, and were happy in having a dry change to put on. All this day & night it poured incessantly down. Evening, I held Service, discoursing from 1 John i. 3; about 15 Natives of the place, with a small party of 5, recently arrived from Rotorua on their way to Hawke's Bay, attended. During Service, the Papists (who are just as numerous as the Protestants in this place) rang their [1846 April p.67] tinkling bell, and commenced their usual wailing chant. Conversed briefly with the Natives, and endeavoured to get rest. Having occasion to go out of my tent in the night, which was very dark, I had another remarkable deliverance, in narrowly escaping going over the precipitous side of the “fissure” close to

which the village stands, and which I had not before seen!

26<sup>th</sup>. LORD's-day. Still fog & rain. Morning, held Divine Service, preached from 1 John v. 9, 10. Noon, School; 4 readers, 10 Catechism Class. The greater number of this Tribe are scattered, some at Tangoio, some at Maunga Haruru, some at Te Kopemaihi, some at Te Ngaere, &c. Evening, held Service, preached from 1 John ii. 1, 2.

27<sup>th</sup>. Still rain, no moving out! Every thing wet, muddy, & disagreeable. Read Morning Prayers & held School. After which the Papists came in a body, with their spokesman at their head, "to argue"!! I heard them, & replied, I came not to Tarawera to dispute; but, if they wished (as they professed) to know *the Truth*, there was the Word of God in their own tongue. But no! nothing would do, but to discuss genealogies, and the rise of Churches, &c., &c., of which, poor souls, they could not possibly know anything. I referred them to the Apostolic precept, 1 Tim. i. 4., and Titus iii. 9, and refused to hold any discussion whatever *with them*. They tried every possible plan they could think of to draw me into disputation; saying, If I could but shew them their error they would throw away their books, &c., but I saw too plainly what spirit they were of, and always answered as above; referring them to, and quoting John xviii. 37; x. 27, &c.; and v. 39. At last they said (the old story), my religion commenced with Luther—that I knew nothing—and that the Testament, whence I had quoted, was not the Word of GOD, and I had better burn it, &c., &c.,—on which, I arose & left them: as I invariably do whenever the Word of GOD is abused. Engaged, during the

remainder of the day, in taking down the names of the Natives [1846 April p.68] of the Tribe, their residence, profession, &c., & conversing as opportunity offered. Evening, held Service, discoursed from Heb. viii, on S. Magus & the Eunuch; afterwards talked with Natives till late. Rain still continuing.

28<sup>th</sup>. Another day of rain! no alternative but patiently to wait. Fearing, however, that the R. Mohaka would rise so high as to preclude my crossing in time, to meet the Communicants and the Archdeacon. Read prayers, ditto Scriptures with Natives, questioning them upon the same. Distributed a few Catechisms, and other Books. The Papists kept aloof waiting for the reading of the Word of God to be over; for, whenever the Word of God is brought forth, they get up, and fly like frightened hares! Such is the pernicious counsel of their Priests. Surely it is no lack of Xn. charity to say (with the Holy Apostle),—"The Lord reward them according to their work"? This evening the sky was seen, and the stars appeared for the first time during 4 days; this cheered us all, especially my lads (who had compared our situation to that of a rat in a box). I have now good hopes of leaving tomorrow. Read prayers, discoursing from Acts ii. 38.

29<sup>th</sup>. A fine morning. Rose early, read Prayers, breakfasted, & started, before ix, a.m., with the good wishes of a few of the Natives. Halted, at  $\frac{1}{4}$  past 1 p.m., in the potatoe plantation to roast a few potatoes; this delayed us some time, every thing being so very wet. By Sunset we arrived at the River Mohaka, and found it to be as we feared—much too deep to be crossed. The

River is, moreover, very rapid, owing to the great descent in these parts. Bivouacked for the night, as before, in and around the old shed on its banks.

30<sup>th</sup>. Early this morning the Natives proceeded to make a *Moki*, (raft) of *raupo* (*typha*), which they did by lashing 3 immense bundles of dry *raupo* into one. This done, we had Prayers & breakfast; when we had to twist a long rope of *Harakeke* (*phormium*), which took us till 10 o'Clock. All being now ready, we launched our raft, placing [1846 April p.69] upon it our baggage, clothes, & dogs, and (being provided with a long pole) getting upon it myself. The Natives proceeded to tow it up the stream a little way through the still water, so as, when sent forth, it might the more readily be carried obliquely by the current to the landing-place on the opposite shore. The morning was cold and raw, and the water about 8 feet deep. The poor Natives shivered much, but the excitement of the moment kept them, in some degree, from feeling the coldness of the air. The moment, however, had arrived, which was to decide our fate—the raft was committed to the current—and, in a few seconds, was rapidly borne down towards two large stones, over which the water was rushing. This was what we had feared. The Natives holding fast the rope, swam against the stream, pulling, and striving, and shouting to the utmost—I working away with my long pole—when, through GOD'S mercy & blessing upon our united exertions, we just cleared the dreaded stones by about an inch! and, in another moment, were safe in the still water of the opposite shore. Humanly speaking, we could not have crossed the river, had we not been reinforced with the travelling party from Rotorua, and Paul Motutawa a

stout Native (and the only Baptized one) of Tarawera, whom I had induced to come with me to the Mission Station, to partake of the LORD'S Supper, and to get a Saw & a few Tools, to enable them to put up a Chapel. This danger passed, we hauled up our *Mokihi*, took up our loads, & proceeded. We passed over the very narrow and dangerous pathway above the waterfall without injury (though Tangaroa, a fine stout chief and leader of the party from Rotorua, said, It made his heart go pit-a-pat to do so), and travelled on until star-light, when we halted for the night, hungry and tired, at Kaiwaka river. The wind was *very strong* this day, so much so we could scarce keep our footing on the hill tops, being often obliged to squat down among the fern for a temporary [1846 April May p.70] refuge and free-breathing. We had, also, several heavy showers of rain & rattling hail, accompanied with thunder, which awfully echoed among the hills.

May 1<sup>st</sup>. Early this morning we left Kaiwaka, and, travelling briskly, reached Orarotauira by 1, p.m.; here we were hospitably received, and soon got a plentiful dinner of Potatoes, Taro, Pumpkins, Maize, Kumara, Melons, & Fish, cooked and despatched. Resuming our journey, we arrived at Ahuriri about an hour after Sunset. Here we fortunately found some Natives who had assembled to await my arrival and then to proceed to the Station to spend the Sunday and partake of the Holy Communion; these kindly put us across the harbour in their canoe, and about 10, p.m., we arrived at the Mission Station, thankful, but weary.—

2<sup>nd</sup>. Busied, examining and instructing Candidates for the LORD'S Supper until a late hour: about noon, my good friend, the Archdeacon of the District arrived.

5<sup>th</sup>. LORD'S-day. This morning I read prayers, and the Archdeacon preached from Matt. i. 21; Congregation about 260: after which the Archdeacon administered the LORD'S Supper to 127 Communicants, I assisting. Afternoon, I read Prayers & Baptized 2 Children, the Archdeacon preaching from Romans ii. 7–10; natives very attentive. In the evening I received a Note from the whaling Station at Cape Kidnapper, informing me that a sick European, who, the other day sent for some medicine, wished to see me; answered it, saying, I would leave for the place very early in the morning.

4<sup>th</sup>. Rose early and started for Rangaika. The tide flowing made the walk long heavy and dangerous, over stones & rocks under the very high and continually falling cliffs of Cape Kidnapper. After however 5 hours of continued & heavy exertion I reached the Whaling Station, and found the man in great pain, and, apparently, near death. Mixed up medicine, sat & talked, & prayed; and, in the afternoon, left on my return; arrived [1846 May p.71] at the Mission Station, very tired indeed, 2 hours after Sunset.

5<sup>th</sup>. Spent this morning conversing with the Archdeacon, who left at ii p.m.; I accompanied him a short distance; and, returning to the Station commenced conversing with the Native Teachers who were anxiously waiting.

6<sup>th</sup>. Engaged all day conversing with several Native Teachers & Christian Chiefs from different villages &

Tribes, many of whom are much cast down in consequence of the threats which have been uttered by Te Hapuku and Brown Hakihaki, and through their fearing that a general defection will take place. Endeavoured to encourage them. What a blessing to know that “the foundation of the Lord standeth *sure*

7<sup>th</sup>. Engaged as yesterday, with the additional Service of mixing and dispensing Medicine, for which there are many applications; several sick & unwell, and the weather cold & raw.

8<sup>th</sup>. Engaged in Copying out Journal for CMS. Evening held Service in the Chapel, discoursed from Rom. vii. 9–10, only, however, 25 persons present, the greater number of the Natives having returned to their homes.

9<sup>th</sup>. Writing, & preparing for tomorrow's duties.

10<sup>th</sup>. LORD's-day. Morning, preached from Matt. viii. 19—22; congregation, 90. Noon, School. Evening preached from Rom. ix. 6; natives very attentive.

11<sup>th</sup>. Morning Prayers & School; present, *Men*, readers, 27; *Women*, do, 10; *Men*, Catechism Class, 13, *women*, ditto, 15; Children, 17; total, 82. All the morning very busy in giving out medicine; much sickness about. One old man, heathen, died yesterday at Warerangi, a village about 16 miles distant. Got Leonard Kawepo and Richard Taki, two of my Native Teachers, to write out Prayers for the adult [1846 May p.72] Candidates for Baptism:—2 Native Secretaries!!

12. Engaged occasionally with Natives who called: unwell myself with a severe cold; very listless all day.
13. Employed in writing, and with Candidates for the Baptism from Tangoio, 6 in number. I have many others belonging to that village upon my Books, but only six came forward.
14. Engaged with Candidates for Baptism from Warerangi, 12 in number, and in giving out medicine, &c. Heard today of Tiakitai's sad conduct to Tirotuna, a young woman belonging to his Tribe, and one whom he greatly and repeatedly pressed me to marry to Leonard a young Baptized Native of the same Tribe. This, however, I refused to do, until I should (at least) hear from the parties themselves upon the subject. Now, the cause is apparent. Tiakitai, not satisfied with his 6 wives, abused this girl, and then, to keep it secret, wished me to marry her to Leonard! How needful for me to be always upon my guard!
16. Employed in conversing with Natives—giving out Books—& preparing for tomorrow.
17. LORD's-day. Morning, preached from Matt. xv. 13; 113 present. Noon, held School. Evening, preached from Deut. xi. 21: much exercised in mind upon this text—surely its meaning is very deep!
- 18<sup>th</sup>. Morning Prayers & School, present, *Men*, readers, 32, *women*, ditto, 14; *men*, 2<sup>nd</sup>. class, 12, *women*, ditto, 21; children, 21; total, 100. Engaged, during the day, in giving out medicine; hearing [1846 May p.73] their never-ending disputes about pigs, &c,—and, now and then, copying a few lines of my journal.—

19. Morning, engaged with Candidates for Baptism from Te Poraiti, 7 in no. Afternoon, giving out medicine, & hearing & adjusting their tiresome disputes.
20. Writing out Journal: dispensing Medicine & advice.
21. *Ascension* Day. Morning read Prayers; after which engaged in giving out medicine, writing, &c. Evening, held Service, discoursed from Ps. xxiv., about 60 present.
22. Morning, writing: afternoon, with several natives.— A white man has come to the Harbour at Ahuriri to reside, and, while he himself appears a respectable man, his men as usual want women! I faithfully warned the Native Chiefs as to the magnitude & consequence of that sin.
- 23<sup>rd</sup>. Engaged with Native Sick, &c., and in preparing for tomorrow's duties.
- 24<sup>th</sup>. LORD's-day. Morning, held Service, preached from Matt. xxii. 1–11, 90 present. Noon, School. Afternoon Service, preached from Matt. xxii. 12–14, a very cold raw & windy day.
25. Early this morning read prayers & held School; present, *Men*, readers, 28, *women*, ditto, 12; *men*, 2<sup>nd</sup>. class, 9, *women*, ditto, 16; children, 20; total, 85. I perceive the little children are getting on notwithstanding the many obstacles; they have now nearly mastered their Catechism; some can nearly, and others have learned to read. Morning, engaged with the Chief Kurupou (one of the Principal Heathen Chiefs), who came to tell me about the white men, their incessantly demanding, and his promise to supply them with, women. We talked a long

while together. At last he agreed to what I said, and promised me they should not be supplied—but I have little faith in his word. Afternoon & evening, engaged in writing out this Journal.—[1846 May p.73]

26. Early this morning I started for Cape Kidnapper, to see the poor sick and dying European; arrived there at 1 p.m., and found the man very low; conversed with, and prayed for, him, &c. Reached home 2 hours after dark—completely knocked up!

27. Very much fatigued from yesterday's over-exertion, scarcely able to do any thing. Caught a severe cold last evening, from being so long in the little canoe, and with only one paddle paddling against the stream and tide. Endeavoured, however, to read a little.

28. Sent off a Native this morning with Medicine, wine, and a few other little articles for the sick man; when, however, he had got about half-way thither, he met a white man coming to inform me of his death—he died early this morning. Engaged during the day in writing, talking with Natives, mixing & giving out medicine, &c.,—evening, held Service, preached from 1 Cor. xi. 31, 32; about 120 present, several Natives having arrived from the adjacent villages to be examined for the approaching Baptism on Whitsunday next; and a larger number of their friends to witness their reception into the Church of Christ.

29. Employed all day in examining Candidates for Baptism, Instructing them, &c. This Evening, 13 Native Teachers and Monitors arrived from Palliser Bay, the Interior, and the Coast, according to appointment, to

attend the Teachers' School which commences next week.

30. Engaged all day as yesterday. Finally selected 26 adults, several others grievously disappointed; those selected comprise, 1<sup>st</sup>. class, Readers, men, 7, women, 2; 2<sup>nd</sup>. class, men, 9, women, 8. The 2<sup>nd</sup>. class are mostly old persons, several of whom have either husband or wife baptized. Arranged, also, for Baptizing [1846 May June p.75] children, 7 in no.—Instructed & exhorted the Godparents. Preparing for tomorrow. Evening, again engaged with the Candidates who are Readers. Read with, and explained to, them, during these 2 days, Matt. iii, John iii, Romans v, vi, Acts ii & viii, and portions from Colossians. Those Scriptures they all had marked out, some weeks ago, for private reading at their home.

31<sup>st</sup>. LORD's-day—(*Whitsunday*). Held Morning Service, Baptized 26 adults, and preached from Rev. ii. 7. A solemn quiet, and, I trust, profitable season; upwards of 220 present. Afternoon Service, Baptized 7 Children, & preached from Ps. Lxviii. 18.

June 1<sup>st</sup>. Morning, read prayers & held School; present, men, 1<sup>st</sup>. class, 74. 2<sup>nd</sup>. ditto, 42; women, 1<sup>st</sup>. class, 19, 2<sup>nd</sup>. ditto, 40; Children, boys 18, girls 20; total 213. After Breakfast occupied in instructing and examining a *new* class of Candidates for Baptism, 32 in no., nearly half of whom were new ones. All day very busy with the Natives.

2<sup>nd</sup>. Occupied in giving out medicine, Books, &c., and talking with Natives from distant villages.

- 3—6. Daily School with Teachers and Monitors 20 in no., here assembled from all parts of the District: very busy.
7. LORD'S-day. Morning, preached from Matt. iii. 16, 17. Evening, discoursed from Gen. xviii: Abraham an example of Intercessory Prayer.
- 8—13. Daily School with teachers all week: very busy. Weather very cold; now nearly mid-winter.
14. Lord's-day. Preached, Morning, Josh. x. 25; evening, from
15. Morning prayers & School; present, men 50, women 19, children, 13. All day very busy, making up medicines and giving out [**1846 June p.76**] Books, &c., &c., to Teachers returning tomorrow.
16. Teachers returned to their respective homes; may GOD'S blessing go with them.
- 17—20. Busy, writing Journal for CMS.
21. LORD'S-day. Morning, preached from Luke v. 27, 28.—Evening, from Gal. v. 17.—Few present.
22. Morning prayers & School;—preparing, during day, to leave on a visit inland tomorrow.
23. This morning left Station, evening arrived at Kohinurakau,—a muddy frosty walk—preached from Luke vii. 35; Congn. 35.
24. Morning, left Kohinurakau, at 2 p.m. arrived at Patangata; rain coming on and weather very gloomy was obliged to halt. But few natives here, most having gone

on to Te Waipukurau. Evening, discoursed from Luke viii. 45—50 present.

25. Morning, left: Country all under water, travelling very disagreeable. At 2 p.m. arrived at Te Waipukurau, found a large no. of Natives assembled from various villages to meet me. Evening, preached from Luke ix.  
62. Spent night talking with Teachers and Chiefs.

26. Commenced examining Candidates for Baptism (deferring many *new* ones whom I would not *now* talk with,) 36 in no.—12 men, 24 women—occupied till evening. Evening, discoursed from Acts viii. upon Simon Magus & the Eunuch. Night, talking as usual.

27. Decided upon admitting 27 of the no. who had been examined for Baptism, many of whom were old persons, and wives of Natives who had been some years baptized, and mothers of Children Baptized—spent day in talking to, and with, them, singly.—Evening, preached from John iii. 5. Had a long & protracted conversation with Te Arakarikari, (a Chief of note, whose [1846 June July p.77] grown-up children had all been Baptized,) concerning his two wives, poor fellow! he knew not what to do; finally, however, he made his selection, and, in the evening, he went and cried over his now put-away wife in a most affecting manner; in such cases I always take the negative and passive side of the question, and patiently wait the result. At prayer meeting this evening, I discoursed from John viii. 31, 32; natives very attentive.

28<sup>th</sup>. LORD's-day. This morning I Baptized 27 adults, and preached from Hebrews xii. 22, 23, about 170

present; little chapel crammed. Afternoon, Baptized 8 Children, and preached from Eph. v. 25—27. Evening & Night, talking as usual.

29<sup>th</sup>. Read prayers & held School this morning, present, men, 1<sup>st</sup>. class, 46, 2<sup>nd</sup>. ditto, 33; women, 1<sup>st</sup>. class, 9, 2<sup>nd</sup>. ditto, 40; children, 31; total, 159. Breakfast over, I married a Couple; after which I examined & instructed 25 new Candidates for Baptism. Evening, preached from Eph. vi. 11, 12. Talked, as usual, at Tent door till late.

30<sup>th</sup>. Read prayers this morning—breakfasted—received some of the American goods, stolen by Brown's party from the U.S. Brig "Falco," and by them distributed among their relations and friends by whom they were now restored—took Lazarus Kouka apart and talked to him for some time, which I was pleased to find he took quietly—and left the village at  $\frac{1}{2}$  past x. We went down the Tukituki river in a canoe (for the first time), and at  $\frac{1}{2}$  past 1 arrived at Patangata; being very cold we lit a fire, and, having warmed ourselves, we resumed our paddling, and soon reached Ngawakatataro; here we halted. Evening, read Prayers, &c.

July 1<sup>st</sup>. The night was a very cold one, could scarcely keep alive in my tent. Morning, the whole country as white as a sheet. Prayers [1846 July p.78] over, we left early—7 hours paddling brought us to the Station. The different icy cascades on the cliffs of the river, were most beautiful.

2. Engaged in preparing to leave tomorrow, &c;—and in writing.

3. Left Station again this morning, a short time after Sunset arrived at Te Kapemaihi, found only 2 or 3 persons, a few more, however, soon gathered together from their plantations. Read Prayers, discoursing upon the parable of the Rich man & Lazarus, about 20 present; conversed with them till x.

4. Read Prayers—Breakfasted—conversed with the old Chiefs, & resumed my journey. At 2 p.m. arrived at Tangoio, found several Natives assembled. Pitched my tent, and arranged for Baptizing 8 children tomorrow. Evening, preached from Phil. iv. 9, about 100 present. Supper over, we held Prayer-meeting in the Chief's house, discoursed from 1 Cor. ix. 9–15, &c., (having heard how badly they had behaved to their Teacher, (who offered a suitable solemn prayer). Moses Tarapuhi, a baptized Native from the Bay of Islands, I was obliged to rebuke severely for his very bad conduct.—I am sorry to say, he is an old offender.

5<sup>th</sup>. LORD'S-day. Morning, held Service, preached from Luke xi. 17, Natives very attentive; 125 present (62 men, 41 women, and 22 children) *within*, and several Heathen, including all the old principal Chiefs, without, but within hearing. Service over, I sat down and conversed with the Heathen party; and, while Paul the Teacher held School, I visited Hikapaku, and *old* sick Native & conversed with him; he repeated the LORD'S prayer, Creed, &c., and portions of the Catechism—declared his having cast away all Heathenism—professed his belief in CHRIST—his knowledge of his death being near—of his [1846] **July p.79]** being a sinner—his determination to die upon what he had received and professed,—and his wish to be

Baptized. I was pleased with the poor old man, his peculiar quaintness of expression and manner, and his simple faith. I read to him, and instructed him for some time. At Evening Service, I Baptized 8 Children, and preached from Colossians i. 26; spent the evening as usual talking with the Natives. Much impressed this night with a thought upon the greatness and freeness of the Divine Love—to me!!—“GOD only knows the love of GOD,”——

6. Early this morning I read prayers & held School; present, *men*, 1<sup>st</sup>. class, 27 (including my own 4 baggage-bearers), 2<sup>nd</sup>. ditto 25; women, 1<sup>st</sup>. class, 8, 2<sup>nd</sup>. ditto, 24; children, 20; total 104. Breakfast over, I was engaged until evening in conversing with and instructing 39 new Candidates (22 men and 17 women), many of whom were apparently careless, and most very ignorant. Evening, preached from Colossians ii. 6, 7. After which, Te Awi (a principal Chief), came, Nicodemus-like, to talk privately with me, and remained till late. We talked much together; he sees a little of the Truth, but is too proud to make any sacrifice. While we were talking we were joined by Paul and Abraham, the Teacher and Monitor.

7<sup>th</sup>. Morning Prayers & School. Talked again with Moses Tarapuhi, a “stumbling-block.” Started at xi, at ii p.m., arrived at the little village of Aropauanui; found about 20 Natives, mostly women and Children, and nearly all Heathen. Among them were 2 Baptized woman,— Dorcas, the cast-off wife of Te Awi, and Elizabeth, the widow of Zachariah, who was killed in felling a Totara tree for the Chapel—the tress falling upon him severed

his head from his body! Talked to Natives, and, at Evening, held Service at the Tent door, [1846 July p.80] preaching from John v. 24, 25. Spent night talking to the few Natives who would listen.

8. Heavy rain during the night followed by a lowering morning. Read prayers at Tent-door, and preached from Mark xvi. 15, 16. Breakfasted—exhorted—spoke to the Natives individually concerning their Souls—several of them are determined to *remain* Heathen. GHave a blanket to Elizabeth, Zachariah's widow, which the poor woman was at first afraid to receive, on account of the jealousy of the other Natives! Left at xi, a.m. wind very strong, and at ½ past 2 reached Tangoio. Held Evening Service, and Baptized the old dying Native, Hikapuku. Sunset, we left for Te Kapaimaihi, 2 hours travelling by moonlight brought us thither; found a large party assembled. Held prayers, preached from 1 John, v. 9–11. Conversed with the Natives during the night about the late loss of life at Taupo—the sudden death of Te Heuheu and his party—which I endeavoured to improve.

9. Morning Prayers & School. Employed, during the day, in instructing 26 new Candidates for Baptism, all of whom I found to be excessively ignorant. Evening, read Prayers, discoursed from James i. 5; after which, I assembled all who could read & heard them read some Chapters.

10. Morning Prayers, &c. Went a little way to see 2 sick persons, and to look at the proposed site for the Chapel, &c., which they are at last about to erect. Returned at xii, and leaving, directly after, in a canoe, arrived at Station at ii p.m.—

11. Resting, and preparing for the Sabbath.
12. LORD'S-day. Morning, preached from Luke xxiv. 46, 47; Congregation, 72. Noon, School, as usual. Evening, preached from 1 Thess. iv.18
13. Morning Prayers & School; present, men, 43, women 20. After [1846 July p.81] which I married a couple, who had come nearly 150 miles to be joined. Angaged all day in giving out Books, Medicines, &c, &c.
14. Sent Leonard Kawepo, my principal Native Teacher, to visit Te Hawera village. Engaged in writing Letters, &c.
- 15–18. Engaged in gardening; planting, pruning, &c., &c., long-neglected and in getting ready my heterogenous mass of papers preparatory to making out a Census, &c., for the Bishop.
19. LORD'S-day. Morning, preached from John vii. 37, 38. Noon School. Evening, preached from Ps. ci. 1. Congregation, 83.
20. Morning, Prayers & School; present, men, 45, women 18; weather very cold, severe frost every night, scarcely alive in the School. Last week my Natives commenced learning the Collect for the day, which they repeated this morning for the first time. Engaged in giving out Medicines, Books, &c. received a note from Tiakitai, respecting Tirotuna & Leonard, wrote him in answer thereto.
- 21<sup>st</sup>.–24<sup>th</sup>. Engaged about Station in secular matters, putting to rights, now become a matter of necessity. Natives all about at their plantations.

25. Engaged, preparing for tomorrow.
26. LORD'S-day. Morning, preached from John xiv. 6, only about 60 present. Noon, School. Evening, preached from Ps. 119. 176.
27. Morning Prayers & School, 50 present. Repeated Collect for the day, as last week.
- 28–31. Engaged as last week about Station; and in dispensing medicines, many sick—and in attending to, and talking with, Natives calling, many coming from a distance—some even from Taupo, to fetch my Baptized Natives to a grand “*hui*”—i.e. assembly, to be held there,—to which however I would not consent, being [1846 July August p.82] convinced not only of their evil tendency, but of their actual evil. Parties of Natives from Wanganui, from Tarawera, &c., have called during the week. Occupied, also, in settling disputes,—sending back runaway natives to their friends—receiving stolen American Property—writing Letters to Native Teachers, &c, &c. Busy as a bee, and none of my *present* employ either pleasant or fruitful; yet not perhaps altogether in vain.

August 1. Preparing for tomorrow.

2. *LORD'S-day*. Morning, preached from John xxi. 17; Congregation, 80.—Noon, School. Evening, preached from Heb. v. 6.
3. Morning Prayers & School, about 60 present. Engaged examining and instructing 25 adult Candidates for Baptism from neighbouring villages.

- 4-7. Engaged in making out Census, &c. Several sick, many applications for Medicine; weather wet & raw.
8. Preparing for tomorrow.
9. *LORD's-day*. Morning, preached from 1 Cor. x. 1-6; Congregation, 70. Noon, School as usual. Evening, preached from Heb. xii. 16, 17.
10. Morning Prayers & School; *very cold*. Occupied with natives during the day.
- 11-14. Engaged upon Census—a very onerous task. Every now and then called to give out Medicine, &c.— Leonard, my Teacher, returned from Te Hawera; he only saw a few Natives, the heavy rains and swollen rivers preventing their assembling. Morena, a heathen Chief from Manawarakau, (who dreadfully abused me, vowing vengeance upon me, before the Bishop, on the 2<sup>nd</sup>. Jany. last, on account of my getting back the things obtained from the "Royal William" Cutter, he being a principal in that affair, and having for his share the double-barrelled gun,) called today, humbly soliciting aid, suffering extreme pain from inflammation of the bladder; I was glad to be of service to him. And these few peculiar Medicines which were disallowed me by the [1846 August p.83] local district Comee., are again of signal service. I did not say much to Morena, being willing to wait my time.—
- 15<sup>th</sup>. A cold day and *very wet* (as all the week and part of the last,)—truly a winter's day to my Soul. Could not study nor do any thing, but "look up."
- 16<sup>th</sup>. *LORD's-day*. Morning Service, preached from Acts xiv. 21, 22; about 50 present. Noon, School. Evening

Service, preached from Ps. 84. 5—7; Natives though very attentive.

17<sup>th</sup>. Morning Prayers & School, only 46 present; men 24, women 10, children 12. All day very busy preparing to leave tomorrow upon my usual long spring journey. Heard today of Hadfield, the Chief of Manawarakau, and all his party having been drowned by the upsetting of their Canoe. Great sensation.

18<sup>th</sup>. This morning at ½ past x left the Mission Station. In passing the Whaling Station at Potutaranui, a few miles S. of Cape Kidnapper,—Edwards, the master, ran after me to enquire whether it was true that the Natives round about us were coming in a body to attack and murder all the whites. I said, I believed not; as a proof I was now leaving home for 9 or 10 weeks leaving my wife & Children unprotected. This calmed his fears. He told me of Hadfield's very narrow escape, and of his (Edwards') having saved the party with his whale-boat & Crew. Proceeding on, at vii p.m. we arrived at Waimarama, in rain, excessively tired. Going quietly up to the village in the darkness of the night, we found the Xn. party engaged at prayer, Walker, a Xn. Chief and brother of Tiakitai, was reading the 2<sup>nd</sup>. chap. of the 1<sup>st</sup>. Ep. of St Peter, with a clear loud voice, and the 10th. verse broke upon my ear—we sat unknown to them silently on the outside. Suddenly the tinkling bell of the few Papists (lately come hither [1846 August p.84] from Table Cape) sounded forth its trivial summons, and presently loud lugubrious calls upon Michael & Dominick, John Baptist and Peter,k Mary and all Saints Patrons were sent up!—what a contrast!—even to the most ignorant of my

party of Bearers!! They observed it, and talked over the matter among themselves. Prayers over, the Xn. party came out of their hut, & received us gladly.

19<sup>th</sup>. Morning prayers & School, about 35 present. After School, Tiakitai came up and proffered his hand, which I refused, as, (in addition to his conduct in the matter of Tirotuna) he had recently re-sold one of the young women, whom I had got away from the whaling station at Cape Kidnapper, to the whites of that place; he, therefore, returned in high dudgeon. Breakfast over, I met the Candidates for Baptism, 11 in no., all more or less ignorant and stupid; after which, a Bible Class, 12 Baptized Persons. Afternoon, engaged with Elisha, a young Communicant who has been a little astray; gave him good advice, which he received. Evening, preached from Heb. xii. 16, 17.

20<sup>th</sup>. Morning Prayers & School: Tiakitai kept back his wives & Children, alleging that I had turned them out of the house last night! (I had, at  $\frac{1}{2}$  past x, when retiring to rest, desired the women whom I heard in the Boys' hut close-by to retire to their own sleeping-places.) On Tiakitai's keeping them back, they wept, and said they would go to School & prayers; one *little* girl in particular spoke in a very strong manner to her father. Some person had gone last evening and told Tiakitai a portion of my discourse; he instantly said, "Those two, Esau & Jacob, are intended by this white man for me & my brother Walker," and, after storming away for some time, added, he would have a separation between them. At which I should rejoice. At x. we left Waimarama, and at iv. reached Manawaraka; here we found Hadfield & his

little Xn. party. Poor fellow! he & his [1846 August p.85] children had but just been saved from drowning, and though but lately *burnt out*, (vide, Journal, Feby. 11<sup>th</sup>.) had exerted himself and built a little chapel, with 2 little (imitation) gothic windows, a porch and door! Evening, preached from 1 Pet. v. 2; Congn. about 30, who were very attentive.

21<sup>st</sup>. Morning Prayers & School. After breakfast, examined & instructed the Candidates for Baptism, 14 in no., 5 of whom are Readers; these are far better informed than those at Waimarama. At xii. we left; and, after a heavy journey as usual over rocks, &c, to Tuingara, we halted for the night on the beach, it being dark.

22. Started early this morning, 4 hours walking over tidal rocks brought us to Te Pakowai. Here we found the N. Teacher of Porangahau, some of the natives accompanying; road under water, did not arrive till dark; hospitably received. Chief Te Ropiha, made a speech, which I answered.

23. LORD'S-day. Morning Service, about 70 present, preached from Acts xxi. 14' School, exclusive of my own attendants, *men*, 34, women 19, Children 12. Evening Service, Baptized 2 Children, and preached from Luke xviii. 17. Evening, at Tent-door with Natives as usual. Heard of the sudden death of Brown, a native Communicant of this party; killed by a branch of a mataii tree falling on his head in the forest & entering his skull. What a Providence has been ever over me, in so much forest-travelling and sleeping, in violent gales too, during a series of years!

24. Morning Prayers & School; Breakfast over, met the Candidates for Baptism, 9 in no., mostly aged persons, and comparatively ignorant, yet all professing to cling to the *only* hope. Afternoon, assembled a Bible Class, 14 readers and about 20 Listeners, all Baptized. Evening, preached from 1 John, i, 1. A night of heavy [1846  
**August p.86]**] rain; no Natives at Tent-door. Sat and translated a brief memoir of Ann Chandler, a little S. School Scholar of A. Reed's chapel, London; she had died happy, and had been instrumental of good to her family.

25. Morning Prayers & School;—determined to remain another day.—Went to see the preparations for the new chapel, which are good and strong. Encouraged them in their work. Morning, occupied with the Bible Class, occupied 2½ hours; ceased for an hour; when, assembling them again, we were usefully employed another 2 hours. Evening preached from 1 John ii. 27, 28. Natives at Tent door as usual. Read my newly translated memoir to them, which gave them new ideas. Sad head-ach all evening & night; little sleep or rest.

26. William, the N. Teacher, took Prayers & School. Left at xi.—at ii reached Wangaehu, here I found a small party of 5, with whom we dined. Left at ½ past iii, and at ¼ past viii, arrived at Pakuku, quite tired; the roads being very heavy, little else than watercourses owing to the late severe rains.

27. Morning Prayers & School; present, men 15, woman 14, children 11; the little children could repeat their Catechism *well*. After Breakfast I visited Joseph, a Baptized Native (to whom I gave medicine, &c., when

last at this place, who afterwards got better, but is now) apparently dying; conversed with him, &c., for some time. May the LORD be very merciful unto him!

Assembled Candidates for Baptism, 10 in no., who are mostly ignorant. After which, Bible Class of 14 Baptized persons; read Luke iv. Evening, preached from 1 John iv. 18. Night, occupied at Tent door till bed hour.

28. Morning Prayers & School. Saw Joseph again, gave him a few words of comfort from the Word of GOD; and at  $\frac{1}{4}$  past x. left this little village. At  $\frac{1}{2}$  past i we gained Akitio; hindered in waiting [**1846 August p.87**] to cross the river, no canoe being at hand. Dined; left at iii; at iv, arrived at Owahanga, here, too, delayed in crossing, which is dangerous, in a very small and bad canoe, the current being rapid through the late rains; continuing our journey we arrived at the potatoe plantation, Te Wakaraunuiotawake, now growing into a village, but, at present, without inhabitants: here we halted.

29. Morning early, roasted a few potatoes for Breakfast, and, proceeding onwards, arrived in 3 hours at Mataikona; found the people assembled together, who gave us a hearty welcome. Pitched tent, sat & conversed with Natives throughout the day upon several subjects of a secular nature, which I had to arrange for Peace's sake. Evening, preached from 2 John, 8; after which, 3 Natives arrived from Wellington, who had travelled hard in order to reach their vbillage in time to see me, they brought, however, sad news of several of the Ngatiawa tribe having been surprised and killed. Prayer meeting in Chief's house; Te Paraone, the N. Teacher, offered up a

most appropriate prayer. Read Luke xxi, discoursing from 9–11 verses. Rain at night; much rheumatism.—

30. *LORD 'S-day.* Rain; Chapel though repaired *very* wet & cold. Morning, preached from Matt. xv. 13, about 110 present, (exclusive of my own party and the Natives of Pakuku who had come in with us). Noon, School, present, men 55, women 35, children 29, total 119. The Children knew their Catechism pretty well, and 3 lads had learned to read since my last visit. Evening, Baptized 4 Children, & preached from Heb. xii. 16, 17. Evening & night of heavy rain; in much pain & great restlessness from Rheumatism.

31. Felt too unwell to rise, after a night of pouring rain without, and painful tossing within. The Native Teacher, or rather, Monitor, (for Brown the Teacher is also sadly affected with Rheumatism) at [1846 August September p.88] my request read Prayers & conducted the School. Breakfast over, I held two classes of Candidates for Baptism, men 10, women 15, 3 of whom were new, and all aged and ignorant. Evening, preached from Rom. i. 16. Spent night surrounded by Natives at Tent door, explaining and expounding texts which they bought, and answering questions which they put until bedtime.

Septemr. 1<sup>st</sup>.—Morning prayers & School; catechized Children to some length; pleased with their readiness. After breakfast held 2 Bible Classes, all the Baptized of the village were present among whom were about 30 readers, read Mark i. Evening preached from Rom. ii. 7–11. The weather has been rainy all day, and the heavy rain at night prevented the natives crowding about the

tent as usual. Engaged, however, conversing with the N. Teacher in my Tent till late.

2<sup>nd</sup>. Another day of pouring rain, no moving out of my tent, managed, however, to have Morning Prayers & School. Engaged during the day with the N. Teacher & Monitor explaining several texts, &c. Evening, held Service, discoursed from Rom. iii., though suffering not a little from Rheumatism.

3<sup>rd</sup>. A very severe night of Weather—but morning fine; read Prayers & held School. Wrote a note to the Chief concerning the sad & disgraceful state of the Chapel, which brought forth more words than I wished, but ended peaceably. Breakfasted, and, at xii, we left. Abraham the N. Teacher of Wareama, and his party going with us. All the low country was under water. At 20 past iii we reached Waiorongo, where we ought to have halted, but, continuing our courses, we arrived wet & weary at Wareama, at  $\frac{1}{4}$  past viii. Found it sorry work to be scrambling over the rocks & through the water-courses in the dark! Got a little tea, read prayers, & sought rest. [1846 September p.89]

4. We now unwillingly read Prayers, gave out some medicine—and left at viii. Abraham and a few other Xn. Natives voluntarily going with us to Te Kopi (Palliser Bay), to partake of the LORD's Supper there. In 2 hours we gained Waipupu, where were only 2 persons, and both, poor creatures, unwell! gave them medicine & advice. Here we breakfasted. Left at  $\frac{1}{2}$  past xi, and at ii reached Kaihoata, a stream of water by which was a deserted hovel. The tide being against us we could not proceed (in fact we climbed up & down the cliffs pretty

often to get to this place), so we halted. Heavy rain all night; felt very unwell.

5. A gloomy morning, pouring rain, and so very unwell with high fever I could scarcely move. During the day, Abraham and his party (the Sunday being near,) went on about 3 miles to a plantation to get a little food; in this they succeeded, returning at evening with a basket of potatoes and some shore fish which they had collected, bringing, also, the news that Te Wereta had left word with his people at Waraurangi not to exercise any hospitality towards me or my party! The heavy rain continuing in the night, the river overflowed its banks, and found its way into my tent, boxes and bed; The Natives at my call quickly came and carried me out in my shirt into their miserable shed open on all sides, where, poor fellows, they gave me the best berth. Soon, however, the water rose to our shed, and they were obliged to fetch sand & stones from the beach to raise the fire place.

6. LORD'S-day. Still raining hard; very ill, & fever high. My boys repatched the tent, and carried me into it, and were under no small concern about me. I could do nothing all day but look up.—

7. Still raining with *cold* Southerly wind, and still very unwell. Yet I was obliged to try to move onwards, or to give my Natives leave to return as we had no food. Left at ix, coasting along; at [1846 September p.90]  $\frac{1}{2}$  past x gained Te Unuunu, where they found a few concealed Potatoes which, with a dead fish they had secured by the way, served for their Breakfast. I was too ill to partake of their fare, and would have given no small sum to have

remained where I was, but I knew that unless I could reach Palliser Bay before Sunday, all the Communicants of Wairarapa would not only be disappointed, but Mr. Cole have his heavy walk to no purpose. Resumed our journey at xi, crawling along against the strong Southern blast, and cold sleety showers, often stumbling through weakness, and sometimes falling on the sand through giddiness—pulse, 120. At iii p.m. we reached Waraurangi, Te Wereta's inhospitable village, but not being called we passed on; and, being very tired, brought up just beyond at a place where were some wild turnips. Abraham and his party, not being among the proscribed ones, at my pressing request went to the *pa* and got food for themselves and kindly sent us some. They were not willing to go thither, though related, in consequence of the indignity offered me; they found only 2 or 3 old persons in the village.

8. Early in the morning an old man from the village visited us, and striking tent, we proceeded on to Pahawa, the old man going with us. Four hours travelling took us thither, where we received a hearty welcome from those whom we found there. Last week a good number were assembled here to meet me, (I having fixed last Sunday for being at this place,) but this morning early the majority returned to their homes and plantations:—a Native's patience is soon exhausted. I found that the Monitor had this morning been summarily dismissed for his criminal contact with the Teacher's wife. A pulpit had been made, and the Chapel was ready [1846 September p.91] spread with mats. Evening, I preached from Rom. ix. 33, about 45 present;—spent the night conversing with the Natives. Peace had been made

between the Teacher & Chief of this place and Te Wereta, since I was last here; I having written a letter to Joel the Teacher to that effect.

9. Not well, Joel read prayers & conducted School. After Breakfast I examined & instructed a class of Candidates for Baptism, 26 in no., most of whom were aged and ignorant. At xii we left Pahawa,—at iv reached Huariki, saw Kemp Te Oraora, the fallen Chief, conversed with him, expostulated & exhorted as before, but I fear in vain. Continuing our course until dusk, we brought on the beach at Awea, a deserted fishing village. Had a little difficulty in crossing the river, it being both flooded and under the influence of the high tide.

10. At viii we resumed our journey; 2 hours travelling brought us to Oroi. Here Te Wereta came out among others to receive me! Entering the village, I sat and talked, exhorting them &c., Te Wereta present; He said, he considered the deaths of the 2 Chiefs (George Selwyn & Ngaparaikete) since I was last this way as an *aitua*—i.e. an evil omen, or warning—to him. I endeavoured to improve upon this admission. Went to see their Chief, Ngaparaikete, near death; sat down by his side, and finding him to be too far gone, I exhorted those present. This man, a heathen Chief, young, strong, & healthy, met with his death in a peculiar way; he was pursuing a wild pig upon the hills, his dogs had caught it, when, on his seizing it by the leg, the pig struggled, and in the struggle a dry branch of a *tutu* shrub (*Coriaria sarmentosa*) entered his head through his eye; in great torment he was taken to his village, his people attempting to draw out the wood broke it off, and no

surgical aid being at hand, the man lingered several weeks in agony—and *perished*: [1846 September p.92]  
he died in a few hours after I saw him. A chapel had been begun, at this place, the posts were up, but the people were very factious. Time would not allow of my remaining long, so we left at xii, and at vi. p.m. halted near Cape Palliser.

11. Left at viii a.m. and at noon reached Te Kopi. The people seemed glad to see me. Talked with Richard the Teacher—heard of the fall of some and of the instability of others—How should it be otherwise, when “Love not the world” is laughed at? Evening, preached from Rom xii. 1, 2. Evening talked with Natives; among other things, I heard, that Isaac Watarau (the Monitor) a nice native, would not take 5/-, freely offered by a white man for finding a pair of boots which had been lost, without my consent. (This was afterwards corroborated by the white man to me, who spoke in the highest terms of Isaac.) At vii p.m., Mr. Cole arrived, tired with his long walk; and bringing a letter of thanks from Major Richmond. (see Appendix E.)

12<sup>th</sup>. Morning read prayers & held School, present, at School,—writers and Readers, men 24, women 12; Readers, men 33, women 10; Catechism Classes, men 32, women 22; total, 133: Boys & girls, are included in the above. Some of the women wrote well, and all from dictation. Breakfast over, engaged with Candidates for Communion, 51 in no., examining and instructing them; I was glad to find I could readmit those who were suspended last time, whilst, on the other hand, I had to mourn over others who had grievously fallen. Evening,

preached from Rom. xiii. 11, and, afterwards, conversed with 2 other Communicants who were unavoidably absent during the day. Spent the night till x o'clock conversing with Natives at Tent door as usual.

13<sup>th</sup>. LORD's-day, occupied early with 2 fresh Communicants, who, living [1846 September p.93] at a distance, arrived during the night. This morning I read Prayers, & preached from John xxi. 17, "Feed my sheep." Mr. Cole taking the Communion Service, I assisting him in administering to 55 Native Communicants: the whole was very orderly and peaceable. Afternoon, Mr. Cole went, as usual, to the house of a Settler about 2 miles off, to hold Service; Richard, the Teacher, conducted the School; while I rested bit. Evening, I held service, preaching from Romans xiv. 17, (greatly blessed in my own soul,) though my Sermon was unusually long, the Natives, near 200 in no., were very attentive. Evening, engaged with them at the Tent door as usual.

14. Morning Prayers & School; after which I accompanied Mr. Cole to Mr. Pharazyn's house, where Mr. Cole held service yesterday. Noon, we returned to Te Kopi, and soon Mr. Cole left for Wellington. I proceeded to examine and instruct a class of candidates for Baptism, 18 in no., *all of whom were Readers* (9 men 7 women);—some of them are well-informed in the great truths of the Gospel. Evening, I held Service, preaching from Heb. xii. 16, 17—much strengthened. Spent the evening as usual:—during the evening I was engaged with the old Chief Simon Peter Te Hinaki and other Chiefs, who blocked up my tent door, upon the never-

ending Land question. These Chiefs are now disturbed by a few of their own number—two or three wild young fellows—who wish to sell their land. “Live to day and die tomorrow,” is truly their motto and aim. As I pretty well know the native character, I may, I fear, truly predict, that the number will be ultimately obliged to give way to the few. I endeavoured faithfully to show them what I believed to best for them—in this, always to me, disagreeable business.

15. Morning Prayers and School, after which I married 2 couples. [1846 September p.94] Breakfast over, I examined a class of Candidates for Baptism, 18 in no., who could not read, but who knew their Catechisms; among them were 5 new Candidates and several old persons. The younger ones of the class showed a good head-knowledge of the way of Salvation. Evening, preached from Exodus xiv. 14. Spent the night till bed-time, as usual, with Teachers and Monitors in the tent door, expounding texts, which Sidney, one of the Teachers, had noted down for enquiry.

16. Early this morning we left Te Kopi; on the beach in Palliser Bay I overtook William King Te Hiakai, one of the principal chiefs of these parts; a young man who did run well, but who is now (thanks to the wretched whites) a notorious rum drinker and pimp. I had wished to see him, and conversing with him I expostulated affectionately, he seemed to *feel* it, for which I felt thankful. How altered and haggard his looks! Three hours walking brought us to Wakatomotomo, a potatoe plantation of the Ngaitahu tribe, where we grubbed up, roasted, and despatched our breakfast; an old woman

very kindly giving me several eggs. Hence we travelled to Tauanui, where were some Natives, Candidates for Baptism, who would not remain yesterday at Te Kopi to be examined with the rest, thinking I should stay at this place; however, as I could not now remain they were disappointed, perhaps deservedly so. Proceeding on, 2 hours travelling brought us to Tuhitarata, the Cattle station of an honest Scotch Settler, to whose wife I gave a Prayer Book which I had promised her, and for which she was very thankful. There were two infants to be Baptized, children of Settlers, which ceremony I performed, and, resuming my journey, gained Otaraia by sunset. The Chief was not at home, and only a few natives in the village. No Chapel here, the natives being mostly heathen. Having [1846 September p.95] pitched my tent, I preached in the open air from 1 Cor. i. 21; about 40 natives present. Spent the evening with them at the tent door, the few Xn. Natives asking the meaning of several texts of Scripture. About 9. p.m. William King Te Hiakai, and Maunsell Te Iho another young Chief, came to my tent door, to make some enquiries about the letting of Land, &c., &c. W. King, produced a paper, which he called a deed, and which he was then about to return to a Mr. B———, (a Settler residing in the valley,) as a finished and complete transfer of a *large* tract of land for 21 years at the rent of £16., with unlimited right to cut wood for any and every purpose &c., &c. This “deed” containing several erasures and *blanks* was drawn up by Mr. B., and had been given to W.K. to read, sign, and return; he had actually attached his name thereto! and was now on his way to Mr. B. to return it. Still W.K (or rather they both) had some faint

suspicion concerning the blanks which were left in the body of the deed, and repeatedly solicited my opinion thereupon. I conscientiously pointed out what I considered to be the better course &c., &c.

17<sup>th</sup>. Morning read Prayers, preaching at Tent-door from Matt. xviii. 35. Weather cold and wet, with high wind from the South, with driving hail and sleet showers. At  $\frac{1}{2}$  past ix we started, and at 1 p.m. gained Huaangarua, drenched to the skin & very cold. Pitched the tent, changed my clothes, &c., and, in the evening, preached briefly at Tent door from 1 Cor. ii. 6—8, about 40 present; a dreadfully cold time & freezing! Spent the night talking with Ngairo, the Chief, and others till Bed-hour. His brother, Ngatuere, is the Chief of Otaraia, and both are very careless as to spiritual matters. Here I had to attend to several unpleasant things, among others—the case of Paul Te Kahu, who had stolen some money from Capt. Smith, a Settler living [1846 September  
**p.96**] hard by, but which had been restored; Paul seemed to be somewhat repentant;—to look over Capt. S's. deeds, which, sorely against my will, Ngairo forced upon me—to restore Lot Paioke, the N. Teacher, whom I was obliged to suspend at my last visit, and now stood in doubt of—&c., &c. They are preparing a chapel here, which promises to be a good one.—

18. Scarcely slept during the whole night through the extreme cold, the ground moreover being very wet. In the morning the whole plain was quite white with Ice. Read prayers, & preached at tent door from Malt. xix. 16, the Natives sitting quietly & attentively notwithstanding the cold. Breakfast over, at ix. we

proceeded up the valley. Called on Capt. Smith, who took me aside into his Garden and told me what he had heard concerning me;—among other things, that I had said his house (which I had never entered) was a lousy one”!! &c. He said a good deal about the Land, and about my “interference” between them and the Natives, &c. I replied that I never interfered, but that I had been again & again applied to by the Natives, to tell them what was right and to advise them, and that such were our relative situations, I standing as a father to my flock, and they not having a single friend besides to appeal to,—I could not but advise and tell them, what I, as a Xn., considered best; and that as the Settlers views & the Native’s welfare were so very opposite, our interests must necessarily sometimes clash. I told him moreover, plainly, what I had ever advised the Natives—not, however, in my ministerial capacity, but as a private person:—

1. Not to *sell* their lands in Wairarapa.
2. Not to lease them *beyond* 21 years.
3. Not to lease the *whole* of their food foraging land, but to retain some, and use it, and get into the way of grazing Cattle, growing wheat, & breeding sheep, &c.
4. Not to lease it in *very large* blocks——such as 10 miles “run” of good pasture land to one person.

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5. To make deliberate choices of the persons to whom they would let it.
6. Faithfully to fulfil their Leases.
7. To be kind to the whites who came to dwell among them.

This plain dealing he seemed not at all to relish, and more than intimated the Governor's probable anger, saying, "You would not dare to allow as much before him, &c.,"—I replied, "Were his Excellency now present I should most certainly and most fearlessly avow it, &c."—He, Capt. S., told me, that he had told the Bishop, when here in Decr4./45, *all* the many things he against me. He was now, however, very civil, & pressed me to remain to dinner, &c.—He professed great regard for the Natives, but ever and anon, "rascally fellows,—villainous conduct, abominable cheats," &c., &c., would escape.—Leaving Capt. S., I resumed my journey, found the road, formerly good now a horrid quag through the continued passing of Cattle & Sheep. About 2, p.m., I reached Te Ahiaruhe, Mr. Northwood's Sheep-station, called upon him & remained an hour; was received very kindly by Mrs. Northwood, Mr. N. not being at home. Here I found Ngatuere, who with his wife, went on with me to Hurunuiorang, which village we reached by sunset. Read Prayers and preached at Tent-door, from 1 Cor. iii. 11–13; 50 Natives present. Ngatuere came and sat by me, at which I inwardly rejoiced, being the first time he had ever done so. Service over, we again conversed together, he professed to want Books,—Prayer Books in particular, of which I have none;—he said, he came purposely from Te Ahiaruhe to get some. During the evening an unpleasant & unlooked-for altercation took place between us; this was commenced by a Baptized Native, who related his ill-treating a European, in hopes of my vindicating his conduct, which not doing, Ngatuere espoused his cause, and said some hard things; the matter, however, ended

peacefully.—How the Devil is always on the alert to mar all good! [1846 September p.98]

19<sup>th</sup>. Read prayers—visited a sick girl, prayed for and gave medicine to her,—and, Breakfast over, we left this village. Four hours' travelling brought us to Te Kaikokirikiri, where we were loudly welcomed, as usual. I was grieved to find their Chapel had not been fenced in, and was injuring from attacks of pigs, &c., while their *pa* and houses were enlarging and increasing.—Nor had any little preparation been made for me (as before), and my *taketake* (screen-fence) was tenanted by pigs.—Several Baptized Natives would not assemble here from their plantations and villages,—while with others error & gross Sin abounded! I felt greatly grieved, and much cast down in Soul. I gave the Teacher and his Monitors a good talking, & caused my tent to be pitched by the side of the Chapel—*without* their fence—and not in the village as formerly. Evening, I read prayers and preached from 1 Cor. iv. 20; 100 Natives present. After which I spent night conversing with Natives at Tent door, & arranged for Baptising four children tomorrow.

20<sup>th</sup>. LORD's-day. Held Morning Service, & preached from Matt. xv. 13;—a Sermon which many relished not; Congregation, men 90, women 30, children, 36. Noon, School. School over, it came to rain & blow heavily, and the place is very open & exposed. At evening Service there were only 60 present, I Baptized the 2 Children, and preached from 1 Cor. v. 6. My mind this evening was filled with melancholy reflections & forebodings, upon considering, that there had been only 2 children born to all the Natives, professing Xy. of the

Wairarapa District (amounting to a few hundreds) during the last 6 months, while out 4 white females residing in the valley, 2 had had children, and 2 others were expecting additions to their families! The horrid licentious lives of the *young* Natives, especially the girls, (and of which nearly all the Missionaries know nothing whatever) is, humanly speaking, the Cause of all this. The Evening [1846 September p.99] being very wet, I sat in my tent and wrote a paper of questions for Catechizing for Nicodemus, the N. Teacher at Oroi, he having earnestly requested such a help.

21<sup>st</sup>. A very cold and wet night with heavy frost. Morning, read Prayers and held School; present, men 71, women 26, children 8; total 105. Taking the Children's class, I sent back nearly 20 of them, because they came not to Afternoon service yesterday, using suitable words which were sidelong admonitions to their parents, some of whom, being in the Teacher's Classes, I did not interfere with. After school I expounded the Collect for the day (as usual), which those Natives who came with me had got nicely by heart. The weather very raw, with heavy hail & sleet showers, most bitterly cold in our open building. The mountain range of Tararua, not far off, looking sublimely grand with so much snow, and with being now-and-then shrouded in dark passing clouds. Expected every moment the tent to be blown down.—At intervals during the day between the showers, a Native would seize the opportunity and come to the tent-door to ask a question, & speedily retreat. Upon the whole as dismal a day as ever I passed in the bush! Evening read Prayers and preached from 1 Cor. vi. 20; good attendance.

22<sup>nd</sup>. Morning prayers, & School: Children present, 25; men & women as yesterday. Breakfast over, I married a Couple of Baptized Natives; and examined and instructed a class of Candidates for Baptism, 22 in no.,—refusing to admit (until my next visit) those who chose to remain in the village, and thus absent themselves from Service on the LORD'S day, which caused great murmuring among them. Their excuse was, that the whites at Wellington & elsewhere who did not attend Service only did so in the morning, devoting the afternoon to riding & walking. &c. Afternoon, I held a Bible Class, 21 Readers and nearly the same number of Listeners, all Baptized persons. Evening Service, preached from Heb. xii 16, 17; much blessed in doing so.

[1846 September p.100] Spent evening with the Natives, who remained about the tent door until a late hour.

23<sup>rd</sup>. Early this morning I read Prayers, and, Breakfast over, we left at  $\frac{1}{2}$  past ix. At iii p.m. we halted on the Ruamahunga River to dine; resuming our journey we reached our old sleeping place in the forest by vi, where we halted for the night. Felt thankful to GOD for past mercies here received. Wood very cold & wet.

24<sup>th</sup>. Left at ix—at ii halted to dine & rest awhile. Resuming our journey at iii, we travelled on at a smart rate through the devious paths of the forest in hopes of reaching Te Hawera, but night coming on, and having had one severe fall, and the wood proving to be more & more entangled with supple-jack, (*Ripogenum parviflorum*), we were obliged to halt.

25<sup>th</sup>. At an early hour this morning we started, and soon reached the village, to which we were heartily welcomed. The old Chief, as usual, made a speech, which I answered. Breakfasted. Examined & Instructed a class of Candidates for Baptism, 19 in no.;—in calling over the names of those candidates who were present at my last visit, I found, some absent, some sick and others attending upon them, and that 3 had died since my last visit—one of whom was a fine young man to whom I had committed the conducting the services of the village. The old Chief felt the loss of his people, whom he still mourned, and, among other things, told me, that his arms and ammunition had been demanded by the Natives who were fighting against the British Government; I advised him not to give them up, which he promised to observe. The old Chief treated us with some fresh Pork for dinner, which was highly acceptable. Evening, held services, preached from 1 Cor. x. 31. The Natives remained about my tent till late. The old Chief made another good and appropriate speech to his few people. This evening gave out some medicines, &c., for the sick.

26. Left this morning at vii, the old Chief & several others from the village going with us, and at  $\frac{1}{2}$  past ix halted to breakfast. At xi we started [1846 September p.101] afresh, and travelled on without halting until vi,—forest all the way—when we arrived at Ngaawapurua on the Manawatu River. Felt thankful to GOD for getting there in safety—the myriads of supplejacks and mossy roots, wet & “slippery as glass,” in these ancient forests, being very trying to both person & temper in a quick march. Pitched tent & preached to Natives from 1 Cor. xi. 1, about 30 of place present.—

Those others residing at a little distance did not come, no notice having been given of my being at hand. After Supper held Prayer meeting in Native Chief's house. The Natives remained, as usual, at Tent door talking until late.

27<sup>th</sup>. LORD's-day. Held Morning Services, preached from Matt. xxviii. 18—20, about 50 present. Noon, held school, found about 10 Readers. Evening, held Service and Baptized 2 Children; the one, the child of Joseph the Teacher, whom I had refused to Baptise when last here (though pressed much to do so), not wishing to interfere with Mr. Govett's charge; but, as Mr. Govett had not been here since my last visit, I now thought it advisable to delay its Baptism no longer;—the other, the son of a nice young couple, Candidates for Baptism, from Te Hawera, who had brought him all the way yesterday through the long wood on purpose to have him Baptized;—this one I named Epenetus, he being the first fruits of that place & people. Spent night at Tent door, conversing with the old Chief, Te Hiaro, and several others.—

28. Morning, Prayers and School: explained the Collect for the day, which many had got by heart (a good plan this). Wrote Letters to several Native Teachers by Zachariah (my guide from Wairarapa, returning thither), gave out medicines to sick; examined & Instructed a class of Candidates for Baptism, 13 in no., among whom were 3 Readers; several of them were tolerably well informed in the leading truths of the Gospel. Left at ii p.m., in canoes, poling against the stream—a tedious and [1846 September October p.102] arduous task. At v.

we gladly left the Canoes, and once more took to the forests, and at vii. arrived at Otawao, but found no inhabitants; three however, arrived soon after us from their potatoe plantations, and from them we learned, that the greater number of the people were assembled at Puehutai, a village a few miles further up the river. Read prayers, & retired early to rest. Wind very high, roaring loudly among the trees.

29. Heavy rain during the night succeeded by a lowering morning. Read prayers; struck tent, and started at viii. Crossing the R. Manawatu on a Native's shoulders he managed to let me down into the stream! Arrived at Puehutai at x. dripping wet. Heartily welcomed by the inhabitants. Breakfasted; pitched tent; examined and instructed 22 Candidates for Baptism, among whom was the principal Chief. Evening, preached from Jude, 20, 21; 30 present. Spent night talking with Natives, as usual. Received a nice letter from Matthew, the N. Teacher at Te Waipukurau, assuring me of his prayers on my behalf. &c., &c.

30. Morning , read prayers & held School. Breakfasted, & conversed with Natives till xi. when we left, and in 2½ hours arrived at Te Hautotara village, to which we were, as usual, loudly welcomed. Assembled the Baptized Natives, 20 in no., (including my own lads,) and read Mark i. with them, explaining the same. At Evening Service, discoursed from 1 Cor. xv. 57, 58. Conversed till x. with Natives at Tent-door; made peace between some crusty folks, & set several little matters to rights.

October 1<sup>st</sup>. Read Prayers & held School, 30 present, a few having come from Puehutai. Examined and

Instructed the Candidates for Baptism; 5 in no., who were very stupid. After which, held a Bible Class, 14 Readers and several Listeners; read Luke xviii. together, expounding the same. At Evening Service, preached from 1 Cor. xvi. 13, 14. Conversed with Natives at tent-door until Supper was ended, when we held our [1846 **October p.103**] Prayer Meeting (which had been put off from last night), read John iii. commenting on the 2 last verses. After P. Meeting Natives again assembled at the tent-door with whom I talked until a late hour.

2<sup>nd</sup>. At vii this morning we started, and at x halted in the forest for breakfast and prayers. Resumed our journey at xii, and at ½ past vi. emerged from the woods, quite tired, & feet very sore from the roots, &c. Halted, for the night, at this spot, Te Witi.

3<sup>rd</sup>. Left Te Witi at ix. and at ¼ past vi. reached Te Waipukurau:—much disappointed, however, to find Matthew Meke, the N. Teacher, & his party absent,—employed, however, in a good work, in rafting fencing to the Mission Station for the Chapel yard there. Only a few old women & children in the village. Read Prayers. Late at night Matthew returned, having heard of my arrival. He informed me of the sad disputes between Te Hapuku and the Ngatihori Tribe, respecting a wood—& of Davis (a Baptized Native from Table Cape) going off with the wife of another Baptized Native belonging to the same party.—

4<sup>th</sup>. LORD'S-day. Feet very sore, could scarcely stand. Morning, held Service, preached from Mark vii. 28; about 30 present. Noon, School, Natives, being old, were dull & sleepy. At Evening Service, preached from 2 Cor.

iii. 16—many seemed as if I were a Setter-forth of strange things to them. LORD take from my heart the veil, & from theirs also!

5<sup>th</sup>. Early this morning read Prayers & held School. Gathered together, several things, which were obtained by Matthew and others from the robbers of the “Falco’s “ cargo, and started at xi.—at ½ past iii reached Patangata. Found the party engaged in rafting fencing here awaiting my arrival, who, with some others from neighbouring villages, made 50 persons. Evening, read Prayers, discoursed from 2 Cor. iv. 7. Engaged, conversing with Paul Te Nera, & others, till midnight.

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6<sup>th</sup>. Travelled leisurely this morning to Kohinurakau, about 5 hours walk. The Natives of which place were glad to see me. On our way we passed Paul Te Nera and his party with their rafts of fencing,—Kahuirangi, the Heathen Chief of Te Rotoatara, assisting;—they had left Patangata at a very early hour in the morning. Evening, read prayers, discoursing from 2 Cor. v. 20, 21.

7. Morning, read prayers & held School,—good attendance.—Once more made up matters with Broughton Te Akonga, and shook hands; pleased to find that he attends the daily Service & School, and had worked about the fencing. Leaving this hospitable village at ix. we arrived at iii. at the Mission Station, & found all well.—GOD be praised for all his numerous & undeserved mercies.—Amen.

8–10. At Home, resting, receiving visits from Natives, &c. Visited the Sick Natives in the *pa*. Rainy weather with cold winds; snow *still* very thick upon all hills!

11. LORDS-day. Morning Service, preached from Mark xiv. 70, about 80 present. Noon, held School. Evening Service, preached from 2 Cor. x. 4, 5.

12<sup>th</sup>. Morning prayers & School, present, Men, 1<sup>st</sup> class, 30, 2<sup>nd</sup>. ditto, 19; Women, 1<sup>st</sup> class 13, 2<sup>nd</sup>. ditto, 14; children 11; total 87. Had a serious and long altercation with Marsden Te Wakapiripiri (a troublesome Native though a Communicant), who during my absence, invented some atrocious falsehoods concerning me; which caused no small discussion among the Natives. He endeavoured to make it appear that I had said what he had reported, but could not establish it. Closely engaged all day in looking over the Timber for the Fence—giving out Medicine & Books. attending to sick, &c.—A very busy day. A white man living on the Coast called, wishing me to take his daughter, as he did not wish her to live the life which he himself and her mother were living; to this we consented, although she is but very young to leave her mother. Shock of an Earthquake this morning at Breakfast, the house shook much, and the earth rumbled; we all [1846 October p.105] ran out, fearing what might happen. Providentially no harm was done.

13<sup>th</sup>. Closely engaged all day upon Census.

14. Ditto: interrupted now and then to give out medicine. Received a Letter from Hadfield, the Chief of

Manawarakau, with some of the plunder of the American vessel which he had collected.

15. Engaged upon Census. Evening, Held Service, preached from Gal. i, 10; 30 present.

16. Occupied upon Census. Received a message this day from Te Hapuku, wishing to make peace, to come to terms about the Fence, which, nearly 2 years ago he was to have put up for me; he then commenced it, but, finding that I would not comply with his unreasonable demand, left it half-done, and dared any other to finish it! I sent back a note in reply, offering him 30/-, (my original offer) for what has been done.

17. Gardening a little, & preparing for tomorrow. Evening, Hadfield and a large party of his people arrived from Manawarakau.

18. LORDS-day. Rain. Morning Service, preached from Luke iv. 27; 80 present. Noon, held School. Afternoon Service, preached from Gal. iv. 20: when shall these Natives comprehend the glorious & free truths of the Gospel? LORD open their eyes!

19. Morning Prayers & School; 70 present. Mapu, an old chief, and Paul Kaiwata his brother, from Ahuriri, came to day to see me about Marsden's improper conduct. - And Te Hapuku & his 3 sons came also to settle about the Fence; I arranged the matter amicably with him, paying him £2.2.0, and having all the fencing stuff upon the ground which my own lads are now to put up. He came tidily dressed, and behaved well; asking my opinion upon several matters, and remained till evening. Thus my time has been occupied all day.

20. Morning, engaged upon Census: afternoon, with Candidates for Baptism of Hadfield's party, 16 in no.; some of the younger ones are getting on nicely, they can now nearly read. Heavy rain, all day. [1846 October  
p.106]

21<sup>st</sup>. Engaged in giving out books with suitable advice to the party of yesterday; a great demand for Prayer Books of which I have none. Visited the little heathen village at the mouth of the Tukituki River, where I fell in with Abraham, a Baptized Native from Waikato, who has cast away his Xn. profession—a very ignorant old man. I talked with him, but, alas! The old man is utterly careless. He cast aside his profession because on his return from slavery he found his Chief & relations still Heathen! Returning to Station, engaged in giving out Medicine to different applicants.

22. Occupied with Hadfield & his party, who return today. Engaged upon Census. Evening, held service, discoursed from Eph. ii. 11–18; only 25 present.

23. Occupied upon Census—attending to Sick, &c. Much excitement among Natives owing to the discovery of Crim con. between Thompson Pekapeka and Celia.

24. About Census—Gardening—preparing for tomorrow.

25. LORD'S-day. Morning Service, preached from Luke xi. 21, 22; congregation 80. Noon, School; 70 present. Evening Service, preached from Eph. v. 25—27. Evening, examined own Lads upon subjects of Sermons of the day,—6 others also attended.

26. Morning Prayers & School; present, Men & boys, 36, Women & girls 20. Engaged during morning in giving out medicine & with Natives—several sick. Afternoon, planning out Fence of Chapel yard—making Enquiries concerning Census &c., &c.—

27. On Census. Again visited Miriam, a Communicant, who has long been ill, and talked with her.

28. Upon Census.

29. Gardening. Evening, held Service, preached from Phil. iii. 3.

30. Dispensing medicines, &c. Visited Miriam, who is fast sinking.

31. Preparing for tomorrow. This afternoon the Chief Tareha came, well [1846 October November p.107] dressed, and a party of his tribe came with him, to see me, and to make up matters. He sat and conversed for a long while. Very civil, but determined to remain a Heathen.

Nov. 1. LORD'S-day. Morning Service, people sleeping (pretty nearly all hands) in the midst of Prayers! Went down from the desk and roused them up;—(which Leonard the Teacher did last Sunday) greatly grieved at their conduct; discoursed from Parable of Pharisee & Publican,—70 present. At school, present, men 37, women & children 13—several incensed at being awoke out of their nap at morning Service. Several Baptized Children neither at School nor prayers! Such is the extreme carelessness of their Parents & friends. Evening, preached from Col. ii. 13, 14, about 50 present, who were very attentive. In returning, I fell in with Joseph

Orton, John Mason Takihi's son, and gave him a severe talking to before his father. Visited Miriam who is now near death being almost speechless, read to, and prayed for, her. Evening, assembled own lads, examined them, &c.

2<sup>nd</sup>. Morning Prayers & School—giving out Medicines &c.

3<sup>rd</sup>. On Census. Visited Miriam who is still alive.

4<sup>th</sup>. Ditto.

5. Gardening. superintending Fence of Chapel Yard, &c. Evening, held Service, preached from 1 Thess. ii. 12.

6. Engaged with a party of Natives from inland.

7. Visited Miriam—preparing for tomorrow—and occupied with God-parents of Children to be Baptized, &c.

8. LORD'S-day. Morning, held service, preached upon John i. 11–13. At noon, School. Afternoon Service, Baptized 3 Children, & preached from 1 Thess. v. 4.

9. Morning prayers & school—Gardening, &c.—

10. Engaged all day dispensing Medicine & conversing with small parties of Natives, &c.

11. Occupied on Census. Received a note from Marsden, acknowledging his error. [1846 November p.108]

12. Engaged on Census. Evening Service, preached from 1 Tim. i. 15.

13. Visited Miriam, who is now dying—commended her soul to GOD. Received a visit from Marsden, and made up matters with him; &c.—
14. Last night Miriam died, I hope in the LORD; both Mrs Colenso, who often visited her, and myself have good hope concerning her. Preparing for tomorrow.
15. LORD'S-day. Morning Service, preached from John viii. 51. Noon, School. Evening preached from 1 Tim. iv. 9, 10; Congregation 74.
16. Morning Prayers & School;—occupied, dispensing medicine, &c, &c, &c.
17. Buried Miriam. Engaged with small parties of Natives Calling.
18. Occupied with Census, & completed it!! a very heavy and trying task.—Lost our finest cow, not without suspicion of being stabbed by Natives. A few days after her calf was found stretched out, dead, upon the place where the dam was buried!
19. Engaged writing to England. Evening, preached from 2 Tim. ii. 24—26.
20. Writing—Gardening—preparing to leave Station to morrow.
21. This morning left Station, at 5 p.m. arrived at Te Kapemaihi. Glad to find that they had erected the wood-work of a Chapel, since I was last here; a large building , 45 x 25. Natives, also, had assembled from several villages to meet me. Evening Service, preached from 2 Tim. iv. 2; Congn. 80. Kept talking with Natives at Tent door till late.

22. LORD'S day. Morning Service, preached from John xv. 5; Congregation 140; Natives having come from Ahuriri, &c. Noon, School, present, men 71, women 32, children 21; total 124. Evening Service, preached from Rev. iii. 20.—A very hot day. Night conversed with Natives at Tent door.
23. Morning Prayers & School, wind suddenly changing, during the night, to the S. has brought us heavy rain & cold weather; these sudden alterations in the weather upon this Coast, affect the Natives much. After Breakfast, engaged in instructing & Examining Candidates for Baptism, 46 [1846 November p.109] in no., many of whom are new ones, and all ignorant. Evening, conversed with a steady old Chief, who, with his daughter have just left the darker Heathenism of Papistry.
24. Morning Prayers & School. Engaged in settling some squabbles,—of course, *not* to the satisfaction of *all*. Read with Baptized Natives, 23 in no., Luke iv. &c. Evening Service, discoursed upon Philemon, 10, 11. Unpleasant altercation during night between Natives which I endeavoured to quiet.
25. Morning Prayers & School. During School, the Heathen party who were displeased yesterday fired off their muskets using *ball*, which aroused much unpleasant feeling, and, after School, several angry speeches by different Chiefs. Breakfast over left for Tangoio, 2 hours travelling bought us thither, and 4 hours further took us to Aropauanui, where I found about 30 persons assembled. Held Evening Service, preaching from Heb. i. 1, 2. Talked with N. Teacher, Philip; glad to find some

who were Heathen beginning to listen to the Truth, & others who still are Heathen saying they shall soon do so. Grieved at Paul Hira's conduct—who has taken a 2<sup>nd</sup>. wife, and that (of course) after the Heathen manner.

26. Morning Prayers & School,—Catechized largely,—Natives very ignorant.—Breakfast over, assembled Candidates for Baptism, 10 in no.,—after which a Bible Class. 9 Readers & 4 Listeners, (Baptized persons) including my own lads. Talked with some Heathen , &c.—Evening, preached from Heb. ii. 1–3.

27. Morning Prayers & School, after Breakfast left—a very hot day.—At ii reached Tangoio, found but few, Natives being absent at their plantations,—received a visit from 2 of the principal Chiefs, Tohutohu & Te Awi, conversed together, the former, an elderly man, is still a heathen. Evening, held service, preached from Heb. iii. 12, 13; 40 present: spent evening talking with Natives.

28. Morning Prayers & School; 40 present. After breakfast, I examined & [**1846 November December p.110**] instructed Candidates for Baptism, 12 in no.,—during the day the Natives returned to the village—several, too, Coming from Te Kapemaihi & Aropauanui. Conversed with some, Moses Tarapuhi among others—a root of bitterness this. Evening, preached from Heb. iv. 12, 13; Good Congregation, upwards of 90 present.—Engaged in giving out Medicine, and arranging for Baptism of Children tomorrow.

29. LORD'S day. Morning, preached from Luke xi. 21, 22; Congn. 146. At Noon, School. Evg. Baptized 2

Children, & preached from Heb. v. 8, 9. Night talking with Natives.

30. Morning Prayers & School. After Breakfast, Engaged with *another* class of Candidates for Baptism, 17 in no.; afternoon , occupied with Baptized Natives in Bible Class, 24 in no.; read & expounded John iii.— Visited sick—at  $\frac{1}{2}$  past v. p.m., left—at  $\frac{1}{2}$  pt. ix. Ahuriri—a moonlight night.—Slept in my clothes.

Decr. 1. Started at v., at viii reached the Station:—at home, resting.

2. Overseeing work, & seeing Natives.

3. Writing. Evening, held Service, preaching from Heb. ix. 27, 28; 31 present.

4. Dispensing Medicine;—writing, &c. Earthquake this evening, at vi. Great *trembling* of the Earth, ran out of my study—Native boys, also, out of their house.

5. Preparing for tomorrow: arranging Banns of a great many Couples.

6. LORD'S-day. Morning Service, preached from Luke xxi. 25—28. about 120 present. Published Banns of 31 couples. Noon, School. Afternoon Service, Baptized 2 children , & preached from Heb. xii.1, 2. Day very sultry; a slight shock of an earthquake at evening, with continued tremor of the Earth.

7. Morning Prayers & School; present, men & boys 56, women & girls 36. Engaged in dispensing Medicine; talking with Natives from a distance;—writing letters to Tarawera , & despatching Leonard my Teacher thither. Weather very sultry, with awful Thunder.

8. Writing—accounts, Returns, Report, &c., for Local Commee. [1846 December p.111]
9. Writing, for Commee. This afternoon several N. Teachers arrived from inland.
10. Morning Prayers & School.—Writing—Afternoon with N. Teachers. Evening, held service, preaching from James iii.13
11. Morning Prayers & School. Breakfast over, engaged with a Native Papist, who called, and challenged to dispute!—I called in the N. Teachers to hear, and he soon got more than he could answer, to their amusement. Afternoon, engaged with William Tipuna & his party, recently arrived from Table Cape—who, at my request, restored what plunder of the “Falco” remained with him. Evening, held service. (See back April 9<sup>th</sup>.)
12. Morning Prayers & School—writing—sent Census papers to the Bishop.
13. LORD’S-day. Morning, preached from Acts xiii. 38, 39; Congregation 90. Noon, School. Evening Service, preached from 1 Pet. i. 3–5.
14. Morning Prayers & School. 70 Present. Engaged during day writing (8) Letters to Native Teachers—giving out medicine, &c.
15. Morning Prayers & School:—occupied cleaning out Study, &c.—
16. ditto    ditto, only 15 present. Engaged in writing,—Cycle, Journal, &c. Tareha’s child, who has long been on the sick list, died last night. Natives came to fetch

nails to make a Coffin for it. Weather still very sultry:—  
Natives living upon Fern root.

17. Morning Prayers & School. Engaged in writing letters to Native Teachers, living on the Coast, 5. Talking with strangers, &c. Leonard returned from Tarawera, things there much as before. Evening Service, preached from 1 Peter v. 7—9.

18. Morning School, &c.—Not very well. Engaged in planning, rules &c. for School &c., &c. This evening Tareha's child was buried in the Chapel-yard, he attending but without ceremony. This is a good sign. I talked with T. a while.—

19. Preparing for tomorrow—gardening, & talking with Native Visitors.

20. LORD'S-day. Morning Service, preached from Luke i. 76—78. Congn. 90. Afternoon, preached from 2 Peter iii. 13, 14—Congregation (during prayers) nearly all asleep! & children behaving badly. Obliged again to stop, & get [1846 December p.112] down from the desk. Received letters from Teachers at Wairarapa, all quiet there.

21. Morning Prayers & School, children again behaving badly, obliged to get down and turn one out—40 men & boys present. Employed attending to Sick. Marsden came again today bringing his child, now a year old & unbaptized—he came, in consequence of my note to him respecting his infant.

22. Engaged in writing, &c. Heard that Natives are greatly incensed against me on account of my noticing the bad Conduct of their children. Walker Te Kawatini,

Thompson Pekapeka, and the great Chief Pakake, had almost risen in Church to strike me! which, had they done—how would it have ended?

23. This morning at Prayers & School, the Children not present—being kept back by their parents. I, therefore desired John Mason Takihi & Paul Muri (two noted grumblers) to sit down, & not stand up in the reading class for the day—which bold step, took them by surprise, & had the desired effect. Engaged, conversing with Leonard, devising plans for Children.

24. Morning Prayers & School; few present. Occupied preparing for tomorrow. Taken with a Severe Cold. Evening, Paul Te Nera & Several others arrived.

25. Xmas Day.—So unwell & so hoarse as to be unfit for Service, but there was no alternative, as Natives had assembled from several places & I was unwilling to disappoint them—such murmurers, too, as many of them are.—Morning, preached from Isaiah, ix. 6, Congregation nearly 300. I could not attend School—but laid down. Evening, preached from Ps. 85. 10, 11—wonderfully strengthened.

26. Very unwell, yet upheld—only somewhat grieved at being so just now—strove against this spirit. Preparing for tomorrow.

27. LORD'S-day. Still unwell & hoarse. Morning, preached from Rev. 1. 17, 18, church crowded, Congregation upwards of 300. Afternoon, Baptized a child & preached from Rev. xxii. 14, 15; with difficulty got through, but wonderfully supported. Some of my

best Natives cried this afternoon, [1846 December  
p.113] at seeing my exertions & hoarseness.

28. I would have given not a little for a few hours' rest,—but it could not be. This morning I married 25 Couples—a heavy Service, occupying nearly 5 hours; I was enabled to get through—Blessed be GOD! Immediately after the majority dispersed, there being no food *here* for them.

29. Still unwell, Yet expected myself to talk with Stranger Natives, Teachers, &c. Wrote letters to Manawatu Natives & Teachers. Afternoon, very sick, lay down a while. Evening, conversing with Natives.—

30. Still unwell but better, less pain in Chest & voice returning. Wrote Letters to N. Teachers on the Coast, concerning the approaching Communion. Mixing Medicines; making pills, &c.

31. Last day of another Year! Endeavoured to improve it by Meditation & Prayer. Still unwell with much pain in the Chest. Evening, held service, only 24 present; gave them a solemn address—May GOD command his blessing upon the Seed sown!

Thus ends my 2<sup>nd</sup>. year here.—

And now—reviewing the past & looking to the future—two important considerations present themselves:—Is the work of the LORD prospering, in my hands? And, Is His work prospering in my own Soul? To the *former*, I think I can answer—I believe so: several of the Natives profess more correct views of Evangelical truth than they had;—a *few*, on whom I dare hope GOD's blessed Spirit hath breathed, practise secret prayer, and mourn over the

continued falls of the many around them; while, outwardly, chapels are increasing—many are become Candidates for Baptism—and several have been Baptized & admitted to the LORD'S Supper. To the *latter*, I bless GOD, I believe I can answer in the words of the Holy Apostle—and that even while sick to death at the view *within*—“I *know* whom I have believed, and am persuaded that HE [1847 December p.114] “is able to keep that which I have committed unto him against that day,” 2 Tim. i. 12, & iv. 18.—“Faint, but still pursuing”—must be still my motto.“Brethren, pray for us.”

W. Colenso.

## Appendix

### A. Copy of a note written to Wellington Kawekairangi (Te Wereta).

Friend, Wereta, Greeting to thee. This indeed is my word to thee. I am come to this place, notwithstanding I said to thee at Huariki, that I should go by the coast to Te Kopi. Lo! This is the reason why I have changed my route to the inland one—that some of the people of this place may go on with me to Te Kopi to partake of the Holy Supper there, which Mr. Cole & myself will administer. Now, I write this to thee that thou mayst know the true reason why I changed my route, lest thou shouldest think I don't know what. Now, after two Sundays have elapsed I shall perhaps arrive at Pahawa, the Wednesday or the Thursday will be the day for me to arrive at Pahawa. I shall sleep there, and in the morning & shall proceed on, northwards. If you call & welcome me to your place I will enter in; if not I shall go right on by the Coast: this is my plan for my journey. O Friend, I am mourning concerning thee; I am praying for thee; but perhaps, thou wilt not mourn for thyself. Friend, look thou at my words; consider them;—Do thou search for the road to the City,—Still perhaps is open the gracious door of heaven. Let not thy considerations be turned aside by any Native who may imagine any false or vain thing. Ps, My letter to Wereta, From me, Colenso.

**B.** Copy of a letter to the Bishop—including a few sentences, taken down from Natives before Archd. W. Williams.

Te Kopi, Nov. 15/45.

My Lord,

On reaching this village a fortnight ago, I received from the Xn. Natives a long account of certain charges preferred against [Appendix p.116] me, and of bad language spoken of me, by several whites residing in the Valley of Wairarapa. Of this, however, I should not have taken any notice—being pretty well used to such treatment—had not the Rev. Messrs. Hadfield & Cole, also informed me, that certain evil reports had reached them; and when dining at Mr. St. Hill's with Major Richmond, His honor the Superintendent told me, he had been applied to upon the subject, and had written to me a Letter, “as a friend,” to inform me of it.

—The charges—as far as I can make them out—appear to be, to the effect that I had recommended the Natives to rise against the whites and to drive them from Wairarapa—that I had said, they were “evil persons”—taurekareka’s (slaves), &c., &c., *ad. infin.*—

On my return yesterday (with Archd. W. Williams) to this place, my intention was to have gone with the Archdeacon to see some of those Europeans, but—our being already behind time—they at some distance from us in a contrary direction—and we tired with a long journey before us—and your Lordship’s speedy coming into our respective districts for the purpose of holding

Confirmations—make us desirous of proceeding onwards to our Stations without loss of time.

I have, however, my Lord, written a Letter to nearest resident European, a copy of which, I enclose.

It is scarcely needful for me to add, that I am utterly ignorant of those things so laid to my charge; and that all the Natives of the valley with whom I have conversed appear to be equally ignorant, as to the person or persons with whom such accounts could possibly originated.

I have, &c., &c., &c.,

W. Colenso [Appendix  
p.117]

Stated by Andrew Rongotua; Communicant:

The whites living in Wairarapa, called, Eraihia, Tiemi, Enoka, Hoani, Arama, Papu, Taare, & others have frequently said:—"Your Minister is a Minister κοπρος".—a shoemaker.—Should he ever come into my house, I would kick him until the blood flowed. If your Minister goes to Wellington, he will be fettered, & thrown into the gaol of the Governor.—A letter has arrived from the Governor to seize and bind him.—Your Minister is a very bad fellow;—he has said, you shan't give your women to us, &c., &c".—

Corroborated by Philip Tuapa,) and Micah Moha,) Communicants.

Stated by Eli Te Ama, another Communicant.

“I have frequently heard Enoka uttering Native curses upon our Minister.”—Here he related them, but they cannot be translated; I wrote them, however, in *Native* for the Bishop to see).

Stated by Isaac Watarau; Communicant—

“When you were here last time, travelling about among us, the whites asked, Where is your Minister κοπρος going to? &c., &c.”—

Added by Andrew Rongotua:—

“Yesterday I went to the residence of the white men, and they said, “Hast thou eaten the Sacrament *stercus*?”—I replied, “The whites are not yet arrived.” They said, “Those whites are evil men; and that thing is an Evil thing, even that Sacrament *stercus*”—&c.

Corroborated by Te Māri.

C. Copy of a letter to Mr. Russell, (we did not *then* know his name).

At Te Kopi, Nov. 18, 1845.

Sir,

I have been informed by Several Natives of this village [Appendix p.118] and neighbourhood (which information has since been confirmed by many respectable persons at Wellington), that the Europeans residing in the Wairarapa valley—yourself and (in particular) the men employed by you among the

number—have been speaking of me in a most unwarrantable manner—imputing many things to my charge of which I am utterly ignorant. At the wish, therefore, of some of my friends at Wellington, I wrote you this (you being the European resident nearest to this place) to request you, your men, and the other Europeans residing at Wairarapa, to substantiate those charges which from time to time you have been pleased to make against me. I intend (by Divine permission) to pass through the valley of Wairarapa towards the end of February next, when I shall make it a matter of duty to call upon every European resident in the valley, for the purpose of enquiring into this matter. This should *now* do (as I fully intended on my leaving this place for Wellington), but I have to proceed without loss of time to my Station at Hawke's Bay to prepare for the Bishop who will be there in a short time. The Bishop intends being here, on, or about, the 14<sup>th</sup>. Decr. next, when, if you, or any other European residing at Wairarapa, have any charge to prefer against me, you will have ample opportunity of so doing.      I am Sir,

Your obedient Servant  
W. Colenso

To Mr.\_\_\_\_\_,  
(called by the Natives of Te Kopi,  
“Eraihiā”) residing at Te Watakahawai.

[Appendix p.119]

D. Copy of a letter from Te Wereta (Wellington).

November 13, 1845.

“Friend, Colenso. Greeting to thee. This is my word to thee. Do thou commence at Pahawa to go by the inland route, by the same road by which thou camest. For this indeed was your word to Campbell Hawea, to pray that I might soon be dead; for which cause I thought we two shall not meet. Friend, here is this word likewise of mine to thee—Be thine the praying to GOD—be mine the praying to the Evil. Friend, Colenso, thou hast fed me with *stercus*, and after that can there be any good? When the statementment was laid before thee, thou wast angry.—

This is all the talk. Go, then, my Letter to Colenso”

Signed “From The Servant of the Devil.”

E. Copy of a Letter to Major Richmond.—

Hawkes Bay, Jany. 12/46.

My dear Major Richmond,

I hasten to avail myself of an opportunity afforded me by a Native going to Wairarapa, to inform Your Honor of an unpleasant affair which took place here a few days ago, between some of the Heathen Natives of this neighbourhood and some whites.—

On the morning of the 31<sup>st</sup>. ult., a Cutter, which proved to be the Royal William, was seen making apparently for the Station, she stood in for the shore, and tacked 2 or 3 times, when I sent a canoe off to her. Before however the Canoe could reach her, a Letter was brought me by a Native (who, with some others, had been early on board in another Canoe, while we were [Appendix p.120] at

morning prayer & School, which proved to be a memorandum of few packages of goods shipped for me at Poverty Bay. Shortly after this, the Canoe which I had sent returned, bringing the Goods and informing me, that the vessel was come to trade, and was therefore about to be piloted into the harbour (Ahuriri), about 7 miles distant, NNW. The next day—the 1<sup>st</sup> instant, about 9, p.m., a Christian Native (whom I had sent to the vessel, to take a letter from the Bishop to Mr. Cole, & to pay for the freight of the goods which had been landed) returned, saying, that the Master of the vessel had been very angry with the Natives, and had refused to trade, &c, &c.—and that he did not know the cause of his so acting. The next day, early, I heard, that the Cutter had gone to sea; and that on a Canoe following her to offer pigs & potatoes for sale, the Master seized and presented a double-barrelled gun, loaded & cocked, and swore that he would shoot them if they came near. One of them, however, boarded her, grappled with & threw down the Captain—wrenched the gun from him—tied his hands, & made the Crew to come to anchor. The Captain now begged hard to be released, promising to reward them handsomely; on which they untied him & he gave them several articles. The Bishop, who happened to be here at the time, together with myself endeavoured to elicit the whole truth, and to get back the property thus obtained, and which I hope we have succeeded in doing. From what further information we obtained, it appears, that the young chief (of first rank) who piloted the vessel into Ahuriri, having found a large piece of *pounamu* (Jade, or Axe-stone,) on board for sale, wished to have it, and to pay the price, 12 pigs and, there being but *one* piece, he

did not like to quit sight of it, fearing lest some other Chief should in a little while come [Appendix p.121] on board & get it; he, therefore, desired it to be left on deck, which the Captain refused to permit. An altercation ensued; the Master ordered his men to take it below, the Chief told them not to do so, and, though he was alone on board, they (4 in no.) being intimidated did not obey the Captain, on which he said, they had better all go on shore together, since they would not obey him, which they prepared to do. This was in the evening in the harbour. The next morning, the vessel went out, and was soon followed by a Canoe, in which were 6 natives. As they neared her the Captain ordered them off, and dared his men to throw them a rope (which some one of them was about to do); on which the Natives in the Canoe caught hold of a rope hanging over the stern, and held on by it; this being perceived by the Captain, he came aft, swearing and presenting his gun, as before related; the Natives, at first, cowed down into the bottom of their Canoe, when suddenly one more bold than the rest, leaped up, knocked the gun upwards out of the Captains hand, seizing him by the hair of his head, and holding on and the Canoe parting at the same time he got up into the vessel; there he first bound the Captain's hands, and then discharging the gun into the air, ordered, in broken English, the Crew to let go the anchor, which they did.— After which the property was given out by the Captain on his being released, as before described. The vessel left that same day, and where she went to I do not know; perhaps to Wellington, or back to Poverty Bay.

The property we have received is as follows:—one double-barrelled Gun, 2 pieces Calico, about 3 pieces

[Appendix p.122] of printed Cotton, 3 Cotton rugs, 2 Blue Serge Shirts, 3 Check Shirts, 1 Straw Bonnet, 1 Gambroon Coat, 3 Cotton Handkerchiefs, & 6 Red worsted Caps, and 1 Sovereign (in gold) which I had sent to the Captain, as his demand for freight.—

The Note, which I have the honor to enclose, the Bishop wrote before he left—which he did on the 5<sup>th</sup>. inst.,—and I think I may safely add, that, from what I can learn, no attack of any kind was ever once thought of by the Natives—the bare fact of their going unarmed and only 6 in no. sufficiently proves this. They think themselves grossly ill-used in the matter: firstly, in being cursed; and secondly, in being threatened with death in the manner they were: both being offences, which, I scarcely need say, are of the very highest kind among themselves.

I believe the above list contains the *whole* of the property given out on the occasion. I will thank Your Honor to let me know, by some early opportunity, what I shall do with the Goods in my possession. Perhaps, I may be allowed to remark, that those Natives had nothing whatever to do with the robbing of the U. S. Brig "*Falco*." They even refused to take any part of the property stolen from that vessel, when it was subsequently offered them by their friends and relations living on the spot. And, further, I have this day heard, from a white man residing in the neighbour-hood, that it has long been a practice with the person in command of the "Royal William," not only to take up arms against Natives, but against whites also.—

In consequence of a Letter which I wrote and left [Appendix p.123] for the Bishop at Wairarapa, his

Lordship called on the different Settlers in that valley, to ascertain the amount of their charges against me. I trust now their fears (at least), will have subsided. I intend to call upon them in March next, on my return from Wellington. The Letter which you mentioned to me, as having written to me, I have not received.—

I am, with Every respect  
Your Honor's most ob. Servt.  
W. Colenso.

His Honor  
Major Richmond  
&c &c &c  
Wellington.

Copy of a Note from Major Richmond.

“Wellington, 8. Sep. 1846

“My dear Sir

“I have been long looking for an opportunity to acknowledge the receipt of the goods you sent up, and which you kindly took so much trouble about. They arrived perfectly safe: for which accept my sincere thanks. I fear they must have occasioned you much annoyance.

“Mr Cole will acquaint you with the state of affairs here, which you will be glad to find are more satisfactory than we could have anticipated some time back.

“In great haste  
Believe me, My dear Sir,  
very sincerely yours  
(signed) M. Richmond.”

Rev. W. Colenso.

## Appendix

Dr. The Church Missionary Society, In a/c with William Colenso ~  
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|                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |    |    |    |
|-------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|----|
| 1844;<br>Novr                 | To paid, at Bay of Islands, for, & on account, of Ahuriri<br>Station :<br>For window<br>sashes.....£9.. 0.. 0<br>For 4<br>doors.....2..<br>2.. 0<br>" 1700 feet<br>board.....5..10.. 0<br>" Timber for Joists (and for Packing Cases)<br>.....2.. 2.. 6<br>" Iron for chimneys, and to Smith for working same,<br>.....2.. 9..11<br>" Glass 300feet, £6..0..0. & for Screws, &c. 25/6 ..<br>.....7.. 5.. 6<br>" Linseed oil & white lead .. . . . .<br>.....4..19.. 6<br>" 4000 Bricks for Chimneys .. . . . .<br>.....4.. 4.. 0<br>" a Lime Screen, 8/-.. a vice 25/- " 3 trowels 6/- ..<br>.....1..19.. 0<br>" a Shingling hammer 2/6. Grindstone 16/-.<br>.....18.. 6<br>"Paint Brushes 7/6. Glaziers Diamond (Cureton) 17/-<br>.....1.. 4.. 6<br>" Window Fasteners .. . . . .<br>.....13.. 6 |    |    |    |
| 1845,<br>Jany.<br>"<br>"<br>" | To Paid Rev. W.C. Dudley, for Nails, Butts, Locks,<br>Hinges, Latches, Locks, Chisels, Rasps, Saws,)<br>Grindstone, Gimlets, Files, Bolts &c., including.<br>).....26..14..10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 85 | 13 | 10 |
| May.<br>"<br>"                | Freightage, &c., &c; part of Stores ordered for )<br>Te Wairoa Station, & kindly transferred, )                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 41 | 11 | 7  |
| May<br>"<br>"<br>"            | To Paid C.M.S. (thro' Mr. Kemp) for Stores supplied)<br>For station from Kerikeri Store—Planes, augers,)<br>Glue, Brads, Spikes, Nails, Epsom Salts, Hooks and)<br>bands, Scythe, Pick-axes, Crow bars, Paper, Quills,<br>).....16..10.. 1<br>Locks, &c.,&c., as pr. Bill, & 25 per cent upon the )<br>same, as charged. )                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 41 | 11 | 7  |

|       |                                                                                                  |     |    |   |
|-------|--------------------------------------------------------------------------------------------------|-----|----|---|
|       | To Paid at Ahuriri:—                                                                             |     |    |   |
| Decr. | To Natives Chiefs for Erecting Dwelling house.....20. 6. 6                                       | 23  | 6  | 6 |
|       | To ditto for ditto for Native Lads..... 3. 5. 11                                                 |     |    |   |
|       | To ditto for ditto for Boathouse..... 16. 0                                                      |     |    |   |
|       | To ditto for ditto for Kitchen... 3. 13. 8                                                       |     |    |   |
|       | To ditto for ditto for Study..... 19. 13. 6                                                      |     |    |   |
|       | To ditto for ditto for Privy ..... 16. 0                                                         | 29  | 16 | 0 |
|       | To paid for 4 Trees &c, rests for Joists of Dwellg. Ho. 1..15.. 0                                | 8   | 2  | 4 |
|       | “ “ “ digging Drain through House, making a road, Burning Lime, collecting straw for } 6.. 2.. 0 | 19  | 14 | 8 |
|       | chimneys, &c, &c,                                                                                | 1   | 1  | ~ |
|       | “ 200 baskets Shells for making lime.....                                                        | 2   | ~  | ~ |
|       | 19.. 6                                                                                           | 1   | 17 | ~ |
|       | “ Firewood to burn ditto..... 10.. 0                                                             | 8   | 9  | 2 |
|       | “ 25 bundles of Reeds for Partitions of House .....                                              | 10  | ~  | ~ |
|       | ..... 9.. 0                                                                                      | 1   | 4  | ~ |
|       | “ Natives for digging Drain around premises } “ 850 feet long, 5 feet deep, & 4 wide 3..10.. 0   | ~   | 6  | ~ |
|       | “ Natives for 668 yards fencing, @ 5/- pr. 20yds..... <u>10.. 1.. 0</u>                          | 250 | 7  | 1 |
|       | To paid Natives for various jobs of work about premises during past six months. } 1.. 8.. 0      |     |    |   |
|       | Paid A. Kier, Carpenter, during 12 months, <u>say.</u> 25.. 0.. 0                                |     |    |   |
|       | “ Natives putting up 2 extra rooms to house 1.. 8.. 0                                            |     |    |   |
|       | “ “ Fowl house & fence ..... <u>2.. 0.. 0</u>                                                    |     |    |   |
|       | To Paid Archd. W.W. for nails, &c, supplied                                                      |     |    |   |
|       | To Paid Hudson & Son for Medicines (See, Bill, Feb.17/43)                                        |     |    |   |
|       | To Paid at Auckland for Lead pencils for Teachers & Schools                                      |     |    |   |
|       | Paid for making Partitions in Dwelling House, for the first time divided into Rooms.             |     |    |   |
|       | Paid for Fencing Court, &c                                                                       |     |    |   |
|       | Paid for Timber finishing House                                                                  |     |    |   |
|       | Paid A.Kier, Carpenter, work during last 12 months <u>say.</u>                                   |     |    |   |
|       | Paid for 4 Window Sashes                                                                         |     |    |   |
|       | Paid for making a road to Chapel                                                                 |     |    |   |
|       |                                                                                                  | £   |    |   |

|       |                                                                                                         | E.E.       |         |        |  |
|-------|---------------------------------------------------------------------------------------------------------|------------|---------|--------|--|
| 1844. |                                                                                                         |            |         |        |  |
| Sept. | By sell of Bills of Archd. W. Williams on D. Coiates,<br>Esq.                                           | 70<br>3    | 0<br>10 | 0<br>0 |  |
| 1845  | By sum allowed by E. Dist.Comee. for "Drain"                                                            |            |         |        |  |
| 1846  | 1846 By received of Archd. W. Williams for a can of<br>Paint<br>oil spared him . . . . .<br>1..13..0    |            |         |        |  |
|       | By received of a Native Chief for some nails spared<br>him—2 small pigs, say. . . . .                   | 1..        |         |        |  |
|       | 0..0                                                                                                    |            |         |        |  |
|       | By received of W. Morris, Whaling Station, for<br>Paint & oil spared him . . . . .                      | 1..        |         |        |  |
|       | 5..0                                                                                                    | 5          | 2       | 6      |  |
|       | By received of Edwards, Whaling Station, for ditto                                                      |            |         |        |  |
|       | 10..0                                                                                                   |            |         |        |  |
|       | By received of Natives at times, for files, nails,<br>Screws, lock, planes, Gimlets, &c,—in articles of |            |         |        |  |
|       | 14..6                                                                                                   |            |         |        |  |
|       | Barter, Maize, Pumpkins, potatoes, . . . . .                                                            | 171<br>250 | 14<br>7 | 7<br>1 |  |
|       | By Balance due to W. Colenso                                                                            |            |         |        |  |
|       |                                                                                                         | £<br>E.E.  |         |        |  |

N.B.— I would wish to say as little as possible in reference to this account, because, my Conscience fully bears me out in the whole matter,—for,

1. I have (I believe) had nothing more than is necessary,
2. I have exerted myself to have everything done as cheaply as possible.
3. I have had to deal with peculiarly hard people, in a very out-of-the-way place (some of these Natives had been to Wellington & Auckland, and

seen the enormous prices given there by many of the early Settlers, hence—combined with their natural greediness—they must be paid for every thing however small.—Times are wonderfully altered!).

However,

The Dwelling house is a *good one*, and, I may add, the Bishop thought it cheap. The Timber (*Totara*) of which it is built had to be brought many miles, and the Christian Natives (Paul te Nera, and his party, the best Natives I have) who brought it, have never yet been paid for their labour, for, Kurupou, the Heathen Chief who undertook to erect the house when no Xn. Chief would offer to do so, and who received the payment, divided it all among his own people, it not being (according to them) enough for all:—and I scarce think it was.

The kitchen and study it was necessary to have separate. (the houses being principally of reeds & rushes, and the places exceedingly exposed to furious winds, and the Natives so very careless with their pipes and fires) to guard against casualty.

The Fencing to keep out away the numerous herds of pigs from house, garden, & paddocks, and Drains

The Drain to let off the water; the whole Country being very low, so that in winter we are nearly submerged.

The Carpenter has built 3 Chimneys, floored house and study, verandah and privy, made and hung several doors, ditto door and window frames, &c, &c. I have paid him a *very great deal more* than what I have set down (he has worked for me only during 2 years. Made arched windows for Church, ditto Communion Table, and Reading Desk, and floored Communion Platform, made Doors and Door frames for Church and Vestry, Gates for Church Yard, &c, &c, &c, at my own expense including Timber, &c.)

The Medicines were had from Hudson and Son; their Bill amounted to £24.13.1, which, with 13½ pr. cent, paid to CMS., will be £27.14.8, from which is to be deducted £8., for a few medicines Spared to Mr. Ford, and for Nutmegs, &c, for private use. The Medicines were never used until I came to Ahuriri, and have been made (thro' GOD's mercy) a blessing to hundreds, *as well as to myself.* Indeed, it is mainly (under GOD) owing to the Medicines that we have stood our ground. Again, many other Medicines I have paid for out of my own pocket (now exhausted); and also for the Scales and weights, measures, &c, &c, &c,

My Bill to the E.D. Comee. in Decr./45, for Travelling Expenses (for the last six months) was £17.14.10—of which only £7.9.10 was passed to my Credit.—The reason assigned was—"The District Expenditure being over the Estimate."

The amount to May /45 inclusive, was sent in (at length, with vouchers) to the E. D. Commee. of

Midsummer/45. The answer returned was,—  
“Under the head of Building &c, there is only the  
Sum of £70. allowed—there not being any fund  
from which to draw any further supply.”

The account to December/45, (including that of the preceding six months; was again sent in to the E.D. Comee. of Jany./46. The answer returned by the Secretary was,—“The Comee. desire me to inform you they cannot allow you more than what you have been already allowed for your present Premises, £73.10.0.” Thus leaving me no other alternative than to apply to the Parent Commee. [see below, \* \* ]

I believe the Premises will stand for 7 years from the time of erecting, or longer, casualties excepted. There is no further expense likely to be incurred, at most not beyond £2. or £3. pr ann.

It may be said,—That I had a large quantity of Tools, Nails, Hinges, Screws, &c.—Perhaps so, but please bear in mind, that it is in no small measure owing to this, that *eleven* chapels have been erected since I came, and *eight* others are now erecting; besides a strong and handsome nailed fence of Totara 300 yards in length put around the burial ground of the Station.—All which, I hesitate not to say, would not have been done, had I not been able to supply the Natives with the necessary Tools, &c. And, in this matter too, I have been greatly helped by *kind English* friends, particularly by Mr. Nicholas Broughton, whose kind Gift of 20 cross cut Saws has proved of inestimable value.

This is a brief and plain statement of facts, on which  
(while I confess I *feel*) I forbear any further remark.

William Colenso  
E. E.

To The Secretaries  
of the C. M. Society  
Salisbury Square  
London.

(Duplicate, sent to through the E.D. Committee,  
December 1846).

\* \* Par. omitted.—The amount of £23.16.2, for 1846, has  
not been tendered to the E.D. Comee., their uniform and  
continual rejection of my former amounts shewing the  
uselessness of my doing so.

W.C.

## 1847

January 1. Still unwell; employed however in giving out Medicine, and in reading and writing. This afternoon I received sad news from Manawarakau, from Hadfield the N. Teacher there, concerning Matthew, a Communicant, and one of whom I had been led to think well, now discovered to have been a secret fornicator. No less than 4 women (1 Baptized and 3 Candidates for Baptism) are in this affair. Matthew only left me yesterday. A day of gloom this to begin the year with.

2. Preparing for tomorrow's duties; very few Natives about.

3. LORD's-day. Morning, read prayers and preached from Luke xiii. 6-9, only 51 present. Much grieved at the coldness & carelessness of the Natives; I gave out, that I could not conscientiously admit Baptized Parents of Children to the LORD's Supper who kept their children away from Prayers and school. Being still unwell, Leonard, (N. Teacher) conducted the School. Evening, held Service, preaching from Romans ii. 28, 29: only 40 present; the others staid away, some in consequence of what I had said in the morning, and some to sleep, &c. LORD, have mercy upon us, and arouse us! This Evening at  $\frac{1}{4}$  to 9, we felt a smart shock of an earthquake, preceded by a report like that of a cannon; it made us all run out of the house, but no accident occurred.—

4. Very few at school this morning. At noon, Huka, the Heathen Chief of Rotorua, and his party arrived, to

prosecute some unsettled Heathen matters. Great uproar among the Heathen about.

5. Still unwell, engaged however in doing a little writing, and in preparing to leave home tomorrow on a visit to some of the nearer Xn. villages, in hopes that a journey may do me some good.
6. Left at 10, day excessively sultry, while an extensive fire to windward made it still worse. The whole country [1847 January p.2] parched up, vegetation brown & crisping to powder under own feet. At 6, p. m., we arrived at Kohinurakau, tired outright & feet very *sore*. Heartily welcomed by the Natives, held Evening Service in the Chief's house, discoursing from Matt.ii.11: 45 present.
7. Morning Prayers, and School; catechized largely, found that 4 persons had learned to read the Test. during the past year (1 boy, 1 girl, 1 man, 1 woman,) at which I felt thankful. Morning, conversed with the Natives. Noon, a Bible-Class, 10 readers, and several listeners. After which, Instructed & Examined Candidates for Baptism, 6 in number. Evening preached from Rom v. 1, 2;—and remained talking until late.
8. Morning Prayers & School,—Breakfast over, I visited Tokapahau, a very old Heathen Chief lately arrived here, who had (he said) been told by a Missionary that Jehovah was Tane! and Jesus Christ, Tawake!! &c, &c. At noon we left, weather very hot; in 3 hours we gained Ngawakatataro, found the Natives employed in cutting wheat. As usual we were very hospitably received. Evening, held Service, discoursed from Rom. vi. 23.

9. Morning Prayers over we left early. Two hours took us to Patangata, where we breakfasted. While at breakfast a native arrived from Te Waipukurau and Porangahau, bringing me a Letter from the Xn. Chief Paul, who had heard of my being unwell. At noon, we left Patangata, and at 5 arrived at Te Waipukurau. Found it very hot in crossing the long dry plains. Evening, held Service in the Chapel, preaching from Rom. vii. 23, Congregation, 25 in number, who seemed not to understand me. The Holy Ghost must teach them. Conversed with them till late.

10. LORD's-day. Morning Service, discoursed upon the barren figtree, 72 present. At noon, held School. Afternoon, Baptized 2 infants, and preached from [1847] **January p.3**] Rom. viii.14. Conversed, as usual, with Natives till late.

11<sup>th</sup>. Morning Prayers & School, after which, Breakfast. Noon, held a Class for Catechumens, 10 in number, among whom were 2 *new* ones; after which, a Bible Class, 21 Readers, 10 Listeners, all Baptized. Evening, preached from Rom. ix. 33. Conversed till late. At nights now, my cough is very heavy upon me.

12<sup>th</sup>. Morning Prayer & School. Breakfast over, I wrote a Letter of Instructions, &c., to the Christian Chief of Porangahau, and conversed with Natives until noon, when we left this village; and, at 4 p.m., arrived at Te Rotoatara, where we found but few Natives. Held Evening Service, discoursing from Rom. x. 9, 10. Conversed with Natives till late at Tent door. They, being but few, agreed to go on with me tomorrow

morning to Patangata, and there to be examined and Instructed in Class with their friends & relations.—

13<sup>th</sup>. Morning Prayers & Catechizing, after breakfast we left, and at noon reached Patangata. Having rested awhile, I assembled the Class of Candidates for Baptism, 13, in no.,—Kahuirangi, the hitherto heathen chief of Te Rotoatara, among them! he has lately been engaged in preparing timber for a little chapel at Te Rotoatara; poor fellow, he has much to learn. Dismissing the Catchumens, I assembled the Baptized Readers, 19 in no., in a Bible Class. Evening, I held Service, and preached from Rom. xi. 22; 60 present, among whom were not a few of the plundering party from Nukutaurua, and (unknown to me) Brown Hakihaki himself among them. Evening, talked at tent door till late.—

14<sup>th</sup>. At a very early hour this morning we started, to avoid, if possible, the burning heat of the plains, travelled 2½ hours, when we halted to breakfast. [1847  
**January p.4]** Thence, 6 hours steady walking over *burning* ground,—a dreadfully hot day—a party, too, having lately set fire to the “bush”, over which (in some places still burning) we had to travel! Got black, smatty, and quite exhausted to Manawarakau, where, however, we received a most hearty welcome. Evening, held Service, preaching from Rom. xii. 1, 2: Congn. 52. Could not talk with the Natives this Evening,—so threw myself down among the fern.—

15<sup>th</sup>. Morning Prayers & School. Breakfast over, I examined and instructed a Class of Candidates for Baptism, 16 in no., 3 of whom were new. Dismissing them, I held a Bible-Class for the Baptized, 17 in no.

After which I proceeded to Enquire into Matthew Witiki's matter, and was happy to find it was not so bad as it had been represented. I conversed with him privately for some time in the Chapel, and was pleased to find him in a tender frame of mind. Hadfield, the N. Teacher, also gave me a gratifying account of his conduct since his accusation.—At 1, p.m. we left, and in 5 hours reached Waimarama; found most of the Natives absent with Tiakitai. Held Evening Service, discoursing from Rom. viii. 14, about 30 present. Was pleased to find that Walker, Taikitai's brother, had commenced another Chapel.—

16<sup>th</sup>. Morning Prayers & School; after which a small Bible Class. Breakfast over, assembled the Candidates for Baptism 11 in no., (among whom were 2 new ones,) all of whom were very ignorant. Left at 10, a.m., and at 8, p.m., gained the Station. Weather suddenly changed to *cold!* So that I was obliged to wear a cloak!! This is not unfrequently the case here in the summer when the S. wind blows. [1847 January p.5]

17<sup>th</sup> LORD's-day. Morning Service, preached from Matt. xv. 29–31, Congn. 52. At noon held School, 40 present who were very careless. Evening, held Service, preaching from Rom. xv.12.

18<sup>th</sup>. Morning Prayers & school, few present. Engaged during the day in writing.

19<sup>th</sup>. Morning Prayers & school, very few present, and those *quite careless*, which is very discouraging. Engaged during the day in writing.

20<sup>th</sup>. Morning Prayers & school, very few. Heard from my N. Teacher, Leonard, that Marsden Wakapiripiri, a Communicant, said, he was with great difficulty restrained the other day from striking me, when rebuked for *not* attending and bringing his children to Public Worship! LORD, how many deliverances thou hast wrought! Occupied in giving out medicine, and in gardening. Lazarus & Theophilus, 2 Communicants, called to day, to say, they wished to partake at the approaching administration—this gladdened me a little.—

21<sup>st</sup>. Morning Prayers & school, only Leonard and 5 others came. Writing, during the day.

22<sup>nd</sup>. Morning Prayers & school, better attendance. Busy with Communicants, 29 in no., during the day, who came from the neighbouring villages to *talk*,—some to state their sins—some their fears—& some to ask to be allowed to come. Evening, held Service, discoursed from 1 Cor. iv. 20: Congn. 42.—

23<sup>rd</sup>. Morning Prayer & school. Engaged during the day in talking with Communicants, and in preparing for tomorrow's duty—hourly expecting the Archdeacon, who, this evening, arrived. Once more cheered with the face of a friend. Five Communicants came to *talk* at midnight—referred them to Leonard. [1847 January p.6]

24<sup>th</sup>. LORD's-day. Morning read Prayers, Archdeacon preaching from Matt. xxii.12: Congn. 135. Assisted him to administer the LORD's supper to 34 Commts.—a select party, as was arranged, (owing to the great scarcity

of food, and the Natives employed preparing for wheat harvest, &c,) intending to assemble all when the Archdeacon should return from his present journey.

Noon, we held school, present men, 61, women,

Evening Service, I read prayers, Archdeacon preaching from 1 Cor. vi.19.

25<sup>th</sup>. Morning Prayers & school, good attendance. After Breakfast employed in dispensing medicine;—remainder of the day with Archdeacon.—

26<sup>th</sup>. This morning, early, the Archdeacon left, accompanied him as far as Tanenuiarangi, the first village, Leonard conducting the School, only 17 present.—Returning, I commenced writing Letters to the different N. Teachers, to inform them of the Archdeacon's visit, and the respective days when they might expect him at their villages.

27<sup>th</sup>. Morning Prayers & School, very few. In going to the Chapel I met 3 whites, who were coming to ask me to permit them to dig a grave for a son of William Edwards, who was burnt to death yesterday—a remarkably fine boy whom I had Baptized last month. They (W. Edwards & his party) had, after waiting several days, just got across the Bay in safety to his new place of residence, and now he thought his anxiety was over, when the house in which was all his property caught fire, and he lost *every thing*, and his son. In the course of the morning Edwards came, with his wife & children, and the charred *trunk* of the poor child—he seemed *truly wretched*. Last year he was unsuccessful in his whaling, [1847 January p.7] and now he is worse

off than ever. Gave them food—wood & nails to make a coffin—interred the Child, seizing the opportunity of addressing the Europeans—and looked out a few articles of clothing, Blankets, &c., for Edwards, his wife and family, who were all but naked. Quite expect my doing so will exasperate the evil hearts of the Natives against me.—Afternoon, occupied in giving out medicine, and in writing Letters to Teachers, as yesterday.

28. Morning Prayers & School. After breakfast, I walked (according to promise) to Te Wakatakapau, a small village in a plantation 3 miles distant, to see Tiro, a sick girl. I found her evidently dying of Consumption; I sat & talked with her, she said, she prayed to GOD and professed her belief in Xt. as our Redeemer & Saviour; I gave her suitable counsel. Thence I proceeded, a mile further, to Waitanoa, where were a great number assembled to cut wheat, bringing their wives & children with them. The Wheat had already been left too long, and was falling to the ground; yet some were employed in beating out some ears, and others preparing their mill to grind! Visited Victoria, Marsden Wakapiripiri's sick wife, found her much better, talked with her; and, afterwards, with Tareha and Kurupou, and others, Chiefs, who taunted me with the gifts to Edwards, saying I would not so act to one of them, &c., &c. After an hour spent with them, I returned to Te Wakatakapau, and thence proceeded 2 miles further in another direction to Te Awatoto, where was another sick and dying girl, Tohuanui—who had lately learned to read, and to whom I had given a Testament a short while back. I sat and [1847 January February p.8] talked with her for some time; she did not care to say much, but what she did say

was on the whole satisfactory. Returning homewards, I reached the Station at 4, p.m., quite exhausted with the burning heat of the dry plains & beaches. Intend to send Leonard to see them, and then, perhaps, to Baptize them.—

29. Morning Prayers & School. Engaged in finishing letters to Teachers & Chiefs, 21 in number. Held, Evening Service, discoursed from Ps. 142; only 25 present.

30. Morning Prayers & School. Engaged in preparing for tomorrow, and in giving out Medicine, &c. Received 7 Letters from Natives (Teachers & others), enquiring the meaning of sundry texts of Scripture. Richard Taki, the principal N. Teacher at Wairarapa, informs me, of some of my Candidates there having been Baptized by Mr. Ironsides, Wesleyan Missy.

31. LORD's-day. Morning Service, preached from Matt. xxviii. 18–20; Congn. 70. At Noon, School. Evening, held Service, preached from 1 Cor. xii. 3. Rain fell this day & night, being *the first since October*.

February 1<sup>st</sup>. Morning Prayers & School. Engaged during the day with various Natives who called, and in writing Letters to others—made up 27 in all this day. Afternoon, occupied with Hori Tuteiwirau, a young man of Waimarama, (who, with others were absent with their Chief Tiakitai when I was lately there.) He gave me the outlines of 2 Sermons which he had recently preached to his own party (when absent together),—one, from Matt. xx. 16; and one, from Eph. ii. 18—both of which were very good. Although this Native is neither Teacher nor

Monitor, I could only but encourage him—for Waimarama, here, is apparently, much as Nazareth was supposed to be (Jno. i. 46). [1847 February p.9] Not a little grieved to hear, that Takamoana—one of the principal young Chiefs of this neighbourhood, a regular attendant at Service & School, and to whom the large neighbouring forest belongs—had refused to allow my Natives to cut a few *small* saplings for rafters for the School-house, now newly erected!—Rangihiroa, another Chief, a Heathen, has been sadly burnt, by the exploding of a Cask of Gunpowder.

2<sup>nd</sup>. Morning Prayers & School. Busy all day gardening, preparing for winter crops, as our only means of varying our *Pork* dishes. Arranged with Leonard, my principal N. Teacher, for him to go tomorrow to visit the 2 sick girls, Tiro and Tohuanui.

3<sup>rd</sup>. Morning Prayers & School. What patience is needed in attempting to teach these Natives *figures*, which, last month, I introduced to the first class. Today I asked (e.g.),—1 & 7, 56! 2 & 6—48! 1 & 6 —17! they however strive, and as it compels them to *think*, it will be of Service. Returning from School I heard that Tohuanui died yesterday afternoon. Sent Leonard to see the other sick girl, Tiro, but he could not get her to answer any of his questions. Engaged in copying Journal.

4<sup>th</sup>. Morning Prayers & School. Engaged in writing out Journal. Evening, buried Tohuanui, several attended. Held Service, preaching from 1 Cor. xv. 56, 57; Congn. 75, who were very attentive.

5<sup>th</sup>. Morning Prayers & School. Returning from School, I found a Native sitting in the road who had come to fetch nails to make a coffin for the 2<sup>nd</sup>. girl, Tiro, who died yesterday! I had intended to have gone to see her to day, and had (in fact) fixed upon *this* day for Baptizing them both, if I should find them desirous [1847 February p.10] of receiving that ordinance. Engaged in Gardening—in copying Journal—giving out Medicine—arranging for Baptizing Children on coming Sunday, and for calling Banns, &c, &c.—

6<sup>th</sup>. Preparing for tomorrow's duties. In giving out Medicine: Gardening a little, &c. Very much cast down in soul, at the careless conduct of my Native lad Samuel—as well as my own *cold* state. Evening had a long private conversation with Samuel; may the LORD bless a word in Season!

7<sup>th</sup>. LORD's-day. Morning Service, preached from Mark vii. 37,—published Banns of 8 Couples.—Chapel very wet and cold from rain last night which fell in torrents; yet 75 attended. Noon, held School. Evening Service, Baptized 2 Children, and preached from 2 Cor. iii.16, 17. This afternoon, my lad Samuel wrote me a truly good Letter, at which I felt cheered again. Evening, conversed with him.

8. Morning Prayers & School; 34 present. Preparing to leave on my journey for the mountainous interior.

9. At 10 a.m. I left the Station; at noon reached Ahuriri harbour, obliged to wait an hour for a Canoe, which delayed us. At 6 p.m. we arrived at Orarotauira, a small village on Te Waiohingaanga river, where were about 40

Natives, some of whom had just arrived from Taupo.  
Held Evening Service, preaching in open air from 2 Cor.  
v. 21. Conversed with the Natives until past 10.

10. A very disturbed night through the incessant barking of the numerous Native dogs. Rose at 6, held Prayers, breakfasted; and started at 8. At 1, halted to roast a few potatoes; resumed our journey at  $\frac{1}{2}$  past 2. At 4, we met a party leading [1847 February p.11] a horse!! Which they had brought from Rotorua for a Chief living near me—the *first* ever seen in these parts. Near Sunset we halted at Wahianoa, a spot on the hills where there was water. Suffered much this day from my ankle; almost concluded to return.

11. The wind blew tremendously all night, so that I momently expected my tent (though doubly secured) to be blown down. At 7 we started—halted at 9 to breakfast. The wind still very high, and in our teeth, so that we got along with difficulty. In this desolate country there was no alternative, so resuming our journey & struggling onwards, we crossed Titiokura the highest crest in the afternoon, and gladly descended towards the R. Mohaka. Crossing the fearful pass “Mangowata” in safety, we arrived at Mimiha by Sunset. At this little village we found 20 persons; of whom 6 said they were “*Mihanere’s*” (professing Xn. Natives,), the remainder were Papists & Heathen. I held Prayers, with the few, discoursing to them; and continued conversing with them till past 10.

12. Morning Prayers, discoursed from Mark xii. 29. Breakfast over, we started; Te Weka, one of the professing Xn. Chiefs of Te Ngatihineuru Tribe going

with us, to escort us to Tarawera. Descending the steep cliffs of the Mohaka River, we travelled steadily on, and in 7 hours gained Tarawera; here we found only Paul and his wife,—the other Natives being scattered about in quest of food, which at this season is particularly scarce. In the Evening we were joined by Te Rapa, the nice old Xn. Chief, a Candidate for Baptism. Talked with Natives until late. Feet very, very sore with the *hot* and deep broken pumice, which in this district abounds. [1847]

**February p.12]**

13<sup>th</sup>. Morning Prayers, discoursed from Mark xiii. 33.— Breakfast over, Paul & Te Rapa went abroad in search of their relations and friends; during their absence two parties arrived from Taupo and Te Ngaere, both Heathen. Te Weka made a good quiet Xn. speech to these Natives, respecting his wife who had been run off with and detained by them at Taupo, saying, that now he was become a Christian he could not fight as formerly, &c. The Taupo Natives answered it both angrily & badly—but, it ended well! Paul and Te Rapa returning with 3 or 4 others, I conversed with them. Evening, held Service, discoursed from 1 John v. 9—11; none of the strangers attended. Talked with Paul and his interesting simple family (none of whom, I regret to say, can read) till late. I urged his taking his eldest daughter (about 10 years of age) to the Mission Station, which he promised to do, saying, that was what he wished, &c.—Very sorry to find the falling-away of Cephas (a newly-arrived Native from the Thames, a young man of some ability,) confirmed.—

14<sup>th</sup>.. LORD's day,—Held Morning Service, discoursed from Mark xiv. 38, only 12 of the place including children present. All the strangers sat quietly apart. The Service over, I went and spoke to them on the Truths of the Gospel,—they received what I had to say very quietly, and, though I spoke long and forcibly, said not a word! At noon, held School; after which a Class of Candidates for Baptism, 6 in number, all of whom are very ignorant. While thus engaged, Cephas arrived from Runanga, a village about 10 miles distant. He was not a little disconcerted at finding [1847 February p.13] me here, but I said nothing to him—he attended no Service during the whole day. Evening Prayer, I discoursed from Acts ii. 38, 39; & spent night as usual with the Natives at my tent door.

15. Rose this morning before 5, struck tent, held prayers, and started at 6. At viii. halted by the side of a stream to roast a few potatoes for breakfast. At 9 we resumed our journey, when our *miser*y commenced—no track,—steep hills—over which the fires of the Natives had recently swept leaving nothing but charred sticks and ashes and prostrate trees—the sun most fervent—and no water! My ankle, too, was excessively painful. In the course of the day's travel, I found some old dark-colored rain water in a hole in a Tawai (*Fagus*) tree, which, drastic as it was, we considered nectar. At iii, p.m. we gained the edge of Taupo plains, where was the dwelling-place of an old Native called Hona, who lamented most pathetically that he had not a single scrap of food to give us—this made all my lads—not to say myself—very spiritless. However we kept on, and shortly met Hona's wife returning to their dwelling-place with a basket of

potatoes, none of which, though ripe, were larger than marbles! I never saw such Potatoes before; they call them "kanehe." The woman very kindly shared them with us, and we were glad enough to get them. We now concluded to make the attempt and cross the great plain this evening, which we did, gaining Ohineriu, on the opposite side, where alone was firewood, in about an hour after dark; all hands being *quite worn out*. [1847

**February p.14]**

16<sup>th</sup>. Rose most unwillingly at 5, & started at 6. Travelled 3 hours, when we halted to breakfast near the head of the R. Mohaka, which is here a small stream with deliciously clear cold water. We were soon on our legs again, and at noon crossed Wai Haruru, a stream which suddenly disappears through a dark & awful chasm of unknown depth, roaring as it bounds away, causing the earth to vibrate (as it were) around about for some distance, over this natural bridge (which is rent asunder at the top) the road lies. The country around has a most desolate appearance, & is covered with volcanic remains. I had some difficulty in keeping up the spirits of my party—especially during a heavy uphill march of 3, 4 miles towards evening—but, through unwearyed exertion, we reached Orona, a village on the shores of Taupo lake, about Sunset—weary & faint with hunger. The majority of the Natives were absent—the few whom we found received us kindly: I was obliged to request the Native Monitor of the place (the Teacher being absent) to hold Service.—

17. Rose early, unrefreshed & with no small fever.— Read prayers in their Chapel (a large ugly building,

rudely constructed,) and addressed the few present (only 9) from Luke i. 17. Breakfast over we started at x, a.m., the Natives pressing us much to remain. An hour and half took us to Motutere, the next village, prettily situated on the immediate shores of the lake. Here were several Natives, mostly, I fear, Heathen; twenty however sat to listen to my exhortation, &c, which I delivered while my boys were getting their food. At 2 p.m. we left Motutere, and at 5 reached Waimarino, (another village, also on the shore of the lake,) from whence a party of wild-looking Natives rushed upon us—I, being considerably in advance of my lads, was [1847

**February p.15]** glad when they came up—as we had heard of the general bad character of the Waimarino folks, who are nearly all Papists or Heathen. They pressed us to remain, but, late as it was, we refused; wishing if possible, to keep our engagement, and spend next Sunday at Patea. An hour after dark we halted on the banks of the Te Waikato R., where were six natives squatting, who had arrived there just before us from Waimarino, to commence preparing timber for a Chapel at that place. One of them, named Jacob, seemed a quiet steady Native. Here we spent the night, with scarcely any thing to eat.

18. This morning at 1 o'clock, my old lad Samuel came groaning to my tent, apparently dying. I was obliged to get up & take him in to my tent, & administer some strong medicine without delay; by daylight he was much better but very weak. He wished, however, to try to get on, so we started at 8 a.m.,—one of the Natives kindly going with us to a potatoe plantation about 2 miles off to give us a supply. We now left the immense lake of

Taupo, & made for Tongariro mountain, at the foot of which is another lake (Rotoaira,) having a small village close by. About 2 p.m. I came suddenly upon a party of Natives nearly 40 in number, some of fiercest I ever saw. My lads were more than a mile behind, & my ragged appearance, shewed anything but respectability, so that I momently expected they would begin to lay their hands upon me—especially too, as I, desirous of trying them, forbore telling them who I was. They clustered about me, saying they were Papists,—which however was false, though *one* was. This man said, that his shadow (on the ground) was his spirit; when, after getting him to allow that a spirit was a *living* creature, and that only animals [1847 February p.16] endued with life possessed such,—I pointed to a burnt tree, still standing, close by, and on which the sun shone fervently, casting a strong shadow therefrom, and enquired if that shadow was a spirit? at which all his party laughed at him, and he, poor fellow, sat down. Quitting this party & continuing our journey, we reached Rotoaira at  $\frac{1}{2}$  past 3, where we were well received by 25 Natives, and where I reluctantly consented to remain for the night. Evening Prayers in open air (they having burnt down their Chapel in consequence of some Natives committing fornication within it), addressed them from Acts iii. 23;—they were very attentive. Engaged talking with them till a late hour.

19. Rose early, and crossed the head of the Waikato R., which here has its rise, being the outlet of Rotoaira lake. Our course lay by the base of Tongariro; travelled 2 hours when we halted to breakfast. At 4 p.m. we crossed Te Onetapu, a desolate arid plain of volcanic sand, about 2 miles wide, on which nothing whatever grew, and on

which many logs of charcoal lay scattered and imbedded, doubtless the fruits of the fiery Eruption, which, some ages ago, ran down over these parts from the neighbouring volcano. On the edges of this solitary & fearful-looking spot, a lovely & fine Gentian (*G. bellidifolia*, Hook.,) flourished—one of the handsomest of the N. Zealand Flora. Rain overtook us here; we were weary, and wet, and night setting in, and no appearance of either water or shelter, so we were obliged to keep on. At last we halted at 7 p.m. by the side of a small wood in a deep gulley, where we were obliged to level a spot for the tent ere we could pitch it; [1847 February p.17] not a scrap of fern or brush could we find to form a bed with, the whole face of the country having been recently swept over by the Natives fires; presenting a most dismal appearance. At night the wind blew a perfect hurricane, accompanied with drenching rain; my poor Natives sought shelter around the roots & trunks of trees in the wood—the tent being too small to contain them. Our great fear, however, was, that the wind might change & so the rain be turned into snow, which is much dreaded in these parts;—a party of 70 men having on one occasion lost their lives through being overtaken by a snow storm near where we now were.—Tongariro, is a large rambling mountain, having its *old* crater much worn and broken; its *new* crater is a high and steep cone, closely resembling some views of Vesuvius, from which plenty of smoke and steam escaped. There was no snow at present on it; yet on Te Ruapehu, and Paratetaitonga (two contiguous broken eminences of the same high range,) there was a great profusion.

20<sup>th</sup>. A dirty lowering morning with furious wind; we consulted how to act, & concluded to remain in our present uncomfortable situation—there being no shelter whatever on the many miles of open blackened heath which lay before us—tomorrow too being Sunday, and Patea (our guide told us) at more than a long day's journey from us. Spent a miserable day—cold, wet, hungry, &c, &c—

21<sup>st</sup>. LORD's day. Still the same weather. Held a short Service, and read a few Chapters with my Natives. After which, gave out 2 cupfulls of Rice for breakfast, and 2 for Supper, between six. Evening, assembled again from our holes for Service. [1847 February p.18]

22. Started this morning at 6, frost very heavy, insomuch that we could scarcely pack up the tent—very cold. At ½ past 9 we reached the R. Moeawango, where we breakfasted on a few potatoes which we had purposely reserved. Hence, on, on, on, during the whole day, up & down steep hills—some berries of a species of *Gaultheria*, which I found on the heights, with 4 *raw* potatoes, were of great Service. Our only guide lagged behind through faintness from hunger; we travelled on until 2 hours after Sunset, when we all sunk down. After some little time I made a fire, and my lad James, found a few Kouka trees, (*Cordyline australis*,) the soft branches of which we roasted and devoured.

23. A melancholy night, all too much tired to sleep, and none knowing how far we still were from Patea,—and thinking on the bleaching bones of a man which we passed last Evening, which lay in the wood where he had perished through cold & hunger in a snow storm,

although a Native of Patea. While thus moodily musing, our Guide made his appearance, somewhat refreshed with sleep & cold water, and learning from him, that the nearest of the Patea villages was not far off, I sent him on before, to procure a supply of food to be cooked ready for us against we should come up. At 6 we started, and in 2 hours were welcomed into a little village containing only 2 huts, where we found a feast waiting for us, in 2 large iron pots of hot cooked potatoes! Breakfast over, we arranged with the people, and proceeded on to Matuku, the principal village of these parts, about 3 miles distant, situated on a very high hill, whence [1847 February p.19] Te Ruapehu, Tongariro, Mount Egmont (Taranaki), and Ruahine mountains are all visible. An old woman went to assemble the Natives together, who were all scattered about seeking subsistence, in eels, Kouka, Fern-root, &c., their crops not yet being ripe. I arrived at Matuku almost mad with Tooth- and Ear-ache. Pitched tent, and talked to and Catechized the few Natives who gathered around the tent-door, although I scarcely knew what I was doing. Evening, held Service, (Paul, the *one* Baptized Native of the place who generally holds the Services being absent at Manawatu,) discoursed from John iii. 16. During Service, Te Kaipou, the Chief, and a party of Natives arrived; spent evening talking with them; they were very ignorant, yet pleasingly simple, and willing to be taught. Paul was Baptized by Archd. W. Williams, at Porangahau on the E. Coast, when we were travelling together in 1843;—he brought the Gospel to this distant mountainous region, & built a small yet suitable Chapel here.—

24<sup>th</sup>. Read Prayers, preaching from Luke vii. 7; after which, School; found 2 of the place could read—Te Kaipou the Chief, & Leonard, a young man who had just been Baptized by Rev. R. Taylor at Wanganui;—both, however, *very* ignorant. The day was a lowering one, and the mountains around shrouded in fog & Clouds, and every indication of rain, which the Natives (intent on keeping me) loudly assured me would speedily come, (and full loth was I to leave them, having come so far to see them, and only to spend one night at the place, where I had fully intended to spend, at least 3.)—yet having previously arranged Monday March 7, as the day for marrying 9 Couples at Te Waipukurau, who were to assemble [1847 February p.20] from several villages, I could not possibly remain. At noon, therefore, we left Matuku, and travelled until a half hour after Sunset, when we halted by the side of a small wood. The Chief and the old man who reads (or, rather, repeats) the Prayers in the absence of Paul, accompanying us. The Rangitikei R., which we crossed, runs in a valley or deep chasm, bounded on either side by perpendicular cliffs upwards of 200 feet in height! down which fearful precipice I was obliged to come, by a winding path among the bushes, assisted in several places by the Natives, and holding on by long vines & flax leaves, which they had tied together to assist them in their descent. The last 2 hours of our journey this day was most disagreeable, being up the bed of a mountain stream, now wading through the water, now crawling on all fours under uprooted trees which the winter torrent had thrown across the river, or through thorny bushes, and over slippery stones, as we best could; wet & almost

exhausted with exertion, we halted, roasted a few potatoes, read prayers & sought Sleep.—

25. Rose early, and, prayers over, we resumed our journey towards Ahuriri, between which and us stood the great mountain range of Ruahine, over which we had to find our way as best we could without a guide! The whole country, too, before us being without path, or any vestige of having been trodden by man. The 2 Natives who came with us yesterday returning to their village. Our course lay upon a *very steep* and high hill, which after some hard work we surmounted, but the fog came on so thick we could not tell which way to steer, so after wandering about for some time, we, finding some water, halted to breakfast, in [1847 February p.21] hopes the weather would soon clear up. Breakfast over, and the fog clearing we continued our journey—up & down high and densely wooded hills which were very precipitous—often stumbling, sometimes passing along on the edge of the landslips, down which it was fearful to look. Thus we continued to struggle on till after Sunset, when we were obliged to halt in the midst of an ancient Beech forest not very far from the summit. At this place, however, was no water; two of my lads, fatigued as they were, volunteered to go to the depths below through the almost impenetrable forest to procure some, which they did, returning to us after we had concluded they had lost their way. The Beech trees here on these exposed heights are of very curious growth, gnarled, stunted, & almost branchless. My dog caught & brought me a fine *Weka* (*Ocydromus australis*), which was very fat but indifferent eating being exceedingly tough. As it was

impossible to erect the tent, I lay down with my lads, in my clothes among the thick scrub.

26. Rose very early & recommenced our journey before 6 o'Clock; morning very cold & fog heavy. A long and miserable scrambling of some miles up the mountain, not *through* but *over* trees & bushes, between which there was no passing. In 4 hours, working hard, we gained Te Atuaomahuru, one of the principal peaks of the range, and which is visible from the Mission Station. From this place the view is most extensive, but at present obscured. We were greatly in want of water, and searched about for a little snow or snow water in the holes in the crags, but in vain; a handful of wet moss which I found in one of the holes, yielded me a few drops, which were precious. Not being able to find any water, we concluded, though very hungry [1847]

**February March p.22**] to proceed to Te Waiokongenge, a place about half-way down the range on the Ahuriri side, where we had formerly slept and where we knew there was water. The travelling hereabouts is very difficult indeed; owing to the great density of the thorny vegetation. At 1 p.m. we reached Te Waiokongenge, quite faint, and, after some search found water, the bare mention of which not a little rejoiced us. Breakfasting, we resumed our journey, and at 5, p.m., gained the bed of the river Makororo; we travelled on however till 7 p.m., when we halted on its banks.

27<sup>th</sup>. Early this morning we started, and travelled on moodily yet steadily all day in the bed of the river, every 5 minutes crossing it. The stones were very sharp, from which the poor Natives feet suffered severely, and we

had during the day upwards of 100 wadings! Night overtook us just as we entered Te Ruataniwa plain; where we halted about 1½ hours after Sunset, all hands quite worn out.

28. LORD's-day,—which we had hoped (and strove hard) to spend with our Christian friends at Te Waipukurau,—a truly *quiet* day of rest. Held two short Services & read in the N. Testament with my lads. Had a half-allowance of boiled rice for breakfast, ditto ditto for Supper. Not knowing the Country we agreed to keep to the bed of the river tomorrow, as we knew its embouchure between the hills to be very near to Te Waipukurau village.

March 1<sup>st</sup>. Left at vi, at xi gained the embouchure of the river, and the road to Te Waipukurau.—Here we cooked the remainder of our rice for our breakfast, which having swallowed, we proceeded to the village, into which we were heartily welcomed. Found several had arrived, who were anxiously awaiting our arrival; Scouts had been sent [1847 March p.23] in different directions, on the Saturday, to meet us, or to detect our advance by the smoke of our fires—but (of course) without success. Evening, held Service in the Chapel, preaching from Eph. vi. 16; Congregation 46. Spent the night conversing with the Natives.—

2. Went with Micah Iwikatea, the N. Teacher residing here, to see the Muskets, Powder, Ball, &c, &c, which had at length been returned by Brown Hakihaki and his party;—and started early for the Mission Station, which we safely reached by Sunset, and found all well.— Praised be the LORD our GOD for all his mercies!

4. At home resting. Evening, held Service in Chapel, preached from Phil. iii. 3; Congn. 70. Several having arrived from Nukutaurua.
5. Morning Prayers & School. Breakfast over I walked to Ahuriri, 7 miles, to see the Master & Crew of a little vessel lately arrived there, between whom and also the Natives, there was a great & serious dispute; happily all things were brought to a peaceable termination, Returned at night—tired.
6. Morning Prayers & School. All day beset with Natives arriving from all quarters to partake of the approaching Communion. Evening, preparing for tomorrow.
7. LORD's day. Morning, held Service, preaching from Hebrews xi. 4; Congregation 332. At noon, School. Evening Service, preached from Coloss. ii. 13, 14.
8. This morning at Prayers I was again taken faint, and obliged to go out no less than 3 times, **[1847 March p.24]** so that I could do but little in the School;—the weather was very cold & raw, and our huge Chapel open on all sides. Occupied all the morning in giving out medicine, &c.—Afternoon, buried a little Child; and, Evening, held Service, discoursing to Natives from 2<sup>nd</sup>. Lesson.
9. Leonard, my N. Teacher, read Prayers this morning and conducted School. At 11, a.m., I commenced examining Communicants & Candidates for Communion; I had just got through the 1<sup>st</sup>. class of 16 (Teachers,) when I heard the Archdeacon was at hand. At 3, p.m., he arrived, well. Diner over, I held another

Class of 16. Received by Archdeacon 31 Letters from Natives!

10. Morning School & prayers; 155 males at School, exclusive of children. Busy examining classes of Communicants this day, 45 in no. Evening, Archdeacon preached to Natives.
11. Morning prayers & School. Occupied in examining Candidates, 56 in no. Evening, held Service, preached to a crowded house from a portion of 2<sup>nd</sup>. Lesson.
12. Engaged, during the former part of the day, with the Archdeacon, upon a few peculiar cases—Lot, charged with gross immorality; Paul Korokaipo, with incest; John Mason Takihi, Paul Muri, and others, with their repeated bad conduct toward myself & the N. Teacher;—Lot's case, we charitably considered (following the Apostolic precept, 1 Tim. v.19,) not to be proved, but recommended him to absent himself from the Table of the LORD, as many were incensed against him, and he appeared to be in any thing, but a proper frame of mind; Paul consented to leave his sister, who had been long living with him as his wife; and the others promised to amend.—Engaged, during the day with Classes of Candidates, passed 37 more. Returning from Evening Prayers, [1847 March p.25] Paul Korokaipo ran after me, to say, that his friends would not allow him to put away his sister-wife.—
13. Morning Prayers & School. After breakfast Brown Hakihaki and his party (all old Communicants) came to be instructed & examined preparatory to their partaking of the Communion, they having, at last, given up their

ill-gotten plunder. Hitherto I had never once shaken hands with them, now, however, we became reconciled. I advised them not to partake of the Communion at this time, which after some little hesitation, they consented to. Occupied in examining other Candidates, passed 11 more, which finishes,—engaged in giving out medicine, seeing sick, &c. Late at night 2 others came, whom I was obliged to transfer to Leonard my N. Teacher,—total number, instructed, examined, & passed 183. At a still late hour, Hadfield Te Takuao came to tell me that John Waikato, an old Communicant, still refused to give up his niece, Ann Parsons Te Naihi, to her lawful husband Leonard Pukututu, and that Ann Parsons, also, refused to go to her husband; of course, both uncle & niece were not allowed to come to the Communion.

14. LORD's-day. This morning the Archdeacon preached from John i. 29, I reading prayers; Congregation, 360. Assisted Archdeacon to administer Communion to 181; two of those who had been passed (Paul Korokaipo, and Philip Maweta because he was clad in a blanket) absenting themselves. The Natives had School among themselves, while we rested. Evening, Archdeacon read Prayers, and I preached from Hebrews, xii. 1, 2.

15. Morning Prayers & School. Breakfast over at x, a.m., the Archdeacon left, I accompanying [1847 March p.26] as far as Ahuriri. Returned at 3, p.m., and found only a few Natives left, who were waiting to see me, and with whom I was engaged till late.

16. This morning I married a young couple, Candidates for Baptism; after which, engaged in talking with Natives, giving out Books; dispensing Medicine, &c.—

17. Morning, engaged with Natives Teachers & others, about returning to their villages; afternoon, writing.
18. Writing all day. Evening, held Service, preaching from 1 Tim. i. 15; 52 present, who paid the closest attention.
19. Writing all day.—
20. Ditto; and preparing for leaving on long autumnal journey on Tuesday next.
21. LORD's-day. Morning held Service, preached from Exodus, iii. 5; Congn. 102. Noon, held School. Evening, held Service, preached from 1 Tim. v. 24, 25.
22. Very busy indeed, preparing to leave tomorrow—saying “good-bye” to several Natives who came to say “good-bye” to me—giving advice—medicine—books—payments—&c, &c.
23. A day of heavy rain—no starting.—
24. At x. a.m., myself & 6 Native lads (as baggage bearers) left the Station, and arrived ar Ngawakatatarā by vi. p.m., having rain for the last 2 hours of our journey which made it very disagreeable. Found the few villagers at home; but being wet & tired, and no Chapel here, I held Evening Prayers at my tent door, giving them a few words of exhortation upon 2 Tim. ii. 8. The Natives informed us of the death of William Te Rurenga at Te Waipukurua village, (a Native, whom the Archdeacon saw there nearly a fortnight back in a very low state, & to whom I had sent by Paul Te Nera a little simple soothing medicine,) and of Te Waikoko, at Te Rotoatara village, and of the arrival here of Paul Te Nera's

messenger to inform me of the probable ambush of the [1847 March p.27] Ngati Matekato Tribe, who affirmed that I had killed William Te Rurenga with my Medicine, and that now they would kill me!! This little tribe has long been noted for its turbulence, nearly all its members are Heathen.

25. Early this morning we struck tent, and, prayers over, we proceeded to Patangata. We found there several Natives assembled, among others Brown Hakihaki and his party. Here we breakfasted. Heard of Te Waikoko's having been bewitched (as the cause of his death!), and of the great fear of the Natives of Te Rotoatara to return to their village!! Thus it is the devil manages.—The Baptized Native I killed with my Medicine; the unbaptized one the Heathen killed with their sorceries! Endeavored to laugh the Rotoataraians out of their fears. At 1, p.m., we left for Te Waipukurau; some of my Natives thinking not a little of Ngati Matekato's ambush, especially when passing through the thick woods in the neighbourhood of the village. Arrived there at Sunset, having had heavy rain thunder & lightning during the last 2 hours of our journey—got there quite drenched. Found my good friend Paul Te Nera very melancholy, partly on his own, & partly on my account. He told me his simple tale of the death of W. Te Rurenga, which was sudden, & soon after his arrival with the medicine which I had given him; —he also related what he had had to endure from the deceased's relations, and of their horrid imprecations, & murderous threat, against me. Held Service in the Chapel, addressed the few present (it being wet, dark & cold,) briefly from 2 Tim. iii. 12, 13.—a very suitable Lesson. Spent the night talking with

Paul, matthew the N.Teacher,—and Richard the Monitor from Porangahau village, who had come to this place to meet me.

26. Slept quietly in my tent all night undisturbed [1847  
**March p.28**] by Ngati Matekato. Early this morning we left, and by sunset gained Te Witi wood, where we halted. The day was fine; wind, however, cold form the S. & against us.

27. Started early; at iii. p.m., we were overtaken by heavy rain, which continued until night. At vi. we reached Te Hautotara village, wet & cold, and I in no little pain from Rheumatism—only one immense forest all the way. Found Joseph, Issachar, and one or two others from the lower part of Te Manawatu River assembled here to meet me. A new Chapel had been put up since my last visit, which, though not a very good one, was made of Totara bark, size 12x20. The Natives having had prayers—I held Service with my own lads at Tent-door.

28. LORD's-day. Morning, held Service, Congregation only 25, yet, though small, being more than the people of the village, preached from Phil. ii. 5. At noon, School.—Evening Service, preached from Hebrews v. 9; and conversed with Natives at tent door till late.

29. Morning prayers & School; Catechized at length;—pleased to find an improvement among the old folks and Children in Cathechetical knowledge. Breakfast over, I again examined and Instructed 3 Candidates for Baptism who had been long on my Books; and at 2, p.m., left for Puehutai, the next village, which place we gained by  $\frac{1}{2}$

past 4, and were welcomed loudly by a large party of Ngati Marau Tribe there assembled. Suitable speeches were made, by Te Kohu, the Chief of the village, and by Barnabas, and Robert, 2 Baptized Chiefs of the Ngati Marau Tribe, which I answered. Robert, in his speech, observed, His Faith only deterred him & his party from rising in arms in the matter of Te Rauparaha, that we (whites) if our Governor was a prisoner would not be so patient as they (the Natives). [1847 March April p.29] I found that a small house had been put up for me, but its being open all round over the wall-plate, & still threatening rain, I preferred my tent. A nice Chapel of Totara bark had been begun, size 18x27, and 8 feet to wall-plate, having a roof of true Church-pitch. Held Evening Service, preached from Eph. ii. 18; Congn. 85, nearly filling the Chapel. Talked with Natives, who crowded about my tent door in spite of the rain, till late.

30. A heavy pouring rain all night, and wet morning; assembled, notwithstanding, for prayers and School, though very cold and raw. After breakfast I examined and instructed several Classes of Candidates for Baptism, 52 in no., several of whom were new; and a good no. from beyond my district, yet I instructed all who came.—Thus engaged until evening, in a hut swarming with fleas. Heavy rain, thunder and lightening during the day. Evening, held Service, preached from Heb. iii. 1. Conversed with Natives till late; another night of rain—*such* rain!

31. Morning prayers and School. Breakfast over, I held 2 Bible Classes containing 35 Readers (Baptized, 20, unbaptized, 15,) thus occupied (and in answering

Scripture Questions) all day. Evening, held Service, preaching from Heb. ix. 19–22, and kept talking to a late hour.

April 1<sup>st</sup>. Morning prayers, and, breakfast over, we left at 10, a.m., with the Ngati Marau Tribe returning, and other Natives in several small Canoes, and the river being greatly swollen with the late heavy rains we shot by at a rapid rate for N. Zealand travelling, and, in some rapids at the great risk of upsetting. In a few hours however we landed in safety at Ngaawapurua. Here we were welcomed by the few who remained, and further saluted with a speech from [1847 April p.30] Morehu, the old Chief of the village, which I repaid.—After refreshment, I held a Class for Candidates for Baptism, 13 in no., some of whom were new. Evening, discoursed upon the events of the night of our LORD's betrayal, congregation, 80. Talked with the Natives till late. Whole day raw & cold; heavy rain at night.

2. *Good Friday*. Morning, held Service, preached from Hebrews, x. 9, 10. At noon, School. (It is far from the wish of my heart to hold School upon such a solemn sacred day as this,—as, also, on Christmas-day, &c.,—but, the fact of the matter is, if the Natives are not employed about some good, they will assuredly be busily engaged in some evil talk, or straggling about in all directions.) Evening, held Service, preached 1 Pet. ii. 6. Conversed with them until late. Arranged to start tomorrow, to keep, if possible, my appointment.—

3. A wet morning; feared I should not be able to leave; at 10, however, we started, several Natives accompanying me. The rain soon increased, and in a little while we

were drenched, but there was now no alternative, so we travelled without stopping till dark, when, in the pitchy darkness of the forests,—with the heavy rain pouring down, we groped our way feeling the path with our feet—here and there aided by rotten logs which gave out phosphorescent gleams. At 8, p.m., we got to Te Hawera—wet, cold, weary, & hungry, and my wet tent being pitched upon the wetter ground and filled with dripping fern, I got in and shut myself up too tired to see anyone, and it was much too late and wet for any of the Natives of the village to venture out. In about an hour I got a little Tea, and—sleep. A night of *cold* and heavy rain.—

4. LORD's-day. Morning, held Service, preaching [1847 **April p.31**] from Rom. vi. 8–11; Congn. 45. Noon, School, Catechized all hands, largely. Evening, held Service, preaching from Acts, ii. 32, 33. Zachariah, the Monitor-Chief of Te Kaikokirikiri (who had travelled thus far to meet me), came in the evening to see me, bringing Letters from Campbell, the N. Teacher there, containing sad news of adultery, &c, among the little Church of his village—3 having fallen.—The people of this place did not come to see me during the day, understanding, from some of the Natives who came with me, that it was not proper to do so. Rain, at intervals, throughout the day.

5. Morning Prayers & School. School over, I had a very disagreeable office to perform—namely, to take down the Baptized Native who had hitherto held the situation of Teacher in this place. I had often thought I should be obliged to do so, from his continually setting at nought

all my rules, regulations, and instructions, and when upbraided for his conduct by other N. Teachers he exalted in it! I had written to him several times warning him but to no purpose. And now, I almost expected his people would (Native-like) espouse his part. I assembled all the Baptized Natives who came with me (there being only himself Baptized of the village), and talking seriously yet affectionately to William suspended him for a month, appointing another (a Candidate for Baptism) in his room. All ended quietly, thank GOD! William publicly acknowledging it was quite correct. Breakfast over, Te Hiaro, the old Chief, made his appearance and his speech, which latter I repaid. After which I instructed a Class of Candidates for Baptism, 27 in no., who were, on the whole, rather ignorant but pleasingly simple. Arranged, also, several matters. Evening, held Service, preached from Acts iii. 22, 23.—

[1847 April p.32] Occupied till late at tent door with Natives. Another night of heavy rain; many of the small mountain streams about overflowing their banks & deluging the adjacent country.

6. Morning Prayers & School. Again conversed privately with the late Teacher William Taukou, who seemed to feel his situation much, faithfully promising to behave better for the future. I arranged that at the end of the 4 weeks, Joseph, my N. Teacher at Puehutai, should come over and restore him to his situation provided he demeaned himself properly in the interim. Breakfast over, at 10, a.m., we left Te Hawera, Zacharaiah returning with us. It soon re-commenced raining—the woods being already wet & cold,—which made travelling most wretched. We continued on, however,

until dusk, being fearful of the rivers swelling so as to hinder our crossing them. Halted at night in the forest.

7. This morning we started early; heavy rain at intervals. At 3, p.m., we emerged from the gloomy woods, and once more saw the face of the heavens. Stopped to roast a few potatoes on the banks of the R. Ruamahanga, and, resuming our journey, by Sunset reached a hut in a plantation, where too, we found Tihi, an old hospitable, though careless Heathen, Native.

8. Another rainy night & morning. Prayers over, our old hospitable host gave us a good breakfast the produce of his little garden, wood & river—Indian Corn, Gourds, Pumpkins, Potatoes, Eels, & Mataii (*Podocarpus spicata*) berries; for which, and for us, he had been working several hours in the rain; he heartily accompanied us to Te Kaikokirikiri village (as an escort,) which place we reached by 1, p.m., and were heartily welcomed.—Several speeches were made by the Chiefs, who were mourning over the late defections, which I answered; this oratorical [1847 April p.33] display occupied full 2 hours. Having pitched my tent and dined, I held Evening Service, preaching from Heb. x. 9, 10. Congn. 120, some of whom had come many miles.—I was pleased to find my remonstrances made on a former visit had been attended to—the chapel was now finished (though still without windows), and, with the grave-ground, fenced in. Spent Evening conversing with Natives at Tent door, answering Scriptural Questions, &c. Had from the N. Teachers and others, the pleasing account of Maitu.

9. A fine day, the sun again shining! No small comfort to a Traveller in N. Zealand, after so many days of gloom & rain. Morning Prayers, held School, 116 present; of whom, readers, 40. Breakfast over I commenced examining and Instructing the Candidates for Baptism, in 3 classes, 39 in no., which occupied me until evening. Evening, held Service, preached from Heb. xi. 6. Kept closely engaged with natives crowding about my tent till a late hour, asking Script. Questions; several texts, written on Paper, put in for Comment & Explanation—most of which were of such a nature as an intelligent seeker after truth would be led to enquire the meaning of. Heard of the constant declaration of the White Settlers of these parts, that I should soon be fettered, and made a slave of., &c., &c.,—which, while to me were “trifles, light as air,” were very grievous to many of the Native Chiefs—who were often expressing their resentment at such conduct.

10. Another fine day. Read Prayers, as usual, in the chapel, but omitted School, as I wished to finish early the examination of Candidates for Baptism—make my selection according to my rules—and then to talk privately with each one so selected, ere I again reassembled them. Had a Class before Breakfast, 15 in no., which, with [1847 April p.34] those of yesterday, makes a total of 54; many of whom had now been more than 2 years upon trial as Candidates. After Breakfast, having compared my notes of their answers, &c., &c., on different occasions—strictly questioned the N. Teacher respecting them—thought much and sought Counsel & direction from above—I concluded to admit 27 of the no., to Baptism, among whom was Maitu. Her father,

Ngatuere, that proud Chief, got greatly enraged at my passing-by some of his near relations, and said his daughter should not be Baptized. Several others, too, were very much vexed; which is invariably the case at every Baptism. Collecting the chosen ones together in the Chapel, I read several suitable passages of Scripture to them, and prayed for them, and then proceeded to talk—exhort—and instruct, individually and collectively as required until Evening. During the morning, Ngatuere sent in his little daughter, and an hour or so afterwards a note, stating his wish to have her called Ani Kanara (Ann Chandler)! Another convincing proof of the good which that *little* tract has been the instrument of in the mighty hand of GOD. Evening, held Service, preached from Heb. xiii. 1, 2. At night, arranged for Baptizing 6 infants—being children of those adults about to be Baptized; some of whom I examined and was pleased to find them pretty conversant with the Ch. Catm., and could also answer correctly some simple Gospel Questions.

11. LORD's-day.—Heavy rain all night, and this morning the wind blew so bitterly cold from the S. as made me to fear we should have no Service at all; at x. however we managed to commence. The Chapel was literally crammed, 150 being within, & several Heathen Natives on the outside. I was pleased to find Ngatuere had so far overcome his scruples, as to enter the Chapel, for the *first* time! The 2<sup>nd</sup> Lesson, [1847 April p.35] Acts viii, was most appropriate. I Baptized 27—14 men & 13 women—a solemn quiet Service, in which was surely a larger sense than usual of the Divine presence. I could scarcely restrain my feelings when I *felt* some of those

stout warriors trembling under my hands. I hope and pray that many of them may have reason to bless GOD for this day. Preached from Rom. vi. 3, 4. During my Sermon I was suddenly seized with *severe acute* pain, as if from stone; it lasted however only a short time, and I was enabled to conceal it though with *great difficulty*. The rain poured heavily down, and it was very cold & wet, so that we had no School. At 3, p.m., I commenced Evening Service; Baptized 6 children; and preached from Heb. xi. 4. Spent Evening answering questions, &c., continually put by Natives at Tent door, for as soon as one got cold another was ready to supply his place.

12<sup>th</sup>. Morning Prayers & School; and, while my breakfast was getting ready, I received and instructed 3 middle-aged men, who now for the first time came forward from the Heathen party as Candidates for Baptism. Breakfast over we started at x, several Natives of the place going with us, some of whom wished to partake of the Sacrament of the LORD's Supper, which was to be administered at the Kopi on Sunday next. At 3, p.m., we reached Hurunuiorangi; here we had hoped to get a few potatoes, but the plantations being at some distance, (and the people of the place having only returned with us from Te Kaikokirikiri,) we, after waiting an hour, went on without them to Te Ahiaruhe, which place we reached shortly after dusk. Being kindly invited to spend the night with Mr and Mrs Northwood & Mr Tiffen, I went thither, and remained conversing with them till midnight. They spoke well of the Natives of the valley; but said, there was a great alteration for the [1847 April p.36] worse, on those of Port Nicholson. Mr. Tiffen said, he had lately seen as many as 6 drunk together there. And

Mr. Northwood remarked, the last time he was there, he was importuned by a Native for 6d. to buy rum with! I wished the Settlers here, to assemble on every visit of mine (only once in six months) at any place in the valley they would appoint, and I would devote a Sunday exclusively for their benefit, but it did not meet with their approval. My valuable travelling companion, my poor dog, was poisoned here this evening, through swallowing a piece of meat which had been poisoned with *Strychnia*, and which (rather rashly I think) is laid every where about in order to poison all dogs; he was however recovered when very near death, by administering a large dose of Tartar Emetic. This wholesale dog poisoning often gets these Settlers into brawls with the Natives travelling.

13. Breakfasted, and left Mr. Northwood's at x. a.m. At ii, p.m., I reached Capt. Smith's; on calling I found 4 respectable Settlers from the lower part of the valley just arrived before me: Capt. S. not at home. Conversed together, found them not willing to encourage even a Sunday's Service once in six months! Dined & proceeded on to Huaangarua, where I found about 60 Natives, (including the 30 who had come with me from Te Kaikokirikiri, and who had preceded me,) some of whom were at work on the new Chapel. The wind had been blowing strong from the S. all day, with cold sleety showers; while warming ourselves by a pile of blazing wood, Capt. Smith (who had been out looking after his sheep) came up; we sat down by the fire & conversed nearly an hour. Evening, read Prayers, & preached from James ii. 26, at tent door. Occupied till late talking with Natives. [1847 April p.37]

14. Morning, read prayers, and left at noon. 4½ hours travelling took us to Otaraia, where we were loudly welcomed by Ngatuere, who yesterday ran on before to provide for and welcome us. Leaving my lads to pitch my tent I called upon Mr. Gillies, a settler residing hard by (one of whose children I had Baptized on a former visit,) found him not at home, but his wife who had that day been taken very unwell, gave her some suitable advice, and sent her immediately some medicine. She told me of the ill conduct of an old Native Chief to her, named Waterhouse (a Baptized Wesleyan,) but frankly acknowledging the fault to have been in great measure her own, as she (*alone*, not knowing the language and misunderstanding him,) had “threatened to beat a saucepan about his head”!! Hence she got the saucepan smashed to pieces, and herself & children in no small danger. I hope this will prove a useful lesson to herself and to the Settlers generally of the valley. Returning to the village, I held Evening Service in the open air, preaching from James iii.13, to nearly 100 persons; Ngatuere sitting on a house-top close by. Prayers over, I was *obliged* to have a long conversation with a Native calling himself a Wesleyan Teacher, who strove hard to get me to say somewhat against the Wesleyans. He put many questions to me before the people, and not a few artful ones. Mr. Ironsides (the Wesleyan Missionary residing at Wellington,) Baptized 9 when here a short time ago, some of whom had long been on my Books as Candidates for that ordinance. They have now about 25 persons in connexion with them in this place and neighbourhood, and no more throughout the District. At x. p.m., and just as I was thinking about retiring to rest,

Ngatuere came to tell me how greatly he was vexed with Mark and his [1847 April p.38] party, who had this evening arrived and who were now on the opposite side of the river (about 200 yards off),—and to ask my consent to talk to them Native-fashion, assuring me, he would only “*talk*”; so, having assented, he sprang upon a house-top and commenced his oratory, which he kept up long after he became hoarse, even until towards morning! All hands, even to the Children (sleep being quite out of the question,) were up and about listening to the belligerents, yet, the night being very dark—not one of them could be seen!! The language of Ngatuere, was, as might be expected, often bad, yet he had evidently the best of the argument. When they ceased, Ngatuere came to see me again and we talked together. All this display and bad feeling was about that fruitful source of mischief in this country—Land.

15. Early this morning, immediately after prayers, we left Otaraia, halting at xi. a.m., in a potatoe plantation at Tauanui to dig and cook our breakfast. This took some time; however, at i. p.m., we again resumed our journey, & by sunset reached Te Kopi, where we were heartily welcomed. Causing the bell to be rung, I held Service, preaching from James iv. 8; Congn. 150. Spent the night till a late hour talking with N. Teachers; was grieved to hear of the falling away of 3 fine young Chiefs, (Andrew, Maunsell, & Daniel,) all from my first class, and all Commts. And for this I am indebted to those vaunted fruits of Civilization and Christian rejoicing!! mule, horse, and women, racing, pimping, card playing, rum drinking, &c., at the annual fetes at Wellington!!! All the night my mind was crowded with melancholy

reflections upon the more than probable fate of the Natives. Asaph's prayer (Psalm, 80. 8–14.) and the solemn declaration of that faithful Judge (Luke, xvii. 1, 2,) who is soon to judge the world in righteousness, presented themselves to my mind for consideration.

[1847 April p.39]

16. Morning Prayers and School. Breakfast over, I commenced talking to and instructing the Candidates for the Communion, and the old Cummunicants, in several Classes, until the Evening. At Evening Service, I discoursed from James v. 9; Congn. nearly 200. After Service, my good friend the Rev. R. Cole arrived from Wellington.

17. Morning Prayers & School; and, breakfast over, I was closely engaged all day until nearly 8, p.m., instructing Candidates for the Holy Communion; there being several new ones from amongst the Baptized Adults, who have not yet been Confirmed. Evening, held Service, preaching from 1 Pet. i. 13.

18. LORD's-day. Morning Service, read Prayers & preached from Luke xiii. 6–9; Congn. upwards of 250. After which Mr. Cole took the Com. Service, I assisting him in the Administration to 135 Communicants—including my own Natives, Mr. Coles, and those who came with me from the head of the valley. Afternoon, the N. Teachers conducted the School, while I remained in my tent to rest awhile being greatly fatigued. Evening, held Service, preaching from that blessed text, 1 Pet. ii. 6, Natives very attentive, and I greatly strengthened and blest. At night I wrote a letter to Andrew, who was at a village up in the valley, and of whom I still dared to

hope better things. Poor fellow! he was a Monitor here, and last year attended my annual Teacher's School, where he acquitted himself to my satisfaction.

19. Early this morning I read prayers & held School; present, at school,—Men & youths, Readers, 65, ditto, Catechism Classes, 64; Women & girls, Readers, 27, ditto Catechism Classes, 38, total, 194. Breakfast over, Mr. Cole and myself started at x. for Wellington; at iv., p.m., we reached Mukamukanui, a small village on the rocks, near the S.W. headland [1847 April p.40] of Palliser Bay, where were about 12 natives (exclusive of the few who had now returned with us from Te Kopi, whither they had gone to receive the Sacrament of the LORD's Supper.) I would gladly have staid here, for my left ankle was very painful, and no other village near, and night approaching, but Mr. Cole, wishing to proceed to Baptize the child of a Mr. Riddiford, (a Settler living at Orongorongo,) we proceeded. Travelled on in great pain till near dark, when I, not being able to go any further over the rocks, halted by Waimarara, a little stream, Mr. Cole going on. This day was a remarkably fine one.

20. Rose early; wind very fresh from the mountains, Palliser Bay quite white with foam; felt thankful that I came away yesterday. My foot being better, we started, and in 3 hours arrived at Orongorongo, found Mr. Cole had not yet breakfasted. Went into the Native fishing village close by and got breakfast, and, at x., we resumed our journey together. Mr. Cole seemed unwell, and the wind being very strong, I almost feared he would scarcely reach Wellington. When near the heads of the

harbor he left me (his brother-in-law being with him) to visit a white man living about  $\frac{1}{2}$  a mile from the road and near the beacon, intending also, if weather permitted, to cross the heads in the Pilot's boat, and so save himself several heavy miles of travelling. Myself and natives continued our course, and about an hour after dark arrived tired enough at Pitoone, where we were hospitably received by the Natives, the Teacher being absent on a Pigeon shooting excursion. Pitched tent in the dark, and was just ready to take a cup of tea, when to my surprise Mr. Cole and his party came up, having found the water at the heads much too rough to hazard a crossing. They soon got a little Tea, [1847 April p.41] and, though I endeavoured to persuade Mr. Cole to remain all night in my tent, they started again for Wellington. Conversed with Natives at tent door till late, as usual.

21<sup>st</sup>. A Rainy night and morning; rose, read Prayers, held School, and, breakfast over, I walked to Wellington.— Got to the parsonage by noon, & found Mr. Cole very unwell, being obliged to keep in bed & have medical assistance. Heavy rain, confined in Mr. Cole's house during the remainder of the day.

22. Mr. Cole still unwell. Morning, visited my dear Brother Hadfield, whom I found much as before. Afternoon, went to Te Aro Chapel to hold Service according to appointment; preached from 2 Pet. i. 19, about 40 present. At night I returned to the parsonage. The Natives of Te Aro cannot possibly get any good here in their present situation in the suburbs of a colonial town. Felt not a little grieved to see and hear them speak.

How very sadly and quickly Natives living among whites (Colonists) degenerate in morals!

23. Engaged this morning in talking with a few Natives from Te Aro, and from Waiariki, Ohariu, Oterango, and other small villages in Cook's Straits beyond Wellington. Endeavoured to induce them to assemble at Pitoone, and there, with others from that place and neighbourhood, to meet me in classes for examination and instruction, but to no purpose. A falling-out between them and Te Puni the Chief of Pitoone, is the ostensible excuse. I regretted this, and told them I could not possibly visit every little village and plantation whither they were scattered, &c. But alas! they seemed very careless about the matter, particularly so when they found I had no intention of Baptizing them on the ensuing Sunday—although I had never seen the majority [1847 April p.42] of them before! Being Friday I read Prayers this morning in the Church for Mr. Cole; only 1 female attended, and she came to return thanks for safe delivery. In the Evening Mr. Cole being much better I walked to Pitoone, so as to be ready to commence work there tomorrow. Got there by 7 o'Clock, and spent the night talking with Henry the N. Teacher and 2 or 3 others. Henry said, the heart of the people was now altogether estranged from enquiry! How different! And yet they are now said to be "civilized"!! but, at what a price?

24. Early this morning read Prayers & held School; after breakfast a Bible Class of Baptized Natives, 15 in no., (11 readers, 4 listeners,)—a very great number here who are utterly careless. Evening held Service, preaching

from 2 Pet. iii. 17. after which I talked with an old Heathen Chief, who, in conclusion, said with some warmth, "Thy words are all good & splendid, but within thou art all rottenness, as all whites are;—a lustful adulterous people!" Several small parties of Natives arrived from their plantations during the evening and night.—

25. LORD's-day. Morning, preached from Heb. xii. 16, 17, 100 persons present. After which I married a Couple who came with us from Mukamukanui for that purpose, & whose Banns had been published at Te Kopi. Having rested a short space, I held School, present 36 male and 13 female readers, and 52 male & female in the Catechism Classes,—total, 101. After School I reassembled them all in the Chapel, around its sides, in a double rank and catechized them largely. Having briefly rested I held Evening Service, preaching from Rev. xxii. 12–15; much blessed in my own soul, and the Natives very attentive. Heard, this Evening, from Henry the Teacher and others, of some Baptized Natives of this place who, for money, [1847 April p.43] commonly prostituted their daughters and nieces in the most open manner. I lifted up my voice like a trumpet against this iniquity. At night the old Heathen Chief (with whom I conversed yesterday) with the others came again to see me, and sat a long while in the door of my tent, talked with him concerning the Creation, Flood, &c., he appeared to be greatly interested, but a Heathen still! occupied till late with them; several others about the tent listening.

26. Morning Prayers, School, & Breakfast over, I returned to Wellington; hoping to find time & opportunity to see Te Aro Natives who would not come on to Pitoone. Reached the parsonage by noon, and was glad to find Mr. Cole himself again. Having rested awhile, I went to make a few necessary purchases, and meeting with some of the Te Aro Natives I arranged to examine and instruct them tomorrow in the Church. Spent evening until a late hour at Mr. St. Hill's with my dear brother Hadfield. The very distressing news of the murder of the Gilfillan's at Wanganui reached Wellington this day; the whole town greatly excited.

27. Rose very early to finish my letters. While at breakfast the Natives of Te Aro came. I took them to the Church, 8 men & 4 women, of whom only 3 could read; we were accompanied by nearly 20 Baptized Natives from Te Aro, who listened most attentively to my Instruction, &c., seemingly much interested. Afterwards these surrounded me asking questions out of number upon verses of the N. Testament, which occupied me till noon. Afternoon, took leave of Brother Hadfield—dined with my very kind friend Mr. Cole—and, at 6, p.m., left Wellington; at 8 I gained Pitoone, and talked till bed-time with N. Teachers and others.

28. Early this morning we left Pitoone in a Canoe, which the Natives, after some little hesitation, granted, [1847 April p.44] but altogether without that willing readiness so eminently conspicuous upon a former occasion. The water being somewhat rough, as usual I got very sick, which made us land after about 2 hours paddling at Okiwi, where we breakfasted. A Settler living there was

very hospitable. The wind lulling a little my Natives proceeded by Canoe, I preferring the overland walk, hilly and rough as it is. At ii, p.m., I gained Parangarahu, where the Canoe had safely landed before me. Found one old Native couple here keeping the village; I gave them a few words of counsel in passing, and pressing onwards at a steady rate, we gained Mukamukanui by a quarter of an hour after sunset, hungry & tired. We were welcomed by the Natives, 20 in no., who had had prayers. With them I talked till bed-time.

29. Held a short morning Service at my Tent door, addressing them from Acts, xxvi. 18. Having breakfasted we resumed our journey, and by sunset arrived at Te Kopi, where we found several Natives assembled, who as usual welcomed us. Read prayers, & preached from 1 John v. 20. Spent evening talking with N. Teachers, who gave me a Letter from Andrew, in which were many pleasing indications.

30. Morning Prayers, School, & Breakfast over, I commenced examining the Candidates for Baptism, which kept me closely engaged all day till late. Evening, held Service, preaching from 2 John, 8 v. Blowing hard, with cold rain;—a night of very severe weather.

May 1<sup>st</sup>. High wind with cold and heavy rain; read Prayers, but had no School, the chapel being (as nearly all Native Chapels are) open on all sides. Examined a Class of Candidates before breakfast, which finished the classes for the first final examination, making a total of 54. After which, having first diligently [1847 April p.45] required of the 4 N. Teachers respecting each person, and having compared my notes of each

examination (some having been Candidates with me more than 2 years), I proceeded to make my selection, according to my known rules,—looking up for direction in this important matter. I finally chose 38 adults to receive this Holy Ordinance. These I reassembled in the Church, and was engaged with them, instructing & exhorting, collectively and singly, until near midnight—stopping only for Evening Service and for Tea. At Evening Service I preached from Jude, 3v. The day was *most* gloomy, cold, wet, and raw in the extreme. At midnight, just after I had closed, one of the young men whom I had chosen, came to my tent, and stated his fear to be then Baptized. I endeavoured to reason with him, but in vain; so, knowing the Native mind, I left him alone. I could, however, but secretly feel gratified at such a manifestation of cautious feeling, so very very unusual in a N. Zealander. As usual some were not a little angry at being rejected, and vented their passion during the day in many bitter sentences. The case of one of those whom I had selected, a fine young Chief named Te Hunga, deserves particular notice.—In a visit which I paid to these parts in March, 1845, I learned, there was a small party of Natives who had joined the Papists, and who were now residing at Omoekau, an isolated village a few miles off. They were few in number, being only (I believe) about 12, among whom was Te Hunga. Although I much wished to see them I could not then find the time to do so, but I sent them word, that (D.V.) I would do so on some future occasion. Soon after my return to my Station, I wrote a letter to that little party, which letter was demanded by their priest, and given up to [1847 April p.46] him; on reading it he said, “The

fellow is mad, &c.”, and kept the Letter. About the end of that year the Bishop of N. Zealand paid Wellington a visit, when the P. Priest who resides at Wellington sent my letter to the Bishop accompanied by one of his own. Subsequently the Bishop paid this Station a visit, and shewed me my Letter which he had received from the P. Priest. Some little time after my letter had been received by the Omoekau Natives, Te Hunga cast off his Papistry, and soon after joined the Christian party living nearby.— And, on my visit in March, 1846, he begged me to give him a N. Testament, and to admit him as a Candidate for Baptism—to which I consented.—During my stay there at that time, he received Christian Instruction and suitable advice; and on every subsequent visit, he was not only always at hand and in his place, but growing in favor with the N. Teachers, and advancing rapidly in Christian knowledge. For, though he could read when he first joined us, he was very very ignorant. At this time he, in common with other Readers underwent a thorough examination, in which he was not behind any one of them. But having heard it stated by some Natives that they had always supposed him to have been Baptized by the Papists after their manner, at Table Cape some years ago; I, this morning took him aside into the Chapel, taking with me Richard, Sydney, Lot, and Philip, the 4 N. Teachers, as witnesses, and there questioned him before them, (after having given him suitable counsel, &c.,) as to whether he had ever been Baptized or not by the Romanists.—I took down my questions & his answers; they were as follow:—I asked, “Were you formerly a Papist?” Te Hunga:— “Yes.” W.C.— “Where?” Te H.—“I joined them [1847 April May

**p.47]** when a boy at Nukutaurua." W.C.—"Do you believe you were Baptized by them?" Te H.—"I don't know; perhaps so, according to their idea." W.C.—"Do you recollect any words used upon this occasion?" Te H.—"No." W.C.—"Were any words used?" Te H.—"Yes." W.C.—"Were they in the Native language?" Te H.—"Perhaps so." W.C.—"Do you not recollect them?" Te H.—"I am in great doubt about the words." W.C.—"Have you any witnesses, or sponsors?" Te H.—"None here." I said—"If a person has been Baptized with water, in the Name of the Father of the Son and of the Holy Ghost, he can not be Baptized a second time:—Now, do you believe you were thus Baptized?" Te H.—"I do not know." W.C.—"Do you think you were Baptized in accordance with Holy Scripture?—You are a Reader and have a N. Testament." Te H.—"No"—W.C.—"Are you content with the Baptism you have received—supposing it to be such?" Te H.—"No."—W.C.—"If you were about to die—I ask you solemnly—do you believe you have been Baptized?" Te H.—"No." W.C.—"You could not trust it as being a Baptism?" Te H.—"No" Here ended my questions, (which I put for Conscience' sake,) but I told them all I should use the words which are in the form at the end of "The Private Baptism of Children," when I should Baptize him tomorrow. All this I did not so much for my own satisfaction, but because I thought it not unlikely that some one may have at least some remark to make upon it hereafter. For I believe now, as I ever done, only with, I trust, greater clearness, and firmness,—that there can be no fellowship between Christ and Belial.—

2. LORD's-day. The weather clearing during the night we had a fine morning, for which I felt thankful.—At 10, a.m., I commenced Service, and received 37 adults [1847 May p.48] into the Church by Baptism; a solemn, quiet, and affecting time. Some of them were very aged; and, I could but think, seemed simply yet powerfully to illustrate to the many lookers-on that variously interpreted and obscure passage—βαπτιζομενοι ύπερ των νεκρών—to mean, Baptized in the confidential hope of rising from the dead.—I preached from Rev. ii. 7; Congn. 200, who were very attentive.—Richard, the N. Teacher, conducted the School, while I rested awhile in my tent, feeling very tired. At  $\frac{1}{2}$  past 3 I commenced Evening Service, (the days now being very short,) Baptized 5 Children, and preached from Heb. xi. 4. Received another Letter from Andrew this evening. Busily occupied at Tent-door till bed-time.

3. Morning Prayers & School; which over I went to see Andrew, who was in a little copse a short distance off awaiting my visit. At first sight of him I was cheered, for he seemed to have drunk of the cup of sorrow. We conversed together for some time, and I was further pleased with his words and manner. Returning to the village I sent 2 of the N. Teachers to fetch him, as he had long been a stranger to all the more steady Natives. Breakfast over, I examined and instructed a Class of *new* Candidates for Baptism, 23 in no.,—16 men & 5 women—who now for the first crawled forth towards the light from the darkness of Heathenism. At noon, I had to sit and listen to several harangues made by the old Chiefs, Simon, Peter, and others, about their Teachers leaving them—their land being taken from them, &c.,

&c.,—Wrote letters to some absent Xn. Natives who had lately fallen—talked with N. Teachers & Monitors—made arrangements for annual Teachers' School in August next—building a native Chapel at Te [1847 May p.49] Upokokirikiri village, &c. Occupied in giving out Medicine—in receiving applications for Books, (upwards of 30 written ones, not to mention the verbal ones,) &c. Evening held Service, preaching from Rom. ii. 6. Spent the whole night talking with the Natives. Te Hamaiwaho, one of the principal chiefs of Wairarapa (one of whose wives was yesterday Baptized), remained all the Evening & night with me.

4. Early this morning we left for Te Kopi; travelled on by coast for 2 hours (calling on Mr. Pharazyn by the way), when we halted to Breakfast. About noon we passed a herd of wild Cattle (upwards of 40) near Cape Palliser, with which we had quite an adventure, and no little hazard, for they charged again and again upon us most determinately, so that we escaped from them with difficulty. We travelled on until dark, when we halted in rain under the cliffs by Waitutuma, a small stream. It rained heavily during the evening & night, accompanied with thunder which rattled terrifically loud among the beetling crags which overhung us.—

5. Started early; in 2 hours we arrived at Kurawawanui, Mr. Barton's Sheep Station. While my breakfast was getting ready I called upon the Shepherds, and found Wellington Kawekairangi in the house with whom I shook hands. Travelling hence, in 2 hours we gained Oroi, where I found a few Natives. This is still a dark cold place. Batholomew, a young Baptized Chief of

some years standing, has again cast off his profession of Christianity; I endeavoured to get him to see me but in vain. Wellington is residing here at present and does no good. Several deaths had lately happened, and their little Chapel is still unfinished. Nicodemus, who reads Prayers & Catechizes here has no assistance. Here I determined to stay during the remainder of the day; conversed with Natives as [1847 May p.50] opportunity offered.

Evening, held Service at tent door, preaching from Rom. iv. 7, 5; few present. Spent night talking with Nicodemus and his son Jeremiah, an interesting youth lately married, pointing out & expounding several texts to them, to which they paid very great attention.

6. Morning read Prayers at Tent door, and, having breakfasted, we left Oroi, and travelling steadily in 4 hours reached Huariki; the Chief, James Kemp Te Oraora, ran after me, as usual, endeavouring to induce me to shake hands, or stay with him, but as I had made up my mind not to do either (he being still living, in spite of all my remonstrances, in a course of open fornication, and had repeatedly refused to listen to my admonitions, being encouraged thereto by Wellington Kawekairangi,) his invitations were useless; he followed me, as on a former occasion, a full mile, and his language was alternately full of professions of love and direful threats,—but always adding he would not give up his Sin! I talked faithfully to him as long as he kept by me, though he often tried my patience sadly. None of my Christian lads would shake hands with him; this may have had a good effect. Certainly he was greatly humbled this day and that upon his own estate. By evening we arrived at Pahawa,—hungry and tired. The

wind, at times, during the day, blew most furiously down the rifts in the mountain's side,—bringing such a quantity of sand, gravel & even small stones into our face & eyes, that we could scarcely manage to keep our ground. At this village I found Campbell from Te Kaikokirikiri, who had come hither to see me for the last time, until my spring visit—6 months hence. Evening, held Service, preached from Rom. v. 18; Congn. 85, assembled from different villages, who were very attentive. I was pleased to find the Chapel provided with a Pulpit and Reading desk, in imitation of those at the Station, and like them, too, of Native manufacture. The floor, too, [1847 May p.51] was covered with good matting. Spent the evening talking with Joel, the N. Teacher of this village, and Campbell, in my tent. Joel informed me of the death of Richard Tahaia, a middle aged man & Communicant, who, a few weeks before, had buried a son, a fine lad. Richard had long been afflicted with a lingering disorder, which he bore very patiently. He could read and spent a large portion of his time in reading the N. Testament. Shortly before his death he said to Joel, "Kaua ahau a puritia; tukua a hau;—ka kake ahau ki taku Matua, ki to koutou Matua; ki taku Atua, ki to koutou Atua,"—("Hold me not; let me go;—I ascend unto my Father & to your Father, to my god and your GOD.")—And, when dying, said,—“Kia kaha kit te wakapono; kia maia ki te mahi.”—("Be ye strong to believe; be courageous to work (the work of Faith)")—these were his last words. Joel, also, informed me of the misconduct of John Te Maire, a Commt., of his case having been investigated & his clothes burnt; and of the righteous indignation of 2 little Christian lads,

who, on returning from Oroi, and hearing of the matter, wept much, in their simplicity, because they happened to have on an article or two of clothing belonging to John. The wind very tempestuous all the evening with heavy rain; at times I thought my tent would be literally blown to fragments.

7. A most stormy night; not a wink of sleep, being in constant expectation of my tent being blown down, although surrounded by a high fence—without which it would not have remained pitched 5 minutes. At daylight wind much the same; arose, read prayers & held School, but was obliged to shorten our School on account of the wind. During Prayers I had another fainting fit, and got out with difficulty into the open air, the coldness of which soon revived me, & enabled me [1847 May p.52] to return and conduct the School. Breakfast over I was occupied with Candidates for Baptism, 21 in no.—9 men and 12 women, many of whom were aged, & 6 could read,—until evening. At Evening Service I preached from Rom. vi. 4. At night the 2 N. Teachers were with me in my tent till late, I being busily engaged in making enquiries into the conduct of those Catechumens.

8. Morning Prayers, School, and Breakfast over, I married a Couple, whose Banns had been previously called; and selected 14, out of the 21 Candidates, for Baptism tomorrow. These I reassembled, instructed & exhorted, singly & collectively, and read with them, Matt. iii, John. iii, & Acts viii,—questioning & commenting as we proceeded; thus we were occupied throughout nearly a whole winter's day. Evening

Service, preached from Rom. vii. 23, 24. Assembling the Baptized Natives, 18 in no., in a Bible Class, I read with & questioned them. At night, conversed with Natives at Tent door till late; arranged for Baptizing some Children; selected the Godparents, whom I exhorted to do their duty, &c. During the day some of those Candidates who did not pass left for their homes in high dudgeon!

9. LORD's-day. Morning Service, baptized 14 adults, a quiet solemn service, being favored, too, with fine weather; preached from Mark, xvi.15, 16; Congn.95. Afternoon, held School, Readers, m. & f., 29; Catechism Classes, m. & f., 52 (including 16 children), total, 81. At Evening Service, I Baptized 6 children, and preached from Luke iv. 27. At night occupied till bedtime, as usual.

10. Read Prayers, held School, and, breakfast over, I received and instructed a small Class of Catechumens, 5 in no.; 3 of whom, hitherto Heathen, now presented themselves for the first time; and another, a young man [1847 May p.53] and reader, who was formerly a Candidate, but who had been struck off my list for gross crime, now came again, apparently very humble. After which I talked with some others, Xn. and Heathen, and at noon left, Joel going with me as far as Waraurangi. The day was fine and we conversed as we went, setting several little matters right. At 4, p.m., we reached Wararangi (Wellington's place,) where were a few old persons, who did not invite me to enter, not indeed speak to me, so leaving Joel to talk to them & spend the night there, (the tide too being now favorable for us which it would not be in the morning,) we proceeded. Travelled

smartly on until after sunset, when we halted on the beach by a brook near Te Unuunu, a wild & desolate part of the Coast.

11<sup>th</sup>. Started at a very early hour, in order to get past those high and perpendicular Cliffs against which the sea dashes, and which were about 5 miles ahead, ere the tide made, and by hard travelling just succeeded. Halted to Breakfast. Resuming our journey, at ii, p.m., we were overtaken by rain; at iii we gained the little village of Waipupu, but found not a soul within it, so continuing our journey in heavy and drenching rain we reached Wareama at sunset, glad enough to get a shelter, which, however, I did not get for more than an hour after our arrival, there being but 2 houses in the place and those filled with human beings and smoke. Succeeded at length in pitching my tent, when having thrown off my dripping habiliments, I held Evening Service in one of the houses, preaching from Rom.x. 4; nearly 40 Natives present. After which I got some dinner and conversed with Abraham, the N. Teacher, till bed-time. Abraham, a nice quiet man, is engaged in building a Chapel, but as he has a large (& fine) family, and little or no help, he gets on but slowly. He informed me of the death of William Hoko (a hopeful youth [1847 May p.54] of about 15 years of age, whom I Baptized, last year, at Mataikona,) and of the immorality of Te Iho, a young man and a Candidate for Baptism, whose clothes Abraham had burnt; and who (Native-like) afterwards gave him some new ones of his own as a compensation!

12<sup>th</sup>. Morning Prayers & School, 35 present, 12 of whom were reading in the N. Testament. Breakfast over, I

examined and instructed the Candidates for Baptism 9 in no., (4 men & 5 women) all of whom are old. At 12 o'Clock we started, a great many, nearly all indeed, going with us, and at dusk halted at Castle Point, where we found a few Natives who were expecting us. Read prayers, & discoursed to about 40, from Rom. xi. 22, in a Native hut; and sat talking with them till late.

13. Ascension Day. Held Morning Service. As I finished, Te Matahi, the Heathen Chief of these parts, sent word he wished to see me, and shortly after he came. He had openly cast-off all his little profession in December last, and was still utterly careless about it; poor man! he actually seemed and spoke as if he expected I should praise him for so doing!! and when he himself related the great intolerable grievance which led him to draw back, it amounted to this—that on the Sunday in question the bell for Evening Prayer was being rung when he happened to be eating his fern-root!!!—I dealt very plainly with him, which he relished not. This Chief has ever been a ferocious daring fellow, which is blazened largely in his strikingly savage Countenance. We left this place at xi. a.m., and at iii. p.m., reached Mataikona, Te Matahi, and some others from Castle Point accompanying us. At Mataikona I found several Natives, men, women, & children, assembled from different villages in the neighbourhood—some even from Pakuku, a village 20 miles distant, (2 days journey for women,) over [1847 May p.55] a very rugged and stony coast. Evening, held Service, preaching to an overflowing closely-stowed Congregation of 130, from Mark xvi.19. This little Chapel always forcibly reminds me of the merciful deliverance of Archd. W. Williams, myself &

Natives, in 1843! Spent Evening with Natives at tent door, till late.

14<sup>th</sup>. Morning Prayers and School; pleased to find all the Children well acquainted with their Catechism. After breakfast I commenced examining the Candidates for Baptism, 41 in no., (18 males, & 24 females,) which occupied me till evening. These were chiefly very aged persons, some of whom had been Candidates for several years, and most had been examined & Instructed by me on 6 or 7 different occasions during the last 3 years; 7 only could read; the aged, however, knew their Catechism, and were well acquainted with the fundamental truths of Christianity. Evening, preached from Rom. xiii.11, 12. It being now winter and the wind blowing cold from the S., I could not allow the door of my tent to remain open this Evening after Service, so I had no Natives about me, save one young man, George Clarke Te Rangi, a steady quiet Native, whom I think I shall call to the situation of N. Teacher here, now vacant, through the returning of the former Teacher, Brown Tariatua, to Turanga, his Native place, in very ill-health. With G. Clarke Te Rangi I had a long conversation in my tent; he gave me a full account of the narrow escape of the Chapel from being destroyed by fire, which fire was set to the grass and bushes around about it, that it might be consumed, by a worthless Native named Te Horo, in revenge for his having been tossed out of the Chapel by Williams Te Potangaroa, the Principal Chief.—This was done by Williams, because Te Horo would not go out of the Chapel when ordered to do so; and the reason why he was so ordered out, was, he had just [1847 May p.56] been committing adultery, which,

coupled with his former troublesome character, incensed Williams against him. It was indeed a providential deliverance for the Chapel, which now stands surrounded by burnt and withered shrubs & herbage. All this took place on a Sunday, a few weeks ago. I found that several had died of both Baptized & Heathen since I was here last—about 6 months back.

15. During the night I was suddenly taken very ill, owing perhaps to want of proper food, so G.C. Te Rangi read Prayers & conducted School. As, however, there was a great deal to do, I managed to rise at ix, and after Breakfast married an old Couple who had come 20 miles from Pakuku. I am happy to find this ordinance generally more respected than it has been. For the last 2 years in particular I have preached striven & taught on every opportunity against the unwise and impolitic system of the Natives; and 2 or 3 of their matches, made after the Native fashion during that period, having utterly failed every way—no happiness—no fruit—while GOD has blessed the Xn. marriages solemnized within the same period, have placed as it were something tangible before the eyes of the Natives, and materially assisted my teaching. Engaged during the day with the Candidates for Baptism; selected 27,—9 males and 18 females,—all of whose names had been upon my list for nearly 3 years, and the greater number of whom were very aged persons. Evening, held Service, preaching from Acts viii. 36, 37. Several of the unsuccessful Candidates being, as usual, not a little displeased at their not being accepted. Particularly Pipimoho, and old Heathen Chief, on account of his son, Wahakai, a fine lad, who had long been on [1847 May p.57] the Candidates Class, and who

had lately learned to read, but who seemed so utterly careless and very full of levity, scarcely even paying a decent reverence to sacred things, that I could not conscientiously admit him. I had come to that conclusion after no little internal struggle, for I had foreseen the storm which his father and friends would raise about him. I may also mention Tapiki, a well informed Native woman, and one of those I had selected for Baptism, but she, after some consideration, said, she would not now be Baptized but would wait for her husband, who was not accepted; he having, a short time previous, on the death of a child, cast off his profession, &c. Both, however, acknowledged my having dealt justly with him, and neither made any angry remark; though they, evidently enough, felt it.

16. LORD's-day. Morning Service, admitted 26 adults into the visible Church by Baptism, preached from Rev. xxii. 14, 15, much blessed and strengthened; Congn. 125, who were very orderly. Afternoon, G.C. Te Rangi conducted School, while I rested a little, the days now being very short. At evening Service, I Baptized 5 Children, and preached from Rev. xv. 12, 13. and, at night, was occupied with Natives at tent door as usual; where I also examined my own lads on the Sermons of the day, &c.—

17. Morning Prayers & School. After which, and while breakfast was preparing, I was occupied for some time in the Chapel with the Baptized Natives in selecting & confirming a Teacher and Monitors. I was grieved to see so much party-feeling existing, which required all my skill to smother. G. Clarke was, at last, formally

acknowledged as Teacher. Returning from the Chapel to breakfast, old Pipimoko's rage, which, [1847 May p.58] yesterday was constrainedly silent, now burst forth upon me like a stream from a volcano. He got upon a house-top close by, and raved until he was hoarse, vowing horrid threats against me, the Chapel, the Faith, &c.

Thus he kept on at intervals throughout the day. At my urgent request none of the Christian Natives answered to any thing he said; though some with difficulty restrained themselves:—so I hope this fiery ebullition will soon subside. Occupied, during the day, in visiting the Sick—dispensing medicine—&c.,—and with a Bible Class of 20 Baptized Readers. In the course of the day, Sarah and Tauira, two women, had a severe falling out, disturbing the whole village with their din; so, at Evening Service, in preaching from Rom. xvi.19, I said much that was applicable to their conduct, and called upon them to be at peace with each other. Immediately after Service, on leaving the Chapel, they shook hands and made up matters. Spent the Evening, as usual, with the Natives, till a late hour.

18. This morning G.C. Te Rangi read Prayers & conducted School, while we were busy packing up, preparing to depart—the days now being very short, and the next village a long-day's journey off. Breakfast over we left; several Natives of Pakuku returning with us. Arriving at the R. Owahanga, we crossed, as usual, in the cockleshell Canoe, 2 at a time. By Sunset we gained Akitio; here I found Broughton Te Kuhu very ill; administered medicine with suitable words of advice. Evening, held Service in the open air, there being no Chapel, discoursed briefly from 1 Cor. i. 26, 27.

Occupied during evening with Joel & Paul (two Communicants), at tent door. Pouring rain all night, which was very bad for the women & children of this place who left Mataikona with us, but remained behind at Owahanga. I went to see Pipimoho this morning before I came away, but, being still greatly vexed, he would not shake hands with me.—

19. This morning the weather clearing & Breakfast over, [1847 May p.59] we resumed our journey. Four hours disagreeable walking through mud & over slippery tidal rocks, brought us to Pakuku. Passed no less than 3 sperm whales stranded on the beaches; 2 of which were decomposing & dreadfully offensive. One, which I stepped out, measured 48 feet.—What a waste of oil! As the day was advanced, and weather cold, and again gloomy, and no village between this and Porangahau, I concluded to remain for the night. Cooked Potatoes, burnt out the fleas, which had not only filled the houses but all the areas of the village, and held Evening Service; 3 or 4 Natives being with us who had come on from Mataikona to fetch a few Calabashes of oil, principally for their lamps on Prayer Meeting nights, (one of whom was Pipimoho's son, Wahakai, with whom I had some conversation,)—and spent Evening talking with them.

20. Morning Prayers & Breakfast over, we started for Porangahau; the Mataikona Natives also returning to their village. Our journey this day was most disagreeable, lying through swampy gulleys now with plenty of water; after 4 hours travelling (or wading) we met William Marsh Puerere, the N. Teacher of Porangahau, who had come on to meet me. Another

hour's exertion brought us to Wangaehu (a little fishing village near Cape Turnagain, but at present without inhabitants), here we boiled & despatched a few potatoes. Resuming our journey we kept steadily on in single file in the *dark*, through the watery swamps & plashy plains, and 3 hours after Sunset arrived at Porangahau. Here we were, as usual, welcomed by many voices, but it was much too dark and uninviting for the Natives of the place to come out of their huts. Pitched tent & held Prayers with my own lads. Found Abraham & Issachar from Puehutai (Manawatu), and Martin and others from Te Waipukurau, come thus far to meet me.— [1847 May p.60]

21. Morning read Prayers in Chapel & held School, about 80 present. The sight of their newly-erected Chapel (for which I have long striven,) cheered me not a little. It is a strong building, 40 x 24, and does them great credit. Breakfast over, the Chiefs came to see me, and made many speeches about different things,—such as, the marriage of their Children—their Land, and the Government,—Rangihaeata, and the war,—my own ill-usage at Heretaunga from the Chiefs & people there—ditto, my head N. Teacher Leonard now accused of fornication, &c.,—all which I had to answer *seriatim* as I best could. I was thus occupied (sorely against my will) until night. Evening, read prayers, & preached to the Natives from 1 Cor. iv. 20, 21; and conversed with them at my tent door till late.—I may just give the outline of a case, which I was necessitated to go into at some length; as it will serve to illustrate several points in connection with the *past* and *present* manners and customs of these Natives. Premising, however, that I do not do so on

account of its singularity; for, alas! such matters are of common occurrence (with me). Arabella Waipari, a steady modest girl, of about 18 years of age, and much advanced beyond others of her age and sex, a Teacher in the Schools & Communicant, had been written to by my N. Teacher, Leonard (with my full approbation) on the score of marriage. The young woman however, refused his offer, merely saying, she did not wish to marry. Leonard's offer, and Arabella's refusal, getting to be known, excited the evil surmisings of not a few. Most said, Leonard's *wishing* to marry shewed him to be no better than others! And Arabella's alleged disinclination, they said, was *proof* that she only wished to do and keep doing what all others of her sex had ever done. A scandalous watch was now set upon the actions, &c., of the poor girl; and spots [1847 May p.61] of blood, discovered where she had been sleeping, were positive proofs—dissipating the doubts of even the most skeptical—that she had been guilty of fornication. Her father, Abiathar, (a quiet old Native Chief, Reader, Communicant,) her brother, Noble, (a very nice young man, also a Reader and Communicant,) and all her relations without exception, took part against her, ridiculing her repeated and indignant denials, which only inflamed them the more against her, believing her to be guilty beyond the possibility of doubt. The poor girl's life was now anything but enviable. In the meanwhile these stories had reached Te Hapuku's ears, and it was now that he remembered that Arabella had, when an infant been betrothed (after the manner of the Natives) by Pareihe, an old Heathen Chief who died about 3 years ago, to a young relative of Te Hapuku's, who is still a

confirmed Heathen; which betrothal, Te Hapuku declared, should be forthwith fulfilled. All this occurred during my absence (on this journey), and Arabella's family fearing Te Hapuku's threats, and knowing the week which I had fixed for being at Porangahau, removed thither so as to have the matter fully investigated before me, and (if possible) settled by me. At the time of examination, Arabella told her oft-repeated but simple tale before nearly 100 persons, her conscious innocence supporting her and overcoming her maidenly shame. She plainly yet dully described, the commencement and periodic returns of her sex's affection, which had been the cause of those vile reports concerning her;—her not knowing the cause;—her fear of mentioning it, even to her Father, from her never having heard of such a thing happening to any other, &c., &c.,—and, closing her recital with declaring, that the reason why she wished not to marry, was, [1847 May p.62] that she might “care for the things of the LORD, that she might be holy both in body and in spirit; for (she said) the married woman careth for the things of the world, how she may please her husband.” I could scarcely refrain from giving full vent to indignant and yet pleasing grief; for both Mrs Colenso and myself had been often gratified with her manner and proficiency. Yet, there was not a Native present but would have hissed at her recital, and immediately have silenced her, had it not been for me, all disbelieving her statement. And, when I got up and spoke in her behalf, stating the periodic operations of Nature, they were all astonished out of measure!—Sad *proof* of their abominable way of living even from their Childhood. Oh! who really knows

what the Heathen are—in gross immorality—but those few who have not only lived among them but scrutinized into their lives. Every thought which passes through a Heathen's mind is polluted beyond expression, and to the extent of which many old Missionaries have little or no conception! I gave Arabella suitable advice, publicly, (and, afterwards, privately, before her Father,) commanding her resolution; which, however, I believe, has only been done to keep away Te Hapuku, whose threats the girl and her friends utterly dislike in every point of view.

22. Morning, read Prayers and held School. Breakfast over, I was engaged in settling some old disputes between the N. Teacher and the Monitor, about the ringing the bell, &c., &c., which, with other similar matters, consumed another day, much to my discomfort. To have left those squabbles, however, unsettled, would have been by far the greater evil. Evening, held Service, preaching from 1 Cor. v. 6, 7. Afterwards held Prayers. Meeting in Chief's house, which nearly all the Natives [1847 May p.63] attended; addressed them at some length, and they were very attentive. During the day some other Natives arrived from a distance to meet me.

23. *Whitsunday*. Morning, held Service, preached from Acts ii. 1–4; Congn. 90. Noon, School; after which, assembled, examined and instructed Candidates for Baptism, 11 in no., mostly aged persons. Evening, held Service, preaching from 1 Thess. v. 19. Spent night, as usual, with Natives at Tent door; examined own Lads on the 2 sermons, &c.

24. Morning prayers & School, present, Males, readers, 34, Catechism Class, 19; women, readers, 6, Catechism Class, 12; Children, 16. Breakfast over, I visited the sick;—one old woman, whom I Baptized on a former occasion, had been for some time ill of dropsy, &c., with scarcely a hope of recovery; she repeated her simple prayer,— “Jesus, guard me,” which, with the LORD’s prayer, she said she continually used; conversed with her &c., gave her medicine, &c. At noon we started, the Teacher going with me; the long swamp between this village and the beach was at this time full of water which was very cold, and when on the sandy beach, the wind drove the sand into our eyes at such a rate as almost to cause us to halt, only there was neither fresh water nor firewood near. Towards Sunset we reached Te Pakowai, a small village, where were only 2 persons. The wind was now so furious, that we scarcely dared to pitch the tent, although within the fences of the village; this, however, we at length accomplished. Heavy rain coming on, and their house full of smoke, the N. Teacher held the short Evening Service in their house, as they were not willing to extinguish their fire on account of the cold, and I could not see for a minute together in the dense smoke.

25. The heavy rain which fell during the night lowered the high wind, otherwise we should not be able to proceed to day; but, as everything was so very wet about us [1847 May p.64] we concluded to breakfast before we should start. Prayers and breakfast ended we left Te Pakowai, and travelled steadily on till near Sunset, when, finding some deserted sheds on the shore, where some Natives had been lately fishing, we halted, as the

weather was still threatening. Wishing to start early tomorrow (having little else than wild turnips here to eat,) I would not put up the tent, but occupied one of the sheds, obliged however first to *burn it out*, (which is done by making a large fire within, when a Native stripping himself naked gets in and scrapes all the fern & grass & dust, &c., into the fire,) in order to destroy the fleas, which, in deserted huts in the summer season are innumerable. Again the rain began to pour, I could not have any fire for smoke—it was bitterly cold—and I was all but eaten-up by fleas, of which, in general, I am not very mindful. I spent a most wretched night, thrice I rose & lit my candle, but the fleas were so numerous as to banish all attempt at reading as well as sleep.

26. Rose very early, and in looking at my cloak both myself & Natives were astonished (used as we were to such things) at the quantity of fleas. They actually discolored the appearance of the cloth, and we easily seized 6–10 at a grasp. Leaving this “Little rest,” we travelled for 4 long hours over the tidal rocks, which are hereabouts piled in profusion under the cliffs, when we reached Manawarakau, where we were hospitably received. I was not a little gladdened in seeing that a good fence had been erected around the Chapel & burying-ground, the posts of which were ornamented with carved human figures nearly as large as life. I visited Te Hiaai, a sick girl and a Candidate for Baptism, and was much pleased with her conversation; she read her New Testament, which she had learned to read during her long illness. I gave [1847 May p.65] her suitable advice, &c. Evening, held Service in the little Chapel, preaching from 1 Cor ix. 24; Congn. 40. At

night I talked with Hadfield Te Tatere, the Christian Chief of the village, until late.

27. This morning I read Prayers, but did not hold School, wishing to leave as early as I could, so as to reach Waimarama (the next village, about 5 hours walk distant,) in time to talk with the Candidates for Baptism at that place—my food, also, being now quite expended. While breakfast was getting ready I examined & instructed the Candidates for Baptism, 18 in no., some of whom are making progress, and all pretty well informed in the doctrines of Christianity. Breakfast over, we started, the Chief accompanying me. Just as we left, a horse belonging to the Chief Tiakitai (the principal man in these parts,) being led up over a high precipice to escape the very craggy rocks beneath, over which we were scrambling, suddenly fell and was drowned in the water below. This was a sad event for them, and anything but pleasant for me, as I knew I should not now find opportunity to talk with the Waimarama Natives as I both wished and intended to do. This horse had been but lately brought hither by Tiakitai at no little trouble & expense from Poverty Bay—but ill-gotten wealth never thrives. Halting in a plantation, a mile further on, I felt myself strongly instigated to address the Natives who were then assembled, (several Heathen being among them)—in which I shewed how evil has pursued Tiakitai ever since he commenced his puny warfare against the faith. His first daughter, Kore, by water; his 2<sup>nd</sup> ditto, by water; his goods by water; his chapel by fire; and now his horse, by water. Surely the hand of the LORD was upon me! I spoke long and strongly, [1847 May p.66] the Natives sitting breathless around. When I had done

Hadfield got up, and, in a short speech, acknowledged the correctness of what I had said, &c., &c. Continuing our journey, about Sunset we reached Waimarama. The Chief soon heard of his loss, and what I had dared to say, and soon began to thunder forth, but was not so bad as I had expected. He kept loading & firing his double-barrelled gun for a long while during the night (after the Native fashion) in order to dispel his rage and grief. Held Evening Service in his brother's house; discoursed from 1 Cor. x. 1–6, Paul Wātuira being present (the unworthy Communicant who burnt down the Chapel,) he having returned to his profession again. Spent evening talking with Hadfield, and Walker Papaka the brothers of Tiakitai.—

28. Read Morning Prayers; which ended, Tiakitai again commenced declaiming at a great rate, among other things abusing my N. Teacher Leonard (his own brother-in-law) whom he accused of adultery, &c. At x. we started, at ii p.m. it began to rain, notwithstanding which we continued our journey, and at Sunset gained the mouth of the Tukituki River, where, however, was no Canoe! It was bitterly cold, and we made a large fire on the open beach in hopes of attracting the notice of some stray Native on the opposite shore, but no one came. At last we were obliged to make a circuit of some miles through the bush in the dark, & wade several streams, the waters of which were up to our middles, and so extremely cold we could scarcely endure it. At vii. we reached Tukituki village, where we found only one woman, who had a Canoe which she kindly lent us. Paddling and poling in the dark, at ix. we landed once more at the Mission Station, and found all well. Blessed

be GOD for all his mercies.—Amen & Amen.— [1847  
May p.67]

29. At home resting, and preparing for tomorrow's duties.

30. *Trinity Sunday*. Morning, held Service, preached from Matt. iii. 16, 17; Congn. 80. At Noon, held School. Evening held Service, preached on 1 John v. 8.

31. Morning Prayers and School. Breakfast ended, occupied with a few Natives who called; and in giving out Medicine,—paying my baggage-bearers—and hearing Leonard's (my N. Teacher's) tale of woe—of what had taken place in my absence—The murder of Maunsell & Cleophas, two Natives of Wanganui, (who had spent a night or two here with Leonard on their way, and who seemed to have some peculiar errors,) and who were slain at Taupo only a few days after I had passed over that ground, and by some of those very rough ones with whom I had to do. A letter came from the Baptized natives at Taupo (in my absence) addressed to me, to Leonard, and to the professing Natives of these parts, to arise & demand satisfaction for those 2 Baptized Natives there slain, & which too many of my flock were eager to do, but Leonard dissuaded them—by the example of Christ—of St. Stephen—and the precept of the Apostle Paul in Rom. xii. I had little doubt, had Leonard not acted as he did, but that a civil war might have again raged in the heart of this unfortunate country.—Then there was the flood, which, owing to the heavy rains, burst the natural channels & overflowed the plains—leaving only a portion of the floor of my dwelling-house above water.—And then the falling out between the

principal Chiefs of the district, about their wood, one denying the other a right to take what he might require from the forest, which had well-nigh ended in bloodshed. Leonard seems to be much down-hearted. Alas! the hardness of these Natives. But all things are possible with GOD. Let me think on Saul of Tarsus, but above all, on myself.— [1847 June p.68]

June 1<sup>st</sup>. Walked this morning to Te Ngaaue to see Te Hapuku, was loudly welcomed on my approach, and remained talking with him till near evening. One of my principal objects in going to see him, was, to dissuade him from assisting Te Rangihaeata in any way whatever, as I had heard (on my way back) from very good authority, that Te Rangihaeata was about to make the attempt to induce Te Hapuku to join him. He promised me he would not do so. We talked on very many subjects, and when I should endeavour to bring up somewhat concerning the Common Salvation, he would soon introduce something else. He was much more civil than usual; but spoke in a very determined manner. He seems to delight in the prospect of war, and “would as soon fight as eat.”

2<sup>nd</sup>. Commenced writing, having a deal of back-work to do. My garden & paddocks, too, are in a sad state, being completely covered with mud left from the flood. Just as I commenced writing, several sick were brought, too whom I was obliged to attend.

[A leaf of my journal from the 3<sup>rd</sup>. to the 11<sup>th</sup>. inclusive—is, somehow or other missing. Perhaps owing to the sad confusion which took place here soon after.]

12<sup>th</sup>. Left the Station this morning at xi, and at i arrived at Ahuriri. Here we waited half an hour for a Canoe. Crossing the harbour I landed at Mr. Alexander's trading station, where I talked with him for some time. Proceeding thence, we were overtaken by rain on the open heaths an hour before dark. At vii. p.m. we reached Te Kapemaihi village, wet, cold, & dirty—all the roads being greatly under water.

13. LORD's-day. Pouring rain during the night, and the morning but little better. Held Morning Service, preached from Mark xiii. 31, only 39 present. At noon [1847 June p.69] I held School, 37 attended. Evening, Service, preaching from 2 Cor. x. 17, only 20 present. Day most wretched, cold and wet; chapel unfinished, open all round, & rain beating in upon us. A native arrived this evening from Mr. Morris' Whaling Station, at Cape Kidnapper, upwards of 30 miles distant, bringing a letter from Mr. Morris to me, imploring my interference to protect him from some of his own large European party, who had banded together & threatened his life, &c.;—answered it, &c.

14. Pouring rain all night and morning, no prayers in Chapel nor School. At noon, I assembled the few remaining Candidates for Baptism, 12 in no., in a hut, and instructed & examined them; although the majority of those whose names were on my Book, and whom I had formerly instructed were absent, scattered here and there, which grieved me not a little, yet, 2 of the 12 were *new* ones, which cheered me a little. I often prove the truth of Herbert's statement, (speaking of the work of the Ministry,)—"It is a bitter-sweet, a sorrow full of joy,"—

and of a greater than Herbert, who has left on record his experience, as “sorrowful, yet always rejoicing.”— Evening Service, I preached from 2 Cor. xi. 3. After which I assembled the Baptized Natives, 15 in no., (including my own 6,) and we read Mark xii. together, examining & expounding. I now ascertained the cause of the non-appearance of a good number; they had left off attending Public Worship, &c., in consequence of Walker Takahari’s refusal to inter a Child *out* of the Burial ground! Walker being for the present in the situation of Teacher. Others were absent at Opotiki, &c.—

15. Morning prayers. Breakfast over, and weather clearing a little, we started. In 2 hours we reached Tangoio, and found the place nearly under water, through freshes in the Rivers from the late heavy rains. I had intended to go on to Arapauanui, but the day (being now very short) was too far advanced. Evening, held Service in Chapel, [1847 June p.70] preaching from Acts x. 42, 43: Congn. 54, who were very attentive. The night was fine, and I availed myself of it, discoursing with Natives at my tent door till x. I was sorry to hear of the defection of Tamaiawitia, on of the principal Chiefs, and of his having taken another wife (being his 3<sup>rd</sup>.) a Baptized woman from Poverty Bay. This, however, was done to save her from the lewd whites at the Trading Station at Ahuriri, wither she had gone “purposely to sell herself,” she being the young widow of the younger brother of Tamaiawitia. I endeavoured to stimulate the Natives to finish their Chapel.

16. Morning Prayers and School, 56 present. Breakfast over we started for Aropauanui; on the heights we met Rahurahu (a young heathen Chief of the Wairoa) and a party of Natives with him, coming in quest of some white men who had yesterday broken into a house of his in his absence and had taken therefrom a lot of whaling gear. I gave him suitable advice. This is one of the ways in which the whites get embroiled with the Natives, and then (if the Native stands up for his common right) they call loudly & repeatedly on the British Government for aid! I afterwards found that these persons were those who had left Mr. Morris, and from whom he thought he was in imminent danger. In less than 4 hours we reached Aropauanui, and found only a few Natives. As usual we were loudly welcomed by Philip and his family, and by 2 old women who are always at home. At evening Prayers I expounded a portion of Acts xiv.—

17. Morning Prayers, after which I Catechized. Having breakfasted, I had a sore trial—the parting with an old faithful lad, James Iratoro, one of the first-fruits of Poverty Bay, who was now returning to his family & friends.—In the course of the morning the Natives assembled from [1847 June p.71] their hiding-places. I collected together a Class of Catechumens, 9 in no., (1, new) whom I instructed and examined; after which a Bible Class of 6 Baptized from the place, 3 or whom could read; read Luke v. together. Evening, preached from Gal. i. 4. After which some of the Natives returned to their huts in their plantations.

18. Morning Prayers;—Catechized Natives;—Breakfasted; Philip told me, the reason why the little

Chapel had not been put up—Te Moenga, an old woman, would not consent to its being erected upon her ground!! this caused me to speak strongly and feelingly. At ix. we left; travelling leisurely over the high hills, we reached Tangoio by iv. Held Evening Service in the Chapel, 30 present, preached from Gal. ii. 20. Spent the evening talking with the young Heathen Chief Te Paea, and with Rahurahu, (the young Heathen Chief from Te Wairoa, who had returned to this place from his unsuccessful quest, and who was waiting here to see me,)—they said, they should soon embrace Christianity. These young men have been, I may almost say, *all* their days among profligate Europeans—at the whaling Stations.—

19. Morning prayers & School, 46 present. Breakfast over, I visited a sick old woman, who was lying in a shed in a plantation nearby, I exhorted her, &c., and gave her Medicine. Returning to the village I assembled a Class of Catechumens, 30 in no., 2 of whom were new ones; I was glad to find some of the old folks advancing in knowledge. I could not collect the Baptized Natives, so as to hold a Bible Class, they being scattered in their plantations, collecting food and firing for tomorrow. I went to see Tamaiāwitia, and, humanly speaking, it was well that I did so, or he would have joined, and thrown all his influence into, the Papist party. At his house [1847 June p.72] I met with Te Paea, Tamaikakea, and their Heathen Chiefs. After some conversation, Tamaiāwitia consented to return to Prayers & School, &c. Evening, held Service, preaching from Gal. iii. 26, 29. After Supper, Tamairuna, (one of the two principal Chiefs of the place,) an old confirmed Heathen, came to

see me for the *first* time, he having hitherto always avoided me. A little while ago he allowed a Popish Priest, who was travelling in *that* neighbourhood, to Baptize his son, a young man, a Heathen, in a dying state, in expectation that he would recover; he, however, died soon after. Tamairuna spent the evening with me, talking on various matters, very civil, but pertinaciously rejecting the Faith. A Calm, serene, moonlight night.—

20. LORD's-day. Weather suddenly changed to Rain. Morning Service, preached from Luke iv. 27; Congn. 102; Tamaiawitia and his party present. At i. p.m., I held School, 86 attended. Evening, held Service, preaching from Gal. iv. 6. A day of very disagreeable weather.

21. Morning Prayers & School, 82 present; the Children behaving very indecorously I gave the Natives a Lecture concerning them. At noon we left; and at Sunset crossed the inner waters of Ahuriri harbor in a little Canoe. An hours waddling through mud and water brought us to Warerangi, an old and long-deserted village, where the Ngatihinepare Tribe have at length consented mainly to dwell, and have commenced erecting a Chapel. It was pitch dark long before we arrived there, and we groped our way (often stumbling) with our hands as we best could. And, although we could not see anything around, the blaze of the fires shewed us the faces of nearly 50 Natives, who had gathered together to receive and welcome us. [1847 June p.73]

22. Held Morning Service in a Native's house, it being very wet and muddy out of doors, preaching from Luke, vi. 47-49. Breakfast over I went to look at their Chapel, a goodly building, 40 x 30 feet, and 10 feet to wall-plate,

and built of *totara* wood, the procuring, &c., of which has already cost them a deal of heavy labor. Here I hope many a one will be blessed. Now, too, I may begin to hope that my many strivings with this Tribe will not have been in vain. They did run well, but the White & *Black* Traders at Ahuriri (their ground) hindered them. This little village and party are now completely isolated, and yet near enough to the harbour. During the morning I took a Class of Catechumens, 16 in no., (4 of whom are new,) all of whom, though young, are very ignorant; the common consequence of living among White Settlers; for, though living so near to the Mission Station, and so long professing Christianity, one only could read, and only three knew their Catechism; yet, at first, the most promising Tribe immediately about me. In the afternoon I held a Bible Class of Baptized Natives, 15 readers & 2 listeners, read Luke x. with them, expounding and questioning. During our reading a fine child was accidentally burnt; I dressed his burns which were merely superficial as well as I could. Evening, held Service, discoursing from Gal. vi. 9.

23. Morning Prayers. Breakfast over we left; a short 2 miles took us to Te Poraiti, (another village belonging to this Tribe, on the inner shores of the harbour,) where we found old Mapu, the principal man of the Tribe but utterly careless as to Religion. I talked seriously to him, as I had often done before and, as before, he assented to the truth of what I said, repeating the old story of, "by-and-bye." Again re-crossing the Ahuriri harbour in a canoe, towards [1847 June p.74] the entrance. I landed at Mr. Alexander's, where I had a long 3-hour's conversation with the ringleader of the whaling party

who had behaved very ill to Mr. Morris, and who subsequently abstracted the whaling-gear from the house of Rahurahu. This same man was the fellow who gave Capt. Mulholland so much trouble in March last. He had been waiting here to see me some days, in consequence of my letter written on the night of the 13<sup>th</sup>. inst. to Mr. Morris, and note to Mr. Alexander. At first he was inclined to bounce, until I assured him, that if he broke the peace I would be the first to lay hands upon him, and would soon get him conveyed to Wellington gaol. At last he promised fair, but looks like a confirmed rogue. He is a Native of Tasmania, and is what the seamen call a "sea-lawyer". It is well for me, that I know how to deal with such fellows, in such a place and time as this. At 4 p.m., I left Mr. Alexander's; again recrossed the harbour in a Canoe, and at 6 got safely home, where I found all well—thanks to a Covenant-keeping GOD. Evident signs of a heavy gale coming on; a very windy night.

24. A very stormy day indeed of wind & rain, the most so of any from the N.E. since we came here. Leonard, N. Teacher, informed me of the grievous behavior of John Waikato, Ann Te Naihi, Thompson Pekapeka, and other Baptized Natives, during my absence. Engaged all day in conversing with Leonard, and in putting my study to rights. Great fears entertained of a heavy flood over the low country about us.

25. Pouring rain all night without intermission; wind, too, awfully strong, and sea furiously roaring, and lashing over the bank in front of the house. The bank itself being 2 or 3 feet higher [1847 June p.75] than the ground on which the house stands, and only 150 yds.

from it. Rain continuing all day, and the waters rising rapidly all around; the low plains disappearing fast. We hoped, however, that our house would escape, it being on a rising spot, and its floors being also raised at least 2 feet above the ground. Towards evening our raised roads began to disappear, and our Natives were obliged to evacuate their house, and we to abandon our kitchen (detached) which was now under water. The dashing of the waters against the fences, &c., being fearfully agitated by the stormy wind, added not a little to the appalling nature of the scene. At viii. p.m. the verandah floor, although nearly a foot above the ground, was under water, and, at the same time, the floor of our new store. The wind now subsided, and the rain ceased, but the furious sea effectually damming up the only open and narrow mouth of the 3 rivers (which here disembogue into the ocean), caused the waters rushing from the hill-country to be returned again over the low lands with frightful velocity. The water had still, however, six inches to rise to reach the level of our dwelling-house floors, and 15 inches to reach the floor of the study, so we still dared to hope we might yet escape. Our goats and pigs which had crowded about us, we took away in canoes to a little rising ground, a few feet in diameter, a short distance off, there to await the result. Our dogs & cats came into the house, while the remnant of our poultry (which had escaped the flood in March) took refuge upon the fences, &c. Narrowly indeed did we watch the rise of the water; as breathlessly as ever any Egyptian sage watched the Nilometer. Seeing it still rising rapidly, we proceeded to make platforms within the house by joining tables together, &c., and to [1847

**June p.76]** raise up boxes upon each other—pull out the lower drawers of Chests-of-drawers, &c. At ix. p.m. my N. Teacher, Leonard, came across the plains from his little village in a canoe, stating, that his place (which is a much higher spot than this of ours) was totally under water, and the River was coming over in that direction at a fearful rate. The few natives who were there, women and children, fled to their *pataka*'s (food platforms raised on posts,) for refuge; while the men, it being now low water, proceeded to the shingle bank to try to cut it through. I got my boat and canoe fastened to the fence in the field, to be in readiness if we should be obliged to leave; which done, we sought for bricks to raise the fire place upon the hearth, so as to be able to keep a little of that necessary article at hand. At x. p.m. the waters begun to enter the house, and soon reached through, making a clean sweep. Now we were obliged to carry the dogs out into a canoe, and to take refuge ourselves upon tables & chairs. There we sat, looking at each other, and the rising flood, and fearing the worst was yet to come, as it yet wanted 4 hours of high-water. We also feared that the flood would raise the floors *en masse*, (as they were only now kept down by the slight rush partitions, which were merely nailed to the rafters of the roof,) and so force off the roof above us! We still cherished a hope that the Study might escape—as its floor was 9 inches higher than that of the Dwelling-house—and we kept anxiously looking at the legs of the Chairs and Tables as their knobs were successively reached by the water; and when it had risen to six inches over the floor of our sitting-room, we lost no time in paddling to the Study in a canoe, which was brought [**1847 June p.77]** into our

sitting-room, and through the verandah, and over the flowers and shrubs! We got there just in time to do what we could (which was little enough!) to secure the Books, Papers, Boxes, &c., from *present* wet; for, before we had finished, the water began to pour over the floor! This was the only blow that I felt. I had considered the stores & foods, which must unavoidably be lost & spoiled, as scarcely worth a thought—but when I left my Books, and Papers to their approaching fate it cost me a pang! It was now a still serene night, or rather morning, the declining moon shone brightly in the sky, not a sound to be heard, save the swift rushing ripple of the current as it shot past—the faint snorting of a drowning pig, which ever and anon broke upon the ear—the plaintive wail of the sandpiper as it flitted about hopelessly seeking rest for the sole of its foot—and the quick succeeding waves of the sea which vehemently dashed over the low bank in mad confusion. We returned to the house, & took our seats as before upon tables, &c. During our absence, Leonard, who had remained behind, had again to raise the fire-place, making the 4<sup>th</sup> tier of bricks! Just at this time a very large and raised log, on which the Turkies had taken refuge, was carried off—with great difficulty we saved five. At 2, a.m. two or three Natives in a Canoe came up to the house bringing the pleasing news that the bank had been cut through! For which we truly and devoutly thanked GOD, and took courage. Shortly after, we found the water to be at a stand, and in a little while to decrease—slowly indeed, but surely. We now hoped the worse was passed, and being much fatigued and cold (for it was *very* cold from its being mid-winter, as well as having so much water about us), [1847 June p.78] we

endeavored to wrap ourselves up and to get a little sleep  
ere day should break upon us.

26. We each dosed 2 or 3 hours upon our chairs and stools—like fowls upon their perches—which refreshed us a little for future action. For now the fast-retiring waters plainly shewed what a benefit they had brought us—in a stratum of fine mud, which not only covered the floors, but found its way into every box, however tightly nailed, into which the water entered. In some places the deposit of mud was from 10 to 16 inches thick! the general layer being from 3 to 8 inches. We worked hard all day in getting 2 or 3 rooms put a little to rights. About 3, p.m. our horse came up, where, or how he escaped, we could not tell. The few Natives who were in their village on the opposite shore of the river, where it is considerably higher, were obliged to retreat by degrees before the rising flood, which covered the whole village (overthrowing its fences), together with the Church-yard and floor of the Church. A portion, too, of the new and strong fence of the Church-yard was thrown down. A whole stack of wheat floated down from its stadle on the high ground at the Ngaaue village 4 miles off, and, curiously enough, was carried by the current into the village here, and set down whole between the houses as if it had been originally stacked there—bringing with it a whole colony of emigrant rats! About noon it again recommenced raining heavily and blowing strong from the N.E.

27. LORD's-day. Morning fine, but (there only being a few Natives about us, the Church wet and muddy, and the whole Country for miles [1847 June July p.79] in

every direction, either under mud or under water, or both, so that to get to *any place* was indeed a difficult matter,)—I had only one Service, preaching from Luke x. 41, 42. During Service the rain began to pour afresh; held a short School after Service, & dismissed the Congregation.

28–30. Still raining hard and blowing strong. Scarcely any getting outside of the door. Goods and stores all ruining from so long exposure to wet; some boxes having been nearly 2 feet submersed in water—and some completely beneath. The weather during the whole of this month has been little else but rain.

July 1<sup>st</sup>. Weather clearing, all hands turned to work to scrape mud out of houses & rooms—to open boxes, &c. Iron and tin-ware, *Books*, Clothing, Drapery, Oil, Sugar, Salt, and other Groceries, Carpenter's tools, &c., in a most pitiable condition. Afternoon, it again came on to blow accompanied with rain.

2. Heavy rain all night but morning fine, for which we were thankful. Continuing onerous work of yesterday. Tareha, one of the principal Chiefs, and Isaac brought back the horse this afternoon. The animal had actually swum across the harbour at Ahuriri, spite the enormous current, and got in safety to the opposite shore, to the great astonishment of the Natives. It seemed as if he had had quite enough of the marshes of Heretauaga, and was going back to his old quarters at Poverty Bay. Tareha's object in coming, was, partly to condole with me; among other things he said, "No one ever lived here on this spot before you; it has ever been only the dwelling-place of an Eel!" We scarcely knew what to do with the horse; as

nearly the [1847 July p.80] whole neighbourhood is under mud, which is in some places very deep indeed. As to our Cows we know nothing of them.

3. Engaged as yesterday, in cleaning; obliged, also, to scrape the mud off the pathways, and to fetch gravel and pebbles for the same, to be at all able to walk thereupon. This evening, at dusk, Naaman (the poor little child who was slightly burnt at Warerangi on the 22<sup>nd</sup>. ult.,) was brought for me to see and prescribe for. I was not a little surprised to see the Child brought, as its burn was so very superficial, though large, that I scarcely thought anything of it—and more so to hear his foster-parents say, “he is very bad—the stench is dreadful, &c.” On examining the little fellow, oh! how sadly he was altered! from a *very fine* child, fat & healthy, to a thin and weakly-looking object. We undid the cloths of its leg and thigh, & found it to be in a mortifying state, no doubt caused by gross neglect, coupled with the wet state of the weather, which obliged the Natives to remain day and night within their huts by the side of their fires. We dressed its wounds, and gave it food, and desired the persons who brought it to bring it again early in the morning.

4. LORD’s-day. This morning early the child was again brought, and Mrs. Colenso remained at home to attend to it. Held Morning Service in the chapel, preached from Luke xvi. 9; about 60 present, several of whom, poor creatures! must have made no small exertion to get hither through the deep mud from their respective villages 2–3 miles distant. It again commenced raining during Prayers. Service over, the Congregation retired to

the village near by, but I remained in the Chapel, (it being much too [1847 July p.81] muddy to walk back,) where I waited until the bell rung for School, at which there were present, 28 men, 11 women, 13 children. Evening, I again read prayers, preaching from Phil. iv. 11–13.

5. This morning early the newly-born Child of the Heathen Chief Kurupou, was brought me for advice and medicine; it is a very miserable looking infant, covered with large ulcers, and I have scarce a hope of its living. We did, however, our best for it. Received a Letter this morning from Takamoana (one of the principal young Chiefs of this district), desiring me not to grieve on account of my loss, nor to leave them, but rather to remove inland, about 3 miles, close to another village of theirs, a situation which, if any ways different, is worse than the one we now occupy—being scarcely higher—so much farther from the Sea—and surrounded by morasses. Had a Letter this evening from the N. Teacher at Warerangi, informing me of the death of Naomi, a Baptized Child of the Chief Tiakitai, (whom I had Baptized on her being taken by her mother's Christian relatives to bring up, and) whom we had for some time past done what we could for in food & medicine. About the same hour a messenger arrived from Tiakitai (residing at Waimarama in the opposite direction) for medicine for another daughter of his—a fine, but Heathen girl of 10 years of age, who was suddenly taken dangerously ill.

6. In dressing and attending to Naaman this morning, it was very evident to us that the hand of death was upon

him. After dressing his wounds I had just gone over to the study, and was occupied with Leonard, my N. Teacher, and Daniel, from Warerangi, who had just arrived express having some what important to communicate, when Mrs. Colenso called out, the Child is dead! We hastened back to [1847 July p.82] the house, and found the poor little thing breathing its last. His foster-parents (Baptized) exclaimed, to the Natives who had come up, that Naaman had been killed with the medicine which we had given it! (Mrs. Colenso had just given it a spoonful of wine,) and, repeating the same words two or three times hurried off with the Child. Thus are we repaid! We may yet, however, have some trouble to undergo upon this child's account. The story which Daniel had to relate was a very sad one—the adultery of Paul Kaiwata (the N. Teacher at Warerangi) with Charlotte Tawi, an interesting young Communicant of the same place, & nearly related to him. Paul is, also, a married man, and his crime is increased by his saying, "that the religion which he professed would not keep him from either taking 2 wives, or absconding with Charlotte to the woods." The Crime took place some time back, and was only now brought to light through Paul's beating Charlotte severely for playing and gallanting with the White Trader residing at Ahuriri. Upon reflection I thought it rather strange, that just as Daniel commenced his saddening relation, Mrs. Colenso interrupted us with her startling exclamation; Paul being closely related to this child, (who was also burnt while I was engaged with the Baptized Natives of Warerangi in reading the New Testament,) and uncle to Naomi who died on Sunday last. Alas! how common are such and

similar crimes—scarcely a day—never, I believe, a week, without something of the kind. At night, after dark, a messenger came from Te Hapuku, bringing a letter containing an earnest application for some of the medicine for a young child of his also, for whom and for the mother he has had medicine, &c., several times of late. [1847 July p.83]

7<sup>th</sup>. Engaged this morning with Hadfield Te Tatere, and Walker Papaka, the 2 Christian Chiefs of Waimarama and Manawarakau, who had come over to see & condole with me, &c. This afternoon, a decent looking white man from Te Wairoa, called upon me for advice—as his house had been broken into by a party of *whites* during his absence and all his property abstracted. He spoke of the whites residing in this Bay, as the very lowest and worst he ever knew—runaway soldiers, ditto men-o'-war's men—convicts from N. S. Wales and V. D. Land, &c., who openly boast of their defiance to Government. I advised him to proceed cautiously in the matter. He intended going to where they are residing to see if he can get back his property again. With him was Rahurahu, the young Chief of the Wairoa, who, too, had been cheated out of payment for his pigs by the same party of whites. Engaged during the remainder of the day in cleaning out and drying Study.

8. This morning an express arrived from Mr. Morris, informing me, that he feared his Natives would join Smith (the white man who was with me yesterday) and his party from Te Wairoa, and go to Putotaranui, and if the whites there refused to deliver up their plunder, to attack them; and calling upon me to interfere. On

enquiring of the Bearer, I found they had gone thither this morning! And, as Putotaranui was not far from Mr. Morris' Station, and I could not get there before tomorrow noon, I should be too late; wrote, consequently, to Mr. Morris to this effect, sending also a strong message to the Natives, not to interfere in the matter of the Europeans. Endeavoured to day to do a little writing.

9. Received a visit from Te Paea and others, [1847 July p.84] Heathen Chiefs of Tangoio; they staid some time talking and requested Books, which, after some consideration and suitable remarks I gave them. This evening I received a terrible threatening letter from the principal Chief Te Hapuku—which I answered in a careless pithy manner. How every thing lowers about me!
10. This morning Te Hapuku came with 3 of his sons. From his appearance I augured, that my letter (under GOD,) had done some good. He remained 4 hours, and the whole of the matter passed off amicably. Blessed be GOD, who hears and answers prayers! A whole tissue of lies, fabricated and propagated by that mischievous man, Broughton Te Akonga, was the cause.
11. LORD's-day. Morning, held Service, preached from Luke xxiii. 3–4; Congn. 50. Noon, held School. Evening, held Service, preaching from Ps. 60. 11, 12; present, 30 men, 15 women, 13 children.
12. Morning, read Prayers & held School. After breakfast, busily engaged dispensing Medicine. Afternoon, copying Journal for C.M.S. In the evening Te

Hapuku called, and sat down by my Study fire; he appeared to be in a very social mood, and we conversed together for some time.

13. A day of bustle: I had hoped to do some writing, but was greatly disappointed. T. Smith and his party from Te Wairoa called, on their return. They were afraid to visit the party at Putotaranui; so Rahurahu went alone to try what he could do, at least to get payment for his pigs, but they threatened to break his head! Just as Smith and his party left me, the Chief Kurupou and a Rotorua Chief (who landed yesterday at Cape Kidnapper,) came to tell me how sadly he (the Rotorua Chief,) had been used by the Natives at Port Levy. I asked him, why they did not retaliate? [1847 July p.85] He replied, "Na tenei tikanga". (Because of the Faith.) It appears that they were 30, and the Natives of the place only 6! Their object in going thither was to barter axe-stone. This afternoon I received a letter from George Clarke Te Rangi, the N. Teacher at Mataikona, acquainting me with Pipimoho's conduct, who, shortly after I left, broke down the pulpit and stole the slates out of the Chapel, in revenge for his Son not having been Baptized. Reuben, a young Communicant, arrived from Tangoio, to fetch nails for their new Chapel, and to get some Books for other Natives lately Heathen. I hope a change for the better is about to take place in that locality.

14, 15. Engaged copying Journal for C.M.S., but called away every now-and-then to give out Medicine, &c.,— among many other things we lost our Salt by the flood, fortunately an opportunity offered of sending to Wellington, I embraced it, and some Salt arrived 2 days

ago; and this day, Mason, the young Native Chief who was bringing it from Ahuriri in his Canoe, was upset in the harbor, and had a narrow escape—of course, he lost the Salt. Mason was much cast down, but more so, apparently, from having heard me greatly abused by the White Traders at Ahuriri, who said, I was an adulterer, &c., &c., they also behaving grossly to several Xn. Natives. Heard of Paul te Nera & his party of Christian Natives being at hand, on a visit of condolence, and to fetch me away.

16. Working in the garden, (taking advantage of the fine weather)—the same being little else than a mess of mud. This afternoon Paul & his party, 50 in number, comprising all the Xn. Chiefs and several unbaptized ones from the different villages inland, arrived, and immediately commenced their *talk!* [1847 July p.86] All harping upon one string—condoling with me, and proposing to remove me *immediately* inland. It was both gratifying and Cheering to hear them. I answered their reiterated demands, by stating, I was willing to go, but first I must have the consent of the Committee and the Bishop. Heard, this evening, that Te Hapuku was coming tomorrow to make his speech. Engaged with them till Sunset.—

17<sup>th</sup>. This morning we waited for Te Hapuku, but he did not come. At xi. the Chiefs again commenced their “speechifying,” and kept on till nearly dusk; all one & the same strain as yesterday. I answered them as before. Engaged, at night, preparing for tomorrow.

18<sup>th</sup>. LORD’s-day. Morning, held Service, preaching from John vi. 66–69. Congregation good, 130. At noon, held

School, present, men 74, women 24, children 28.—  
Evening, held Service, preached from 1 Tim. iii. 16.—

19<sup>th</sup>. Morning, read Prayers & held School, good attendance. At xi. Te Hapuku came, accompanied by Puhara, Broughton te Akoaga, and several others, Heathen Chiefs. In the course of his speech, which was favourable towards my going inland to a better site, he returned to his old charge, which I had thought settled. I felt not a little annoyed at this, as he had no other ground for it than the fabrications of Broughton te Akonga and Richard Taukape!—a meet companion of Broughton's; so, after patiently hearing him out, I got up, and spoke strongly and decidedly and at some length against such disagreeable & false proceedings. This had the desired effect. Te Hapuku and his party remained till dark. All the Chiefs, of their own accord, commenced writing Letters to the Bishop & to the Archdeacon of the district, to get me removed inland. This afternoon, a travelling party of Natives arrived from [1847 July p.87]  
Wairarapa, bringing the news of my having committed adultery with an English woman residing at the Hutt near Wellington! which made no small sensation among the N. Chiefs. I recommended them to wait patiently, until the N. Teachers from that district (who would be here now in a few days to their Annual School) should arrive. This report is, I suppose, the origin of the gross attack of the Whites at Ahuriri upon Mason and others a few days ago.

20<sup>th</sup>. Busily engaged all day with the Natives, in giving out Books, Medicine, advice, &c. Distributed more than 50 Books, mostly Testaments & Prayer books, the latter

being greatly in demand and I having but a few (having only received 100 during my residence here, and those of my own printing,) I was obliged to refuse nearly half of the applicants. A great deal of Influenza about. Felt very much fatigued at night; and before morning was taken seriously ill.

21<sup>st</sup>. Very unwell all day; confined to the house. Received a nice Xn. note from Paul Pomare, (formerly my principal N. Teacher here, but now residing at Turanga,) on the death of his son;—felt cheered with this little silent messenger.

22. Better, but still unwell; wrote to the Archdeacon, concerning the late “Committee” of the Natives here.

23. Better; did a little slight work in the garden, (the day being fine,) and in mixing up Medicine.—Head, however, sadly out of order; could neither write nor read.

24. Still unwell, yet endeavoring to prepare for tomorrow. Engaged with N. Teacher and others. Heard, today, that Charlotte Tawi’s accusation against Paul Kaiwata is a false one, in revenge for Paul’s having beaten her; but this report needs confirmation.

[1847 July p.88] 25<sup>th</sup>. LORD’s-day. Morning, held Service, preaching from Acts, xii. 2; Congn. 80. At noon, held School, present, 34 men, 19 women, 18 children. At school, I gave a lecture against the needlessly riding horses on the LORD’s-day, two Natives (one being a Baptized Chief from Wairarapa,) having come in, when the Sermon was nearly over, furiously galloping up to the very doors. Evening, held Service, preached from 2 Tim. iv. 6–8.—At Bible Class, this

evening, 9 were present, spent 3 hours with them, and it was a refreshing season.

26. Morning, read prayers and held School. Breakfast ended, occupied all morning in giving out Books,— Medicine, &c., to a party of Native Chiefs from several villages of the Wairarapa district returning thither. Afternoon doing a little writing.

27<sup>th</sup>, 28<sup>th</sup>. Engaged in cutting out boards & pasting Lessons upon them for Schools throughout the district; and in making Ms. Books for my N. Teachers, now daily expected; making School-Books; Calendars of Lessons for the year, &c.—

29<sup>th</sup>, 30<sup>th</sup>. Busy getting my little new printing-press to rights; which, through want of time, has been delayed until now. This evening (30<sup>th</sup>) twelve Teachers arrived from Wairarapa and the Coast, bringing me 39 Letters! from different Natives, the greater number of which were applications for Books; among them, was one very good Letter from Campbell Hawea, N. Teacher at Te Kaikokirikiri; and one from Micah Meha, a Monitor in that District.

31<sup>st</sup>. Pouring rain all day; morning out. Engaged in doing several jobs in my study, and in preparing for tomorrow. This evening, seven other Teachers and Monitors arrived from different villages of the district. [1847 August  
**p.89]**

August 1<sup>st</sup>. LORD'S-day. Held morning Service, preached from Cor. xi; present 70. At Noon, held School, present, Men 46, Women 12, children 10. Evening, held Service, and preached from Heb. xi. 4.

2. Morning prayers & School. At noon I opened School with Teachers and Monitors, 19 in number, i.e., 2 from Palliser Bay, 2 from Wairarapa, 7 from the E. Coast, 2 from the Manawatu River, 4 from villages inland (including Station), and 2 from Tangoio. Our course of Instruction will be much the same as that I pursued last year—Pearson on the Creed, the LORD'S prayer & other prayers of the Ch., and Scripture Reading & Exposition. I intend (D.V.) to have 4½ hours daily with them—i.e. ½ past x. to iii—the days being still short and cold. By this arrangement they will have an hour or two daily, for entering their notes.

3<sup>rd</sup>. Engaged with Teachers. This evening the Wairarapa Teachers informed me, the author of the report lately raised against me was the notorious James Grindell! in revenge for their young men listening to my request to shun evil Society, and not going at his desire to work upon the Public Roads, where he is overseer.

4. Engaged as yesterday.

5. Ditto, ditto. During the day a messenger arrived from Warerangi, bringing me the sad news of Charlotte Tawi having become Mr. Alexander's concubine; and that, too, with the consent of nearly all the Tribe! This news was quite unlooked for, and greatly cast me down.—

6. Not being able myself to visit Ahuriri, where Mr. Alexander resides, (as, in so doing, I should have to leave all my Teachers), I sent Leonard, my principal N. Teacher (who is also a near relation of Charlotte's, and who greatly wished to go, to try to reclaim her,) to see whether they would listen to reason. At [1847 August

p.90] night Leonard returned, without success, having had a stormy day of it; several Heathen and some Baptized Natives openly withholding his efforts to get back Charlotte. Leonard conversed for a considerable time with Mr. Alexander, who stated that there was no harm in what they were doing, the same being in accordance with correct interpretation of the Scriptures, &c! Engaged with Teachers, as yesterday.

7. Engaged with Teachers, as yesterday. Evening, Prayer-meeting, & preparing for tomorrow's duties.

8. LORD'S-day. Morning Service, preached from Luke xi. 21, 22; Congn. 105. Noon, School; present, Men 64, Women 18, children 21. Evening, preached from Heb. viii. 10–12.

9–14. All this week, as last, closely engaged with Teachers. Mornings before School, occupied in giving out Medicine, and seeing Natives. At our usual prayer meetings, good prayers were offered up by some of them, particularly by Leonard Kawepo, Mathew Meke, & William Thompson Hiko. On the 12<sup>th</sup> I wrote a Letter to Mr. Alexander about Charlotte Tawi, which may GOD bless.

15. LORD'S-day. Morning Service, preached from Luke xxii. 31, 32; congregation, about 100. At Noon, held School, present, Men 58, Women 13, Children 25. Evening Service, preached from John i. 11–13. Teachers regaled with Tea & Cake in the School room.

16. Morning Prayers & School. All day closely engaged in giving out Books, Lessons, Medicine, &c., to Teachers retiring tomorrow; gave out nearly 200 Books,

and obliged to refuse many applicants, to their great disappointment. Prayer books much wanted, and I have *none*. Te Hapuku came “to see the giving away”, and to honor the Teachers. Evening, held a [1847 August p.91] special prayer meeting. Busily employed till midnight.

17. This morning all the Teachers left for their respective homes. In the course of the day I received Mr. Alexander’s answer to my Letter of the 12<sup>th</sup> inst.

18–20. Engaged in the Garden, spring coming on rapidly—in grafting trees, planting out others, &c., some of which have been promised to different Chiefs, who are anxiously waiting for them. Distributed about 20 young trees, with lots of Vine Cuttings.

21. Preparing for tomorrow.

22. LORD’S-day. Morning Service, preached from Acts xx. 21. Congn. 60. At Noon, School; present, Men 27, Women 13, children 14. Evening Service, preached from 2 Peter, ii. 7–9.

23. Morning Prayers & School. Breakfast over, engaged with Natives calling, & in giving out Medicine.

24–26. Copying Journal for C.M.S.—but with many interruptions. Preparing to leave the Station tomorrow.

27. This morning, at  $\frac{1}{2}$  past x. we left on a visit to Tangoio and other adjacent villages. The wind was very high, and in crossing Ahuriri harbour we were in great danger. Our canoe at last grounded on a shoal and turned over immediately. We were, all hands, obliged to work hard to right her, and, at length, succeeded,—escaping to land with difficulty. It was so exceedingly cold, the wind

being from the S., and the waves rolling over us so unintermittingly, that I almost thought all was over! Wet as I was I called at Mr. Alexander's, to see him and Charlotte Tawi, but found them not at home, they having both left that morning for Wakaari. The sun now shining we basked in his beams to dry our Clothes, as well as to warm ourselves and to shelter awhile from the furious wind. At Sun

set we reached Te Kapemaihi village, but not a single native welcomed us!—a poor sign this. At [1847 August p.92] last, two or three made their appearance. Having pitched our tent, we rung the bell, when a few Natives (14!) assembled, to whom I preached from 1 John iv. 10. Spent the evening talking with Paul Toki, and Walker Te Takahari, the two Natives of the village who (for the present) hold the situation of Monitor.

28. Morning Prayers & School, only eleven present including my own 3 attendants! Breakfast ended, I saw some Baptized & professing Xn. Natives whom I lectured for their cold and careless conduct. I visited some sick persons, and gave them the Medicine, &c.— Just before I left, I heard, that Mr. Alexander was passing-by, who, hearing of my being there, ran hastily away! He, however, had told the natives, that Charlotte Tawi was left behind at one of the villages. Proceeding on towards Tangoio, (a Heathen Native walking with me, we conversed together on Religion; he said, the sad life of its professors kept him back,) we soon reached Ngamoerangi, (where one of Mr. Alexander's white "Traders" resides, and) where, not seeing Charlotte Tawi, and believing her to be at the village on the

opposite shore of the lagoon, I got immediately into a little Canoe and with one Native paddled thither. She, however, was not there, but at the place which I had just left, Ngamoerangi, concealed in the white man's house, so I returned thither without loss of time. They endeavored to make me believe she was not there, but I would not be put off, and she soon came unwillingly out, dressed smartly indeed, poor creature! in red and showy things!! From her countenance I augured no good success, but lifting up my heart to GOD, I took her aside, and talked to her in the most affectionate manner for a considerable time, but, I fear, little purpose. She spoke but little, telling me, however, that that she was quite content to remain as she was. On [1847 August p.93] leaving her, I told her, I should see her again on my return, in hopes of finding her, through the mercy of GOD & the teaching of His Blessed Spirit, in a better mind. At sunset, we gained Tangoio, where we were welcomed. Held Service in the Chapel, preached from 1 John v. 9–11, congn. only 35. The Natives had, yesterday, heard from Mr. Alexander, that I was not coming, (which they the more readily believed in consequence of the high wind rendering the crossing Ahuriri dangerous,) so they had not come in from their plantations. After Supper, we assembled for Prayer-meeting in the Chief's house; Abraham, the Monitor, offering up a good Prayer. I expounded Luke viii. 4–15. Afterwards I talked with Te Awi and Te Paea, (two young Chiefs, who may truly enough be termed, halters-'tween-two-opinions,) and other Chiefs, at the tent-door till late.

29. LORD'S-day. Morning Service, preached from Acts, xxvi. 18; Congn. 100; among whom I observed my Heathen Companion of yesterday morning. Several Heathens, too, were on the outside, among whom were, Tohutohu, Tamairuna, and other old Heathen Chiefs. At noon I held School, present, Men 38, Women 28, children 22. After which I arranged for Baptizing 4 Children, all females! At Evening Service, I baptized the 4 Children, and preached from 3 John, 11 verse. Service over, I went out among the Heathen, and sitting down, I talked some time with the old Chiefs, who were full of talk about Soldiers and fighting. A party having arrived last evening from Tarawera, bringing sad news (if true) from Wanganui, of an affray between the Whites and the Natives.—When, when will this Land enjoy her Sabbath?

30<sup>th</sup>. Morning prayers & School. Breakfast over, I talked with William Te Aotea, who, poor fellow, has [1847 **August September p.94]** just lost another—and his eldest—child! he, only a few months ago, buried his wife and two Children. I was pleased to find him so well in spirits—although it was easy enough to see that he *felt* his loss. Assembling the Candidates for Baptism, 26 in no., (among whom were 3 new ones, women,) I examined and instructed them. At 2, p.m., we left for Aropauanui; by the way heavy rain overtook us; we arrived at dusk, very wet. Having changed my clothing and got a little Tea, I held Service, discoursing from Jude, ver. 3; 20 present. After which we read a Chapter together, questioning and expounding, till late.

31<sup>st</sup>. Morning Prayers; Catechized all hands. After breakfast I assembled a Class of Candidates for Baptism, 12 in no., (among whom was one *new* one,) whom I examined and Instructed. At ii, p.m., we left on our return, and at Sunset reached Tangoio, when I buried Ripeka, the daughter of W. Te Aotea; and held Evening Service in the Chapel, discoursing from 1 Thess. iv. 13. I was pleased to find the Natives had been busily engaged about their Chapel during my short absence. Spent the evening talking with a few natives at the tent door.

Sept 1<sup>st</sup>. Left at Sunrise. Called at Ngamoerangi to see Charlotte Tawī, but found she had returned to Ahuriri. At 9, a.m. we reached Te Kapemaiki, where we found several assembled. Having breakfasted, Paul Toki told me, that all hands had been beyond Tangoio, to fetch Pihuka, the old Native priest, to cure the wife of Walker Takahari by his powerful charms and incantations! I gave Walker and his abettors a good talking to. Having visited the sick, I assembled a Class of Candidates for Baptism, 17 in no., (among whom was one *new* one,) and [1847 September p.95] examined and Instructed them. At ii, p.m., we left this village, and at v., p.m., reached Ahuriri. I called on Mr. Alexander, and had a long and serious conversation with him. Poor man! He soon saw his position which he had advanced—that the Scriptures *allowed* such proceedings as his—to be untenable; but, nevertheless, he strove hard to make it appear, that his conduct was not contrary to natural morality;—and, that the many transcribings of the New Covenant in the early ages of the Church *might* have given rise to some errors in doctrine, as well as in words, and which (of course) were to be in all those passages

which “apparently” condemned his conduct! He only regretted one thing (he said), his having grieved *me*!!—and, the probable consequences (which, he allowed, would follow,) to the Natives, in his thus placing an obstacle in their way of improvement. He wished me, moreover, to believe him to be a Christian; yet, admitting, that his conduct had drawn Charlotte Tawi from her Christian profession! whom he steadily refused to give up, or to marry. And, (in answer to my remarks upon the probability of a retributive judgement from the great Head of the Church,) he avowed his utter disbelief in a *special* Providence! Deluded man! I talked with him, feelingly, for a long while, but, though at times he was much affected, to no effect. I hope, I dare believe, I dealt very faithfully with him. Leaving him, I again talked to the young woman, who said, (in answer to all I could urge, and that in my most affectionate manner,) she would *not* return to her profession of Christianity which she had cast off. So I was obliged to leave them. May Christ have mercy upon them! Nearly 40 persons of her Tribe have also thrown aside their Christian profession; and, as a matter of course, the Chapel at their village [1847 September p.96] is not to be proceeded with, in short, some proposed to set it on fire! This affair is one of the severest blows I have ever yet received. It was but a short time back, that Mr. Alexander told me, that it was owing to the recent alterations for the better among the turbulent Tribes of this place & neighbourhood, in consequence of my living among them, that he had ventured to come hither to reside.—And now, this is the recompence which we get from the hands of our fellow-countrymen, even from the more respectable and better-

informed among them! I crossed Ahuriri in the dark, almost careless whether I should do so in safety or not; and, after a long fatiguing walk in the cloudy night—which was quite in unison with my feelings—got safely to the Station by 9 o'clock.

2<sup>nd</sup>. Employed, during the Morning, in giving out Medicine, food, & Books, for the Sick, and other Natives whom I had lately seen. Gardening, a little, in the afternoon.

3<sup>rd</sup>. Writing, and dispensing Medicine, &c. Received an application, to day, from Tuahu, the Heathen Chief of Waimarama, for medicine.—This is that Chief who got so enraged at my rebuking him, when at his place, for having bartered his daughter to some of the low whites at the Whaling Station.

4<sup>th</sup>. A day of pouring rain. Suffering much from Rheumatism. Preparing for tomorrow's duty.

5<sup>th</sup>. LORD'S-day, and a gloomy one, through heavy cold rain. I went to Church scarcely expecting any one would come, the Church, too, being in such a miserable plight,—wet, wet, wet! Not *one* dry spot! Read Prayers and preached from Luke xvii. 17;—Congn. 40. At noon, I held School; present, Men 18, women 12, children 4. No Afternoon Service.—The lower grounds about us are again flooded, [1847 September p.97] and the water within our garden fence, which causes us to fear another flood.

6<sup>th</sup>. Rain, *pouring* rain, all last night, and all this day,—the prospect all around most gloomy. Providentially the

river forced itself a passage seaward during the night and so relieved our fears. All day shut up in my study.

7. All day in study, writing. Received some Native letters from Tarawera, informing me, that several of the Papists there had joined us; and, requesting some nails, &c, to erect their Chapel with.—

8. Gardening a little. Gave out nails, tools, &c., and wrote Letters to Tarawera. Arranged for Leonard, my N. Teacher, to go thither on Monday next, and to take Books, and Lessons, &c., with him. Preparing, myself, to leave tomorrow, on a visit to the villages inland, according to appointment.

9. This morning, at x. we left the Station; found the country as we proceeded to be all under water, which made travelling very disagreeable. By evening we reached Kohinurakau, where we were welcomed heartily, as usual, by the Natives of the place, who were expecting us. Held Service, discoursed from Rom, x. 4; 35 present. Spent the night talking at the tent door. A nice quiet Christian village this.

10<sup>th</sup>. Morning Prayers and School. Breakfast over, I assembled a Class of Candidates for Baptism, 6 in no., (nearly all that remain of the unbaptized in this place,) and examined and exhorted them; these are now well informed in the great Truths of Christianity, and will (D.V.) ere long be received into the visible Church.—At xi., am, we left; at ii, p.m., reached Ngawakatatarā; found only 4 persons at home. Having dined, we left for Patangata, two, from Ngawakatatarā, going with us. At dusk we reached Patangata, by [1847 September p.98] a

circuitous route, the old roads being impassable, where we were heartily received. Read Prayers, discoursing from Romans xi. 22; 45 Natives present. Spent the evening listening to their relations of squabbles among themselves, which I was obliged to hear and adjust. My mind was forcibly impressed this day, in travelling, at the tremendous effects of the late heavy rains;—courses of rivers changed; old trees uprooted; roads forever concealed under hundreds of tons of new soil; and plantations, &c., destroyed; the whole low country, appears to have been completely inundated.

11. Morning Prayers & School. Breakfast over, I had a Class of Candidates for Baptism, 12 in no., (among whom were three new ones,) whom I examined and instructed. Left this village at ii, p.m., several going with us. By evening we reached Te Waipukurau village, where the Natives were expecting us, having assembled from several little villages adjacent. They had had prayers; so, Supper over, I held Prayer Meeting in one of the Chief's houses; reading 1 Peter, i., and discoursing from 4, 5, verses; Matthew Meke, the N. Teacher, offered up a nice appropriate prayer. Returning to the tent, I continued talking with the Natives till 11 o'Clock.

12<sup>th</sup>. LORD's-day. Morning Service, preached from Matt. xiii. 45, 46; Congn. 60. At noon, held School; present, men 34, women 16, children 6. Evening Service, I Baptized a Child, brought yesterday from Patangata, and preached from Rom. xiii. 14—*The Christian's Garment:* much blessed in my own soul. Evening, engaged in talking with the Natives among whom there has been much squabbling lately, harmony is, however, once more

restored between some; while others are still ajar.—The devil is active among the Churches.

13<sup>th</sup>. Morning Prayers and School. Breakfast over, & [1847 September p.99] opportunity offering, I wrote Letters to the different Christian Chiefs, and N. Teachers, at Manawatu, Porangahau, &c.,—especially to John Hobbs te Takou, the principal Chief at Porangahau, to encourage him, as several of his people have separated from him, choosing rather to side with Priscilla Hariru, (a shamefully profligate woman,) than with Christ. Left this village at ii. p.m., &, by sunset, gained the village on the little islet on the lake Te Rotoatara. Found several assembled waiting for us. Read prayers, and discoursed from Rom. xiv. 17; Congn. 30.—A very stormy day & night, with thunder & lightning.

14<sup>th</sup>. Morning Prayers & School; but we could not leave the little isle, the lake presenting a perfect storm-scene. Breakfast over, I had a Class of Candidates for Baptism, 8 in no., who were mostly aged persons, whom I examined and Instructed. After which I assembled a Bible Class of Christian Natives, containing 14 readers and several listeners. At Evening Service, I preached from Rom. xv. 12, and was greatly blessed in my own soul, which was not a little increased at seeing the Natives so very attentive.—

15<sup>th</sup>. Morning Prayers & School. The wind being still high, though less than yesterday. Breakfast over, we made the attempt, and, though there was no small danger owing to the smallness of our canoe, we crossed in safety. Travelled on to Raukawa, which place we reached by Sunset; our course being by a very

disagreeable route—deep marshes, and up & down high and steep hills. We found only twelve persons, at this little secluded village, nearly all of whom were aged. At Evening Prayers, which I held in one of their little huts, I discoursed from John iii. 36; and afterwards continued talking to the villagers till late.—

[**1847 September p.100**] 16. Morning Prayers, after which I Catechized the little party; who begged me to see them again at their village. Breakfast over, we left this place for the Mission Station. Obliged however, in consequence of the late rains, to leave the low grounds over which the path lay and take to the hills—through fern and “scrub”. We were also obliged to cross the R Ngaruroro high up (where it separated into 8–10 streams, some of which were very wide and waist-deep and Current also very strong,) instead of at the usual low ford, which was now deep enough to float a good sized vessel; the whole crossing this one river occupying us 2 hours! Having cleared the river by Sunset, we halted to dine, on a few potatoes which we hastily roasted; and, recommencing our journey, we travelled steadily on, reaching the Station by x. pm. On our arrival, we heard of the loss of Tiakitai, his Son, and his party, 21 in number! who were on their way to Poverty Bay, in a large boat, to carry out his Heathen plans; and which voyage (on account of its object,) I had often protested & preached against. Among the number drowned are 4 Communicants, all fine young men; the majority being aboriginal and Papist-heathens. It is somewhat remarkable, that all the Male Papist Heathens of Tiakitai’s village were on board; and, among the rest, that miserable white man, to whom Tiakitai sold a

woman (shortly after our arrival here,) and whose cause he embraced to the end, in preference to the truth. They were all lost on the night of the day in which I returned so very much cast down from Ahuriri, after my interview with Mr Alexander.—

17. Copying Journal for CMS. Great sensation among the Natives every where concerning Tiakitai. The boat has been washed ashore *quite* uninjured. Some of the Native tribes are for going to war with Natives whither Tiakitai was going!
18. Engaged, preparing for tomorrow's duty. Heard of John Waikato and his friends (6–8 Baptized Natives) being [1847 September p.101] about to cast away their Xn. *profession*, because I did not counsel Miriam Hinenukuā, (a quiet Xn. woman) when at Te Rotoatara, to accept John Waikato's offer of marriage!
- 19<sup>th</sup>. LORD's-day. Morning Service, preached Ps. 97. 11, 13; Congn 60. At noon I held School; present, men 35, women 13, children 11. Evening Service, preached from Luke vii. 23. Spent the evening talking with my Household Natives, examining them upon the Sermon, &c.—
20. Morning School & Prayers. Engaged, during the day, in copying Journal for CMS., interrupted by continual calls of stranger Natives; some of whom brought Letters from several N. Teachers at Wairarapa and the Coast, which contained sad news—the falling of several Xn. youths of both sexes who did run well. Felt not a little grieved, but, in the midst of it, I was cheered by a nice letter from Noah, a young man living near me, who is

certainly advancing rapidly in the knowledge of Divine and Saving Truth.

21<sup>st</sup>. Busy, copying Journal for CMS.—and in printing-off 100 copies of a little book, containing 25 new experimental Hymns (which I had composed at different periods during my lonely wanderings), being the first fruits of my little new printing-press; the compositing was done by my old Native lad, Samuel;—may the LORD accept of them! In the evening I was engaged with Hadfield and Walker, the two younger & Christian Brothers of Tiakitai; I endeavored to console them a little, but it is a case in which there is scarcely a gleam of Christian hope.

22. Early this morning the young Chief, Takamoana, his party and boat (who had sailed hence in company with Tiakitai's boat) returned from Te Wairoa, confirming the sad news. Takamoana spent an hour with me in my Study; he is very much cast down (in fact, his own life was saved almost by miracle), but acknowledged that Tiakitai deserved his fate—which is, also, generally [**1847 September p.102**] allowed by the Natives. May GOD bless this awful visitation to the Chiefs, who are all hardened Heathens! I should, perhaps, state, that the young man (Hori Tuteiwirau) mentioned under date of February 1<sup>st</sup> (p.8.), was also among the number drowned. He had but just returned (about 3 days before) from visiting the Middle Island; when, being both importuned and Commanded by his Chief, he entered the boat, sadly against his will. Poor fellow! He wrote me a note from Ahuriri, when about to sail, on the last night of his life; which, though brought me soon after, reached me not

until the spirit who indited it had returned to GOD. In it, he lamented his not having seen me before he again to leave home, as he had much to tell me concerning the professing Xn. Natives on the other Island, who were living in a very sad manner, and against whose conversation he had opposed his feeble testimony; that he was now going very unwillingly on this errand, but hoped GOD would preserve him and bring him back to his Minister again, &c. This simple voice from the dead has caused many tears to flow—even down iron cheeks.—One thing comforts us, concerning the *four*—the sureness of the foundation of GOD—he knoweth them that are his. Surely Christ drew near to some one of them, in that dreadful hour of peril—and whispered, Peace: it is I; be not afraid? Thus, however, *I believe.*

23. Engaged, in copying Journal—dispensing Medicine or talking with Natives, &c. Evening, Leonard (whom I had sent) returned from Tarawera, confirming good news—that some of the Papists there had come over to the Faith, and were assisting the little Christian party to build their Chapel, &c.—

24. Engaged, copying Journal, & *many* other jobs, constantly, however, interrupted. Received 2 notes today which [1847 September p.103] deserve recording;—one from Leonard Kawepo, and one from Sydney Tarahawaiki, both N. Teachers, informing me of their having taken my advice (given at the late annual Teacher's School) and left off Tobacco-smoking. Afternoon, occupied in printing 100 Hymns. Heard, today, of the drowning of Mahea, another Native, (through a canoe upsetting) at Aropauui; he was a

Candidate for Baptism, and had conversed with me, in class, a few weeks ago at that place. This evening, the Teacher and Monitor of Kohinurakau village, arrived; bringing the Monitor's newly-born infant to be Baptized; and, also, 4 Children to receive a Testament each, they having lately been taught to read at that place: this is another good fruit arising from the Teachers annual School.

25. Engaged, preparing for tomorrow's duty.—And, in drawing out a Letter to the Heathen Chiefs of the district upon the sad end of Tiakitai and his party, and calling upon them to consider their ways. This evening, I received a letter from Puhara (one of the remaining four principal Chiefs), informing me of Te More, his father, having been just drowned in the R. Manawatu! what a week! Deaths, sudden, on every side, and all by drowning!!

26<sup>th</sup>. LORD's-day. Rose early & copied my long circular Letter to the Heathen Chiefs. Held Morning Service, preaching from Ps. ix. 16, (the text which I have had so strongly impressed upon my mind, for more than 2 years, in reference to the late Chief Tiakitai—which I quoted in my letter to him in /45,—and which I also preached upon in May of that year,) Congregation, 70, many of whom were much affected. At Noon, School; present, men 32, women 12, children 16. Evening Service, Baptized the child of the Monitor of Kohinurakau, and preached from 1 Cor. xi. 32—on the death of the Baptized Natives who were drowned with Tiakitai. Several were in tears; altogether solemn & affecting day. [1847 September October p.104]

27<sup>th</sup>. A very busy day. Talking with Teachers and Christian Chiefs. Gave to 6 children, who had lately learned to read, a Testament each, with suitable advice. Occupied—in mixing medicine for several sick, and for Teachers to take with them to their distant villages—in writing Letters to Natives—in giving out Books—in preparing for printing a little Book tomorrow—and for leaving home, on my long spring journey, (D.V.) on Thursday next—fully employed till x p.m.—

28. Sent my letter to the Chiefs, who received it with a good-will, and read it again and again.

29, 30. These 3 last days, employed in writing, and in preparing for my long journey—in arranging, planning, &c. with N. Teachers, &c.—.

October 1<sup>st</sup>. This morning, myself and 6 Native baggage bearers left the Station, and by starlight arrived at Waimarama. We were received with much mournful wailing on the part of the Natives of the village, on account of the loss of Tiakitai and his party, who belonged to this place. We found, Te Hapuku, Puhara, and other Heathen Chiefs, with their people (50 in number) had arrived before us, bringing with them my Circular Letter to themselves & others,—which was in reading when we came up. At x. p.m., I held Service, discoursing on the late solemn events; about 50 attended, who were exceedingly attentive.

2. Early this morning I was awaked with the noise of the Papist's bell, which astonished me, as there are but 3 women left of that party, all the males having been drowned in the ill-fated boat; I soon found out the

reason—Puhara, one of the heathen Chiefs, had gone to condole with them in the night, & advised them to this act. Rising, I held Service, preaching from Ps. ix. 16, and thus fulfilled my vow. Morena, the principal remaining Heathen relative of Tiakitai, was also here, in bitterness of spirit, he having [1847 October p.105] lately (in addition) lost his wife and child; he was now almost ready to say, It is enough! This man is much softened, but not altered. A white man passing, just arrived from Wairarapa, called to see me, and desired me to take no notice of James Grendall's malicious report; and further informed me, that the Natives who professed the Faith were much ridiculed on the public roads. I talked with the Christian Chiefs, Thomas Walker and Hadfield, brothers of Tiakitai, pointing out how they should act, so, I was pleased to find them very docile. All acknowledge the justice of Tiakitai's death, and many say, they saw it coming upon him, but they bewail the loss of so many of their young men. Some of the old people appeared to be quite overwhelmed with stupid grief at the loss of their sons. One (Broughton) attempted his own life; he has lost his only surviving child, Mathew a fine young man, the last of 10 children! Another old man had lost 2 sons and one son-in-law, all fine young men & Communicants. I dare indulge the hope, that those 4 young men were, through the abounding merit of Christ, saved from the wrath to come, and though thus judged by the LORD will not be condemned with the world. Their fate, however, is a lesson to us all. GOD grant that it may be the sanctified to this hardened & adulterous generation! During the morning, I was brought into an unlooked for contest with

a Native Papist, from Manawarakau, the only male survivor of that band of Belialites, who, like all others of his party with whom I have had to do, had his mouth full of ignorance and bitterness; so, when he had (as usual) given the lie to the Blessed Word of GOD, I, finding he would not cease talking nor leave me, left him. Upon which the (now) principal Chief, Thomas Walker, took up the matter, and said he would not **[1847 October p.106]** have any more papistical proceedings there in his village, that they had borne long enough with them, during his brother's lifetime, & and if this man still wished to continue a Papist, he had better remove to some other of his estates, and there quietly enjoy himself. Leaving them I visited the Heathen party (Te Hapuku and the other visitors,) and talked to them. These have lately suffered much in losing several of their Children, but they are still obstinately holding out against the Gospel. LORD, soften their hearts, and open their eyes! In the course of the morning, Paul Watuira (the unworthy Communicant who wilfully set fire to the Chapel here,) sent me a slate; written on, to inform me, that he would now gladly come to my terms (proposed last year), and make a payment of 4 of his most valued articles, as a sign of repentance and as a warning to others; a gun, a spade, an axe, and a Chest, (being what I had demanded,) he would now readily give: I returned him a suitable answer. At 3, p.m., we left for Manawarakau; Hadfield, the Christian Chief of that village, and his men going with us. T. Walker and others would also have gladly gone with us, but, at my request, then remained to keep company with Te Hapuku and his party who had come to condole. On my quitting the

village the Heathen party called after me (in rather a low tone so as not to be heard), "Haere atu korua ko tou Atua wakamate tankata"—i.e. Depart, thou & thy man-slaying God." Crossing over the high hills I thought much upon the late awful dispensation, and on a Hymn which I had composed when last going over this ground, and which I had but a few days ago printed, and which had been fully and fatally verified. We did not reach the beach until dark, when we had a miserable scramble over the craggy & slippery [1847 October p.107] tidal rocks, and fallen cliffs, for 6 hours longer, gaining, however, the village in safety by 9 p.m. Coming quickly into the village we found the people at prayer; Matthew and Micah, the two N. Teachers of Te Waipukarau and Patangata, with a select party of Xn. Chiefs (Brown Hakihaki among them), having come from their respective villages to this place to see me start on my long journey; Micah had kindly and considerately brought me a few eggs which were very acceptable. Hadfield told me of the hopeful death of Te Hiaai; a little girl who was a Candidate for Baptism, with whom I had conversed and had given Medicine to when last here, and who had learned to read the Testament which I had given her. She was to have been Baptized at this visit of mine; but I believe that she has been cleansed, through Faith, in that fountain opened by GOD, & Baptized by Him who Baptizes with the Holy Ghost. In answer to several questions put by Hadfield during her last illness, she said,— "Her trust was in Christ alone—she was not afraid to die—Christ was her keeper, & would be her Deliverer," &c.; and, when in her last moment, turning to her mother weeping by her side, she besought her with

her father, not to leave off going to prayers, &c., on the account of her death, (which is too often done in similar cases by even Communicants,) but to continue to do so as heretofore. This, they have, in consequence, continued to do; they are both aged and both Candidates for Baptism. Te Hiaai was the last of their children. The monitor of Porongahau (the next village), on my relating the circumstance, truly exclaimed,— “Verily, we have had hundreds of Baptized Men and Women who have died and who have been coffined and buried, but never a word did they utter like those of this child!”—No one, not *intimately acquainted* with these New Zealanders, can possibly tell the dreadful amount of [1847 October p.108] evil which has been inflicted upon them through the promiscuous and hasty Baptisms which have taken place: I often shudder when I think upon them. Not a few of our oldest Missionaries are lamentably ignorant of the real state of the Native mind. For, to judge of them from merely seeing them now and then, in classes upon stated occasions, and in hearing a few answers given to old and known questions, (which words have, in many instances, been put into their mouths by their Teachers & friends,) is much the same as to suppose, that all the thousands of apparently happy people whom a stranger passes in the streets of London are really what they appear to be— happy and cheerful at heart! Oh! I trust GOD will yet, in mercy, give us the comfort of beholding, if not the triumphant, at least the peaceful passages of some of His people from this vale of misery;—such will be, indeed, sermons speaking from the grave, which will, without doubt, sink into the hearts of the mourners.

3<sup>rd</sup> LORD'S-day. Morning, held service, preaching from 1 Cor. xi. 31, 32; Congn. 40. At noon, I held School, when all attended. At Evening Service I preached from Acts v. 11;—and have thus enjoyed a quiet Sabbath in this little still secluded Christian village. Hadfield, poor fellow! Finds trouble does not come singly, for, in addition to the sad death of his elder brother Tiakitai, and his nephew Matthew, he has to grieve over the recent sin of his Baptized daughter Maria (a child of only 12 years), who has lately been detected with Paul Pahi a Communicant. In this matter *too*, he (Hadfield) owns, that had he taken my advice (which advice has been *repeatedly* pressed upon all) and *separated* his young men and women from sleeping together in one room, this had not happened.——— Had some pleasing conversation [1847 October p.109] with Matthew Meke, the N. Teacher of Te Waipukurau, this evening, who has taken my advice & given up the use of Tobacco. Conversed with Christian Natives about my tent door till late.

4. Morning Prayers and School. Breakfast ended we left at noon; and had, as usual, 4 hours toilsome & dangerous scramble over tidal rocks & fallen cliffs. I was astonished to see the enormous and numerous land-slips moved sea-wards through the influence of the winter's rains; some of which were still a mass of mud, requiring the utmost care in going over or under them. We travelled till near sunset, and halted at Tuingara. Here we found a few potatoes hid in the sand, which had been pointed out to us, and which made us a supper.

5. Early this morning we resumed our journey. 4½ hours of steady travelling took us to Pakowai, a little village, where were, William Maehe the N. Teacher, John Hobbs te Takou the principal Chief, and several other Christian Natives from Porangahau waiting for us. The wailing over, (which was made to us as friends of, and coming from the village of, the late chief Tiakitai,) several customary speeches followed, which I answered, though I could well have dispensed with all, as I sadly wanted my breakfast. There has been sad havoc here, also, at Porangahau, since my last visit: Isaac te Aweawe, Theophilus te Paware, Priscilla Hariru, and Paul Pahi, all Communicants, had all grossly and repeatedly sinned; and upon the N. Teacher and Chief expressing their determination to deal strictly with them (merely to debar them from their society for a short period,) their Baptized relations & friends got up and declared, that they would espouse their cause; a declaration which created serious divisions among them. The case of Isaac & Priscilla [**1847 October p.110**] is a peculiarly bad one. Finding so many of the Porangahau Natives here at this place (Te Pakowai), I made up my mind to remain for the remainder of the day and night. During the afternoon, a white man, who had lately come to reside in the neighbourhood, called to see me, to get a little medicine, &c.; I had some serious conversation with him, and, before he left, he asked for a Bible and Prayer-book, which I promised to send him. Evening, I held Service at my tent-door, preaching from 2 Cor. iv. 3; Congn. 30; some of whom had come from Eparaima, a village a day's journey inland, to see me, although I had very lately seen them at Te Waipukurau, to which village

and Tribe they belonged. Received letters from Pakuku, (the next village, S., from Porangahau,) informing me of the sad fall of some married Communicants there, through adultery, &c., and also communicating the news of a vessel, the "Sarah Jane", having been driven on shore near to Te Wereta's place, and of his plundering her, &c.: and another letter from Pahawa to tell me of James Kemp te Oraora having at length submitted himself, and of a Chapel having been erected at his village. At night I was taken suddenly & severely ill, but a large dose of that universal medicine, Sulphate of Magnesia, proved very serviceable.—

6. Morning Prayers & School; and, breakfast over, we left for Porangahau, nearly all the Natives of Pakowai going with us. Passing through the plantations beyond the village, I met with an old Native who had cast aside his Xn. Profession; I had some serious talk with him, which I hope may prove beneficial. At 3, p.m. we reached Porangahau, and had soon several orations to hear and answer from the disaffected party. I had yesterday given out, that they might expect a severe lecturing: this they had already heard of and were now [1847 October  
**p.111**] prepared for, so when they had ceased, I got up and answered their speeches; and, though I used very strong language, they took all I said very quietly, and acceded to my demands;—to cut off Isaac and Priscilla from their Society for a little while, and to publicly burn some of each of their clothes, to shew their abhorrence of their conduct, as well as a warning to others. Evening, held Service, preaching from 2 Cor. v. 10, 11; Congn.
50. Spent the night talking with Natives as usual, among whom was Joel Rautu, the Chief & Teacher of Pakuku,

who had come over to meet me. Here, at Porangahau, as well as at Pakowai, the Natives have only the roots of the wild Swedish turnip to eat, which—with the tops of the same plant, and, perhaps, some Fern-root—will be their only food until December, when their potatoes may be fit to use.—Received letters from the N. Teacher at Manawatu, informing me of the very sad & gross misconduct of some of the Female Candidates for Baptism.

7. Morning Prayers, when I Baptized the Chief's newlyborn Child, and preached upon a portion of the concluding exhortation in the Baptism service. After which (and while breakfast was getting ready) sundry orations were made by the Chiefs to which I was obliged to reply. Engaged, also, in writing notes to N. Chiefs & Teachers inland, in answer to theirs—and in giving out Medicine, &c. During which some of Isaac's clothes were brought to be burnt. Some of the party who were disaffected but now happily reconciled, (among whom were Priscilla's father, brother, & uncle, all Communicants,) now proposed to start before me to Cape Turnagain, (whither she had been conveyed,) to get some of her clothes to be also made an example of, to which I consented. So, upon leaving, having made peace, I shook hands with all, which I would not do on my arrival. Left at noon, the weather being fine, [1847 **October p.112**] the N. Teacher and others going with me. In an hour the wind suddenly changed to the S., blowing hard with rain; which, at 3, p.m., obliged us to halt at Whangaehu, a little deserted fishing-village, where were no inhabitants but plenty of wild turnips. Solomon (Priscilla's father) asked permission to go on

alone to the Cape, to his daughter, to which I consented. Held Evening Service with my party, discoursing briefly upon 2 Cor. vi. 14–18. During the evening I was grieved to hear, from the N. Teacher, of the vile attempt which had been made by the Whites who had been residing in this neighbourhood upon several of the Native females; and, also, of the letting of the lands about Pahawa village by the Natives of that place to some whites as a grazing station; hence, I fear I may expect, ere long, to hear of their down fall. Every succeeding day brings its miserable tidings!

8. A night of heavy weather, succeeded by a day of heavier ditto, obliged us to remain where we were. Indeed, so very cold and wet was the weather, that the Natives with me chose rather to go without food than to venture out of their shed to procure any, although it grew profusely around about them.

9. Another cold and cheerless morning; wind still S. and as high as ever, with bitter driving sleety showers. I had already more than once proved that I commenced my Spring journeys much too early; but, if put off, they must be put off until the autumn, as there is scarcely any food to be obtained in the summer. The Sunday being near, we took counsel together and agreed to proceed. At  $\frac{1}{2}$  past 10 we started; on gaining the heights above Cape Turnagain we could scarcely keep our footing, and when we descended below we found the little watercourses had been as rivers, and the swamps were filled. We persevered, however, and [1847 October p.113] reached Tautane, the beach near Cape Turnagain, by 3. pm. Here, in the path-way, we found Solomon (Priscilla's father),

with three of his daughter's garments to be burnt; taking two, her brother set fire to them, I making some suitable remarks. From this place to Pakuku (the nearest village) is one long open and heavy beach, and over this—with the sea-foam flying madly over it like snow, and the cutting wind and arrowy showers of sleet driving full in our faces—we had to force our way. However, there was no alternative, so we made the best of it. In 2 hours (oh! how long!) we crossed that beach and gained Pakuku, thankful to GOD for a shelter—at least, I certainly was. When half-way across I almost thought I should not be able to hold out to the end; my faithful Native lad, Samuel, (who has been with me in dangers oft,) took me by the hand, and led and kept me up. William Maehe, the N. Teacher of Porangahau, one of the stoutest of the party, fell down after we arrived at Pakuku, and said, that it had been a few yards farther he must have been lost. At this village were only 3 men and 4 women. Having got somewhat to eat, I read Evening Prayers, briefly discoursing from 2 Cor. viii. 9; & retired early to seek rest. The rain, however, found its way into my tent (now half-worn) in such a manner as to make it most uncomfortable.

10. LORD'S-day. Morning, read prayers, discoursing upon a proportion of the 2<sup>nd</sup> Lesson. At noon, School.—After which I gathered together the Baptized Natives into a Bible Class. Evening Service, I, also, discoursed upon a portion of the 2<sup>nd</sup> Lesson. Hearing of a Heathen Native living in the village, who would not attend any Christian Service, I went to see him, and talked seriously to him for a long while; he seemed [1847 October p.114] however, to be possessed with a dumb devil, for

he would not speak a single word to me, though I tried him several ways. At night, Daniel (a Baptized Native of the place,) informed me, how very much Pouri (the Heathen Native whom I went to see) had *felt* my words; and that he had been saying, that all I had said was very true & good, especially my first word to him ("Pouri is thy name, and *pouri* is thy heart"—*pouri*, means, darkness, sorrow, ignorance), and that now he should turn & worship with the others. I have often observed, that a word spoken in this way is of more value and effect than an elaborate discourse.

11. At a very early hour we started, the few natives of the place, including Pouri, going with us.  $3\frac{1}{2}$  hours of steady travelling brought us to Akitio; the tide being against us made it very unpleasant and somewhat dangerous travelling, as we had every now and then to get up the newly fallen cliffs, which were in a semi-fluid state in many places. On nearing Akitio, we found the women and children out gathering the flowering tops of the wild Swedish turnip for their breakfast! The soil being a light sand in this neighbourhood, those plants had flowered early. Returning with them to their village, they boiled their few flowers and set them before my party, who soon gobbled them up—looking wistfully for more; there not, however, being anything else of the eatable kind to be had, they were in an extraordinary hurry for resuming our journey. The late adulteries, &c. among this little party, in which 5 persons (three Baptized & 2 unbaptized) were concerned, have completely divided them, and they greatly wish to separate one from another, which, if they do, will complete the shipwreck of their already tottering faith.

So I made them an harangue, Native fashion, and was followed by Joel, the N Teacher, and by Abraham and John, who [1847 October p.115] had come with me from Porangahau; they seemed, however, still bent upon separating, so I was obliged to speak a second time, and, at length, succeeded in getting them to relinquish their determination. At noon, we left; and by star-light reached Mataikona, faint, hungry & weary. Here we were welcomed by nearly a hundred persons, who had assembled here in the past week from several villages adjacent to see me. I greatly lamented my not having been able to fulfil my engagement—of here spending my last LORD'S-day with them. I talked with the N. Teachers at my tent-door till late. They informed me of two of the Baptized Natives of the village having fallen into gross sin; but as both had been *old* offenders that way (and only recently restored to Xn. privileges) I did not grieve much. I was pleased to see so many *old* persons among those assembled from a distance; some having travelled 2–3 days journey, and that, too, upon no other food than the wild turnip tops and roots, the latter of which are now very hard and stringy. The wind rose tremendously during the evening, so that I was obliged to get my tent doubly secured.

12. The wind was most violent during the whole night, and every moment I expected the tent would be torn to pieces. I got no sleep but a severe head-ach instead, from the noise of the wind and the incessant flapping of the tent. I was, therefore, obliged to request the N. Teacher to read Prayers and conduct the School as usual, for I could not do either. During the morning I conversed with the Native Teachers, and arranged some little

disagreements—squabbles & heart-burnings—and, also, for Baptizing 4 Children at Evening Service (all newly born and of Christian parents, a circumstance which gratified me not a little). Pipimoho, the old Heathen Chief, who behaved so badly to me during my last visit, (and who, [1847 October p.116] subsequently, took away the school slates from the chapel, and refused to give them up—even when demanded by the principal Chief,) called to see me, and to ask, whether I would speak to him. I replied, yes; but, first, he must give up the slates which he had taken away. This, however, he refused to do; saying, he must keep them, that he might meet with the same fate as Tiakitai, &c. As usual, he said several hard things, but I was enabled to keep my temper, and to talk seriously and lovingly to the poor old man.—Evening, I held Service; Baptized the 4 Children, and preached from 2 Cor. xi. 2, 3, Congn. upwards of 100. The wind was so very furious as to make the Chapel creak and rock to its very base, and almost prevented my voice being heard. No Natives at tent-door this evening on account of the wind.

13. All night the wind continued its vehemence. On rising I found the pilfered slates laid before my tent door! Read prayers, and held School, 108 being present; was pleased to find several of the Children getting on fast in reading, and in understanding what they read.— Breakfast ended, I was occupied during the morning conversing with the Natives. At noon we left for Rangiwakaoma, and arrived there at 4.p.m. I received no welcome on entering the village; and soon, Te Matahi, the Heathen Chief, made his appearance, and commenced a furious harangue! I thought it the better

plan to sit quietly, only now and then smiling, to let him see I cared not for his stentorian oration. Among other odd things he said, "When I die, and my spirit is taken into the presence of God, and asked, 'Why did'st thou not believe?' I shall say, O God, thy servant drove me from the Church—from the faith—from the Baptism—and then, Colenso, then, thou will get it"! On his passion and speech subsiding together, I got up and answered him, [1847 October p.117] and finally shook hands with him, which done he returned to his hut. Held Evening Service in the open air, preaching from 2. Cor. xii. 9, about 40 being present, chiefly Natives of Wareama (the next village, S.) returning thither from Mataikona; of course, Te Matahi did not attend. After supper, we held our Prayer-meeting in one of the Native's huts; all the Natives attended except Te Matahi. (See, Journals, sent, under dates of Feb. 20/ 46, and May 13/ 47, for a little more concerning Te Matahi.)

14. Rose early this morning, and left quietly ere the greater part of the Natives awoke. Travelled for 3½ hours, when, finding some wild turnips, we halted to breakfast. The gathering and cooking, however, took a long while, so that it was nearly noon ere we again resumed our journey. At 2. pm we reached Wareama, where were a few Natives who had been engaged in pilfering from the wreck of the "Sarah Jane". Entering the village I refused to shake hands with them, and gave them a severe lecture Native-fashion, which they, though obliged to swallow, relished not. They pressed me to remain for the night, but, as I was apprehensive of wet weather, I had determined to proceed. Before I left I got them all to promise to give up every article in their

possession, which they had obtained from the wreck. Leaving Wareama, we soon reached the very small village of Waipupu, where we found only 3 persons, these also had somewhat from the wreck. I spent a little time with them and gave them suitable advice. Continuing our journey till sunset, we halted for the night at Te Uruti, just by the wreck of the ill-fated little vessel, now nearly buried in the sand.

15. Resuming our journey at an early hour, we travelled on to the high steep cliffs, where (as we could not [1847  
**October p.118]** pass them until the tide should have ebbed,) we breakfasted. At noon we again set forward, and continued our march until evening, when we halted for the night in an old potatoe plantation, where were plenty of wild turnip greens. Wind very strong in our faces all day.

16. A gloomy morning! Cold south wind, with *cutting* sleety showers. We struck tent, however, and made all ready for departing, but lingered around our dying fire wholly unwilling to face the storm. At length, mustering courage, we proceeded. Half drowned, we gained Waraurangi village by 11 a.m., into which we were called by Wereta and his little party; an invitation which we gladly responded to, being quite benumbed with wet & cold. My Natives soon crowded into the Chief's house, where a good fire was blazing, while I (remembering well what took place the last time I sat within it, and not wishing to commit myself wholly to his power,) remained in the verandah of the same, which just kept off the falling rain but afforded no warmth, and into which all the shivering dogs of the village with the

old men and children had already stowed themselves, leaving scarcely standing-room for another! Here I, wet and shivering, swallowed a scanty breakfast, every morsel of which was accompanied by the continued questioning of Wereta—the snarling & fighting of the wretched half-starved dogs—the teasing & crying of the children—the talking of the old men,—and last (though not least of all the disagreeables) the smoke, which escaping from the house into the verandah through the only aperture the window, stung my eyes, already sore with the wind and sleety rain, almost to madness! All Wereta's conversation concerned either the vessel (which he had lately robbed of a few of her stores, but which he now professed to be quite [1847 October p.119] willing to restore), or Tiakitai, whose death he intended to lament over after the old Native manner. He was not a little angry at the Christian Chief, Hadfield Te Tatere, for his letter which I had brought to him; because Hadfield had said, that Tiakitai deserved his fate, and that his death was a warning to him (Te Wereta) and others: I espoused Hadfield's part, and talked about an hour with Wereta, recommending him to return every thing he had from the wreck; he eventually promised to fulfil any letter of Instructions I might send him on my return from Wellington, &c. &c. At 1 p.m. we left, and at 5 gained Pahawa; right glad to find a shelter and to see a friendly countenance. There were a great number of Natives gathered together expecting me, among whom were Zachariah from Te Kaikokirikiri, and Nicodemus from Oroi, who loudly welcomed us to the village. Pitched tent, and held Evening Service, preaching from Gal. ii. 16, to about 80; among whom was J. Kemp te

Oraora, who has at length submitted himself. I found, that two white men had come here to reside, having a few head of cattle; a circumstance which—for the moral improvement of the Natives—I greatly lament. One of them, however, kindly brought me a little milk. I spent the evening talking with the Natives at the tent-door. Zachariah, had brought me a letter from Campbell Hawea, the N. Teacher at Te Kaikokirikiri,—containing a letter from the notorious James Grindell to *me!* in answer (I suppose) to one which Campbell had written to him concerning his bad conduct, &c. I felt quite sick at his relation by Zachariah, of this man's behaviour towards the little daughter of Nicodemus & Mary Tia—their consent to sell their child—and the child's abhorrence at being “sold like a pig”, and [1847 October p.120] steady refusal to go to Grindell. Wind still very stormy.

17. LORD'S day. Morning, held Divine Service, publishing the Banns of 10 couples for the last time, and preaching from Luke iii. 9; about 90 present. At noon, I held School, present, men 42, women 28, children 17; felt quite vexed in soul at hearing the two white men hammering away at their work close by while we were engaged in reading the Scriptures. School over, I arranged for Baptizing 5 Children, talking to Sponsors, &c. Evening Service, Baptized the Children, & preached from Gal. iii. 29. Spent evening with Natives in my tent door. Suffered much all day from Rheumatism in the bones of my face, ear, and teeth.

18. Morning, read Prayers & held School. Breakfast over, I married 10 couples— instructed & examined 28

Candidates for Baptism, in two Classes, among whom were 11 new ones—talked with Joel Wakataha, the N. Teacher, and others, some of whom had been a little astray—gave out medicine to several, among others to a white man residing at the next village for his concubine. This man gave me the whole history of loss of the “Sarah Jane” at the Uruti—the subsequent conduct of the whites and of the Natives, &c. From him I learnt, that Mr. Perry (the supercargo) gave the chief Wereta a bottle containing spirits, which “he did not take from his mouth until he had swallowed the whole of its contents, when he flourished his axe, danced about like a madman, and, hastened to the wreck, devoured the few salved provisions, and broke open Mr Penny’s trunk.” Held Evening Service, preaching from Gal. iv. 29. Spent evening as usual.

19. Morning, read prayers & held School. Breakfast over I was literally besieged with numerous applications for books, which I could not meet. At 1, pm. [1847 October p.121] we left, Joel and others going with me. At 5 o’clock we reached Te Awaiti, a little village belonging to James Kemp te Oraora, he and his party having abandoned Huariki, their former residence, through fear of the overhanging hill coming down about them. Here a small chapel had been erected by Richard Tamaka, a steady Communicant, assisted by J. Kemp; and now that J. Kemp had complied with my request, & was married, (he being among the number yesterday), I consented to spend the night here with him, the people of the place having returned hither from Pahawa a few hours before me. Held Evening Service, preaching from Gal. v. 24; Congn. 20, among whom were two totally blind

persons—an old man, and a child of J. Kemp's. The wind was still so strong, and so noisy, as almost to render me inaudible. Had a long conversation with Joel concerning the whites residing at his place; he confessed, that his mind had already told him, he had done wrong in bringing and placing them here, &c.

20. Morning, read Prayers & held School. Breakfast over, we left at 11 o'clock for Oroi, at which place we arrived by 4 p.m., the wind being still very stormy. Made all haste to pitch our tent, as a heavy fall of rain or snow was apparently at hand; and soon, indeed, it began to pour! Nicodemus, although unassisted, had done somewhat to the little chapel, so that it afforded a kind of shelter—though neither wind nor water-tight—to the few worshippers. Held Evening Service, preaching from Gal. vi. 7, 8; Congn. 22. Conversed during the evening with the Natives in my tent, though in much pain from Rheumatism in my face and teeth. I found, that Jeremiah,—Nicodemus' son (a fine young man & Communicant,) [1847 October p.122] whom I had directed to assist his Father in finishing the little chapel, had been reading for the last two months with neighbouring settler, and had not once attended Public Divine Service upon the LORD'S day during their whole of that period! and, that Bartholomew, another Baptized Native, had again cast off his Xn. profession. Bartholomew being in the village, I wrote him a note, which brought him to my tent, where he remained talking with me until a late hour. Nicodemus complained heavily of James Kemp te Oraora's conduct in taking possession of his land, and his statement being borne out

by several witnesses, I wrote J. Kemp a note upon the subject.

21. A heavy night of weather, in which I got little rest through pain. Rose unwillingly to hold Service & School in the unfinished & exposed Chapel; I was pleased, however, to see Bartholomew there. While breakfast was getting ready, I examined and instructed a Class of Candidates for Baptism, 8 in number, whom I found very dull. Breakfast over, we started; Nicodemus, at my request, going with me, to partake of the Holy Communion at Te Kopi. Wind still disagreeably strong, and full in our faces. Two hour's travelling brought us to Kurawawanui, the sheep station of Mr Barton, where I met with McFarlane, the shepherd, and had a short conversation with him. I was gratified in hearing the Natives had behaved very well towards him during the last six months. Continuing our journey until sunset, we halted for the night on the shores of Palliser Bay. By the way we were all amused with the decoy-tricks & stratagems practised by a pair of *Putangitangi*'s, (*Casarea variegata*) in order to save their 7 young ones.

22. Commencing my journey, gained Te Kopi [1847 **October p.123**] by 11. a.m., where we found more than 100 natives assembled awaiting our arrival. The usual salutations over Simon Peter, the old Chief, made a long oration chiefly upon the death of Tiakitai—the seizing of Rauparaha—the cutting the Government road over Tararua range into Wairarapa, &c. &c. His remarks were all good. I answered his speech, at some length, all the Natives being present. Afternoon, I commenced examining instructing & exhorting Communicants in

Classes in the Chapel. Evening, held service, preaching from Eph. ii. 4-7; Congn. 150. Occupied during the evening with Natives at tent door, as usual, settling differences, &c.

23. Morning, Prayers & School. Breakfast over, I resumed examining &c. the Communicants, passed 92 in all, several being absent from various causes. Received an affecting note from Reuben Wahanui, a Communicant, who is ill, and, consequently, absent. I refused to admit Jeremiah Tamaihotua, (Nicodemus' son,) on account of his staying away from D. Service on the LORD'S day for upwards of 2 months, as well as his leaving his young wife,—to whom he was only married in February last by the Archdeacon, in the justice of which decision, though greatly chagrined, he quite acquiesced, and promised better conduct in the future. Evening, held Service, preaching upon Eph. iii. 5, 6; nearly 200 present. At vi, p.m., & during Service, Mr. Cole arrived with his Natives, 5 in no., with whom (they being Communicants and desirous of partaking with us,) I conversed, instructing, &c., after Evening Service. Busy with Natives at Tent-door till near midnight, arranging several matters. Went weary & sore to bed.

24. LORD'S day. This morning I read prayers, publishing the Banns of 10 couples for the 3<sup>rd</sup> time, and preached from Acts xiii. 38, 39, Congn. 185; afterwards assisted Rev. R. Cole in the Com. Service, Communicants 97. This over, Mr. Cole went (as usual) to Mr Pharyzan's; I remaining, [1847 October p.124] conducted school. After which I made arrangements for Baptizing 2 Children, &c.; and was informed by several of the

Communicants of the sad conduct of Isaiah Keke, (a young Native Chief of Manawatu, who had lately been Baptized by Mr. Govett, and who, with his wife, were here upon a visit,) who, having gathered a plantain leaf and bitten up some wild turnip-root into bits, (while Mr. Cole and myself were engaged in administering the Holy Communion within,) went round to the several Natives who were quietly sitting on the outside of the Chapel, offering to each, and saying, "Take, eat,&c."! Deeply grieved as I was at hearing it, I felt somewhat cheered on finding, that several of the unbaptized Natives had rebuked him for his conduct, which was now vehemently denounced. Evening, held Service, Baptized the 2 children, and preached from Ps. 97. 11, 12; good attendance and great attention. Spent evening, as usual, conversing with Natives at tent-door. Very much fatigued with the day's duties; or rather, from want of rest.

25. At Sunrise I read prayers, and held School; present, Readers, males, 56, females, 25; Catechism Class, males, 48, females, 34, children 27; total 190. Enquiring for Isaiah, I found him in one of the first classes, and having questioned him, as to the correctness of the information I had yesterday received, which he admitted, I publicly rebuked him; reminding him, that it was only because he was a stranger that I did not send him away from the School for a short time. Breakfast over, I married 9 Couples; one of which, Micah & Johanna, were a nice pair; the lady being the person whom Mathias te Aopouri had cursed by Te Hapuku's name, and concerning whom so much disturbance had been made. I now felt much gratified in their marriage, and in their having abstained

from unlawful connection [1847 October p.125] during the past 2 years—a long while for a New Zealander to wait. May GOD's blessing rest upon them. This heavy ceremony over, I proceeded to examine and instruct the Candidates for Baptism, 42 in no., in 4 classes, among whom were 15 new ones, 3 of whom had lately come over from the Papist Party (now all but dissolved, maugre the poor priest's impotent wrath, and his writing to the Bishop against me!). I was pleased to find they were all getting on in the knowledge of Divine Truth; but the extreme ignorance of the 3 late Papists was painfully and conspicuously contrasted. (*Omitted:—Isaiah Keke's wife (unbaptized) wished greatly to come in to one of the classes, but he would not allow her to do so, on account of his public rebuke in the morning.*) Having finished this duty, I assembled the newly-Baptized adults, 36 in no., (whom I had Baptized when here in May last,) in a Bible-Class, and read with and instructed them preparatory to their being admitted to the LORD'S Supper at my next visit. By this time it was evening, held Service, preaching from Eph. v. 25–27; had scarcely strength to finish my Sermon, but the Natives were *very* attentive. After tea, being somewhat refreshed, I sat, propped up in my tent-door, to hear several Secular matters, squabbles, &c., which had been deferred; and to arrange with N. Teachers &c. Old Simon Peter, the Chief, had a great deal to say, and to ask advice about: a nice simple old man this, whose mind several of the Whites in the neighbourhood strive to set against Religion, but more particularly myself. Occupied until near midnight; when, having with difficulty got rid of my visitors, I wrote a letter to Mr Russell (a respectable

Settler living near by,) in answer to one from him, in which he wished me to arrange with the Natives the proper price for timber, their demands being very high. At 1, a.m. sought rest.

26. Early this morning we breakfasted and left, in company with Mr. Cole: the wind being *very* high.

Arriving [1847 October p.126] at the lagoon (Wairarapa), we found the crossing to be dangerous, there being only a very small Canoe, we sought at the village for a larger one but failed. The wind lulling a little, Mr. Cole and two of his Natives were ferried over, but they had no sooner landed than the wind again rose; we all, however, crossed in safety, although we were a long while doing so, as our canoe would only take 3 at a time. Mr Cole and his Natives having gone on, (there being no shelter whatever on the bleak strand, and I remaining to see the end of my Natives & baggage,) we thus became separated and I saw him no more during the journey. The wind this day was most furious, such as I think I had scarcely travelled in before. It was full, too, in our faces while we had some miles of the heavy sandy beach of Palliser Bay still before us. The flinty showers were truly dreadful, and often were we obliged to halt, and sit, or lie down with our backs to our foe, our poor dog howling & cowering beneath us for the shelter. Our chagrin was not a little increased in seeing the tide flowing fast, knowing also we could not pass the cliffs and rocks before us after half-tide—the dangers of which we had more than once experienced. This caused us to struggle manfully onwards & we reached the rocks a little too late! We had, however, the choice—either to return *quickly* a couple of miles, to where there was an

opening in the perpendicular cliffs and a small stream of water, there to wait, *sans* food, till tomorrow noon—or, to dash through the breakers at all hazards; we chose the latter, & nearly paid dearly for our temerity. For in rounding the last projecting point, any faithful Natives who were supporting me were carried off their legs by the waves, and we were all tossed about in the sea. I feared much [1847 October p.127] for one of them (Nathaniel), whom I thought was either killed or ruined for life; but through GOD'S mercy he escaped with only some severe bruises. My dog, too, was very nearly drowned; as soon as he got in safety to *terra firma*, he turned round and barked in a peculiar tone for some time, which almost seemed to me as well as to my Natives to be his note of thanksgiving. Fortunately for me my watch did not get wet within. Proceeding on, about half a mile, we arrived at Uawa, a small village where were about 20 Natives; they wished us to spend the remainder of the day & night there, which I was not averse too, only it would make our journey to Pitoone tomorrow so much the longer. I therefore, left the matter to my Natives to decide, and they—not having any food, and it being impossible to get to any other village by night fall—soon agreed to remain. Pitched tent, and threw off our dripping garments; got something to eat & held Evening Service in one of their huts, discoursing from Eph. vi. 11–13; but the wind made such a noise among the trees & shrubs, as to prevent my being heard by any save those nearest to me! Retired early to rest, but scarcely got any sleep, through the noise of the wind, and grievous pain from Rheumatism.

27. At a very early hour this morning we arose most unwillingly, stiff, sore, & unrefreshed, to recommence our journey; and ere the sun peeped above the horizon we had left Uawa some way behind us. We were obliged to start at this very early hour, in order to pass under the some of the perpendicular cliffs before us ere the tide should flow so as to preclude our doing so; as it was we had no small risk to encounter. At Waimarara, a small stream we halted to breakfast. Resuming our journey, we kept steadily struggling onwards over the heavy sands and craggy rocks, through the sea and [1847 October p.128] over the cliffs and heights, until nearly 9, p.m., when, faint through hunger and weary with toil, we reached Pitoone, completely worn out. The wind, if at all differing, was stronger today than yesterday. Never did I suffer more during a day's journey! At Pitoone I got my tent pitched any how, and almost without any fern for a bed (for none could be got in the dark night), I threw myself upon the stones, actually *too tired* to eat or sleep! At 10 o'Clock, however, through the great kindness of my old Native, Samuel, I got a cup of tea: held a short Service, & retired.

28. The few Natives in the village (about 25 in no.,) aroused me at an early hour to get up to prayers & School, which, I confess, I was very loth to do. School over, I got a little breakfast, and, having made my arrangements with the N. Teacher, left at 2. p.m. for Wellington. Arrived at Mr. Cole's by 4, at whose hospitable home I quietly remained during the evening and night. Mr. Cole saved himself the heavy journey of yesterday, having (as usual with him) crossed at the heads in the Pilot's boat.

29. Rose early this morning to write a few letters to England and elsewhere. Before breakfast, however, Zacharaiah, the N. Teacher at Te Aro, (a native village within the straggling town of Wellington,) hearing I was arrived came with some other Natives to see me, and to make enquiries. I had been given to understand, when at Pitoone, that there were not any Natives at Te Aro, they being absent at their plantations, upon which I had made arrangements to spend Tuesday morning next with them, (Saturday Evening, Sunday, & Monday morning having been also fixed for Pitoone & Heretaunga Natives,) so giving them time to assemble from their cultivations; but now I found, from Zacharaiah, that they were already assembled at Te Aro, and with them several others (from some small villages in Cook's Straits.) awaiting my arrival. Knowing, that, [1847 October p.129] at this season of the year when food is scarce they could not long remain together, I agreed to visit them early tomorrow. During the day I called to see my dear friend & brother, the Rev O. Hadfield, (whom I found just as I had left)—and Mrs Taylor and family, who were still here from Wanganui. I showed Mr. Hadfield the letter I had received from James Grindell, and he showed it to Mr St. Hill, who is both Sheriff and principal Police Magistrate at Wellington.—Mr St Hill, observed, that J. Grindell had been already brought up before him, and that his character was well-known, and that if I prosecuted the expenses would be heavy; that, as J. Grindell was now in the Government employ as an overseer on the Govt. Road, the better way perhaps would be for him (Mr St. Hill) to let him know that the

Government were in possession of certain facts against him, &c.

30. Very early this morning I arose & walked to Te Aro (nearly a mile), found scarcely a soul stirring in the town of Wellington. The furious winds were now lulled (even in this proverbially windy place), and Nature seemed once more calm & at rest. The waters in the little Bay gently rippling on the strand afforded such a contrast to what I had daily witnesses during the past month. In the street I found Jeremiah, Mr. Taylor's Native domestic, waiting for me, he having heard from Mr. Taylor that I was going to Te Aro this morning. Arriving at Te Aro I found upwards of 80 Natives gathered together, so, ringing the bell, I read prayers, and, seeing their great attention, was led to preach to them from the 16 verse of the 2<sup>nd</sup> Lesson, to which they paid great attention.— Afterwards I held School, and, School being over, I examined and instructed a Class of Candidates for Baptism, 35 in no., some of whom knew pretty well the more prominent features of the plan of Salvation, but [1847 October p.130] the great number were very ignorant. I Catechized them to some length, and returned to Mr. Cole's in time to breakfast. Engaged during the morning in settling accounts, & in making a few necessary purchases. At noon, in company with Mr Cole, I visited the Native Hospital; here were several Natives whom I knew, and who were glad to see me. This place is in nice order, being under the care of Dr. Fitzgerald, (one of the best Papists I have ever known) who seems really to *love* the New Zealanders—a rare instance in a white man! In the afternoon I returned to Pitoone; on my road thither I met a number of Natives belonging to the

Ngatitoa, and Ngatiraukawa Tribes, (from Otaki, Waikanae, &c.,) coming into the town from the "Hutt" where they had been working on the new Government Road. Several asked me, as they brushed by, in a careless off-hand way; "*Kahore he hapa?*" (is there not to be an administration of the LORD'S Supper?) which, with the sad accounts I had heard of their profane manner of living upon the road, increased my sickening of heart not a little. I afterwards found, that many of those persons were hastening into town to pursue their usual unhallowed Sunday traffic of letting to hire their wives their sisters & daughters for the worst of purposes! Henry Te Ware, the N. Teacher at Pitoone, had had quite an altercation with them this very day about their open unblushing immorality—but to no purpose. I found, notwithstanding, several Natives assembled at Pitoone, from the Road up the Hutt. Held Evening Service, preaching from Phil. iv. 5; Congn nearly 150, who were far more attentive than I expected they would be.

31. LORD's-day. Early this morning I was obliged to go out of my tent & rebuke & remonstrate with the Natives for their very disorderly conduct;—a new feature this, which they have copied from the whites. **[1847 October November p.131]** Held Morning Service, preaching from Luke xvii. 17; Congn. 200. GOD greatly blessed me, (although, when I commenced, I was greatly cast down,) and enabled me to deal faithfully with them; although I had good reason to believe, that the majority much disliked my Sermon. Noon, held school; present, Readers, male 53, females 12; Catechism Classes, male & female, 40; total 105: only about *half* of the morning congregation! Made arrangements for Baptizing 5

Children, &c. Evening, held Service, Baptized 5 children, & preached from Colossians i. 21–23; Congn. about 140; the rest having left for the Road—or for town! Oh! how fast those Natives are falling away from all good! in a little while, I fear, they will cast off entirely the threadbare outward form which still remains. How true it is, “Evil Communications corrupt good manners!” Evening, conversed with Te Puni, the principal Chief, and other Chiefs, at my tent-door; these, though quiet old men, do not profess Christianity, and I greatly fear may never do so. Entirely (as they themselves say,) owing to what they have seen of the sensual white! Had, also, a long conversation with some Natives from Manawatu, who had recently brought Te Rangitapikipiki to Wellington and lodged him in gaol, on the charge of having drowned Te More, another Native, in the River Manawatu (In Journals, Sept. 25/47); and I much fear they have done so at the instigation of one of their Chiefs, out of revenge for his (Te Rangitapikipiki) having formerly committed adultery with his (that Chief's) wife. They were not a little vexed with me for seeing into & exposing their doings.

Nov. 1. Held Morning Prayers & School; few, indeed, present, only about 45. Breakfast over, I proceeded to gather together (pursuant to notice) the Candidates for Baptism, when only 4 presented themselves. [1847]

**November p.132]** This morning, Davis, the former N. Teacher of the Tribe, died, and that “like a dog”! While at breakfast, Henry the Teacher, came to say, “Davis is dead”. I had never heard of his being sick. He died while we were at School.—Some time back, he cast off his

profession of Christianity entirely, because he could not have 2 wives at once, and behaved in a very sad way. On being remonstrated with by Henry and others, he, boastingly, said, "Let disease, or death, or judgement come, I will split their heads with my axe! who cares?" &c." He had been ill some time; no Xn. friend saw him; and he died, as far as I could learn without the least sign of repentance or faith. The Natives (his relations) spoke of him as a dog, and said, they should bury him as such! In the afternoon I walked to Town, and got to the parsonage by iv. p.m., intending to hold Native Evening Service in Mr. Cole's Church, according to appointment & arrangement, but not a single Native came! Spent Evening with Mr. Cole.

2. Engaged in writing to England, &c., a vessel being about to sail; and in making my arrangements for returning. This morning, Mr. Fitzgerald, the Surveyor General, called upon me, and made several enquiries relative to the interior—the Country—the Tribes, &c., and the Government wish, *if possible*, to carry their road on *by the E. Coast* towards Auckland! I gave him all the Information I could during his visit. In the afternoon I took leave of my dear brother Hadfield, Mrs Taylor, & other friends. And, having got a card of admission from Mr. St. Hill, I visited the gaol (a new brick building about a mile from the Town), to see the Native prisoner Te Rangitapikipiki. I found him locked up in his cell, (a well-ventilated brick room, about 12 by 6) reclining on his mattress, reading the New Testament. [1847  
**November p.133]** I was well-pleased to fine him in *solitary confinement*, and to be well-employed too, the more so as it was quite unexpected. On entering the

gaoler pointed out to me a hole in the wall, from which 5 or 6 bricks had been removed during the preceding night by the prisoner, and desired me (as he himself could not speak the Native language) to tell him, if he attempted anything of the kind again, he must be put in irons; I did so, and the prisoner told me, that a knife had been supplied to him by some of the whites, who were prisoners at large walking up and down in the large outer room, (Military, I presume, for I saw no other,) for the purpose of enabling him to escape by digging through the wall, which they, through the door, told him how to set about, &c. He promised, however, to behave very well for the future. On the gaoler's retiring I made myself known to him, (my distance from my Station, different dress, and the dim light of the place, having completely disguised me,) when the poor fellow commenced crying in right good earnest. After some time I was obliged to order him to cease, as I had but a short time to stay, and several miles to go that evening. We conversed together for about an hour, during which he made a full & open confession of his former life and conduct, which had been full of evil, yet declaring his entire innocence of the crime now laid to his charge, and ending his narration with correctly quoting, Rom. ii. 6—9,— “God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation & anguish, upon every [1847 November p.134] soul of man that doeth evil.”—I gave him suitable advice, respecting both this world and the next, which he

again and again promised to observe. He told me that the P. Priest had been to see him, and had left a book (which was lying in the dark corner of the cell), but that he did not wish to have anything to do with him, and asked me to send him a prayer book, which I promised to do. Poor fellow! I could scarcely get away from him, but at length succeeded in doing so. The popish book I was quite surprised to see, as it contained upwards of 400 pages in the Native tongue, with many cuts and crucifixes. I had not time to look through it, but saw enough to convince me it contained anything but the pure unadulterated word of GOD. I noticed, among other things, a list of all the popes, commencing (of course) with S. Peter, with the years they lived, date of death, &c., which, as it contained only hard names and figures, must have been preeminently edifying to a poor N. Zealander ignorant of either!! Returning to Mr. Coles, I ventured to recommend his visiting the prisoner, and, having dined, I left his hospitable roof (in company with my Natives who were anxiously waiting for me), and arrived at Pitoone, at 9. p.m. Found no one in the village to receive us, the Natives being all away at their plantations. Had, however, quite enough to reflect upon—in the sadly declining state of the Natives about Port Nicholson, both in Religion and numbers—the wretched examples before their eyes—their great need of spiritual advice & fostering—as well as the wants of the N. hospital and gaol—and, which I believe to be very near, the fearful time of reaction; when *all* Missionary & religious influence being cast aside, the Settlers and the Government will know, for the *first* time, what the unbridled N. Zealander really is. Oh! that the C.M.S.

would now send a *faithful* and *strong* man [1847  
**November p.135]** here; one who really loves the Lord Jesus Christ, and who wages eternal war with the world, the enemy of GOD!—a true “Greatheart.” But, to fill up vacant spiritual post, with unqualified men, only tends to make desolation desolate, and, in the end, to bring the very Services and Sacraments of the Church into utter contempt. The greatest of all evils is a worldly ministry: may the LORD deliver the New Zealander from this! —

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3. A gale of wind and rain which came on in the night, and continued nearly all day, kept us from commencing our journey. Confined to my tent, suffering much from Rheumatism in my teeth and facial bones. Wind S., & weather very raw and cold. No Natives about me, save my own baggage bearers.
4. This morning, at a very early hour, we left Pitoone, and proceeded, for the first time, by the new road leading up the valley of Heretaunga (“Hutt”). The bridge across the River Heretaunga is both good and ingenious; and has rather an imposing appearance in a new country. It is supported from above itself by means of a series of triangles, aided by the mechanical power of the wedge, and can be taken to pieces in a very short time. Its strength too, has been tried, 60 head of cattle having been on it at one time. The plan is (I believe) of American origin. I called upon Mr. Barton, a respectable Settler, (who married the daughter of the late Rev J. Butler, and with whom his widow resides,) and breakfasted with him and his family. On leaving his house Mr. Barton accompanied me a mile or two up the

valley, which is densely wooded, having a rich alluvial soil, but very low, and flooded in the winter season. Going along I saw a few parties of white men at work; some engaged in clearing a few spots preparatory to cultivation; others in cutting firewood, which is certainly the most lucrative employment just now. While several parties [1847 November p.136] of Natives from the Western Coast, were here and there at work upon the new road, each party being under the *surveillance* of a white man, who was generally to be found, reclining with folded arms against the stump of a tree, with a short pipe in his mouth. Many of the Natives knew me, and, as I approached, some few hailed me after their cheerful manner—while others commenced a Native song of more than doubtful meaning—some had their faces blackened with soot, (a mark, at all times, highly indicative of evil,)—and others, as I passed, struck up a “*haka*”, (i.e. the tune & words of a heathen or devilish dance). As I went along I reminded some (of the more decent in appearance) of the iv. commandment, &c.; to which they replied “*kua mahue noa atu*”—ie it has long ago been known aside. I spoke to others after the same manner, and received similar answers. We thus continued to travel over the new road until near sunset, (having been delayed, during the day, with occasional heavy thunder-showers,) when finding (as we thought) some deserted back-huts, and not knowing whether we should meet with any others, we halted for the night. We had not long, however, occupied our new quarters, ere several white men appeared (8 in no.,) who were engaged in sawing timber wherewith to construct a bridge over the river Te Mangaroa, which ran beneath

us. However there was plenty of room for all. I learnt from them, that nearly 200 Natives had returned to their homes from working on the road. One of the whites begged of me, as a great favor, that I would speak to the Natives with me (8 in no.,) to give them a tobacco pipe, for their only one had that morning broken. And when I told him, that none of my Natives used tobacco, he was greatly surprised, which surprise increased, when he heard of their having all given up the practice at my request. In [1847 November p.137] fact, he would scarcely credit me; saying he had never before heard of such-a-thing, nor seen (during his 5 years residence in N. Zealand) a party of Natives who did not smoke: so very general has this filthy lazy practice become. Fortunately, however, for the comfort of the whites, one of my Natives had that morning found an old pipe, which he willingly gave them. In the course of the evening I was taken suddenly ill with severe head-ach, my groaning from acute pain alarmed my Natives who were in a hut close by, and my old tired and faithful lad, Samuel, wept much. About midnight, finding myself getting worse, I took an emetic, which relieved me considerably.

5. My illness of last evening and want of sleep, kept us from starting so easily as we should have done; but, knowing we had a heavy journey to perform, in order, if possible, to keep our Sunday's appointment at Huaangarua, we managed to leave at 8, a.m. We soon commenced ascending the mountain range, and at x. we halted to breakfast. At noon we again set forward, and about 4 p.m. gained the summit of the range, very nearly to which place the road has been cut. Nearly the whole of the road over which we came yesterday, is level and a

good carriage road; this, of to day, is at present available for horses and pack-bullocks. And from the bridge over the Heretaunga to the top of the mountain chain, it has had to be cut through through one dense forest. The labour has been already great, and expense heavy, and it will still require several thousand pounds to finish it, besides a considerable sum annually to keep it in good repair. I venture to think, a less expensive undertaking would have been fully adequate to the present wants, and at the same time, have been better suited to a [1847

**November p.138]** young colony. Throughout the whole line there is not a single romantic or pleasing prospect, though, for want of better, and opening or two upon the river may possibly be considered as such. As the evening was fast advancing, we hastened to descend by a miserable Native path to the vallies below. We travelled on until sunset, through thick woods, when finding a dry and level spot we halted for the night in the forest.

6. Early this morning we got our breakfast; for, being in a shaded and sheltered spot with fire, wood, & water, at hand, we departed from our usual rule, and took our morning's meal before we started;—thinking, too, our next would be at the village whither we were going. An hour's travelling brought us upon the line of road upon this (the Wairarapa) side of the mountain range; and another hour over the same brought us to the flat open country of Wairarapa. But there we were to leave the road & strike across the plains to the River Ruamahanga, and thence to the village of Huaangarua; but how to do this and yet avoid the deep swamps and dense belt of forest which lay between us and the River was the point to be considered. We travelled on, for several miles over

dry stony plains, on which a rambling thorny shrub (a species of *Discaria*) of stunted growth abounded. This plant was peculiarly trying to the Native's feet, although they had endeavored to protect them as they best could with sandals ingeniously woven of the leaves of the N.Z. flax. At 1, p.m. we determined to cross the swamp, and cut through the wood before us; having taken proper notice of the situation and bearing of the high hill near Huuangularua, on the opposite side of the valley. The water in the swamp (walking warily) proved not to be more [1847 November p.139] than two feet in depth; but on entering the wood we found, to our confusion, that it was entirely composed of a net-work of deep pools of water, among which various species of *Carices* (appropriately named by the Settlers, Cutting- and Razor-Grass,) most luxuriantly grew, attaining to the height of 10–12 feet and upwards; and all this in addition to what we had (as a matter of course) expected to find—rotten logs, and broken-off branches, and prostrate trees! We, however, little suspected that we were entering on Kaitara; a forest, which, for its entangled denseness and deep swamps, has been proverbial for ages with the New Zealanders; nor did we conceive, bad as everything around us appeared to be, a little of the miseries which awaited us during the closing hours of this day! We had been about half-an-hour advancing into the wood, when I found that three of my party (among whom was my old lad Samuel), were missing; so I immediately called a halt, and we shouted together with all our might—but there was no answer. Leaning against the trees among the pools of water, we waited some time, when one of my Natives went back to the entrance

of the wood, and by-and-by two of the three came up, but Samuel could not be found. Some of my party now recollect ed his having severely hurt one of his feet in crossing the thorny plain, while one of those who last came up had seen him sitting down on the opposite side of the swamp. In this dilemma we agreed to wait a while, Matthias again returning shouting as he went to the entrance of the wood, while I made my dog to bark with all his might with his deep and powerful voice, until, between us, we alarmed all the parrots upon the trees which flew screaming about the [1847 November p.140] whole forest resounding with the uproar. In about an hour, Matthias returned bringing Samuel with him to our great comfort. He had halted to tie up his wounded foot, and, losing sight of us among the reeds, &c., of the swamp, had crossed it lower down, and was entering the wood when Mathias' voice reached his ear, and he found his way to us. Being all very hungry, I shared up a little bread to each, yet fearing it possible we might not get out of the forest at this evening, I withheld a little for tomorrow. The *Tawara* fruit (or rather, the spathaceous bracts which enclose the flower of the *Freycineta Banksii*, which are thick, white, succulent, and very sweet,) being now ripe & growing plentifully about us, we gathered & ate as we went. We had proceeded on for about 2 hours in moody silence, each one vainly hoping that the worst was past, and that we were near the exit,—when we found the wood to become so bad as to be all but quite impassable—even to experienced N.Z. travellers. Philip (a stout and kind Native chief and Teacher who had come with me from Te Kopi,) had taken the lead, and now, being worn out, and his hands,

knees, & thighs bathed in blood, he threw himself down upon the ground, declaring, in the most melancholy manner, he could do no more! I spoke a few words of encouragement, and another Native took the lead; but we soon found, that what we had passed through was nothing compared with what we now had to contend with. We were now in an extensive and deep morass, surrounded on all sides by impervious forests, filled with sharp reeds, scratching brambles, and cutting grasses, which extracted a severe tribute from our persons & clothes for our trespassing upon their hitherto uninvited domain. At every step we sunk (*at least*) to our [1847 **November p.141**] knees, often to our middles, and it was sometimes a difficult matter to get out of the bottomless holes into which we had fallen; there being nothing better than the wretched vegetation last mentioned to lay hold of. My old and tried walking-stick, which had been so often proved, broke in two; and this circumstance, small as it was, made my party quite down hearted—as if it were ominous. Often did I see my poor baggage-bearers sink down into the mud to their loins, being kept only by the box or basket on their backs resting on the rushes from sinking farther. About 5 p.m. seeing no end to our misery, and now scarcely knowing whither we were going, I induced Edwin, an expert climber, to ascend a high Pine tree, and look about him. How anxiously did we beneath wait to catch his words! And when he shouted down, “Aue! he ngahere tonu, he ngahere tonu, aweawe noa, aweawe noa!” our hearts almost sank within us. But there was no time for idling; so we again went to work. Another Native taking the lead, we kept on, as before, for another hour, when I

again got Edwin to climb a tree, and to make observations. As before, so now, we gained nothing to cheer us! Only a swampy lake, having apparently deep water in it, we found to be just ahead, between us and a dense forest which stretched away as before; so we sloped away towards the SW., in order to avoid the water. We thus continued to force our way for another hour, the wood seeming to get more watery as we advanced; when, it getting dark, being near sunset, & now only wishing to find a dry and firm spot to halt upon, I again sent Edwin up a tree, but with [1847  
**November p.142]** very little better success; save, that he saw a hill in the distance in the direction in which we were going, and, also, the hilly route behind us, which we had yesterday come over. We now sought about for a dry and firm spot to pitch the tent on, knowing that it would soon be pitch-dark in the wood, &, fortunately, we soon found a small space among the pools of water, where we thankfully halted. But our troubles were not yet at an end, for Edwin, poor fellow! wandering to a little distance to seek some *Totara* bark, to form the roof of a rudely constructed hut with, (the wind being very high with every appearance of rain, and tomorrow being Sunday,) lost his way back and we saw him no more till ix. a.m. on the morrow! All the night, we were very uncomfortable about him. I was quite shocked at the appearance of some of my Natives, this evening, especially Nathaniel, whose knees and legs were dreadfully torn and lacerated. I, myself, though protected by more clothing, &c., and walking either second or third in the column of march, had nearly 20 cuts and wounds in my hands alone. Divided our scanty stock of

flour, rice, and bread, into 4 small meals; one for this evening, one for the morning and one for the evening tomorrow, and one (and that the *last*) for Monday morning. No rest throughout the night, through thinking upon Edwin, fearing he had fallen from a tree and been hurt—and the incessant noise of the parrots scared by our fires—and the dolorous Rheumatic pains in my ears, teeth, and face, now greatly increased through having been so very wet and cold all day. Rain during the night.

7. LORD'S day. Very early this morning Philip arose; and, without saying a word, left his [1847 November p.143] companions: about 9, a.m., to our great joy, Edwin returned. It should appear that he lost his way in returning with the bark, and, there being no discernable sign whatsoever in the pitchy darkness of the night, and the noise of the wind effectually excluding all hearing of his or our shouting, after having in vain climbed a tree to look out for some glare from our fires, he wandered about for some hours when finding a dry spot he laid himself down and slept until day-break, when, by retracing his steps, &c., he found his way back to us quite exhausted. I gave him half-a-glass of wine in a little warm water, and a small piece of bread which revived him. We did not get up till 10, a.m., soon after which Philip returned, with a smiling countenance and light heart, and a small basket of potatoes on his shoulders. He had found his way to the R. Ruamahanga, thence to the Cattle Station of a kind Scotch Settler, (where he got some breakfast,) and thence to a small Native Village near by, the people of which had all gone to Huaangarua, save one, who supplied him with a little food for his companions, and then left for Huaangarua,

to inform the Natives there assembled of my being in the neighbourhood. We now thanked GOD and took courage, and rested during the Sabbath in the wood; holding our 2 Services & Bible Class, as usual.

8. At an early hour this morning we were stirring, & soon left our encampment. In less than 2 hours we cleared the wood, and, on entering the plain beyond, we descried 2 Natives coming towards us, who proved to be from Huaangarua come to seek us. A little farther, and we met the Scotch Settler, whom Philip saw yesterday, who, also, was on the look-out for me. I thankfully accepted his kind invitation, & accompanied him to his cottage; my lads going to the Native Village close by, where was a plenty of food got ready for them. The [1847 November p.144] Settler, whose name is Morrison, is an aged Xn. man in humble life. He gave me a brief outline of the trials he had had since his arrival in this country, but not in a repining spirit, although he had been tried severely, having lost his wife, a son grown to man's estate, and son-in-law (but recently married), and all within a short time of each other. He acknowledged, however, the LORD'S hand, and all that He did was for good. He had still several sons and daughters about him. He spoke well of the Natives; and of the great injustice to attempt to take from them their lands; "which," said he, "is doubtless as much theirs, as that of any Scotch laird is his". After Breakfast, I proposed to read a portion of Scripture & pray, which was thankfully acceded to. I read the 91<sup>st</sup> psalm, a portion of which I expounded, when we knelt together & called upon the name of the LORD. (for the *first* time in any Settler's house in the District!) Leaving this

hospitable dwelling, I joined my Natives, and entering 2 canoes which had been provided for us, we paddled down the R. Ruamahanga a few miles, when landing we proceeded to Huaangarua, which place we soon reached. Found nearly 200 Natives gathered together from several villages of Wairarapa awaiting my arrival. I felt really sorry that I had not spent the Sunday with them; but, as I told them, it was in great measure their own fault, for had one of them but gone to the terminus of the newly-cut road to meet us, (as I had requested on leaving Te Kopi,) we should have been with them at an early hour on Saturday. Among others, who had come from a distance, was James Kemp Te Oraora from the Coast, who had come to see me in consequence of my letter to him from Oroi, concerning Nicodemus' land.— [1847 November p.145]

The N. Chiefs and Teachers informed me of Ngatuere's anger and rage against me; and how that he had set up a cooking-pot for *me* at Otaraia! and had gone on to Te Kaikokirikiri, at the head of the valley, to set up another for me at that place also!!—(This is one of the direct maledictions in the N. Zealand language, and is but very seldom used, even to a slave.) Te Hamaiwaho, one of the principal Chiefs of the valley, (one of whose wives I Baptized last autumn, and the second is now a Candidate for that Sacrament,) hearing this, went to Otaraia, Ngatuere's village, and washed his head in the iron pot which had been set up for me;—a most expressive, though, perhaps, rude act of kindness & friendship; intimating thereby, that he had espoused my cause, and that now we were one, and that what Ngatuere had vowed to do to me, would now, if persisted in, be

considered as being done to Te Hamaiwaho also, and would, of course, be avenged. I had expected some outbreak of Ngatuere's from his former conduct to me, and particularly from my having lately married, when at Te Kopi, Johanna Makuhea to Micah Meha; he, Ngatuere, wishing much to take Johanna to wife. I, also, received a letter from a little party of Heathen Natives residing at Okahu, a small village a few miles up the valley, desiring me to come and see them, and that now they would join us. Thus the Heathen are coming over to the standard of Christ: when shall they worship GOD in spirit and in truth? Held a Class of Candidates for Baptism, 21 in no., in the strong new chapel, which building does them great credit. Evening, held service; preached from 1 Thess. iv. 11, 12; Congregation, 140. Suffered much from Rheumatism in face & teeth; the chapel, too, being open all round. Talked with Natives [1847 November p.146] at my tent-door till late. Grieved to find, that Claudius te Rehe, the old Teacher here, had committed adultery with the Baptized wife of Te Raro, a young man who was a Candidate for Baptism, but who, in consequence of this recent injury, would not come in the Class of Candidates this afternoon. Claudius, fearing Te Raro's rage, had fled to the bush; and Te Raro had turned away his wife, who is, I believe, a very bad woman.—

9. This morning I read prayers and held School; present, men, readers, 35, women, do., 11: men, catechism Classes, 36, women, do., 30: children, 16—total, 120. While at breakfast, an unpleasant affair took place, which, for a while, threatened to terminate tragically:—another apt illustration of the Apostle's saying—

“Behold how great a matter a little fire kindleth!” and a fair sample of the New Zealand Character. Breakfasting, as usual, in the door of my tent, and talking with the Natives before me, (among whom were two of the principal Chiefs, Ngairo & Te Hamaiwaho; Lot, the N. Teacher, J. Kemp te Oraora, and several others, when) the never-ceasing Land subject was again introduced, and particularly the estate in dispute between Nicodemus and James Kemp. These two persons being collateral descendants from one ancestor, their right of possession is, perhaps, pretty equal; but Nicodemus having made the complaint to me when at Oroi, and several old Natives agreeing with him, I, apparently, espoused his cause in order that J. Kemp might the more clearly adduce his proofs to title, &c. This exasperated Te Raro, sitting by, (the person whose wife had lately committed adultery with Claudius,) and he began to interfere. I desired him to cease, and sit quietly; but this only made him worse. At length, finding his language growing from bad to worse, I called upon the Chiefs present to make him quiet, but they (New Zealander [1847 November p.147] like) did not speak. This encouraged him, and he went on, abusing me and all whites. On my saying, “It is time enough for thee to interfere in intricate & disputed matters of ancestry, when the many old men and chiefs present shall be dead; for their words are worth more than thine; thou being but a very young man, and of little note,”—he flew into a violent rage, exclaiming, “Thou shalt see what I, the man of little note can do: I will set fire to the Chapel”; and, suiting the action to the word, he rushed to where the fire was lying, seized a flaming brand, and came on towards my tent and the Chapel,

bawling out—"See! white man. see! behold the doings of a boy—a non-entity!!" I, however, still in my tent (with a sickened heart, had turned my back, and was "*looking-up*"; (the Chiefs sitting quietly, as before, neither speaking nor moving,) when suddenly he passed by with his torch. A few seconds of dead silence followed, when I, supposing the Chapel was in flames, came out of my tent. On looking around, I found he had stopped short of the Chapel, (although my tent was not 15 yards from it,) and had laid down his fire in the path, between my tent and the House of GOD. Seeing the fire lying in the road, and Te Raro sitting sulkily down beside it, I was gladdened in soul at the sight. Knowing that this was now my time, I called my Native attendants together, saying,—"Strike the tent; we will leave this place immediately; since I have been treated in this manner." This *ruse* had the desired effect; it brought all the Chiefs upon their legs, and found them their tongues, and they were now ready enough to blame Te Raro for his conduct, and clamorous for me to remain. I, however, persisted in saying, I should go; and my Natives (as well as those, who, belonging to [1847 November p.148] other villages, were going on with me,) being doubly-ready to start at the insult offered me, proceeded hastily to pack up. Such, however, was not my *real* intention; but I well knew I had no better way left of making Te Raro feel it. The other old Chiefs who were in the village, hearing what had passed, soon came around me; and Wellington Te Akitu, the oldest, made a good speech, expressive of his indignation at his Minister having been so treated in his village; declaring, had he been present, such should not have been attempted, &c.

All, begged me to stay; and, at length, I consented, upon condition, that Te Raro should take up the fire-brand and throw it into the river running by. To this proposition Te Raro carelessly replied, "Oh! leave it there, it will do to light our pipes." And I rejoined, "No: that must not be; you have brought this fire here for a sacreligious object, & it shall not now be used for any such purpose as lighting tobacco pipes." "Stay; stay"; cried a dozen voices. "Throw the fire into the river then", was my reply. "If," said Te Hamaiwaho, "If *I* throw it into the river, will you remain?" "Yes", I answered.—And immediately my old friend caught up the brand & tripped off with it to the river, so settling the matter, to the great mortification of the vaunting Te Raro, who by this action was completely beaten, according to N. Zealand customs. Peace and quietness being once more restored, I married 4 couples; after which I instructed & examined another Class of Catechumens, 12 in no., 11 of whom, and 2 of those of yesterday, 13 in all, now came forward for the first time. Dismissing the Class of Catechumens, I assembled those who had been Baptized by me on my last visit, and instructed & examined [1847 **November p.149]** them upon the LORD'S supper. After which I was engaged with the N. Teachers arranging several matters, until Evening Service, when I Baptized 2 Children and preached from 1 Thess. v. 19., suffering much from Rheumatism in my face. Service over, I conversed privately and for some time with Simeon (late Monitor), who had been accused of fornication with a young Baptized female, but which charge had not been proved; his statements appeared to me to be so very clear, and wearing the air of innocence, and no one

coming forward to disprove them, I could not allow him to be condemned. Evening, occupied as usual, spite of Rheumatism, with the Natives at the tent door.

10. This morning, Prayers, School, & Breakfast over, we left Huaangarua. I called on Capt. Smith, and spent an hour; himself and family were well, and, apparently, doing very well, but I thought on Mark viii. 36: I was glad to find they had no complaint to prefer against the Natives. Leaving Capt. Smith's, we travelled on in the common track until we came to a place where a newly uprooted bunch of N. Zealand flax, bound, was pinned down to the ground; this, the Natives with me said, was done, to indicate the route I should take to reach Okahu, which lay in the direction pointed out by the apices of the leaves of the plant: such being the ancient direction-post of the New Zealander, the Natives of Okahu not knowing how to write. On reaching the village we found the people had all (save one woman) left for Te Ahiaruhe, there to meet me; they having heard that I should not call upon them, and that place being in the direct road up the valley. We were not long in travelling to Te Ahiaruhe, where we found them awaiting our arrival. I conversed, however, but briefly with them, as they were quiet willing to accompany us to Hurunuiorangi (a village about 4 miles farther up the valley), where I had already arranged to pass the night.  
**[1847 November p.150]** While my Natives were getting their food cooked, I called upon Messrs. Northwood & Tiffen, who are here living very quietly among the Natives. From Mr. Tiffen I learnt, that J. Grindell had written to me in consequence of his (Mr. Tiffen's) having told him, If he did not make a suitable apology to

me for his vile language he would acquaint the Governor with his conduct, and so get him dismissed from his present employment. Leaving Te Ahiaruhe and travelling steadily on, we arrived at Hurunuiorangi by sunset, where several natives gathered together. Held Evening Service at my tent door, and addressed the Natives briefly (for I could scarcely tell what I was doing, through the excessive Rheumatic pains in the bones of my face). During the evening & night I endeavoured to converse with the Natives of Okahu, and others, at my tent door. Finding that Barnabas (the Baptized Native who had promised to send his little neice to the white fellows on the Public Road, and who had received from them the wages of iniquity,) was here, I sent for him, and on his coming I gave him a severe talking to which he took very quietly.

11. Morning Prayers & School: Instructed & Catechized the Okahu Natives to some length. Breakfast over, we proceeded slowly up the valley; I still in great pain. Towards evening we arrived at Te Kaikokirikiri, into which village we were as usual loudly welcomed. I noticed, however, there not being so many Natives as on former occasions. Entering into the village area, I observed Ngatuere sitting among the Chiefs. After we had sat awhile in silence, the N. Teachers & other Christian friends came, as usual, to shake hands, followed by the Chiefs, among whom was Ngaturere; I shook hands with all, save Ngaturere, who, seeing me drop my hand, speedily passed me. Evening, held Service, preaching from 2 Thess. ii. 11–13, Congn. 140; [1847 November p.151] pains from Rheumatism still

very great. After supper, I conversed with N Teachers in my tent, till bed time.

12. The morning being cold & wet, & I suffering much from Rheumatism, I did not rise to prayers & School, which was conducted, as usual, by Campbell the N. Teacher. I rose, however, at 8, and (though the weather did not become fine) managed during the day to examine & instruct a Class of Catechumens, 13 in no., of whom 6 were new, & 8 were readers. Engaged at intervals during the day in talking with the Chiefs and others. Much grieved to see the sad havoc made among this very promising portion of my field of labor, though their being induced to go to work upon the Public Roads—where many of them have indeed made shipwreck both of Faith and of good Conscience. Evening, preached from 2 Thess. iii. 6, which text—together with that of last evening's Discourse—was admirably suited to the present occasion. But many seemed as if their hearts were adamant.

13. This morning I read prayers & conducted School:—was pleased to find several children (8) had been taught to read since my last visit. Breakfast over, I examined and Instructed another Class of Catechumens, 10 in no., most of whom were aged persons. Afterward I instructed a Class of 19, selected from those I had Baptized at my last visit, as candidates for the LORD's supper. After which I assembled a Bible Class of the older Baptized Natives, Communicants, 28 in no., 19 of whom were Readers, and heard them read, questioning them upon the same. Evening, I preached from Tim. i. 19, 20. After which I arranged for Baptizing 3 Children tomorrow,

&c., &c. While at Breakfast this morning a squabble took place in the *pa* between 2 Baptized women about a dog! which grew—Billingsgate fashion—to a [1847] **November p.152]** great height. Seeing the N. Teacher, & Chiefs, whom I had sent, could not gain a hearing, I was ultimately obliged to go myself and part the belligerents, which I very unceremoniously did, by laying hold of one by the hair, and drawing her back, ordered her off to her house: which she, through quivering with passion,—promptly obeyed, to the great amazement & mirth of the many bystanders. Ngatuere and his Heathen party left early this morning, without saying a word to me. So I have once more been delivered from this lion! I was sorry to find some of the Baptized Natives accompanied him, returning to work upon the Public Road. Rheumatism still heavily upon me. Food, very scanty. Arranged to leave (D.V.) early on Monday.

14. LORD'S-day. Morning, held Service, preached from John vi. 66–69; Congn. 120. Noon, held School; present, Readers, males, 35, females, 14, Children, 8; total 57: Catechism Classes, males, 30, females, 17, children, 11; total, 58: grand total, 115. Afternoon Service, I Baptized the 3 Children, and preached from 1 Tim. iii.

16. After which I, remaining in the Chapel, conversed privately with Elizabeth, the principal Chief's daughter, and a Communicant, (whose first-born Child I had this day Baptized,) who, in an altercation with her father, a short time ago, had bitterly cursed him, which act of hers had much grieved Isaiah her husband, a nice young man;—I dare to hope my words will have some effect upon her. I, also, conversed privately with Thomas

Vyvyan te Kokori, Henry Mahukihuki, and William Thompson Kauhangā, who had been at work upon the Public Roads, and who now appeared to be sorry for their evil deeds, and readily promised no to do so again. I carefully shewed them (as I had always done), [1847 **November p.153**] that it was not the mere work of road-making, of itself a good employment, but the abominations which were there committed, against which I waged war. But these persons needed not to be told this; their consciences plainly told them they had been doing wrong, and their recital was sickening indeed. W.T. Kauhangā & H. Mahukihuki, had taken their wives there with them, both of whom had been often prostituted. And now, W.T. Kauhangā's wife (late a Candidate for Baptism) says she will not promise not to return thither *alone* without her husband! Returning to my tent, I sent for Nicodemus & Mary Tia, (whose only little daughter, a child about 10 years of age, had been sold by her uncle Barnabas to the celebrated James Grindell, at work upon the Public Road, for a few yards of cotton print,) and remonstrated with them, on the atrocity of such conduct. Nicodemus, who seemed to feel my words, laid the blame upon his wife, who, it appeared, had freely consented and was still willing! notwithstanding the entreaties and tears of the child, who stood weeping by, "not to be sold like a pig for such a vile purpose."—They asked me what they should do with the print. I replied, "Had such a thing been sent to a poor yet virtuous white man for such a purpose, he would indignantly burn it as the price of blood; but you had perhaps better return it to the fellow who sent it. But have nothing to do with him, nor with his rewards; such

are payments for the blood of your children, &c." I spent some time in talking to them, though in much pain, and hope my labour will not have been in vain. Continued talking with the N. Teacher, Campbell, and his Monitor, Zachariah, (two good & useful Xn. men) till late. Pleased to [**1847 November p.154**] find, that, through my plain and faithful representations to them when at the School last winter, 15 persons (9 men & 6 women) of the valley of Wairarapa, had already left off Tobacco! These persons all inveterate smokers!!

15. At an early hour this morning we left Te Kaikokirikiri. Several of the better-disposed Natives shed tears at our departure, which were evidently not tears of compliment, and I could not refrain from weeping with them.—May GOD bless and defend them! My faithful friend Zachariah, the Monitor-Chief, was not among them; but, after nearly 3 hours' travelling over the hot & dry stony plains, we found him in the path-way before us, awaiting our arrival.—Having, voluntarily & unasked gone that distance (and farther, to a village at some distance from the path,) to get us a few more potatoes than those we had already with us! Such conduct needs no comment. Parting with Zachariah, and resuming our journey, we travelled till past noon, when we halted on the banks of the River Ruamahanga to dine. Our repast over, we entered the long forest, and travelling smartly till sunset, gained the banks of the River Makakahi, where we spent the night. Suffered much this day from Rheumatism.

16. We recommenced our journey at an early hour this morning; and at iv. p.m., arrived at Te Hawera village

Into which we were, as usual, loudly welcomed by the old Chief, Te Hiaro, and his people. We took the old man rather by surprise, in arriving so early; he soon, however, dressed and ornamented himself, and came and made his oration. Poor old fellow! he, too, had had his trials, having buried the youngest of his two wives, and a fine young man, a relation, (a Reader, and a Candidate for Baptism,) since I was last here. In his harangue, he said, among other things, [1847 November p.155]—“Though I never knew what trouble was, before I joined the praying-people; and though my heart often thinks, perhaps my griefs are caused by this new-fashion; yet, white man, hear me; I will never let go the faith which though hast brought me:—no, never.”—I endeavoured to answer his speech, as well as my state of pain would permit; and soon after got the bell rung, and held Service, and preached, though in great pain. Talked with the Natives during the evening.

17. During the night it begun to rain heavily, which continued without intermission throughout the day; so we could not proceed on our journey as we had arranged. Morning, read Prayers and held School, and examined and instructed a Class of Candidates for Baptism, 23 in no.; was gratified in perceiving that they were making a little progress in Divine things. I hope (D.V.) to Baptize some of this simple party in the autumn. Evening, preached from 1 Tim. vi. 6. Suffered much from Rheumatism throughout the day.

18. Weather still rainy, and water every where deep upon the low grounds of this locality; yet, as I believed the Natives would be assembled at Puehutai, on the

Manawatu River, expecting me, I determined to proceed. So, after breakfast, we commenced our wet and toilsome march; several of the villagers going with us. About sunset we arrived at Ngaawapurua, very tired and hungry. Such was the extremity of pain which I was at this time enduring, that I thought (in crossing the rapid and newly-swollen river in a small canoe,) if I should now be upset and drowned, I should consider it a great mercy! There was only one Native in the village, who had remained to receive us, all the others having gone to [1847 November p.156] Puehutai.—Passed a miserable evening and night.

19. We lost no time this morning in entering our canoes and in “poling” up the river against the stream; a laborious and tedious occupation. At iii. p.m. we landed at Otawao (a deserted village), where we made a fire to warm ourselves, and sought for somewhat to eat, but found only a few thistle-tops and a little fern root. Despatching these, we continued our course, and arrived at Puehutai in an hour before sunset. We were welcomed loudly by the numerous Natives who had assembled together here from several small villages on this River. Te Kaimokopuna, the Chief, and others, made suitable speeches, which I endeavoured to answer, though in great pain. Ringing the bell, the Chapel (which had just been finished ornamenting within, and looked very well,) was soon crowded. Read Prayers, and preached from 2 Tim. ii. 4; cong'n. nearly 100. Service over, I read my letters, which I had received from the Mission Station, and was cheered with the news, that all there were pretty well. Matthew Meke, my N. Teacher from Te Waipukurau, was here, and had been busily employed

in Catechizing & Instructing. I had directed him to come hither to do so, as I had intended to Baptize some of these Natives if I should find them in a *suitable* state; which, however, I had almost doubted. Spent the night talking with Matthew and other N. Teachers.

20. This morning I read Prayers and held School; and, breakfast over, I commenced examining the Candidates for Baptism, in 3 Classes; the first, being composed of Readers in the N. Test., 15 in no.; the 2<sup>nd</sup>. and 3<sup>rd</sup>. of those who could not read (mostly aged persons), 27 in no.;—total 42. With them I was engaged [1847]

**November p.157]** during the greater portion of the day. They generally answered the simple questions which I put to them pretty well, and appeared to know the prominent truths of Christianity; but there was a degree of carelessness and coldness about them which was not at all pleasing, and which they sought not to conceal. At Evening Service, I discourse from Acts viii—on the two Characters contrasted, of Simon Magus and the Eunuch—and hope I dealt faithfully, as well as plainly with my Congregation. After Service I again assembled the Candidates for Baptism (by Candle-light), spoke individually to them, and exhorted them, in hopes of discerning somewhat more satisfactory, for I *feared* greatly for them, but to little purpose. I begged of them to consider the important step they were about to take, but I found they paid little attention to all I said. I returned late to my tent, but not to sleep nor rest; for, what with the Rheumatic pains of my face and head, and the gloom of my heart for these Natives, I was almost at my wits end.

21. LORD'S-day. During the last night I had some opportunities afforded me of knowing somewhat more of the people; as I overheard the remarks & conversation of several of those who were about to be Baptized; which more than confirmed my suspicions. And while I lay this morning in an agony of mind before the LORD, seeking direction, and scarcely knowing how to act, their manner & conversation fixed their state. So, after waiting until past 10 o'Clock, thinking & resolving in my mind what to do, I sent for Matthew and the other N. Teachers, and told them, to acquaint the people, there would be *no* Baptism. An announcement which, while it vexed some, [1847 November p.158] scarcely disconcerted the majority. This was the first time I had ever heard of such a thing being attempted, after things had proceeded so far; but, I acted conscientiously in the matter, and dare hope that good will spring from therefrom. Matthew, afterwards, assured me, that he had, from the beginning, (even before I came) secretly thought within himself that there would not be any Baptism at this time, from the general manner of the people; yet, as he could not assign any particular or valid reason for keeping any of them back from that Sacrament, he did not dare to mention his suspicions to me. Proceeding to the Chapel, I held Service; preaching a suitable sermon, to which they paid great attention. At i. p.m. I conducted School; and in the Evening held Service, preaching from 2 Tim. iv. 2-4. The Natives were very quiet all day, remarkably so; some, however, were very sulky.

22<sup>nd</sup>. This morning I read prayers, & held School; and conversed with Natives; and wrote Letters to Patea, and other distant places. At ii. p.m., we left this village for Te

Hautotara, the Natives of that place returning with us. By the way, Joseph and Abraham (the Teachers of those two villages) informed me of the sad spirit displayed by those Natives lately Baptized, and residing on the lower part of the River, against Te Rangitapikipiki.—To mention only one circumstance:—when the body of Te More was found, the lobe of one of his ears was observed to have been slit downwards (as is often the case), and this was immediately said to have been done by Te Rangitapikipiki. Ropata, (the Chief with whose wife Te Rangitapikipiki [1847 November p.159] had formerly committed adultery,) a Baptized Native, (a second “Talkative”,) and some of the so-called Teachers, were loudly foremost in their ill-timed zeal, declaring, that the ear had been torn by Te Rangitapikipiki, when suddenly Te More’s own Sister came forwards, and said, that she had seen her brother’s ear hanging torn before he left of the village! on which Ropata and the rest made her hold her peace by threatening her, if she dared to mention it, *they would turn her out of the church!!* I have ever had a very low opinion of the Natives residing on the Manawatu River, especially those living towards its mouth, which has of late not a little increased. Gave Joseph, the N. Teacher of Puehutai, (who now completely acquiesced in my manner of acting there towards his people,) instructions how to deal with them. Read prayers, discoursing from 2<sup>nd</sup>. Lesson. Talked with Natives till late. In great pain all day.

23. Being greatly desirous of seeing Abiathar Te Arakarikari and his family, (who reside at Eparaima, a little place quite out of the way and surrounded by dense forests,) we left at a very early hour, before some indeed

were up. We proceeded by a new route through the thick woods, from which we emerged shortly before sunset; having travelled all day in great pain. In the evening, the wind being high and cold withal, my Rheumatism was so excessively painful that I could not find ease or rest any how; obliged to wander about, though tired, and to lie down like a beast and howl. My Natives, Matthew Meke especially, seemed to feel greatly for me.

24. Another day of grievous pain. Continuing, however, our march, we arrived at Eparaima by 4. p.m. where we were loudly welcomed by Abiathar and his nice little party. This Chief has always been a good friend and a quiet Native : now, himself, wife, and two [1847  
**November p.160]** Children are communicants; and himself and grown-up son and daughter, can read well, and are walking consistently. But even here the Devil is at work: the daughter, Arabella, a very nice young woman, is enthralled by the powerful Heathen Chiefs, who having a kind of claim upon her, through ancient superstitions and infantile betrothal, will not allow her to marry anyone save that one wild and determined Heathen to whom she had been betrothed and who, of all others, she is the most averse to. Hitherto we have succeeded pretty well; and our hope for the future must be in the LORD alone. At this village I found John Hobbs Te Takou, the Chief of Porangahau, with some of his sons and people; who, knowing of my intention to return by Eparaima, had come so far (nearly a days journey) to see me. I read Prayers, and discoursed to, and, afterwards, talked with my friends as well as I could, but my strength seems to be going from me fast. Now is Satan's hour: blessed LORD! uphold me; pray for me, O

Blessed Saviour, that my faith *fail not!* for vain, as I have often proved, is the help of man.

25. Morning Prayers & school. At 10, a.m., we left this nice little party, for Te Waipukurau. On our way thither we met a party sent by Paul Te Nera to meet us. We arrived at that place by 4, p.m., and were, as usual, loudly welcomed. After the usual salutations, &c., Paul te Ngaero and his party (Te Ngatimatekato Tribe),—who had behaved so very badly to me in March last, vowing to shoot me, &c., and who had for several months cast off their Christian profession,—got up and made a speech to the effect, that he was now become good again, having made himself quite well, &c. In answer, I said, if he was quite well, I, of course, had nothing to do with him, as I had only to do with sick persons, &c., which unexpected retort quite disconcerted Paul Te Ngaero & all his party. Evening, read prayers, preaching from Heb. i. 1, 2; Congn. 90. [1847 November p.161] Brown Takihaki the Chief, and several others of Te Ngatiwatuiapiti Tribe having come hither from their villages to see me. Conversed with Natives at intervals (as pain would allow) till late.

26. Morning Prayers & School. Breakfast over, and while engaged in running the Baptism of some Infants and the marrying of 2 Couples, I found that the father of one of the Children brought for Baptism (a Baptized Native) had been again guilty of Heathenish practices— muttering Devilish Prayers and performing Divinations, &c, for payment, in order to find things hidden in the ancient days. He having long carried on these practices to the no little scandal of the Church and to my grief, and

no hopes of his reforming, I talked seriously to him before the Church, and finding he was still obstinate and pertinaciously defended such things, I told him I could not, unless he consented to cast them aside, Baptize his child. I subsequently found, that of the two his Christianity was much easier thrown aside than his Heathenism. This man came originally from Waikato, where he had been Baptized, and is another sample of the Natives of those parts; at least *all* who have come thence to Heretaunga have more or less apostalised from the Faith, and always give me much trouble. All being ready I married the two couples. After which, I held a Class of Candidates for Baptism, 12 in no.; six of whom now emerged for the first time from the darkness of Heathenism, and one from the no less uncertain gloom of Popery. This old chief from the Papistical ranks coming over to us, will afford no small subject for talk and shaking to the *few* of that miserable clique who still sit apart from the Truth. Poor old fellow! he did not know a word of any Catechism, and scarcely an iota of Gospel Truth; yet he said. “Deal gently with me—teach me—I am a poor ignorant old man—now, for the first, I am [1847 November p.162] come to the day-light:—teach me; I will learn: I will try.—GOD is merciful, &c., &c. I liked his remarks and demeanour much, and have little doubt but that he will soon know the ground work of the plain simple doctrines of Christianity; especially with Matthew by his side. Evening, read Prayers, Baptized 3 Children, and preached from Heb. ii. 11; talked with Natives at intervals of painful paroxysms till bedtime.

27. Morning Prayers & School. Breakfast over, we left for Patangata, several Natives of the village going with

us. After noon, we arrived at that village, and found several Natives assembled from the neighbouring villages to greet us. Engaged in talking with N. Teachers and others till evening-prayer hour. After prayers a man came bringing a Child, (a little orphan girl, who was in my class at the School at Te Waipukarau in the morning,) saying, she had just got her leg severely lacerated by a canoe upsetting, the same being carried by the current upon the child as she lay upon the shoal in the river; seeing it was (apparently) well-bound up, and the blood only just stanched, I forbore undoing the rags, telling him it would be better to do so early in the morning. At night, I conducted Prayer meeting; nearly 100 present; discoursed to them from John xiii. 10.

28. LORD'S day. First thing this morning I proceeded to examine and dress the little wounded girl. But, first, I found that none of the Natives would give so much as a piece of rag to dress and wrap her leg in! Ultimately I was obliged to tear up one of my own shirts for the purpose. On proceeding to undo the rags from her leg, such a sight presented itself! The whole of the flesh, sinews, &c., had been completely torn off, and violently carried round the leg, from above the knee to the ankle; the bones of the knee joint were completely denuded, and the whole of the torn flesh mixed with gravel, straws, bits of sticks, &c., &c! It took me more than an hour to clean and dress it, and, [1847 November p.163] wonderful it was to observe the child, who, though only about 6 years of age, appeared to suffer but little pain!— Fortunately I had saved the little fat which remained from frying a small portion of pork for my supper, and which I had also put into water, or I should have also

been without any kind of ointment. I have scarcely, however, a hope of the Child's recovery. Morning, held Service, preaching from 1 Cor. xi. 32; Congn. 140. Noon, held School, present, males, 68, females, 37, children 28. Evening Service, I Baptized the little wounded girl, and preached from John xx. 29: My Rheumatism still cleaving to me.—

29. Morning Prayer & School. Again dressed the little girls leg, which looks very bad indeed. Engaged in talking with several Natives; settling squabbles, healing divisions, admonishing offenders, exhorting, &c., till noon, when we left. By sunset we reached Kohinurakau; I, in great torment. Loudly welcomed by Paul Pareko and his people. After greetings and speeches were over (which latter I very briefly answered, I rang the bell & held Evening Service, discoursing from Heb. v. 9. Another day of grievous pain.

30. Morning Prayer & School; after which (and while Breakfast was preparing) I went to see Busby, an old Native at the point of death. I conversed with him, and prayed for him. He seems to cling to the only hope, Christ, and I dare believe he will be found in Him, to His praise & honor & glory! poor old man! I saw him here, on the same bed, nearly 3 months ago, and little thought he could hold out so long. He says, he has been only spared to see me again. He rehearsed his short simple gospel prayer, which he continually used; and he was now waiting for the closing manifestation of the mercy of GOD in Christ. Returning to the village, I **1847 November December p.164]** breakfasted, and left, and at iv. p.m. arrived at Mission Station, where I found all

my Family & household well. Thanks be to GOD for all His unnumbered mercies!

Dec 1. Found that the ill-disposed party among the Baptized Natives had, as usual, been diligent in their Master's Service during my absence. John Waikato had given out publicly that he intended to take his own niece to wife—a Communicant, and the married wife of Leonard Pukututu, another Communicant. He had long withheld her from her lawful husband. She, however, made her escape, from her vile uncle, and succeeded in reaching Patangata where her husband resided, by whom & by his tribe she was received with open arms. John Waikato finding she had fled, and not knowing whither, sought her diligently, hatchet in hand, but in vain. He vowed if he found her he would kill her, saying, "Her spirit may go to her husband, her body never shall!" Samuel Marsden Te Waikapiripiri's son, Charles, a boy of about 10 years of age, who had been for some time ill, and who was slowly getting better when here at the Station, had been taken away by his friends and relations to some Native priests to be cured by their Devilish incantations! where, however, he shortly died. While others had been endeavoring with their inflammatory harangues to raise a fighting party to go to fight against Nuhaka and Poverty Bay; because of the death by drowning of Tiakitai and his party! How the poor Heathen are tossed about—like (the prophet's fit emblem) "the stormy sea"! While He who sitteth in the heavens laughs them to scorn. Wrote and sent letters to the N. Teachers at Tangoio and other places, to inform them of my intention to be at Tangoio, on LORD'S day the 12<sup>th</sup>. inst.

2<sup>nd</sup>.—3<sup>rd</sup>. LORD'S-day. I have had the Rheumatism very bad since I returned, and daily selling words, so as [1847 December p.165] to be unable to do any thing but groan, through pain. I could not move out this day, and, with a heavy heart, was obliged to direct Leonard my N.

Teacher to conduct the Services.

6—11. All this week I have been more or less afflicted with great pain in the muscles and bones of my head and face, sometimes to such a degree as to fear lest I should lose my reason. A heavy week indeed this has been. But it is of the LORD, and I know it will be for my good. I do not, however, always realize this knowledge. Oh! my GOD, forsake me not. No: I know thou wilt not. But keep me; enable me to shew forth before these Natives my Faith. Endue me with patience to bear, for I have none,—and grace continually to say, “*Good* is the will of the LORD.” Now and then, between the paroxysms of pain, I have been occupied, in getting ready my papers for the approaching yearly District Committee; and in talking with a few Christian Natives, who came to see and condole with me. Much grieved that I could not keep my appointment with the Natives at Tangoio.

12<sup>th</sup>. LORD's day. Though very weak I attempted this morning to hold Service, and had got so far as the 2<sup>nd</sup>. collect, when I was taken fainting and obliged to go out. Leonard, my N. Teacher, concluded the Service. By the help of restoratives and the fresh air I rallied a little, and at the end of the Prayers returned to the Chapel, and addressed the Natives briefly. Poor souls! they were very attentive, about 60 being present. The School and Evening Service, Leonard conducted.

13–17. Still, at intervals, suffering great pain, but last night was a tolerably easy one. Endeavoured, during this week, to finish my papers so as to be in time for the Committee; it required, however, no small exertion to accomplish my object. I wrote, also, a few Letters [1847 December p.166] to different N. Teachers and Xn.

Native friends, to strengthen their hands, and to desire their prayers. I know, and it is a great comfort to know it, that several Natives are earnestly praying for me. Heard that Samuel, my old lad, and Leonard, N. Teacher, had already written letters inland to the Christian Natives, to pray for my recovery.

18. Heard, today, of the death of the old Native, Busby, at Kohinurakau, on the 15<sup>th</sup>. An old man, named Mokaikaianga, died there this morning. He had been lately kicked out by his own heathen relations, and found a refuge here, and, though very infirm, had regularly attended Divine Service since he came. Arranged for Baptizing Children tomorrow. Engaged in preparing for tomorrow. My lad Samuel, who is now my Printer, being suddenly taken ill, I was obliged to print off 300 copies of a little tract, the paper and all being ready. Evening, held Prayer Meeting, 20 present, discoursed from 2 Peter 1. 5–11. Very much better this day, and with but little pain, thank GOD!

19. LORD'S day. Morning, held Service, preaching from Luke xxi. 25–28; Congn. 80. Felt very weak & faint at the beginning, but looking up I was strengthened.— Noon, School; present, males, 34, women 26, children 21. Evening Service, Baptized 4 Children, and preached from Phil. iv. 4.

16. Morning, vaccinated a few Natives. Engaged, during the day, with Samuel, printing the little Tract.

21. Engaged as yesterday. In the afternoon the Chief Te Hapuku, called, and we had a long conversation together. He is very angry at several of my Christian Natives, for their daring to withhold some Native Garments, which had been woven for *ehunga*'s (a Heathen feast on the exhumation of bones of dead Chiefs),—and he will not consent for the widows of the late Chief [1847 December p.167] Pareihe, to marry again. Although Pareihe has been dead more than 3 years, and his widows are now Baptized. Alleging, as his reason, that when he wished them to do so, some time back, they replied, "No: Patangata (the village where they reside) is our husband, here, God, there."—Now, he says, they shall keep to that word of theirs. He often said, during our conversation, that it is only my being here (as it were, in the gap) that keeps his hands from mauling some of his people. Tareha, Puhara, Kurupou, and about 25 others, Chiefs, are gone to Taupo, to cry over Te Heuheu; they intend to have daily Service by the way (though Heathen) that no harm may befall them!! Te Hapuku tried to keep them back, but did not succeed; this, too, has vexed him not a little.

22<sup>nd</sup>. Gave out 13 N. Testaments to as many women and children of Mrs. Colenso's School, who had lately learned to read. Received 6 letters from Native Teachers and Chiefs, condoling with me & assuring me of their prayers. And, in the evening, Paul te Nera, Maika Iwikatea, and Matthew Meke, arrived, having come

purposely to see me. At prayer meeting, this evening, 23 present, discoursed from John xi. 4.

23. Engaged in writing to the District Committee, and in talking with N. Teachers, and arranging several matters. Te Hapuku again came to see me; he had been to Patangata demanding the Native Garments which had been made for the *ehunga*'s, but Maika, the N. Teacher, had refused to give them up, and this has greatly exasperated him. I had previously considered the matter, and now I settled with him, to let him have them, (as they had been *promised*, and were made expressly for him) but to give with them a protest, to be signed by all the Christian Natives about, not [1847 December p.168] to have anything more to do with such matters.—

24. Engaged, preparing to leave the Station on Monday next, the 27<sup>th</sup>. inst., on my journey to Patea; and, also, in preparing for tomorrow's duty, &c. Some Natives arrived this day from different villages, Raukawa, Tangoio, Kohinurakau, &c., to spend the Christmas here—killed & distributed a fine hog among the Natives of the Station & immediate neighbourhood.

25. Christmas day. Morning service, preached from Luke ii. 13, 14; Congn. 80. Noon, held School. After which, distributed to each man, woman and child a cake, and to those of them who had lately learned to read a N. Testament each, and other new books and Tracts to Christian Natives. Evening Service, preached from Heb. i. 1, 2.

26. LORD'S-day. Morning Service, preached from Acts vii. 59, 60. Noon, School. Evening Service, preached

from Cor. vii. 29–31. Congn. as yesterday. Weather very sultry and dry; several sick about.

28. A rainy morning, but the weather clearing a little, we started at noon. At 6, p.m. we halted in rain, under some limestone crags in a desolate wild, where, however, was a pool of water.

29. Early this morning we started, and travelled,  $2\frac{1}{2}$  hours, to the River Mangaonuku, where we breakfasted. The great Ruataniwa plain lay before us, a sickening sight, so yellow and dry, with the Sun sinking down so very fervently upon us,—we could scarcely make up our minds to attempt it. Travelling [**1847 December & 1848 January p.1**] steadily, we crossed an angle of it in 3 hours, when we reached Motu-o-wai. Here we found Paul te Nera, from Te Waipukarau, and Abraham te Wakaanga, from Porongahau, awaiting our arrival. We rested awhile, when, resuming our journey, we travelled on in the stony bed of the Waipaua River till Sunset.

30<sup>th</sup>. Wind a hurricane! blowing down the dry gorge-like bed of the river at such a rate that there was no facing it, leaves, grass, sticks, sand, and grave flying in all directions! There being no food about, and no village near we were obliged to make the trial; at xi, therefore we left. At i, p.m. Paul proposed returning alone! which I, seeing he had no heart for the journey, opposed not, so he went back. My Natives travelled on in moody silence all day. We were obliged to keep near as we could to the middle of the bed of the river, to escape the *debris* which continually fell from the high cliffs on either side.

31<sup>st</sup>. A rainy morning detained us, but at x. we left. At iii, p.m. we reached the summit of the range, and were greatly disappointed in finding no water, which we needed very much; we sucked the damp moss in hopes of assuaging our thirst. Continuing our march until half past vi. when we halted on one of the lateral ridges of the range, where were 3 muddy pools all but dry; we cleaned them out in hopes of their having water by our return. We ultimately obtained some water by descending the sides of the mountain to a considerable depth, but it was delicious. My Natives very cross and gloomy.

## Appendix.

A. Written from Waitangi, in the afternoon of Sunday, Feby 7, 1847.

O Sir,

O Colenso, greeting to thee, here is my word to thee. This, the 13<sup>th</sup>. year of my living with thee, will not vary for the better from the former ones; all are alike bad. Here is the word concerning *me* in the vii of Mark, verses 21, 22,— “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: and this, also, in the Psalms of David, in the xxxvi, in the four first verses,— “The transgression of the wicked saith within my heart, there is no fear of GOD before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity

& deceit: he hath left off to be wise and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil:”—and here is yet another, from the vii. of S. Paul to the Romans, the 24 verse,— “O wretched man that I am! Who shall deliver me from the body of his death?” O sir, O Colenso, here am I confined to thee, with great darkness of Soul. Nevertheless, the *cause* of the darkness is seen, is known,—it is, because I have not been mindful of my word which I uttered when I first transgressed grossly (referring to August/45.). I then said, Although I have sinned, ye shall yet see the fruit of Faith; and that word of mine was correct, because I afterwards stood, even until now. Alas! I am only evil; I cannot lay hold of the things of Christ; I am fast bound by my many sins. O! here I am held fast enough by Sin. How, indeed; how can I be untyed? How may the darkness of my [1847] **Appendix p.2]** soul, and thy grief on my account, be dispelled? Perhaps by letting me depart from thee? But if I run away, then, perhaps, thy grief upon my account will be increased. Then it will also be said,— “Ah! He left Colenso on account of his having done very much evil.” Hence it is, that I am not very willing to go away, lest my grief should be increased. Lest also, thou shouldest go about thy holy work with a heavy heart. But, on the contrary, should my present state be much talked of, then, perhaps, it will be better for me to depart; yes, let it be thus; even as the female slave of Abraham, who sinned and was thrust forth, not being allowed to remain, although her error was but one. Notwithstanding, however, this is my work,—to pray; I hold fast by this;

this I must never let go; this is the one great thing for me, for my sins and my darkness, and for thee, for thy grief.

Finished is my writing. From thy erring child,  
From  
Samuel May  
Colenso.

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**B.**

Written at Te Kaikokirikiri village, by me,  
by Campbell Hawea, the N. Teacher; April 11<sup>th</sup> 1847.

A paper of remembrance concerning the Baptism of Ann Chandler Maitu, the little daughter of the great Chief Ngatuere.—

“When the second Baptism of Adults was about to take place at Te Kaikokirikiri, the desire came into the heart of Ann Chandler Maitu, (who had heard thy little book about Ann Chandler of London,) and this was what she said to her father Ngatuere, when sitting together with the tribe.— “My parents, my ancestors, I am going to leave you, that I may be Baptized”.—Her father, astonished, exclaimed, “Daughter! No; I am not willing that thou shouldest go.” That little girl replied, again, “No, my father, I must go; I can [1847 Appendix p.3] not listen to thy word to hold me: for that portion of it is not good. Of what avail is it for thee to sit alone in unbelief, in the midst of a believing people? Thou art alone, being only one man. Now she and her father continued arguing about it for some time, at length, Ann Chandler said,— “I shall hold fast the Faith, henceforth, for ever, till my body dies.” Her father then said, “Yes, I

consent to thy arguments, they are true. Go then unto the Truth. As for me, let me remain outside doing nothing, as a neutral party." That little girl replied,— "Of what use is it to remain doing nothing? It would be far better to believe." The father answered, "Go away; go; to be knocked about slave-like by the white-man and the Teacher." Here ended their conversation at that time; and the father and Mother and the whole Tribe wept and mourned over her, because of her resolution to join the Believing people.

Her father afterwards brought her to be Baptized; and said she should be called Ann Chandler.

This Child is a girl of high rank among us."

To my Minister, to Colenso.

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## C.

From Makatu, the residence of Te Hapuku.

Go my letter to Leonard (N. Teacher), and to Colenso. O friend, O Colenso, how art thou? Thou and thy son Leonard. Great indeed is your crime, your murder, your scheming, that my body should be put to death. Confess, O Leonard, to thine and thy Minister's murder, that my body should be put to death. Confess, I say, to thine and thy white man's intention to murder. Is this indeed the object for which you two came hither? That ye should go and angrily send your disciples to rise up against me? O friends, this conduct of yours is detestable; because ye indeed are the creators of the evils of the world. If it is

true that ye consented [**1847 Appendix p.4**] to Paul Pareko and to Broughton te Akonga to murder me. O friend, O Colenso, remember, I am not a Hawk that I should be enticed with a rat. O sirs, listen; I shall ever stand to this word of mine—I shall fight in order to save my life. Now turn and look me full in the face if you can. This is my word to thee, Colenso, and to thy son Leonard. Tomorrow I will come in the morning. Look out. This is all; it is finished.

From Te Hapuku living at Whakatu.

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My answer to the foregoing.—

O sir, O Te Hapuku, greeting to thee. Thy letter to me has indeed arrived, and thy words are good, that is, for thee to use. Notwithstanding, hear me; I utterly dislike such words from my very soul, because they are the very essence of falsehood. Thy letter narrowly escaped being torn to fragments, and thrown into the fire. Thou sayest, tomorrow thou art coming hither. Good; be it so; come; and may that be the last of our seeing each other until thou art altered.

From Colenso.

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**D.**

From Te Kaikokirikiri, July 14, 1847.

O friend, O Colenso, how dost thou do? My love to thee is great indeed. Here am I bending down with inward love and with deep thought toward thee; O thou faithful witness to holy things! Now, listen; Te Hiaro, the old Chief of Te Hawera, has been with me. When he came he spoke of the Faith, and I was pleased with him; with the correctness of his ideas. He enquired of me concerning the manner of the Faith. I replied, the principal thing I have heard, is this,—that Jesus Christ died in this world to save it; and I told him of repentance for Sin, and of faith towards Christ.—I thought this was it, the marrow of the Faith. He then asked me, [1847] **Appendix p.5]** about praying at bed time. I said to him, Here is the word of Christ's disciples to him;—when he was praying in a certain place, when he had finished praying, his disciples asked him, "LORD, teach us to pray, as John taught his disciples," and he said to them, "When ye pray, say, our Father, who art in heaven, hallowed be thy Name, &c.,"—and that, O Te Hiaro, is all about that. He enquired of me again, and I said to Te Hiaro,—Nothing more than this, the inward and spiritual grace given, & the deep seeking of the heart towards GOD: This ended it. But when the cock had twice crowed, (or, between midnight & morning,) Te Hiaro burst into my house, and insisted upon knowing more about the marrow of the Faith. At length I said, Friend, thou art importunate; leave it quietly till the arrival of the whiteman; thou canst then enquire of him concerning the marrow of the Faith. Anything that I may have told thee think nothing of, but when Colenso arrives thou canst then hear from him, that which thou art so anxious to hear from me, concerning the marrow of the Faith. Then

he asked me about the cities which were destroyed by Jehovah,—and of other things also which were new to me. When I heard what Te Hiaro had to say, I enquired “Is that derived from Colenso?” He answered, “No”. “From whom then?” “From the Ngatiwakatere Tribe”. On which I said, “ That is sufficient, O Te Hiaro, I know nothing about that.” Now go, O my letter, to my beloved friend, to Colenso.

From Te Komarau (Campbell)

Another word:—O sir, the people who have learned to read since you left are six in number, but they are all children, no old persons have yet learned.”—

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[1847 Appendix p.6]

E.

Waitangi, August 12, 1847.

Dear Sir,

I can but suppose you to be, at least partly, prepared, for the tenor of this letter; any prefatory remarks will therefore be unnecessary, and, from my situation, I presume, an apology for this obtruding myself upon your notice, should be equally so.—

A short time ago the Natives of your neighbourhood informed me, that you were unlawfully cohabiting with Charlotte Tawi, a Native Communicant of our Church. I heard the information with astonishment, and rejected it as unworthy of notice.

Very recently, however, that report has been again brought me by several Christian Natives, and that, too, in such a manner as to oblige me to pay some attention to it. Being very busy myself, I sent Leonard, my principal N. Teacher, (and a near relation of Charlotte Tawi's,) to Ahuriri, to make enquiry upon the spot concerning the same. He visited your place, conversed with you, returned to the Station, and gave me an outline of what passed—and it is the conversation which you had together, your admissions to him, and the sad consequences attendant thereupon, if persisted in—not to mention, Mr Alexander, the respect which I have hitherto had (and would still have) for you, or the present agitated state of my mind upon your account—which induce me now to write to you upon this very painful subject.—

When I came first to these parts, C. Tawi was a Heathen girl. The Tribe, however, with whom she lived receiving Christian Instruction, Charlotte came under the same; in process of time she learned to read—became a Candidate for Baptism—passed through the different stages of Instruction—and, having been made fully acquainted with the rudiments of the Christian Religion, was [1847

**Appendix p.7]** Baptized, and at the last administration of the LORD'S Supper was admitted thereto. She *was* a young Native female over whom both myself and Mrs Colenso had ventured to rejoice in hope; she *is now* what you, Mr Alexander, have made her.

Of course Charlotte Tawi while she follows a course of open profligacy cannot be admitted to the Holy Table of the LORD.—And, as a consequence, all her abettors among her Tribe (being communicants) must also be debarred from the same high Christian privilege. Hence, I doubt not, some feeling the rod of discipline, will be led to cast off their Xn. profession, and thence the course downhill will be easy enough. You have already seen, how Paul Kaiwata, the former Teacher of that Tribe has fallen off; you also, the other day, saw, how sadly Paul Torotoro, the present Teacher, got ill used by the Heathen Natives of the place, in his attempting to reclaim Charlotte from the path of error; you must have plainly enough seen the fearful spirit which the Heathen Chiefs shewed to Leonard and his little Xn. band when they visited your place on their errand of mercy; and, further, you must have observed (if not already *felt*) the difference in the present behaviour of Charlotte's people, when contrasted with what it was when you first came among them. Let, then, the Natives know, that you, too,

are becoming and enemy to Righteousness, and you will, I fear, certainly find that hitherto you knew them not; and, that the influence which their Missionary held over them, and often used in your behalf (though unknown to you), was much greater than you had ever imagined. And *then*, Mr Alexander, if not before, the time of retribution may arrive, and you yourself may perhaps feel the storm which you have been the cause of.—

That I have been deceived in you, Sir, is alas! [1847 **Appendix p.8]** too true. But, I would fain indulge a hope,—when I reflect upon the general high tone of morality of your countrymen—upon your, doubtless, respectable family connexions (some of whom, too, I dare say, are worthy members of the Scottish Church)—and upon an idea which I must still cherish, namely, that you can not yet have been habituated to such ways. I would, I repeat, indulge a hope, that when you consider your error and its consequences, you will be led to do all in your power to escape therefrom.—For, while we are all sinners and daily sinning, to an ingenuous mind it is by far the greater evil to persist in continued delinquency than merely to fall into it.

I say nothing now, Mr. Alexander, respecting your own state of moral fault before GOD.—I would rather leave that for His Holy Spirit to work within you; for which salutary change I devoutly pray. Still, I should, perhaps, make a passing remark in reference to what you told Leonard, (if he understood you alright,) namely,—that though you and Charlotte Tawi had committed wrong, yet it was not in GOD's sight to heinous as the sin of theft or lying, in fact of but little matter at all!! I would,

however, charitably hope, that Leonard misunderstood you; although, as he says, this sophistry vexed him not a little, and opened his eyes immediately to see, that you knew nothing whatever of the spirit of Christianity. If, however, you did use such language, and so attempt to pervert a simple child in Christ from his right way, you must surely have forgotten that these are such solemn words of warnings, as,— “Be not deceived fornicators shall not inherit the kingdom of GOD;” and, “Whoremongers and [1847 Appendix p.9] adulterers GOD will judge”? There is now a poor young man dying at the Cape (Kidnapper, hard by, a young European at the Whaling Station there,) who once walked in that path, and who could tell you a harrowing tale of woe were you by his bed-side.

Conscience, that faithful monitor, must certainly have told you—that you have drawn aside one of Christ’s little ones, one who did run well, from His flock—have caused the enemy and heathen to triumph—and given her Pastor and his *few* faithful Natives no little sorrow—and all this, too, in a still dark and guilty land, where the cause of Christ needs every human aid. In so doing you have placed yourself in decided and open opposition to your LORD, who, sooner or later, will avenge his injured cause, unless stayed by unified & hearty repentance. Oh! How much, how very much, would the report of this your error grieve your Christian relatives & friends at home, were they but to hear of the same.

I am now, and shall be for some days longer, closely engaged with my Teachers of the District, assembled for their annual course of Instruction, otherwise I should

have visited Ahuriri ere this. I intend to go there as soon as I am at liberty, perhaps on some day in the coming week, when I hope to hear that both yourself and Charlotte Tawi, are, through the grace of GOD, in a better mind.—

Praying for which  
I am, very sincerely yours  
W. Colenso.

To Mr Alexr. Alexander,  
Ahuriri

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F.

Ahuriri, 13 August, 1847.

Rev. Sir, I have received your letter of yesterday's date regarding my cohabitation with Charlotte [1847

**Appendix p.10]** Tawi, and I am sorry that I have given so painful a wound to your feelings, as from the tenor of your letter I am bound to believe I have done.—

"It is, perhaps, in vain to attempt to extenuate my fault in your eyes, by stating, that my opinions differ from yours, and that I believe that the part which I have acted, *apart from the relative consequences*, is not contrary to natural morality, nor averse to correct interpretations of Scripture.—This declaration you will, perhaps, read with both astonishment and disgust, but I trust you will believe, that it is ingenuous, and not a mean nor deceitful veil to cover the error which you believe I have committed. What I chiefly regret is, the uneasiness which I have given to yourself, and some of her

relatives, and I shall be still more sorry if my conduct shall have any effect in retarding the progress of morality amongst the Natives in your District.

“I may state, that I have not, since my arrival in these parts, solicited any connexion with Native women, and that in this instance I was not the first to make advances. The girl appears to have entertained a violent affection for me, which I have neither discouraged nor abetted; and, although since my cohabitation with her I have felt some attachment towards her, I have repeatedly told her, that if she wished to again embrace Christianity, or to return to her friends, I should not attempt to prevent her. When Leonard was here I told him that he had full liberty to converse with her, and to take her with him if she would consent to go herself, but that I would not give him an opportunity of laying [1847 Appendix p.11] violent hands upon her, as it would be the cause of disturbance among themselves, and hurt to herself. I have to the best of my power translated to her your letter, but she seems determined not to leave me at present, and if I were to *force* her away which, although I had the wish I could not have the heart to do, I have good reason to believe that she would be taken by one of the Heathen Chiefs.—

“I entirely disclaim any attempt on my part to pervert Leonard, or any individual within the pale of Christianity. What I related to him was forced upon me from the nature of the conversation in which we were engaged.—

“As you are coming this way soon, when we shall have an opportunity of talking this matter over, I shall

conclude by saying, that though I should feel some regret if Charlotte were to leave me, I will, as that feeling is perhaps only selfish, not prevent any *fair means* being used to persuade her that the course she is leading is immoral, or to return to the paths which she has forsaken. At present, I think, that any attempt on your part to reclaim her would be fruitless, and render it more difficult, in consequence of interference from the Natives, at some future period when her affection having cooled she will be more likely to listen to persuasion.

Believe me to be Revd. Sir,  
Yours most respectfully  
(signed) Alexr. Alexander.

To Revd. W Colenso,  
Waitangi.

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G.

From Te Pokonao, Sept. 20, 1847.

O friend, O Colenso, How dost thou do? Thou Servant of GOD? Great indeed is my love to thee, but love is from GOD, as saith John, “God is love”. [1847 Appendix p.12] Peter likewise saith, “Love the brethren.” O Sir, this is my word to thee, I only *now begin* to perceive the greatness of my sins. From my first commencing to attend prayers—from my being Baptized—from my partaking of the LORD’S supper—before I came hither by your side to dwell—all was done without any fear of GOD. Those things which formerly gave me pleasure, now give me none. I have seen the evil of smoking tobacco. O Sir, it is the want of faith towards GOD in us, and the people of this place, which prevents man from seeing the greatness of his sins; but I have seen mine.— May this be a little proof. Thou hast often said, the white reveals the bleakness of the black. I have given up smoking. O Sir, this may be a false oath or promise of mine to thee, for I have little strength. O Sir, greeting to thee thou servant of GOD. O Sir, here is my love to thee, often proposed in my secret prayers to GOD.

From Noah to Colenso

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**Report of the Rev. W. Colenso  
for the year ending Dec. 1847.**

During the past year I have been engaged as follows. On the Lord's Day in holding Divine service twice, and in Catechizing & teaching school. On Weekdays in attending to the Adult male schools, instructing and examining Natives, candidates fro Baptism and the Lord's Supper, holding Bible classes & teacher's do., visiting sick and dispensing medicine, settling disputes &c. &c., and on Thursday evenings (and every evening when traveling lecturing and also attending to very many secular matters of the Station.—

On the 6th. January I left the Station on a visit to the villages inland & returned by way of Cape Kidnapper on the 16th.—

9th. of February I left the Station on a visit to Tarawera, thence to Patea by way of Taupo Lake, & thence over the Ruahine mountain chain to the station, reaching home on the 3rd. of March. — —

24th. of March I left the Station on a visit throughout the whole district, and on to Wellington. I returned on the 28th. May.—

On the 12th. of June, I left the Station on a visit to Tangoio and Arapauanui villages. I returned on the 23rd.

27th. of August I again left the Station on a visit to these villages and returned on the 2nd. September.

9th. September I visited the inland villages, Patangata, Waipukurau, &c. returning to the Station on the 16th.

1st. of October, I left the Station on a visit throughout the whole district, and on to Wellington, and returned on

the 30th. November. I had also arranged for again visiting Tangoio and the other adjacent villages in Decr. but some rheumatism (from which I am still suffering) utterly prevented me.

Number of Baptisms performed in the District during the year,

Adults, Men 46, Women 38, total 84. children 73. Grand total 177.

Number of Marriages performed . . 70.—

Number of Communicants (about) 150.

Number of candidates for baptism continually augmenting.

Number of Deaths unusually great being upwards of 50, in which number however it should be observed 23 persons of this place are included who were all drowned together in this Bay in the month of September last.

Number of persons who have fallen into Gross Sin— alas! some in every village.

Number of persons who did run well—but who now have almost, if not altogether, left us, is very considerable, particularly in and about Wellington. The wonder, however is that there are not more, considering the fearful examples and Horrid precepts, which are hourly and voluntarily given them.

Six chapels have been erected during the past year, throughout the District, 4 of which are in places where chapels were not before. Others also have been commenced.

The state of the natives throughout the District is on the whole shewing some-few on whom I would fain hope the Divine Blessed Spirit hath breathed, now begin to stand out in bold relief from the heterogenous mass. and this little phalanx (the comfort of my heart) stands firm & is increasing; they are still however but children & need careful fostering. The public roads and works about Wellington in which several Hundreds of Natives have been employed during the past and present year, have been great means of abominable evils.

Thus many have made shipwreck of their faith, more especially the poor natives of Port Nicholson, Waikanae, Otaki and the Mouth of the Manawatu River. Few however of the Christian natives of the district have hitherto sought employment upon these works and of these few, some have relinquished it with disgust.

The bulk of the natives immediately about us are, I am sorry to say, much as they were, "dead in trespasses and sins". They are here tolerably quiet just now. They have lately been taught a fearful lesson in the loss of one of their five principal chiefs (Tiakitai) who with his party (23 in all) were drowned when upon a Heathen excursion. They had all been repeatedly and wonderfully warned not to go. I am happy to be able to write; I have at length succeeded in getting back the greater part of that portion of the property plundered from the U.S. Brig "Fako" which had found its way over to this side of the bay. My native teachers were of great service to me in this matter, some even bringing articles themselves (without fee or reward) from the Otaki Range,

Manawatu, Taupo, &c, & the Christian natives too were generally very willing to deliver them up.

The natives who have been fighting in and about Whanganui have made application to the Heathen Chiefs about me for aid in rum and ammunition, hitherto however they have listened to my advice and have refused to assist.—

I found it no small matter to make the parties of whalers & others residing on this side of Hawke's Bay to keep the peace among themselves: and also to prevent their getting the different tribes of natives among whom they live to join them respectively to fight and pillage each other. No doubt had I not strongly interfered they would have shed each other's blood and caused a little disturbance in this neighbourhood. On the 2nd. August my annual teacher's school commenced and continued daily until the \*\*th inclusive. Twenty one were present from all parts of the district and all I believe wish to come again.—Most of the few Papists who were scattered throughout the district have cast away their Mariolatry and have joined us.— — Perhaps I should briefly mention there have been among the deaths a few (two in particular) the one an unbaptized little girl, a candidate for baptism, who had learned to read her New Testament during her last illness. And the other a middle aged man, a Communicant, which were attended with circumstances of a highly pleasing character. Lights there, which appeared the stronger from the gross darkness every where surrounding. We want a few such testimonials from the dark valley, they should speak volumes, they speak home, and even when the speaker is

forever silent, they “yet speak”. A little sinful fragment of the happy death of a Sunday scholar in London, which I last year translated, seems to have been made of service to the natives.

Mrs. Colenso has attended to the Daily female and Infant schools but the attendance of the scholars generally (including also the males) has been very irregular. Still a progress is making, several throughout the district (especially young children) having learned to read during the year. A great portion also of Mrs. Colenso’s time has been occupied in dispensing medicine and in visiting and attending to the sick.

During the past winter, and on more than one occasion, we were in not a little peril through the rivers (by which we are surrounded) overflowing their banks and laying the whole Station under water. The waters rose to 8 inches over our highest floors which are nearly 2 feet from the ground and drove us to take refuge upon tables &c. The mud which remained on the subsiding of the waters was frightful, being from 4 to 30 inches in depth, completely destroying all vegetation. This fearful visitation happening as it did in the beginning of winter, put almost a complete stop to all public services & schools in this neighbourhood for several weeks.

My own health has suffered considerably during the year—chiefly through repeated attacks of severe rheumatism, combined with low fever. I have, however, struggled hard to do my expected duty. The district is I think too large, too heavy a task for any one to perform.

Mrs. Colenso has, on the whole, enjoyed pretty good health and so have our two children, a blessing and fancy for which we would be thankful.

Leonard, my principal native teacher, with others also of my N. Teachers have been active in visiting several out villages in the more distant parts of the district during the year. Particularly Tarawera—Tangoio—Te Hawera—Manawatu & the scattered villages of Wairarapa.

I may also add, as a cheering sign that 44 natives (i.e. eleven Teachers and Monitors, 16 other men & 17 women—have during the last six months given up the beastly practice of continually smoking: all of whom were inveterate smokers. This is one of the fruits of my annual Teachers' school. If a determined yet quiet opposition against Tobacco has not yet been tried by my Missionary brethren throughout the Archdeaconry, I would humbly venture to recommend it to their particular notice. The more so too from one well knowing that a great portion of the sin committed by the natives arises (in one way or another) from their immoderate and promiscuous use of Tobacco.

(Signed) William Colenso.

Botl Mem. (Octr/47.)

*Ranunculus*—narrow—fine cut leaves,      }  
Little Composit creepg.                          plain nr. Pipitawai

Fine orchis (*Cyrtostylis*?) large leaf, past flg., hills bet. Porangahau & Wangaehu

Plenty of Fine sps. of *Pt. macilenta* ? many under vill., banks of stream, Wangaehu

*Leafing* sps. of ?*Acianthus rivularis*, among stones, top of hill,  
above Taumata, *top of hill* bet. Waimarama & M-rakau, &  
also above vill. Tuingara—

Fine Leafg. sps. of *Ranunculus*—in deep water—3, 4 feet under—  
bet. Porangahau & Tokatea: where Leonard found musket-  
ball pyr.

Creepg. Pimelia styles exserted, }  
Senecio ?? neglectus      hill ascendg. fm. Akitio.

Comp. Tumatakuru—bet. Mataik. & Rangiwakaoma—large leaves;  
sepaline petals 4, pilose out.

Caladenia? n.sp.? (5 sps) Rangiwakaoma

*Ranunculus*, fine, pseudo-bulbous, fm sleepg. place, nr. Te Unuunu  
Lagenophora,

Cardamine;—leaf of *Polygonum* (large) for compn.;—Mahinga, nr.  
Waraurangi

*Libertia* (4 sps. 2 with roots) fm wood Waraurangi

*Acianthus rivularis*? leaf only, notd. in same wood: *fine*

Fine leafy sps. of a kind of *Hydrocotyle* (perhaps new) from wood  
near small village beyond "Ngera Swamp"—bet.  
Waraurangi & P.

*Ranunculus*, filiform, sarmentose; }  
Oxalis, small yellow; Viola,— } Pahawa

*Ranunculus* smallest, in damp sand above h. w. mk. coast.

*Ranunculus*—fine, hairy pedunc., stalk, & under leaves; nr. Huariki  
*Pterostylis* (? new) Large *Celmisia*—*Drymaria*— "tent Rock" nr. do—  
*Acianthus* (in spirit) nr. Huariki

Myosotis new. *Gymnogramma*—*Asplen.*—*Edwardsia*—Glen nr. Oroi  
Least glabrous *Hydrocotyle*—ditto.

Note. *Edwardsia* in glen nr. Oroi—difft.—past flowg.—but leaves of keel notched.

*Lomaria*, in watercourses, high ground above Kokorutanga nr. Awea.

*Small* ? *Hydrocotyle glabrous Pumoteo*  
do—— do—— Matakitaki.

Pterostylis Te Kawakawa

Small plant (like yt. Tahuna Station) d—  
Fern ? Cataract d— *Convolvulus* d—  
—*Gymnogramm.* d— d— d— }  
 }

*Edwardsia*, rocks, nr. Matakitaki

*Ranunculus* (large Carpels) high land nr. Okorewa

Rush, Okorewa—comp. with Station R.

*Clematis*—nr. Mukamukanui ?new

Pterostylis—*Libertia*—*Waimarama*—  
obsd., also, small ? *Arthropodium*, in leaf, in karaka wood }  
 }

*Epilobium*, ?new: small *Adiantum*; & *Jungermannia*; & *Drymaria*—  
road fm. Pitoone to Wellington—ditto 2 *Lichens* on stone

*Loranthus*, growing on *Melicope simplex*

*Oxalis* @ Puehutai

d— wood, 1 flg. sp.

d— River, where we slept

3 orchis sps.—Te Waipukurau

Inanga-tu-ki-te-wao.—Hill, Pahawa.—

“Tikumu”. “Piki”. d— d—; Hori Te Rangi—

*Coprosma ?arcuata*—Hurunuiorang  
? *Parsonsia* — d—

Pokaka—salt dell, nr. Capt. S's.

*Melicope* (see fruit)—nr. Okahu, wood.

?*Plagianthus*—Huaangarua

*Pimelea* ——— d——

*Parsonisia*, (flowers unexpanded)

White *Oxalis* nr. *Okahu*

Little *Ophioglossum*, nr. *Hurunuiorangi*: *Asplen.* & *Aspidium*

*Geranium*, Te Kaikok.

*Pterostylis*, “*Ranunculus*—bog” road to Te Kaik.  
do, livg. plants, & 2 sps. fm nr. Te Kaikokirikiri.

*Pokaka*, *gashed* leaves (1 flr. expanded) fm wood, under Te Kaikok. }  
*Friesia*; *Carex*; *Melicope*; m. f.; *Nephrodium*, 1 sp. *Rohutu*, d—— }  
Small Myrsine-like; *Pimelia*, d—— }

Note *Dicksonia*—n. sps. Te Hawera

1, very near to *D. fibrosa*, comp.

1, ——— D. *squamata*, comp.—more *beautiful*

## 1848

January 1<sup>st</sup>. Another rainy dull morning, owing to which we did not leave till x. a.m., and travelled steadily on until near ix. p.m., when, through great exertion we reached Te Awarua, a small village of the Patea district, [1848 January p.2] district, here we found half a dozen Natives who loudly welcomed us.

2<sup>nd</sup>. LORD'S-day. Held Morning Service in the open air, only four Natives of the place attending! (some having gone to Matuku, there to await my arrival; while others, having fallen out among themselves, had voluntarily excommunicated themselves; &c.,) discoursed from John iii. 36. At Noon, I held School. Evening Service, discoursed from Rom. i. 16.

3<sup>rd</sup>. Morning Prayers: breakfast over, we left at x. and at ii. p.m. we reached Matuku; found upward of 40 assembled to wait our arrival and to welcome us.

Speechifying, as usual, by the Chiefs, which I answered in their way. Found it very warm in this village, situated as it is, on the base brow of a very high hill. Evening, held Service, preached from Rom. ii. 4; congregation, 45, who were very attentive; some of them had never heard a Missionary before.

4<sup>th</sup>. Morning Prayers & School; present, Readers, Men 7; Catechism Class, men & women 28, children 9; breakfast over, assembled 3 classes of Catechumens, consisting of 10 men & 14 women, with whom I was engaged during nearly the whole day. I found them very ignorant, and only 3 readers among them, who were all

young men. I was, also, engaged in reproving and exhorting two young men, Leonard and Lot, who had been recently Baptized, and had since grossly fallen, I found then *very* ignorant. Only three of the District had been Baptized (by Rev. R. Taylor), and those three had *all* fallen greatly! The other, Richmond, had run away to Taupo.

5<sup>th</sup>. Morning School and Prayers. Breakfast over, engaged as yesterday till evening, instructing Catechumens in Classes. Evening service, I Baptized the [1848 January p.3] Infant child of Paul the N. Teacher, and preached from Rom. iii. 24—May GOD, in mercy, enable them to comprehend the glorious and blessed Doctrine of Salvation by Grace!—Wrote a letter this evening to Pohe, the Heathen Chief of Murimotu, the next village, who wished me to visit him; this, however, I could not now do. At this season there is always a great difficulty in keeping the Natives together from their having but very little food.

6<sup>th</sup>. Morning prayers & School. Breakfast over, I assembled a Bible Class of the few readers of the place and my own lads. After which I distributed a few little books, Medicines to some sick folk, &c., At ii. p.m., we left, on our return, several going with us to Te Awarua to fetch provisions; at vi. we reached that village, at vii. we had prayers at the Tent door, and, though the evening was disagreeable with drizzly rain, I managed to preach from Ron. iv. 7, 8, the Natives sitting very quietly. Gave away a few books, &c., during the Evening, and talked with Natives till late.

7<sup>th</sup>. Morning Prayers & Breakfast over we left Te Awarua, although the weather threatened rain. It soon began to blow strong, followed by rain. At ii. p.m., we were obliged to halt, wet enough, on the banks of the river Wakaurekou; where we constructed a rude but dry house.

8<sup>th</sup>. A rainy morning; at x., however, we started from our wigwam, and, travelling steadily, made Ngaroto (our old sleeping place) in 7 hours. Fortunately we found the pools, which we had cleared out, full of water from the late rains. There we brought up. Heavy snow showers during the evening and night, wind very high, awfully roaring through the forest of dismantled *Fagus* stumps. The cold so great I could scarcely get any sleep. My Natives, who were more [1848 January p.4] exposed than myself, though they endeavoured to keep large fires burning, were coughing all night.

9<sup>th</sup>. LORD'S-day. This morning we found snow to be 8 inches deep around the tent, and on all the ridge-tops of the range—a *cold* day but very fine. I held 2 short Services during the day, and read a few chapters with my lads between the same. The snow did not wholly dissolve by sunset. We knew the Natives in the plains at the base were at this time engaged in cutting their wheat, and, no doubt, frying in the sun.

10<sup>th</sup>. Travelled very leisurely over the heights all day.

11<sup>th</sup>. Ditto; and descended the mountain towards Hawke's Bay. At evening gained the bed of the River Makaroro, where we halted.

12<sup>th</sup>. Another lowering morning, notwithstanding we started. Having travelled 2 hours we halted to breakfast, when the rain began to pour increasingly. This obliged us to put up our tent, and make a house to shelter ourselves; rained heavily all day and night.

13<sup>th</sup>. This morning we found the River to be much swollen, which caused us to start early; and, being desirous of again getting among the habitations of man, we travelled steadily on, in moody silence, until ½ past xi. p.m., when we threw ourselves down on the grass by the sides of the lake Rotoatara. During that day we only halted once, and that for a very short time, at 4 p.m., to boil a can of rice.

14<sup>th</sup>. At a very early hour this morning we hailed the people residing on the small island in the lake, who quickly responded, and paddling over to us took us across and gave us breakfast. At ix. a.m., we left this hospitable village, and, travelling steadily, reached the station at viii. p.m., very weary indeed. On arriving at my house, I was surprised to see no one moving [1848 **January p.5**] nor any signs of fire or candle light! on entering my dwelling, I found my wife, children, and servant girls, all ill with severe influenza.

15<sup>th</sup>. At home resting, attending to sick, giving out Medicine, &c. Evening, held Prayer meeting.

16<sup>th</sup>. LORD's-day. Morning Service, preached from Matt. xiv. 30, 31; Congregation, 68; all hands incessantly coughing. Noon, School. Evening Service, preached from Rom. xiv. 7, 9.

17<sup>th</sup>. Morning Prayers & School; engaged in dispensing medicines, &c. attacked myself today with Influenza, just as I had expected.

18<sup>th</sup>. Endeavouring to prepare Comee. papers, Report, Returns, &c., disorder increasing rapidly.

19<sup>th</sup>. Engaged as yesterday, but scarcely able to keep up.

20<sup>th</sup>. Engaged as yesterday; struggled hard to complete the necessary Papers,—finished them with difficulty.—

21<sup>st</sup>, 22<sup>nd</sup>. very bad indeed; cough most racking; but wife, Children, & Household, better.

23<sup>rd</sup>. LORD's-day. Could not take either the Morning Service or School, but being very desirous of preaching to the Natives from the 2<sup>nd</sup> Lesson, I went this afternoon (though very weak and quite hoarse), and preached from Isaiah 55. 6, 7; Cong. 65.

24<sup>th</sup>—29<sup>th</sup>. A whole week confined! severe Cough & pains in my Chest. At one time (the 26<sup>th</sup>) I scarcely thought I could recover. Received several conciliatory calls from Xn. Natives, and Notes from others. Incessant demand for Medicine, which Mrs. Colenso attended to, and which, in her weak state, has nearly worn her down. The weather, throughout the whole week, has suddenly changed to Cold to raw.

30<sup>th</sup>. LORD's-day. Leonard, N. Teacher, took Services and School, I not being able; Congn. about 60.

31<sup>st</sup>. Monday. The chief of Patea, Te Kaipou, and his [1848 January p.6] party arrived from that place, just able myself to sit up and converse a little with them. William Morris, the Master of the Whaling Station at

Cape Kidnapper, arrived here this day from Turanga; he speaks of the epidemic being very severe every where, several children dead with it. The Hooping Cough, too, he says, is prevalent. Our own children have still very bad Coughs.

February 1<sup>st</sup>. Weather fina again. Engaged in doing a little writing, and, at intervals, a little light Gardening.

2<sup>nd</sup>, 3<sup>rd</sup>. Doing a little writing—copying Journal, &c., for C.M.S. Employed also, in giving out Medicine; very listless indeed.

4<sup>th</sup>. Occupied with Te Kaipou and his party; gave them, on leaving, Medicine, Books, &c. Besieged with applications for Medicine from all quarters. The Epidemic having now got inland among the larger villages.

5<sup>th</sup>. Occupied in writing Letters to all thy N. Teachers, to send with the Calendars for the new year, and to let them know of the days arranged for visiting their respective villages in my approaching journey.

Endeavouring, also, to prepare fro tomorrow, in hopes of being able to take the Services. Head greatly oppressed.

6<sup>th</sup>. LORD'S-day. Cold, rainy day. Took Morning Service, and got through it with extreme difficulty; preached from Mark vi. 12; Congn. 54. Noon, School. Leonard, N. Teacher, took the Evening Service.

7. Finished writing letters to, & making up parcels for N. Teachers, occupied, however, till near midnight; Leonard, and Samuel (my old steward-lad) helping me in copying some circular Letters.

8. Engaged, mixing-up Medicines, and preparing to leave tomorrow; partly to keep my appointment, and partly in hopes of getting a little strength in travelling, from change of air, &c. [1848 February p.7]

9<sup>th</sup>. Left the Station at x. this morning, in my Canoe, to visit Tangoio and adjacent villages; and, also, the Ngatihineuru Tribe, residing in the Tarawera District. When near Ahuriri we saw a party of Natives proceeding along the banks of the lagoon, apparently towards the Mission Station; they soon hailed us, and we landed. I found the party to be composed of Te Paea (the young Heathen Chief of Tangoio) and his people. He informed me of the death of his newly-born child; upon which I reminded him of his shameful adultery, a few months back, with a near and newly-married relative of his, (he having, also, two wives,) and of the vii. and ii. Commandments. He seemed to feel the words very much; but, recovering himself, tried to parry the same. Leaving them, and paddling on, at i. p.m., we crossed Ahuriri Harbour. Finding the little trading vessel had just arrived from Wellington, I sent to enquire after, and obtained some Letters; among which was one from the Rev. R. Cole, informing me, that he had in November last, forwarded *overland* a large packet from the Colonial Secretary, and which (he understood) contained some *heavy charges* against me! This packet has not, however, reached me. Quitting the Canoe, we proceeded overland, and by Sunset reached Tangoio. Myself & lads very much fatigued; the late Epidemic having very much weakened us. Found but few people in the place, the greater number being absent in their scattered plantations, and several sick, &c. Paul, the N. Teacher,

being also gone to Aropauanui, 8 miles distant, to cut & save his wheat. At my request (I being greatly tired) Abraham, the Monitor, took the Evening Prayers in the Chapel. Having had a cup of tea, [1848 February p.8] I felt somewhat refreshed, and conducted Prayer meeting in Abraham's house, discoursing upon a portion of the 2<sup>nd</sup>. Lesson; about 35 being present.

10<sup>th</sup>. Read Morning Prayers & held School in the Chapel, about 40 attending. Breakfast over we left for Aropauanui. When nearly half-way there, we were overtaken by heavy rain, which caused us to descend the hills into some old sheds in a potatoe plantation; where, wet, cold, and almost supperless, we passed the night.

11<sup>th</sup>. This morning, the weather clearing, we resumed our journey, and soon arrived at Aropauanui, where we were heartily welcomed. While breakfast was preparing, I found that the wheat belonging to Paul and Philip (both of whom have families of small children), was already much too ripe, a large proportion of the grain having already fallen from the ear, it having been left through the prevailing epidemic. I, therefore, proposed, to remain till tomorrow, and *then* to hold my customary classes for Instruction, &c., that this day, the weather being fine, might be wholly given to the wheat. This proposal being gladly agreed to, we, all hands, turned into the wheat field and remained till evening. At Evening Service, I discoursed from 2 Cor. vi. 1; about 25 present. Three of Philip's children & 2 of Paul's, as well as *myself* (!) severely tried with Hooping Cough. "Would that I had had it in my infancy," I often ejaculated; but, if so,

perhaps I had not now been here. GOD knows what is best for us. O! for entire resignation to His blessed will.

12<sup>th</sup>. Morning prayers in the open air, which over, I catechized all the Natives on the Ch. Catechism. Breakfast ended, I had a Class of Candidates for Baptism, 12 in no., (one of whom now came forwards for the first time from the ranks of Heathenism,) with them I was occupied for some time, but the sand-flies, which [1848 February p.9] are here in great numbers, were sadly annoying, and often carried away our attention, through their pungent bites. The few Natives here are getting gradually on with the preparing of timber for their little Chapel; but out of their small number several are old, and not a few now sick, which causes the work to proceed but slowly. At ii. p.m. we left; Paul, his wife and family, Philip & some others going with us; at v. we reached Tangoio. Held Evening Service in the Chapel, and, after tea, (which was also, as usual, Dinner & Supper,) conducted Prayer-meeting, discoursing from Ps. 66. 16; about 45 present. My cough still *very heavy* upon me.

13<sup>th</sup>. LORD's-day. Morning, held Service, preached from Mark xiii. 33; Congn. 81. At Noon, held School, 73 present. Evening, held Service; Baptized a Child, & preached from 2 Cor. ix. 15; not, however, without great difficulty.

14<sup>th</sup>. Morning Prayers & School; present 61. The progress this people is making is but slight; still, there is a progress, and this is not to be despised. Their Chapel is now bidding fair for being finished; and, in order to beautify it, they have purchased colored Worsted

Cravats, Red Serge Shirts, &c., which they have unravelled and worked up in panels, with little black, red, and white sticks, in imitation of the borders of their handsome mats. This has a very pleasing effect, but, unfortunately for their industry, cannot stand very long against the encroachment of the Moth. Breakfast over, I was occupied during the day with the Candidates for Baptism, 27 in no., (11 men & 16 wom.,) of whom 5 are new—3 from the small & lingering Papist party, including a Chief of note & his wife, and 2 from the Heathen, who are still numerous. Those 3 Papists had joined us in consequence of a dream which one of them had had, in which she [1848 February p.10] herself and Papist friends going to hell, and Paul the Native Teacher and others of the Christian party in the road to heaven. Evening, held Service, and preached from 2 Cor. x. 17; after which, Tohutohu, the principal Chief, a Heathen, came to see me; we had some conversation together but I found him as hard as ever. Spent evening talking with the Natives.

15<sup>th</sup>. Morning Prayers & School. Breakfast over, we started on our inland journey to Tarawera; which being a heavy one over the mountain ridge, I almost doubted whether my strength would carry me through. Some of the Natives, too, seeing my weakness and heavy Cough, begged of me not to go. At noon we met a party coming from Tarawera, some of whom were on their way to the Mission Station, to acquaint me with a sad falling-out which they had had there among themselves—through their stealing and devouring each other's pigs, and bewitching a young Chief so that he had died! since which they had gone so far as to threaten to kill one

another!! We continued our journey until sunset, when we halted on the heights of Wahieanoa. Paul (one of the Tarawera party whom we met to day) returning with us.

16<sup>th</sup>. Resuming our journey this morning we travelled on until 4, p.m., when we reached the river Mohaka, where, on the opposite shore, a small party of the Ngati-hineuru Tribe were now residing. At this season of the year, these Natives live truly like gipsies,—in small wandering parties, without houses or cultivated food. There were 20 Natives, who separated themselves on my approach into 2 bands, 16 in the one, and 4 in the other; intimating thereby, that one was professedly Christian, and the other either Papist or Heathen, or both. I was happy to find, that the [1848 February p.11] majority hailed for the Truth. They welcomed us into their dusty camp, situated on the edge of a steep picturesque cliff, 150 feet high, looking directly down into the Mohaka River. With difficulty they found us a half meal of unripe potatoes and dried eels. At sunset I held Evening Service at my tent door, preaching to them from a portion of the 2<sup>nd</sup>. Lesson; Twenty being present; a small party of Natives, also travelling towards the Interior, having arrived after us, some of whom attended Service.

17<sup>th</sup>. Morning Prayers at Tent door; 25 present, including the whole of the party who arrived last night. Placing them in a circle I Catechized them all on the Church Catechism, &c. Finding we could get nothing here to eat, we struck tent and proceeded towards Tarawera. We had scarcely, however, travelled an hour, when it began to rain, but as neither food nor shelter were at hand we were obliged to continue our course. In 2½ hours we

gained the top of the range, where was an old potatoe plantation, in which were a few deserted sheds, here we gladly halted, and lit a fire and dried and warmed ourselves. We sought for some wild Turnip-tops, but none could be found. A Native, however, who joined us on the way, having a few unripe Potatoes in his basket,—kindly shared them with us. Rain continuing, we spent the remainder of the day and night here.

18<sup>th</sup>. This morning we gladly started from our refuge. Two hours and a half smart travelling brought us to some Potatoe plantations, which partly belonging to the Native who had yesterday joined us we got through him a plentiful meal. Having satisfied our hunger we proceeded to Tarawera, which place we reached by 2 p.m., and found only 3 men, [1848 February p.12] 3 women & 4 children to greet us. Some were away travelling at Taupo & elsewhere—others hunting pigs,—some ill with the epidemic, but scattered about, one here and another there, in their different plantations some miles apart! The Papist party (who had lately had a visit from their priest) being all absent. One adult male had lately died here, who was a Candidate with me for Baptism; and, also, four children belonging to the Papists. One thing, however, cheered me—the sight of the timber which the Natives had been cutting and preparing for their Chapel. Evening, I held Service, all present attended (including the party travelling into the interior who had just arrived), preached to them from Gal. i. 3, 4. During Service the quiet old Chief Te Rapa, arrived from his plantations, and was right glad to see me. He and two others sat & talked with me in my tent till late; his quiet unassuming manner, and his being not

only able to read his New Testament, but his remembering and aptly quoting the same, caused me to hope good things concerning him. I hope to Baptize him, and one or two others of this Tribe at the ensuing Baptism at Tangoio, after my return from my usual autumnal visit throughout the District.

19<sup>th</sup>. Morning prayers, Discoursed upon the 14<sup>th</sup>. verse of the 2<sup>nd</sup>. Lesson, so following up my Sermon of last evening. Breakfast over, I proceeded to examine & instruct the Candidates for Baptism, 6 in no. I was sorry to find that Te Rapa and his attendant were absent. They having observed that I was badly off for food, had gone away privately to the woods, to snare, if possible, a pigeon or two for me. I waited some time in hopes of their returning but in vain, [1848 February p.13] so, at 1, p.m. we left this place on our return to Mohaka, there to spend the LORD's day with the people of that place, according to arrangement. Te Rapa returned soon after we had left, and sent his man after us with 2 pigeons for me, with many kind expressions. We travelled steadily on until 8, p.m., when we joined the Mohaka river, where were two old sheds, and where, we not being able to see any longer the road, and the course being now very precipitous and dangerous, and rain coming on, and no shelter of any kind at the exposed place to which we were going, we halted.—My cough was particularly severe this day & night.

20<sup>th</sup>. LORD's-day. Having finished our scanty meal, I and two of my lads went on to the party whom we had left on the 17<sup>th</sup>., about 2 miles distant; leaving my other 2 lads with the tent and baggage. Arriving there we assembled

together among the dusty fern for Divine Service; I discoursed to them from Acts iii. 19, 22, 23. An hour afterwards I held a kind of School with them, Catechizing them to some length, &c. And, an hour after, assembled a Class of Candidates for Baptism, 11 in no.; 3 of whom now came out for the first time from their Heathen relations; of the 11, 2 could read. Three Natives who professed themselves to be Papists (but who held no kind of Service on this day) sat apart; one of them, a young man, I accidentally heard reading the 1<sup>st</sup>. & 2<sup>nd</sup>. chaps. of St. Paul's Epistle to the Romans, from one of our N.Ts. I subsequently spoke to him in a suitable manner in reference to what he had been reading, all which he took in very good part, contrary to the generality of those who profess to belong to that unhappy persuasion. I heard the particulars of the death of Te Puha, a fine young Chief, who [1848 February p.14] died here last week of the epidemic, after only a few days illness; doubtless, his disorder became fatal through want of proper food, exposure to the weather, and imprudently and repeatedly plunging into the cold river below. His relations attributed his death to sorcery! and that, too, practised by a *near* relation! both were professing Papists; but the young Chief, when dying, called for his only brother, Paata, who was much younger than himself, and, taking his leave of him, counselled him to turn and cleave to the Missionaries and their Faith. The "Missionary" party buried him. His parents had but lately come over to us; both of them were in my class of Catechumens this day, and his brother, a fine youth who could read well, was in my class yesterday at Tarawera. The poor old mother,

weeping, said to me, “The last words of my dying sons have sent me (to sit) before thee, and to receive thy teaching.” I endeavoured to improve the event. Having sat some hours with this little party in the dust, sun, and wind, and, latterly, heavy rain; towards evening we left them, returning to our encampment. There I found two Natives (Papists), who, not knowing of my being here, were driving their pigs on towards Hawke’s Bay for sale, and were boldly stopped by my two stranger lads, who told them, that if they chose they alone might pass on to their friends, whither I was already gone, but that their pigs should not be driven by my tent on the LORD’s day. On our return one of them went on, the other remained with us all night. He would not, however, attend our little Service, but, as he sat *near*, he had an opportunity of hearing the Word of GOD. This Evening I [1848 **February p.15]** wrote a letter to Te Rangihiroa, one of the Principal Chiefs of this Tribe, at present absent at Taupo; he has been a professing Papist, but—having lately lost his 2 Children at Tarawera, and attributing the same to his “*karakia pikopo*” (i.e.—papistical worship,)—has cast it off. May GOD own & bless our attempts to “sow by the side of all waters”!

21. This morning early we broke up our encampment, and proceeded on our return to the Station. We again, in passing, called on the little party, to whom I gave Medicine, &c., and from whom we hoped to receive some food—if only Fern root—but we were disappointed. At 2 p.m. we gained the heights of the mountain pass, when it began to rain; we were obliged, however, to continue our journey until sunset, when we halted, drenched to the skin, at Wahieanoa, our old

sleeping place; where was a kind of a shed which we repaired so as to be watertight.

22. Early this morning we resumed our journey; and, by evening, gained Te Kapemaihi village, on the shore of Hawke's Bay. Into which, though inhabited by professedly Christian and Baptized Natives, no one welcomed us! Such is the fruit of sin (Matt. xxiv. 12). I now never see any of this people, though living so near to me, save when I come here. Some of the Baptized Natives of this place—all of whom (with the exception of *one*, Baptized by myself 2 years ago,) are of long standing in the Church, having been Baptized by the Archdeacon at Poverty Bay and Table Cape some years ago—I had not seen for more than 12 months. The constant coming of the whites to this village (adjoining Ahuriri harbour) to trade, has so engrossed the attention of the people, that they now care for nothing else but gain. Would that such traffic [**1848 February p.16**] was confined to its legitimate channel! but, their young women (of whom they have but a very few, scarcely 1 to 3 males) who are Candidates for Baptism, are now willingly sold. I walked into the village and halted by the remains of their Chapel, which, though unfinished, had fallen in & was in ruins; and, looking round, observed Paul Toki (who was the N. Teacher here) busily employed in building a house upon the piece of ground which had been set apart for a church-yard, and in which some had been interred. He continued at his work as if he had not seen me! I walked into the ruined House of GOD, where I had preached and taught and hoped better things, and sat down, and thought —————— strangely, and asked, "*How long?*" (Ps. 74. 10.) Leaving

the ruins, I desired my lads to pitch my tent. By-and-bye some of the Natives gathered courage, and came up to me. I told them, mournfully enough, that I would not shake hands with them. The tent being pitched I rung our little bell for prayers, which I held at the door of the tent; about 30 slowly came. The 2<sup>nd</sup>. Lesson (Gal. v.) was very suitable. I did not, however, preach, for my mouth was sealed. Prayers over, one of the Chiefs, James Stack Taina, got up, and made a long ranting furious speech, in which he said,—I was causelessly angry: it was good, for every one said so, to transfer their women to the whites: that I was not their white friend, but that those whites were; I, indeed, who was I, or what had I done for them? And, that though they were bad, and though they had been resuscitating old Native Heathenish customs, & though they had not, though living so near, been to see me for 12 months, yet I should love them still, and shake hands, and talk as usual, &c., &c. I, [1848 February

p.17] sitting on the ground, kept my face hid in my cloak; and, when he finished, without rising, briefly & quickly said,—I should not answer his speech; that I had talked and talked—in preaching in Schools, in Classes of Communicants and Catechumens, in exhortation & rebuke, in season & out of season—until I was tired. That now I should be dumb, as they had the Word of GOD, and knew the truth, though they held it in unrighteousness. And that now they had another proof of the truth of the words of Christ, “Ye cannot serve GOD & Mammon”; which, for a long time, they had fruitlessly toiled to do, &c., &c. Finding that I would not say any thing more, they returned to their houses, brimfull of

wrath & bitterness, and kept talking loudly among themselves until a late hour.

23. Early this morning I rose and, having packed up our baggage, rang the bell for prayers. About 20 persons came: I read, as usual, the 2<sup>nd</sup>. Less., (Luke vi.)—which was very suitable for the occasion, &, having concluded, prepared to depart in peace & silence. This they were not prepared for. Another Chief, Thomas Walker Te Takahari, bouncing up, commenced a long and noisy speech, which only made a bad matter worse; I quietly, however, listened to it, leaning on my staff. He made use of many serious threats against the Faith, and against myself; so, finding his language growing worse, I came away without saying a word; followed by him and others to the river's side—a half-a-mile—declaiming all the way. Entering the canoe we paddled on, Laban, a baptized Native of Tarawera, going with us, to get some Books, Medicine, &c., for his people, and by 3, p.m., reached the Station in safety. Found my wife & family all well, [1848 February p.18] blessed be GOD! Moses, a Child of John Mason Takihi, had, however, died during my absence, being his second during the last six months. This poor boy, of about 6 years of age, had long been ill with a severe affection of the lungs; some months ago I told his Father, he could not possibly live; we continued, however, to do all that we possibly could for him to the last.

24. Morning, engaged with Laban, & in looking out Books, Medicines, &c., for him; afternoon, engaged with Leonard, N. Teacher; evening, held Prayer Meeting, about 30 present, discoursed upon Eph. i. 9, 10, 22.

25. Engaged in Copying Journal for CMS.
26. Preparing for tomorrow's duties. Evening, held Prayer Meeting. discoursed from 2 Tim. iii. 5; 30 present.
27. Morning Prayers & School. After breakfast engaged in writing a Letter to Te Hapuku respecting several matters which had begun to assume a very ugly and threatening appearance; after which I was occupied with a party of Natives from the Middle Island; and, in the afternoon, with young Chiefs who wished to be married. Wrote a Letter to the Ngatihinepare Tribe in hopes of stirring them up. Evening, a white man called, who had been suffering from epilepsy, gave him Medicine & advice; another white man, a Frenchman, his Companion, asked for a French Bible which I promised him.
29. Busy in preparing for the approaching Communion—getting ready Examination Papers, &c. Received an angry Letter from Te Hapuku, in answer to [1848 February p.19] mine of yesterday. Evening, a large party of Christian Natives arrived from Patangata, to attend the LORD'S Supper. When at te Pakiaka wood, about 5 miles from this place, Te Nahu, Te Hapuku's son, (who, with his father and a few other Chiefs were there concealed in ambush,) took away Dorcas from them; she was coming here to attend the Communion, and to be married, her Banns having been called. Te Hapuku was enraged because his consent had not been elicited; but Dorcas being a widow, and a middle-aged woman, such was not considered necessary. Very severe

and taunting language was used by the Heathen Natives on the occasion, which the Christian party, being nearly nine to one, could scarcely brook.—Elizabeth, the cast-off wife of Paul Nonoi, but living with him and his married wife also, died suddenly this evening; she had been long ill. They came hither last year from Table Cape where they had been Baptized by the Archdeacon.

March 1<sup>st</sup>. Commenced examining & Instructing Candidates for Communion; passed 23 this day. Evening, held Prayer meeting, crowded attendance; discussed from a portion of 2<sup>nd</sup>. Lesson.

2<sup>nd</sup>. Engaged as yesterday, passed 18 Candidates. Afternoon, I buried Elizabeth Nonoi. Evening, held Service, preaching from Phil. i. 28, to a large Congregation.

3. Engaged Instructing & Examining Communicants, passed 45 this day.

4. Early this morning, Sydney, the N. Teacher of Kohinurakau, came to tell me of the sad events of the past night—his own Father had lain with his wife Drusilla, who had come with her husband to partake of the approaching Communion!! The Father, who is an aged man & an old Candidate [1848 March p.20] for Baptism, started off in the night for his village. This is one of the sad, but alas! too common fruits of promiscuously sleeping together. Received a visit this morning from Te Hapuku, ostensibly to get a wheat mill which I had procured for him, but, no doubt, really, to see how I took the insult offered to Dorcas and the Christian Natives of Patangata. Engaged, during the day,

as yesterday; passed 52 Communicants; total, examined & Instructed in those 4 days, 138; i.e. Males, readers, 74, not readers, 21; women, readers, 18, not readers, 25.

Some, absent, sick; others, infirm & aged; & others, in sin.—All hands much disappointed at the non-arrival of the Archdeacon, whose time has now elapsed. Evening, held prayer meeting, discoursed from Rev. iii. 20;— crowded attendance. This evening I received Letters from the Natives of Ahuriri and Te Kapemaihi (the Ngatihinepare Tribe), begging to be admitted to the Communion. Sent for Paul Torotoro, one of their principal men, and had a long and serious conversation with him; he acknowledged the truth of my words, and the justice of my manner of dealing. I hope this keeping them back, will, under GOD, do them good.—

5<sup>th</sup>. LORD'S-day. I hoped against hope that the Archdeacon would come until x. a.m., when I caused the bell to be rung and held Morning Service, preaching from Eph. ii. 13; Congn. 276. Some Heathen on the outside, among whom was Te Nahu, Te Hapuku's eldest son, and the principal Chief of the whole District; he will soon possess more power & influence than his father, and I yet hope to see him a Christian. At noon I held School. Evening, held Service, preaching from Heb. x. 22.

6. Morning Prayers & School; present, Readers, [1848 March p.21] men 78, women 34, children 8; Catechism Classes,—men, 50, women 32, children 34; total 236. Breakfast over, I assembled a Class of Candidates for Baptism, 22 in no., of whom 12 were readers, and 5 were new. Two of those five deserve a passing notice. The one

is Te Rewatahi, a hunch backed young woman, a Chief's daughter, who, on our arrival here, was so sacred as not to be allowed to enter the Chapel, much less to receive any Xn. instruction from us: she has, however, since become a regular attendant upon the means of grace, and at Mrs. Colenso's School, where she has learned to read in the N. Testament, and is now a Candidate for Baptism. The other is Emi, a young woman whom the late Chief Tiakitai sold to the whites at the Whaling Station at Cape Kidnapper, upon that memorable day in which his daughter was drowned; and which sale of his subsequently led to so much disturbance between us. In Tiakitai's last ill-fated expedition to Poverty Bay, in September last, he took the white man to whom he had sold Emi to steer his boat, and that night they were all drowned together. Now Emi has become a Candidate for Baptism. Natives getting quite tired of waiting for the Archdeacon, endeavored to quiet them.

7. Morning Prayers & School. Occupied all day in making up dispensing Medicine. No Archdeacon yet,— Natives talking of leaving as their food is expended; gave them, as a *small* help, 7 cwt. Potatoes.

8. Morning Prayers & School. Being Ash Wednesday I read prayers, 106 present. Afternoon I examined & Instructed another Class of Candidates for Baptism, 26 in no., of whom 2 were new. Evening, held Service, preaching from Col. iii. 3; 160 present; several of the Natives having returned to their homes.

9. Morning Prayers & School. Occupied in dispensing Medicines [1848 March p.22] and talking with Natives, &c. I now begin to fear their coming together may be for

the worse. At 5. p.m., a party was seen approaching over the plains, which soon proved to be the Archdeacon & his baggage bearers; their arrival rejoiced us not a little. Evening, held Service, preaching from Col. iv. 3; Congn. 160. Received the Letter from the Colonial Secretary, which Revd. R. Cole wrote to me about, and 34 others from Native Chiefs & Teachers, per Archdeacon.

10. Morning Prayers & School. Closely engaged all day with the Archdeacon. Evening, examined & passed 5 additional Candidates for the Communion; one of whom was Te Paratene te Akonga, who now seems repentant and promises amendment.

11. Morning Prayers & School. Engaged in giving out Medicine, &c. Native Chiefs talking with Archdeacon about my removal, &c.—

12 LORD'S-day. Morning Service, read Prayers, Archdeacon preached from 2 Cor. vi. i.; Congregation, 277: assisted Archdeacon to administer the LORD'S Supper to 142 Natives; I was gratified with their orderly conduct. Evening, again read prayers, Archdeacon preaching from 1 Thess. iii. 12, 13.

13. Morning Prayers & School. Breakfast over we spent the whole forenoon listening to the Native Chiefs, Tareha and Kurupou, who were displaying their oratory for and against my removal. At noon the Archdeacon left, I accompanied him a little way, and returning I talked with the Native Chiefs till late. Conversed with Tareha by starlight upon his bad conduct; he promises to behave better.

14. This morning I went up the River in my boat, accompanied by several Christian Chiefs, to see Te Hapuku, Puhara, and other Chiefs about my removing inland. After a long day spent in [1848 March p.23] loud talking they would not *now* consent to my removal,—so I must remain quietly where I am.—
15. Occupied in giving out Medicine, and with Tareha and his party; great number of sick persons about us, being the usual time for the autumnal marsh fever.
- 16, 17. Occupied, writing my Letter in answer to that of the Colonial Secretary, subject to continual interruptions for Medicine, &c.—
18. As yesterday, and preparing for tomorrow.
19. LORD'S-day. Morning, held Service, preached from John vi. 44; Congn. 75. At Noon, School, present, Men 41, women 21, children 19. Evening, held Service, preaching from Acts xx. 22–24.
20. Morning Prayers & School. Engaged in writing, and in conversing with the Natives of Te Kapemaihe village, who came to see me, and who appear to be humble, which is always a good sign.
21. Finished my Letter to the Col. Secretary. Engaged in attending to calls for Medicine &c. At night a lad was brought me who had had his fingers smashed in a steel wheat mill; bound up his hand, &c.—
22. Preparing to leave tomorrow on my usual long autumnal journey throughout the District. Occupied in dressing boy's hand—arranging with Native Teachers, &c., at night held prayer meeting, exhorted them as

usual. A very busy time; feel quite worn out *before* I start upon my journey.

23. Left Station at xi. a.m., and traveled on steadily until star-light when we halted by a brook. The day being very hot and my Natives heavily laden we could not reach Ngawakatataka village as we had intended.

24. Early this morning we left our Bivouack, and soon reached Ngawakatataka, where were a [1848 March p.24] dozen Natives assembled awaiting our approach. Having breakfasted and talked with them, we proceeded on to Patangata. There we found about 30 Natives with whom we sat and conversed awhile. After which we traveled on, 3 hours farther, to Te Tamumu, the village of Brown Hakihaki and his Tribe, which place we reached by sunset. The old Chief welcomed us with a speech. A young man, unbaptized and near relation of his, had very lately died here, which formed the subject of his oration. Having answered it, I held Evening Service in the open air, the Natives, 70 in no., sitting round a large fire; discoursed from 2 Tim. ii. 3.

25. Morning read Prayers & held School, about 70 present; selecting the Baptized who were Readers, I held a Bible Class. After breakfast I visited Tokapahau, an *old* Chief who has nearly finished his course; he says, he thinks on GOD, &c., gave him suitable advice. Visited a poor unbaptized woman who was very ill, and who seemed in a very miserable state, sat and talked with her in her wretched hut. Leaving Te Tamumu, nearly all their Natives going with me, we soon gained Te Wataarakai, (the proposed site for my new Station,) where I spent an hour in looking about. At iv. p.m. we

arrived at Te Waipukurau village, into which we were loudly welcomed by Paul Nera, who made a *furious* oration, which I answered. A great quantity of food had been prepared for us,—among other novelties a lot (about 60 loaves) of *leavened* bread! which were very well baked in their oven of earth. When at the LORD'S Supper the other day, Paul got some leaven from Mrs. Colenso. Evening, held Service in the Chapel, preached from 2 Tim. iii. 12; Congn. 80.

26 LORD'S-day. Morning, held Service, preaching from Matt. x. 32, 33; Congn. 95. Noon, held School, present, Readers, [1848 March p.25] Males 37, Females, 12, Catechism Classes, men 21, women 16, children 18; total 104. Evening, held Service, Baptized a Child; and preached from 2 Tim. iv. 6–8.

27. The wind was terribly high last night, it blew down my tent about me but the prompt assistance of the Natives soon set all to rights. Morning, read Prayers & held School, after breakfast engaged with a class of Natives, 19 in no., Candidates for Baptism, among whom however was only *one* reader. Spent the afternoon in talking with the Chiefs about the site of our new residence, &c. Evening, held Service, preaching from Titus i. 15. Wind quite stormy all the day.

28. Morning Prayers & Breakfast over we left. Travelled steadily over the exposed downs till starlight, at which hour we gained Te Witi, our usual sleeping place at the entrance of the forest, quite wearied with contending against the strong wind. The winter seems to be already set in; the hills being capped with snow. My journey is,

at least, a month too late, owing to the lateness of the Archdeacon's visit.

20. Morning; heavy showers of hail sleet and rain in quick succession kept us lingering by our fires. At noon we started & travelled till dark, halting in the forest.

30. Breakfast over we resumed our journey. At ii. p.m. we gained Te Hautotara village, where were about 20 Natives awaiting our arrival. Evening, held Service in their little Chapel, preached from Heb. i. 9; Congn. (exclusive of my own party) 23. Among other things which grieved me, was the information concerning a man of color named Harrison, who had lately come into this neighbourhood to reside as a Trader, and who was incessantly teasing the Natives to sell him their young women, &c.

31. Morning, read Prayers & held School; Catechized [1848 March p.26] largely, was sorry to find several much more ignorant than I had expected to find them. I have often, however, observed, that the knowledge, or rather the remembrance of the Natives ebbs and flows like the tide. Breakfast over we left for Puehuetai, the people of the Hautotara going with us. In less than 3 hours we reached it. Found Matthew here, the N. Teacher of Te Waipukurau, whom I had dispatched hither last week, and several assembled from different villages awaiting our arrival, among whom were 2 from Te Hawera. A few speeches were made as usual by the Chiefs which I answered. In the afternoon I assembled a Class of Candidates for Baptism, 20 in no., in the Chapel, and examined Catechized & Instructed till evening; I was gratified in finding them much better

behaved and better informed than on my last visit.  
Evening, held Service, preaching upon Heb. ii. 11;  
Congn. 134. Several having arrived (friends & relations)  
from different villages on the Manawatu River, beyond  
Te Apiti.

April 1. Read Prayers & held School. Breakfast over, I commenced examining and instructing another Class of Candidates, 22 in no., with whom, also, I was on the whole pleased. All had been Candidates for some time, upwards of 2 years at least; out of the total no. 16 could read; several were aged, six being *very* old. Having enquired of the N. Teacher and assistants respecting them individually, I concluded to admit 40 of them (21 men & 19 women (among whom were the principal Chief of these parts and his wife) into the Church by Baptism on the coming day. So taking them singly into the Chapel, I further instructed & exhorted them, which occupied me till evening. At Evening Prayer I preached from Heb. iii. 12; after which (giving desired the Catechumens to remain) I again exhorted them, directing them how to prepare for the approaching Sacrament. I was pleased to find they had [1848 April p.27] been diligent in using a suitable Prayer which I had printed & sent them; and in reading the different Chapters and passages of Scripture I had marked down for that purpose. Te Huarere, a young Chief of prepossessing appearance, a reader, and one who had been a Candidate on my Books for some time, but who was unavoidably absent both yesterday and to day, applied earnestly this evening to be received and Baptized at this time. On examining him I was pleased with his answers and manner, and, on finding he had also sought the

Archdeacon's Instruction when passing through these parts 15 months ago (although living at a distance of nearly 45 miles across the mountain range, which distance he had now again retravelled in order to see me,) was well reported by the N. Teacher, and had no Baptized Native in his village, the people of which, however, all professed the Faith. I agreed to comply with his request. After supper I again assembled the Candidates in the Chapel, and read Acts viii, commenting and discoursing on Simon and the eunuch; nearly all the Congregation also present. Thanked GOD this night, on considering the difference when contrasted my *last* Saturday night in this place.—(vide, Journal, Novr.20/47.)

April 2, LORD'S-day. Morning Service, Baptized 41 adults, a quiet solemn Service, Natives exceedingly decorous throughout; chapel completely crowded, 146 being present; preached from John xx. 29. Afternoon, held School, present, readers, m. 57, w. 16; Catechism Classes, m. 27, w. 25, childn. 19; total 144. After which I arranged for Baptizing some Children. At Evening Service, I Baptized 4 Children, and preached from Luke x. 20. Went much fatigued to bed.

3. Morning, read Prayers & held School. Breakfast [1848 April p.28] over, I sent Matthew on before me to Te Hawera village.—Held a Class of Candidates for Baptism, 13 in no., 7 of whom were new; this Class chiefly consisted of young persons who could not read. Afterwards I assembled the Baptized in 2 Classes, the first, comprising readers, 23 in no., with whom I read a chapter and examined & Instructed them thereupon; the

*second*, of non-readers, 24 in no., to whom I read Eph. iv., examining and Instructing. Evening Service, I preached from 1 John ii. 15–17; to which text I was led from seeing the very great worldliness of the Natives, especially the Ngatimarau Tribe, (those having constant intercourse with the Whites, from the lower parts of the River.) I was greatly blessed in my Sermon, and the Congregation which filled the Chapel were exceedingly attentive; but my words caused much talk, & no small amount of bad feeling to be exhibited towards me. Some of them, I believe, lay awake all night commenting severely upon my Sermon—never was a discourse more pulled to pieces!!

4. Morning, read Prayers & held School. Breakfast over I gave away a few copies of a little Tract I had lately printed, for which there is great demand.—Left, with nearly 100 Natives in ten Canoes, at xi. a.m., and in six hours reached Ngawaparua.—Pitched tent, & held Evening Service, preaching from Heb. vi. 18, 19. The River presented an animated scene to day;—Natives in their red, and green blankets, and velvet Caps, poling & struggling among the foaming rapids, &c., and the ever-changing ever-beautiful scenery on its banks;—but my heart was quite out of tune.

5. Last night the rain fell heavily, and this morning was a very lowering one. However, I rose early & held Prayers; and, breakfast over, we started at ix. a.m. [1848 April p.29] for Te Hawera, 8 natives from Manawatu going with us. Our course lay through an extensive forest, which by constant persevering travelling, without resting, we managed to get through by vi. p.m.—just at

Sunset, as Matthew was concluding the Evening Service. At Te Hawera we were loudly welcomed, by the little party of the place, 17 in no., some being absent, sick, and some attending upon them, 19 in all, and 2 more having died since my last visit. There were, also, Zacharaiah, the Christian Chief and N. Teacher, with 2 other Xn. Natives, from Te Kaikokirikiri, and six Baptized Natives from Mataikona: so that altogether we made a large party in this very secluded and isolated spot. My feet were *very sore* with being wet all day, and with the roots in the forest, the constantly slipping over them and the rotten & decaying logs & branches; insomuch that I could scarcely stand, or get any sleep.

6. Morning, read Prayers & held School. Breakfast over, the old Chief, Te Hiaro, made his usual oration, which I answered. I was pleased to hear him again express his determination to cleave to the Truth, notwithstanding the several who have died of his little party (fine healthy persons too) since he embraced it. At noon I proceeded to examine and Instruct the Catechumens, 16 in no., (several being absent), and was gratified in finding them much improved since my last examination, and that 2 more of them had learned to read, making 7 readers among them. In the afternoon I visited the sick wife of the old Chief, and held a Bible Class of the 7 Readers of the place, whom I exercised upon Matt. iii. Evening Service, preached from Heb. viii. 12; Congn. 50.

7. Morning, read Prayers and held School. After breakfast I took a Class of 15 Catechumens, as yesterday,—then a Bible Class of the newly baptized Readers from Manawatu, who came with me, reading

Eph. ii, and [1848 April p.30] questioning them thereupon: after which another Bible Class of the 7 unbaptized Readers of the village, as yesterday, read John iii. with them, & questioned, &c. After which I conversed with some of them singly; and Te Hiaro seeking me with his N. Testament in his hand, I sat with him & read to him several appropriate texts—he often repeating them after me. Evening, preached from Heb. ix. 28.

8. Morning, read Prayers and held School. Breakfast over I selected 11 adult Natives for Baptism, and assembling them, one by one in the Chapel, I exhorted them singly, &c. Had a long talk with Te Hiaro, who was said to be co-habiting with his deceased wife's mother, which he most energetically denied, saying, "My Faith is now my only wife and friend, and nothing else shall ever be a wife or friend to me to the end." I was much struck and pleased with the manner of the old Chief, though I had some difficulty in pacifying his indignation, which had been righteously aroused against such a false accusation. Afternoon, I assembled a Bible-Class of all the Baptized readers, 17 in no., after which I again assembled the Candidates for Baptism, and finally instructed them for tomorrow. Evening Service, read Acts viii. and discoursed therefrom. A wet and dirty day.

9. LORD'S-day. Again wet, which I regretted. Morning Service, Baptized 11 adults, (including the old Chief & his only son, a fine youth,) and preached from Romans, vi. 3, 4; Congn. 54; of whom, however, only about 20 were of the place. Noon, School, present, Readers, m. 30, w. 1; Catechism Classes, m. 13, w. 7, childn. 3.—My

heart, somehow, was quite out of tune. Evening Service, preached from Heb. xi. 6; felt better in soul. At night, at  $\frac{1}{2}$  past vii, while Natives and self were at the tent door talking, a smart shock of an earthquake was felt, preceded by [1848 April p.31] a loud report: the vibration of the earth lasted some time; all the party were instantly struck silent.

10. Morning, read Prayers & held School. Weather threatening rain which soon began. Breakfast over, the old Chief commenced his usual speechifying, and said many good things by way of exhortation & encouragement. At xi. a.m., the weather clearing we started, 5 of the place going with us. It soon, however, recommenced raining; we travelled nearly six hours in pelting weather, and halted in the forest, every thing very wet.

11. A wet and gloomy morning. Every thing being so very uncomfortable in the dark and dripping forest we did not rise till late; happily our fires were not quite extinguished, so we roasted a few potatoes and ate them, and, prayers over, we determined on proceeding, lest the rivers which lay before us should become so swollen as to be impassable. We started at xi. and travelled till sunset, when we gladly emerged from the forest, and halted for the night on the banks of the Ruamahanga river, which, though swollen much through the heavy rains of the last few days, we crossed without difficulty.

12. Rose this morning early; prayers over, we proceeded. Two hours steady travelling brought us to the little village of Tihi, who, though still a heathen, was (as before) exceedingly hospitable. About 20 persons from

Te Kaikokirikiri village had come thus far to meet and greet us. Here we breakfasted, and at ii. p.m. resumed our journey. At v. we reached Te Kaikokirikiri, where we were, as usual, loudly & heartily welcomed. The usual salutations over, I got the bell rung for Evening Prayer, and, though feeling very unwell, took the Service, preaching from James i.18, to 148 present, who were very quiet & attentive. Evening, conversed [1848 April p.32] with Campbell the N. Teacher in my tent, was sorry to find him desirous of removing, in consequence of the increase of whites about him, who continually draw away his people from his instruction, and from attending to their souls' interests.

13. Morning, read prayers & held School; good attendance, pleased to find that several young and middle-aged persons had learned to read since my last visit. Breakfast over, I was honored with an especial visit from the Chiefs, the principal one making a good speech, in which he stated their sad want of a minister,—of his great desire to be Baptized, &c., &c. Their display of oratory over, which, of course, I had to answer, I proceeded to assemble the Candidates for Baptism, with whom, in 4 Classes, containing 54 persons, I was closely occupied until evening. I was not a little cheered during my examining and Instructing them with their Scriptural answers as well as their deportment.—At Evening Service I preached from James ii. 13.—After which the Natives, as usual, besieged my tent till a late hour. The little Tract which I had printed at the Station seems to have been productive of good. In looking into a Testament which lay in the Chapel during the day, I unexpectedly and opportunely found a Letter from the

Chief Ngatuere to Campbell the N. Teacher, dated so long back as September 2<sup>nd</sup>., 1847, in which he complains of the bad conduct of the Europeans on the Public roads to himself & party, and tells Campbell, his young men shall not return thither again to work in consequence thereof! This was written *before* I passed through the valley, and those Europeans are the very men who endeavoured to lay false charges against me!! Surely the presumption and finding of this scrap is of GOD!

[1848 April p.33] 14. Morning, read prayers & held School. Breakfast over, engaged closely all day with the Candidates for Baptism, during which they were subjected to another rigorous examination; on the whole I was greatly gratified with them. Evening Service, preached from James iii. 4. All night engaged with Teachers at Tent door, enquiring concerning the Candidates, their conduct, &c. Sorry to hear that some new Natives, Communicants, had gone on the Public Road, among whom were Nicodemus te Tia, his wife Mary, and their daughter Taupari—the poor girl whom I endeavored to save from such a fate on my last visit. This man, however, had been most signally punished; in felling a large tree there it fell on him and fractured his skull, he now lies in a dangerous way, and, I fear, hardened. Te Ropiha, too, who had been active in falsely accusing me, (if the statement of the Whites is to be credited,) had been guilty of adultery.

15. Morning, read prayers & held School. Breakfast over, I, having compared notes of my former examinations, &c., concluded to admit 31 of the

Candidates to the Holy Sacrament of Baptism; among whom, were—the principal Chief of the whole District of Upper Wairarapa, his *very* aged mother, and his Son, a fine youth & good reader in the N. Testament. Some of them had been Candidates for more than 3 years, others had been 2 years, and a very few (4 or 5) had been only 12 months on the books, but there were good and weighty reasons for admitting them. Eighteen out of the number were readers. Taking them one by one in the Chapel, I was engaged with them during the whole day. At Evening Service I discoursed (as usual upon such occasions) from Acts viii., and, after Service, once more exhorted them for the last time, & instructed them how to deport themselves tomorrow. At Prayer meeting this evening, the N. Teacher at my request read Rom. vi. and affectionately addressed them on the [1848 April p.34] subject of their approaching Baptism. A few of those whom I could not receive, being new & ignorant, (some of the Natives from Okahu village, about 15 miles down the valley, who only first consented to receive the Gospel on my least visit hither, 6 months ago,) left to day, as usual, in high dudgeon! Evening, arranged for Baptizing 7 children at Evening Service tomorrow.

16 LORD'S-day. Morning, held Service, Baptized 31 persons, (9 men, 8 women, 5 boys, & 9 girls,)—a quiet solemn Service; preached from Eph. ii. 11–13; Congn. 165. Afternoon, held School, present, Readers, m. 52, w. 18, childn. 18; Catechism classes, m. 37, w. 31, childn. 6; total, 162. At Evening Service, I Baptized 7 Children, & preached from Phil. iv. 4; after which the Natives remained around my tent till bed-time. A few facts of rather a peculiar nature, concerning the persons Baptized

this day, deserve to be noticed.—And, 1<sup>st</sup>., the Baptism of Te Korou, the principal Chief of the District, whose attention (by his own account), seems to have been first directed towards the Gospel in consequence of a conversation which I had with him upon my second visit here in 1845, when I found him ill, and gave him some medicine, which, under GOD, was blessed to his recovery,—this conviction was subsequently strengthened through a remarkable dream which he had (vide, Journal, March 21/46,); since which he had been a regular attendant at Divine Service. In 1846, I married his daughter to a nice young man, both Baptized; and, last year, Baptized the fruit of that union.—And now, this morning, the old Chief himself, his only son, and his *very aged* mother (who, though much bowed with age, is very healthy and of strong intellect,) were admitted into that Ordinance. A privileged fact of rare occurrence (I have not myself heard of a similar one in N. Zealand) the Baptizing of 4 generations, all in health, and nearly at [1848 April p.35] one time, by one individual! The old woman with her bent back being a particularly interesting object; the shrill clearness of her voice, in her answers at the font, and her apparent sincerity of heart, seemed alike to strike all present. Second, the Baptism of the aged wife and family of Takitakitu, a *determined* Heathen Chief. His grown up children had been some time candidates for Baptism, (the first who came forwards being his daughter, whose name was entered in March/46,) and, last year, his wife became a Candidate. As the time approached for my present visit, the father, Takitakitu, conversing with his family, besought them not to think of Baptism and the Church; they replied,

they could not do otherwise. At length he said, "Well; if you do all leave me I will strangle myself!" His eldest son, a married man, remarked, "That is just what Judas did, and now he is in hell." The family endeavored to draw him over to the Faith, but from that he shrunk with abhorrence. Seeing which, his wife said, "Ina, e noho, me noho koe hei wakaka i te ahi o Hatana"— "Just so, remain: stay as thou art, in order to enkindle the fire of Satan." His eldest Son again and again remonstrated, but to no purpose. The father said, "You are all opposed, all angry, all teasing me." The son replied, "No, we wish you to believe." On my arrival, the wife and family came as usual to be Instructed and examined. And when Takitakitu found that his wife, his two elder sons, married daughter, son-in-law, and daughter-in-law, were to be Baptized in the morning, & his two youngest Children and grandson in the afternoon of the LORD'S-day, he was very much enraged. To the utter surprise of every one, he himself came early this morning to Campbell, the N. Teacher, and said he should now turn to Christ! that he had held out long enough, that his heart was a stone, and his ears [1848 April p.36] had been deaf, but that now he should hold out no longer! We were all glad to hear this; and, at my desire, Campbell brought him to me, and I encouraged him. This morning he witnessed the reception of his wife and family into the Church, and heard the word preached for the first time. Attending, also, at Evening Service (though several staid away to cook food, &c.,) he witnessed the Baptism of 3 of his little Children and Grand Children; may GOD bless His holy word to his soul! 3<sup>rd</sup>., The number of youths, 14, all readers in the N. Testament, who, dressed in clean

European clothing, and each one clasping his N. Testament to his bosom, presented a gratifying spectacle to the Christian. I could but believe, that the sight that we were privileged this day to behold was one on which the very angels of Heaven were gazing with delight. May Christ, the great Shepherd of the Sheep, graciously enable them to fulfil their vows! Amen.

17. Morning, read Prayers & held School; expounding, as usual, at the close, the Collect for the day. Breakfast over, I married 10 Couples, some of them being the young folks I baptized yesterday. The Natives, of whom a good number were present, were very decorous indeed throughout. In the afternoon all the Chiefs & many others, assembled in the large area of the village, to have a talk about their lands, &c. Many speeches were made, all seemed determined to retain their estates for their Children, and to prevent their being demoralized by the Whites, and they called upon me to see & speak to the different whites who are continually striving to get their lands, and to tell them not to think of coming among them. Having patiently heard them, I addressed them to strengthen them in their good resolutions. They also, spoke strongly for a Minister to reside among them, saying, they should never be right until they got a Father, &c. [1848 April p.37] Evening, held Service, preached from 1 Pet. i. 3-5; Natives very attentive. Night, conversed at Tent door till late. Had a great many applications for Books, which I could not meet.

18. Morning, read Prayers & held School. Breakfast over, we left, at x. a.m., Zachariah, our good friend going with us. At iii. p.m. we reached Hurunuiorangi. By

the way we met a party of the Ngatiraukawa Tribe from the Western Coast, who had come hither to return a slave (a son of one of the Baptized of Te Kaikokirikiri,) to his parents. I halted awhile in the plain to converse with them; encouraged them, & exhorted them to hold the Faith in a pure conscience. At Hurunuiorangi, the folks who had just got there before us from Te Kaikokirikiri were wailing over a dead child; (a Baptized Infant who had died on the Sunday at Huaangarua, from which village, Lot, the N. Teacher, & several others had come thus far to see me in hopes of our spending the night together, but this I could not do, as my journey to the coast was long and by a new route, and Good Friday before me—but (D.V.) I shall see them and spend several days at their village on their return from Wellington;) so having spoken a few words I passed on. Sending hence Simeon & Philip, (two trusty Xn. Natives from Te Kaikokirikiri,) to carry my letter to Wellington to the Colonial Secretary. We travelled on towards the coast until dusk, Lot, Laben, and James (from Huaangarua,) also, accompanying me. Our course lay through pathless untrodden wilds & thickets, and though we greatly wished to halt, it raining heavily too, we were obliged to keep on from our not being able to find any water; at last we got a little brackish water by digging in a swamp, when we gladly halted.—

[**1848 April p.38]** 19. Started this morning at a very early hour, and travelled 2 long hours through the wet & rank vegetation, when we stopped to Breakfast. During our journey Lot also informed me of his having seen and conversed with those two whites (Nairne and Deighton) in November last, when they were going about making

enquiries respecting me; they heard again and again from him what I had really said, but to no purpose, they wished to find somewhat more suitable to their purpose, & "exulted", that "they would break my back!"

Breakfast ended, Lot and his companions returned to their village, & we made the best of our way towards Te Takapau, (a small village on Pahawa River,) which place we reached by sunset, the course being a very hilly one. Here we found, in addition to the people of the place (about 14 in no.,), several come from Pahawa to meet me. Held Service in one of their huts, & discoursed from Luke xxii. 3-6. Natives remained with me at the tent door till late.

20. Morning Prayer over, we left early, not knowing exactly how far it might be to Pahawa, the whole party going with me. We travelled a little way down the bed of the river, when, reaching a potatoe plantation, we halted to breakfast. Resuming our journey, we reached Pahawa by iv. p.m., where a good number of Natives from all the little villages on the Coast, between Cape Palliser & Castle Point, were assembled to meet me, who gave us, as usual, a hearty welcome. Pitched the tent, & held evening Service, preaching from Matt. xxvi. 41; Congn. 103; chapel crammed, yet all very orderly. After Service, Te Wereta (who had come hither with his people from Waraurangi to see me) sent to ask, whether he should come and talk, and on my assenting he came. We conversed at the tent door for some time, [1848 April p.39] many Natives crowding around. He wished, he said, to have Prayers again at his village, and, as no one there could read but himself, for him to offer them. From his tone of voice & manner of speaking, I saw there was

not much alteration for the better within, and saw, moreover, the dilemma in which he had placed me,—remembering withal our first rencontre in his house at Waraurangi. So pausing, and lifting up my heart to GOD, I replied,— “I am glad to hear you say you wish Prayer to be again offered at your village;—but hear what the Word says,”—reading John ix. 31. I read the verse twice, slowly and distinctly; and there was a dead silence for some time. At last one of his friends tried to put in a word on his behalf, which I answered by reading Ps.

LXVI. 18, and Pet. iii. 12., observing, that in the mouth of two or three witnesses every word was established, &c., &c. He, Te Weretu, soon began to talk largely, saying, that it was all one, I re-baptized him “the Devil,” and now he was to have no Prayers, for which he did not care, &c. I said, “No, not so; I never gave you the name of the Devil, and I wish you to have Prayers at your place, &c., but *first* put away the evil of your doings, otherwise it will be a mockery.” We conversed together for some time longer, and at last he consented to come to Chapel tomorrow to hear Divine Service again! May GOD bless His Word to his soul! Our journey hither this day was all the way in the bed of the river, which we had to wade across & recross continually, no less than 65 times in a few hours! The banks, in some parts, are very romantic, high broken hills with fine handsome trees of *Leptospermum*. One place is a complete gorge through the chain of hills, and, the Natives say, when the W. wind blows, is impassable; here a poor Native once miserably perished through the wind blowing the water & gravel about him.

21. Good Friday. Very early this morning it began to rain [1848 April p.40] and blow very cold from the S., I felt thankful that we had got to the village before the gale came on. At x. a.m., I held morning Service, preaching from John xviii. 37; Congn. 106.—During the afternoon I examined and instructed the Candidates for Baptism, 29 in no., (4 of whom now entered their names for the first time,) in 2 Classes, the greater number of who are aged persons; I found them to be much more ignorant, though they knew the Church Catechism, than any others I had Catechized & examined during this journey. Which is, however, in great measure to be attributed to their not having an efficient Teacher. Evening, held Service, and preached from John xix. 30. Te Wereta attended Service this day.

22. Morning, read Prayers & held School. Breakfast over, I recommenced examining and Instructing the Candidates for Baptism, as yesterday, in 2 Classes, and was thus occupied during the day. At night, I selected 10 (5 men and 5 women) to receive that Holy Sacrament tomorrow, most of whom were aged persons and had been Candidates nearly 3 years, and had been Instructed by myself on 4, & some on 5, occasions; only 3 of the number could read well in the N. Testament. My refusing to Baptize the others at this time, gave (as usual) some among them great offence, especially the Chiefs of the party, who were not only the worst-informed but the newest of the lot. One of them, Taukata, who had come 3 days journey from Te Ahiaruhe, having dressed himself in his best clothes and feathers, came, weapon in hand, to the door of my tent, and gave me a furious oration, which, having quietly

listened to for some time, I put an end to by getting my dinner. Having again conversed and solemnly exhorted individually the 10 selected for Baptism, I held Evening Service, preaching from Pet. iii. 31, after which the enraged Taukata came to shake hands with me. [1848]

**April p.41]** At night Joel, the N. Teacher here, and Zachariah, the Monitor Chief who came with me from Te Kaikokirikiri, held Prayer meeting in two of their houses, the same not being large enough for all to assemble in one. After which Taukata broke out afresh in a similar attack upon Zachariah, having taken offence at his discourse upon John iii. Zachariah, however, not willing that Taukata should have all his own way, answered him so well as to cause him to leave off.

23. Easter Day. At morning Service I Baptized the 10 Adults, and preached from Rom. vi. 10, 11. At noon, I held School, 100 persons present. At Evening Service, I Baptized 2 Children, and discoursed upon a portion of the 2<sup>nd</sup>. Less. At night the Natives about my Tent as usual, though damp & cold. Te Wereta attended both Services, his youngest Child was one of those two Children Baptized; I had refused to Baptize this Child upon a former visit.

24. Morning, read Prayers and held School, 101 present. Breakfast over I again Instructed the remaining Candidates for Baptism; after which I assembled a Bible Class of the Baptized Natives, containing 14 Readers and 8 Listeners; I turned away Te Wereta's Baptized adulteress, who had the hardihood to seat herself in the Class. During the morning Te Wereta wrote another letter to Mr. Fitzherbert (a merchant at Wellington)

respecting the property salved from his vessel, &c., still lying at Te Wereta's place; which Letter I promised to deliver. At 1.p.m., we left; called on some whites who resided near by. By Sunset we reached Te Awaiti, the folks of which place had preceded us. Held Evening Service, preaching from Acts iii. 22, 23; Congn. 26. Spent night with Natives at the tent door.

25. Morning read prayers & held School. After [1848 April p.42] breakfast I instructed 8 Candidates for Baptism, 2 of whom are new, (one being an old *blind* man). At noon we left Te Awaiti, and soon after the weather suddenly changed to cold, with strong wind and rain from the S. We quickened our march over the craggy rocks, and gladly reached Oroi by Sunset. Held Evening Service, preaching from 1 Cor. xv. 21, 22; Congn. 29. Occupied, as usual, with Natives at tent door till late.

26. Morning read Prayers & held School. After Breakfast I instructed 9 Candidates for Baptism, 3 of whom are new. At noon we left; called at Mr. Barton's Sheep-station but found no one at home. We travelled till sunset, when we reached Cape Palliser, where we halted. A furious gale from the S. suddenly arose during the night which blew my tent down twice, and caused me to leave it, and to take shelter in a fleasy and cold hut, open on all sides, where I spent a miserable time till morning.

27. Early this morning we arose, and, prayers and breakfast over, we started, and reached Te Kopi by 2 p.m.; Richard Taki, the N. Teacher, & Philip the Monitor came two miles on the beach to meet us. Found about 150 Natives assembled who gave us a hearty welcome.

At Evening Service I preached from 1 John, iii. 20, 21; Congn. 195. Evening, occupied with Natives at tent door till late. Received Letters from 3 N. Teachers, Campbell, Lot, and Samuel Pakaiahi, containing a statement of their respective conversations with Nairne & Deighton in November last.

28. Morning read Prayers & held School, present, Readers, m. 67, w. 27; Catechism Classes, m. 48, w. 30, childn. 23; total, 195. Breakfast over, I commenced examining & instructing the new Candidates for the Communion, and the old Communicants, in several Classes; thus engaged till sunset. Held evening Service, preached from 1 John iv. 10; Congn. nearly 200. Spent night as usual with the Natives.

[1848 April p.43] 29. Morning, read Prayers & held School. After breakfast until sunset closely engaged with Candidates for the Communion & Communicants, in classes,—total number passed, 103. Evening Service preached from 1 John v. 9, 11; Congn. upwards of 200. Evening with Teachers, who afterwards held Prayer Meeting. Waited till late, hour after hour, anxiously looking for Mr. Cole, but he did not come to the great disappointment of the Natives. At 2, a.m., I went to bed, quite hoarse with talking; the loud noise of the sea incessantly dashing on the stones just beneath us is dreadful! I refused to admit Te Ropika te Waitai to the Communion, which vexed him not a little.

30. LORD'S-day. This morning, an hour before sunrise, Mr Cole and his party arrived, tired and wet, having travelled a good part of the night! I was exceedingly glad, however, to hear of his arrival, for the Natives'

sakes. My Native lads who were on the lookout soon put up his tent, when he turned in for a little rest. At  $\frac{1}{2}$  past x we held Service; I read Prayers & preached from Heb. viii. 10–12; Congn. 230. After which I assisted Mr. Cole to administer the LORD'S Supper to 98 Communicants, all very quiet and orderly; 5 having absented themselves on account of a few words which inadvertently dropped yesterday! Afternoon, held School. Talked with an European who brought his 2 Children to be Baptized, and gave him some Tracts. Evening Service, Baptized 5 Children, but, it being so dark that I could not see, I omitted my Sermon until the morning. Conversed till late with Natives at the door of tent.

May 1. Morning read Prayers and preached my promised Sermon upon Eph. ii. 13, after which I held School, total present, 206. Received a Letter from Te Ropika Te Waitai, denying his having said the words attributed to him by Nairne. Breakfast over, Te Hamaiwaho, [1848 **May p.44**] one of the principal Chiefs, made a violent oration, respecting my proposed removing of one of the N. Teachers, which I had to answer. In the midst of confusion we struck our tents and started. We gained the end of the long beach before sunset, but could not pass the rocks, the tide not having ebbed sufficiently. Here we waited in the cold and darkness; at last we crawled along almost on all fours, and, at 8 p.m., reached Uawa, where we found the wind blowing furiously down the gulley from the mountain's side. Here, however, we halted, among the bushes, thankful for fire and shelter.

2. This morning we resumed our journey. We soon stopped to breakfast; soon after which I parted from Mr.

Cole, who intended crossing at the heads of the harbor in the pilot's boat. We travelled on till dark, when we halted for the night at Okiwi, in Port Nicholson harbor, among a little party of Native fishers. Observing a little girl, of scarcely 4 years!! lighting her pipe with all the *sang-froid* of an experienced smoker, I remonstrated with her parents; they laughingly replied, they could not control her! (their usual cry.) on which I went up and took away her pipe, when she pursued me with a flaming brand, which I also took away, and gave her a good whipping, which caused her to make a prodigious outcry.

3. Early this morning we left Okiwi, having got from the fishing-party the loan of an old canoe, which, from its appearance, had lain many months upon the beach injuring in the sun; it being, however, very calm we gladly accepted it, to save our weary legs a few miles of the rocky shore. In less than an hour it began to rain and blow heavily from the S., which much alarmed the Natives; the lashings of the canoe being both old & rotten. To increase our misfortune a dense fog came with the rain (not unusual here) and completely obscured the land on all sides, so that we knew not whither [1848  
**May p.45]** to steer. The lashings of the Canoe now began to give way, and the Natives of the place (Mr Cole's baggage-bearers,) were opposed to each other in judgment; and my boys who were paddling shivering with cold and wet; I almost thought myself we might be lost. After 3½ hours knocking about we reached the shore at Pitoone, where we were welcomed by the Ngatiawa Tribe, headed by their old Chief Te Puni, who had recently come over to the Faith, owing to the death and last words of one of his sons, a Baptized young man,

named Tahana, who, it seems, died happily. Having rested awhile, talked and made arrangements with N. Teachers, Breakfasted, and refitted, I left for Wellington. At the parsonage I found Mr. Cole, who had arrived at an early hour last evening.

4. Closely engaged, all day, in writing a *second* Letter to the Colonial Secretary, with enclosures, being copies of Letters to me from Native Teachers. Wrote, also, a Letter to the Editor of "the Wellington Spectator," denying the truth of his statement—that the Native Chiefs of my neighbourhood had assisted Te Rangihaeata (now in arms against the British Government,) with arms & ammunition. Evening, saw several N. Teachers, and made arrangements with them.

5. Weather very lowering, notwithstanding left at noon for Ohariu, a village on the W. Coast; Zachariah, the N. Teacher and others from Te Aro village accompanying me. Before we quitted Wellington it began to rain, heavily with a dense fog, so that we could see nothing; we persevered, however, up and down steep & miry hills, and by sunset reached the village, and just as we entered, a party of 40, consisting of old & young, men & women, arrived by another route from other small villages in the straits, which gladdened my heart, & warmed & cheered me in my present wet & shivering [1848 May p.46] state. Held Evening Service, preaching from Rom. iv. 7, 8; congn. 50. Talked with the N. Teachers, Zachariah from Te Aro, Hadfield of this place, and Solomon of Waiariki (who went with Mr. Cole to Te Kopi), in my tent till late. No one Missionary had been here for the last 5 years, Mr. Hadfield had formerly

landed here, and gone hence to Wellington; and Mr. Cole had paid one visit. They appeared glad indeed to see me.

6. Morning, read Prayers and held School. Breakfast over I commenced examining and Instructing the Candidates for Baptism, 37 in no., (12 of whom I had formerly Instructed at Te Aro (P.N.,) last year, and 25 now came forward for the first time as Candidates for Baptism,) among whom were 7 Readers; taking them in Classes I was engaged with them till near evening.— After much consideration I finally selected 6 men & 8 women to be received into the visible Church tomorrow. Among the men were, the principal Chief of the village, an elderly man of most pleasing demeanour and good acquaintance with Scripture Truth; and the principal Chief of Waiariki (another village in the Straits,) and elder brother of Solomon, the N. Teacher of that village. Among the women were, the wives of the 3 N. Teachers of this place, of Waiariki, and of Oterango. Evening, I preached from Rom. v. 18, 19, to a good and decorous Congregation of nearly 100. After which the N. Teachers remained with me talking till a late hour.

7. LORD'S-day. Morning Service; Baptized the 14 adults, and preached from 2<sup>nd</sup>. Less., cong'n. 104. At noon I held School; present, Readers, m. 36, w. 8; Catechism Classes, m. 24, w. 30. observing a very young woman, well-dressed in red, walking about in rather a disorderly manner, I enquired of the N. Teacher concerning her, & found [1848 May p.47] she had been sold by her parents to a White in Wellington for Tobacco, &c., and that next week she was to be taken to him. She, observing our

talking together, and suspecting the subject of our conversation, attempted to rush grinning into the Chapel, when I stopped her at the door-way, saying,— “GOD’s house is no place for painted images nor wanton girls;”—on which she retired, much abashed. Returning from School, I noticed a lad decently dressed in European clothing, and apparently of the age of 12 years, sitting solitarily apart on a canoe, and holding down his head; on my asking him, whether he had been to Service and School to day, and on his replying in the negative, I enquired, “Why?” He replied, “There is no School, no Service for me; I am separate unto evil.” Pressing him to explain his rather extraordinary expression, he said, “I am a Public-house boy from Wellington; I have no Sunday, no prayers; hearing you were to be here I got liberty to see my relations, hence I am here; tomorrow I go back to the Public-house—to sin”!! His peculiarly mournful manner interested me much; I talked to the poor boy in suitable language, but apparently little to present good. This evening the N. Teacher informed me, that there was a great stir among the relations of the girl to whom I had spoken in the morning, in consequence of my words to her, and that they were coming to pay me a visit tomorrow morning, and to demand an explanation. Evening Service, I Baptized 9 Children, and preached from a portion of the 2<sup>nd</sup>. Less. I was greatly pleased at the Afternoon Service to hear the newly-Baptized Chief of this village, who could not read, repeating along with the Readers those alternate verses of the 37 Psalm, which he had evidently got quite by heart. Spent the evening with the N. Teachers and newly Baptized Chiefs in my tent. The Chief wished much, he said, to [1848 May

**p.48]** give me a pig tomorrow, which I begged to decline, as we wanted no provisions and it would greatly delay our movements. Having observed numerous human bones scattered about on the sand hills close to my tent, (which had been exhumed by the force of the Westerly winds,) I prevailed upon the Natives to consent to gather them up and bury them. They had belonged to some more ancient Tribe than this now dwelling here, hence they had cared not to bury them. Some of the houses in this village were half buried with sand.

8. Morning, read Prayers and held School; which over, and while breakfast was getting ready, a large hog, scarcely dead, was brought into the enclosure where my tent was, and laid at my feet, (worth, at least, 40/- or 50/- at Wellington,) and, also, a large basket of cooked Parrots, &c. At the same time the girl, whom I had rebuked yesterday, with her parents and relations came forward, to hear from me, why I was angry with them? &c. We conversed together for some time, when they acquiesced in the truth of what I had said, and promised their daughter should not be taken to the White Heathen at Wellington. Having settled that matter, Hadfield, the Teacher, brought me 4 young men who had very recently returned from V.D. Land, whither they had been transported for being found in arms assisting their Chief against the British Government. They had received a free pardon from the Queen, hence their speedy return. They spoke highly of the treatment they had received, but their Christianity appeared to be altogether gone (1 Cor. xv. 33). I felt particularly grieved for one of them, a shrewd young man, Baptized, and well acquainted with the Scripture—formerly a Monitor of Mr. Hadfield's—but

who now seemed the most reckless of the whole party. I gave them suitable advice, which may GOD [1848 May p.49] bless. None of them attended Service yesterday. The principal Chief now said, he would take me in his large canoe (which had lately been made ready to sail to Manawatu,) to Ohaua, the next village S. in the straits, and so save me a half-day's heavy journey over rocks and cliffs. Breakfast over we got into the Canoe, about 60 souls, the Chief among them, and in 2 hours reached Ohaua. As usual, I got very sick from the rolling of the canoe, which unfitted me for any and every thing for the whole day. The whole of the remnant of the people of Ohaua (excepting 3 old women,) had recently migrated to the neighbourhood of Taranaki, and were now on their way thither. One of the three old creatures had come among Solomon's party to Ohariu, and had there been Baptized yesterday. To the other two I gave a few words of counsel as time and circumstances permitted, and passed on towards Waiariki, (the Chief, and Teacher of Ohariu accompanying me,) where we had already arranged to spend the night. Two hours travelling brought us to Oterango, where the people of the place who had returned with us from Ohariu, remained; they begged us to stay for the night—eveling, too, approaching—but I could not. I was pleased in noticing their little chapel, which also had a door. I spoke with a poor man—who had not attended any Divine Service for 8 years, in consequence of his having killed his wife's adulterer—and got him to promise to attend for the future. Leaving this village we observed two whole human skulls and many bones lying in the sand-hills;—upon which Solomon, the N. Teacher of Waiariki,

remembering what I had said at Ohariu, returned to tell the N. Teacher here to gather them up & bury them. These, like those at Ohariu, belonged to the ancient occupiers of these parts, and not to the [1848 May p.50] present Tribes. By sunset we gained Waiariki, a little village, immediately on the shore: held Service in the Chapel, discoursing from 2 Less., congrn. 46. The Natives of this place appear to be very careless, and bear but a bad report among the whites, with the lowest of whom they are constantly associated.

9. Morning, read Prayers and held School; present, (of the place,) readers, m. 10, catechism Classes, m. 11, w. 13, childn. 3; gave them all a good Catechizing for they were very ignorant. Breakfast over, we started for Wellington; by sunset we gained Te Aro, where I held Evening Service, discoursing from 2 Less., only a few present, most of the Natives being gone to see a dying child at another village a few miles off. It rained heavily and was dark, but I managed to walk to the parsonage, a good mile, where I found Mr. Cole expecting my arrival. An invitation had come from the Governor for us to dine with him the next day, which Mr. Cole had accepted for himself & me.

10. A day of rain. Morning, confined at home, writing. Afternoon, went a shopping to purchase some necessary stores. Evening, to Government House, received most cordially by His Excellency. Remained till a late hour; the Governor closely talking all the evening. He seemed much interested in the welfare of the Natives, though of opinion they must necessarily fall before the stream of Colonization. He thanked me for my Letter; expressed

his surprise at my not yet having had an answer thereto from the Col. Secretary, and spoke warmly concerning those vile Europeans, assuring me they should not escape. He told me, among other things, what he had learnt, and ascertained to be a fact, during his late visit to Wanganui—that there was not a Native girl of 9 years who had not had connexion [1848 May p.51] with the Military!! this, I had previously heard from other sources.

11. Another day of rain and gloom, weather peculiar to Wellington; at the Parsonage, writing. Evening, we managed to get to Mr. St. Hill's, to see Mr. Hadfield, & dine with them.

12. Morning, at the parsonage, talking with several Natives who called to see me. Afternoon, called on Mr. Fitzherbert, in company with Mr. Cole, in reference to the matter of “the Sarah Jane”, and the Chief Te Wereta. Spend a long time there, more than an hour, but Mr. Fitzherbert would not consent to make any amicable arrangement whatever. He would neither send for the salved property—nor allow the Salvors to use it—nor allow me to start the Ardent Spirits into the sea—and, declared, if the Natives should ever come to Wellington he would lay hands on them.—I felt much disappointed; at the same time I could not but feel for Mr. Fitzherbert. Returned to the Parsonage, the weather preventing my going on to Pitoone, as I had arranged. Dr. Fitzgerald called, and spent the evening;—as usual, talking energetically about the Natives. He seems to be a real friend to the aboriginal race. May GOD bless his labors among them! The Governor having expressed a wish to

see a copy of my little work on the “*Moa*”, and not having one here, I sent him a copy of my “*Ramble*”, also, printed at Hobarton.

13. At a very early hour this morning I left for Pitoone, the road a horrid quag! Got there by ix., breakfasted, and awaited the arrival of the Candidates for Baptism. Several parties of Natives gathered together throughout the day,—from Waiariki, Te Aro, Ngauranga, Kaiwarawara, and, a few, from the road parties on the Hutt,—and the Chief of Ohariu, also, although he had only returned from me to his village on Thursday. Engaged, during the day with the Candidates, 25 in no., and finally [1848 May p.52] arranged to Baptize 10,—5 men and 5 women. Evening, held Service, chapel well-filled, preached from part of 2 Less. Henry, the N. Teacher, told me the particulars of the pleasing death of his brother, Tahana,—his last solemn warning to Te Puni, his old father and the Chief of the Tribe, who had received it, & who now attends Divine Service.

14. LORD’S day. Held Morning Service, Baptized 10 adults, and preached to an overflowing congregation, chapel completely crammed, 230 present. A sick child, who was to have been Baptized at the afternoon Service, died in the Chapel during the morning Service, in its Mother’s arms. The Mother, who was one of the adults Baptized, sat quietly, holding the corpse till the conclusion, no one but herself knowing the Child was dead. At School, though the weather was bad, (Reading classes always in the open air)—present, Readers, m. 73, w. 16; Catechism Classes, m. 47, w. 24, childn. 20; total, 180. Towards evening, the rain began to pour again in

torrents; notwithstanding which the Natives assembled to Service; preached from Rom. xiii. 12, 13.—May GOD bless the Services of this day for Christ's sake!

15. Morning, read Prayers & held School. Breakfast over, I examined and Instructed a Class of Candidates for Baptism, after which I talked with the old Chiefs, Te Puni & others. At 1, p.m., I left for Town, about 40 Natives accompanying me, returning to their homes, asking Scriptural questions and talking all the way.

Arriving at the Paŵanga, I found Taylor, a Native Chief & Assessor, from Kaiwarawara, waiting to see me, he having heard of my speaking strongly against his manner of living,—occupied some time with him. We walked to the N. Hospital together, where Dr Fitzgerald extracted a molar tooth for me, much to the gratification of my new friend Te Wiremu Te Kiore, the Chief of Ohariu, who was present. [1848 May p.53] Received today a kind present from the Governor, a copy of his Travels in 2 vols. Wrote him respecting "The Sarah Jane" schooner, the Chief Te Wereta, & Mr. Fitzherbert.

16. This morning I received the Governor's answer to mine of yesterday; His Excellency wished me to call on him this evening. Received, also, a Letter from Mr. Fitzgerald, the Surveyor of the Roads, being a copy of the letter of the Col. Secretary to him, but without note or comment of his own. Received, also, from the Governor, Mr. Fitzgerald's Letter to him, in reference to mine to the Col. Secretary, which I copied. Engaged, during the day, with Mr. Cole. Evening, went to Government House, and remained till a late hour. The Governor said, If I could bring forward Natives or others

from Wairarapa or the Coast to testify sufficiently against J. Grindell, he should be turned out of the Government employ, &c.— — — I told him, I had (I thought) given in quite enough, which I left in His Excellency's hands.— That his conduct towards me, I well knew, fully acquitted me before Europeans, but that if those men were still employed by the Government, the Natives would scarcely believe I had come off victorious, or, if so, then they would be led to conclude, that the Governor and men were alike in principle! &c, &c.— At which His Excellency laughed heartily.—

17. This morning I intended to leave, but having heard that the Bishop had landed at Waikanae on Friday last, and that he was to have been here on the 13<sup>th</sup>. I waited to see him. Busied in packing up stores, &c., to go by vessel to Station. Called to see Mr. Hadfield for the last time. Engaged in talking with different Natives, who occasionally came up to see me,— Taylor, Zachariah, Te Wiremu Te Kiore, and others. Afternoon, the Governor and his Private Secretary called. At [1848 May p.54] iv. p.m., I left, (having spun out my stay to the last moment, without seeing or hearing anything further of the Bishop,) and reached Pitoone by dark; spent the night talking with Henry, the N. Teacher, & Monitors.

18. Very early this morning we left Pitoone, sending my Natives by a canoe, I walked to Waiwetu, a village 2 miles distant, taking Henry with me, to see some sick Natives there;— particularly Karauria, the late N. Teacher at that place, now dying. Arriving there unexpectedly, I found a few Christian Natives (who had just ended their prayers) at School, rehearsing

Catechisms, &c., in the dying man's house. Poor fellow! He appeared glad indeed to see me; I sat and talked to him, read a few suitable passages, and prayed; he seemed to know death was near, and to be preparing for it; he expressed his Faith in Christ as his only hope, &c.; encouraged him, and bid him farewell! I last saw him, on the 1st. Nov. /47, in the hospital, where he had his N. Testament on his pillow, and where, though very ill, he would always say grace, both before & after meat, for the Natives of the Ward in which he was. Leaving Karauria, I visited a poor old blind woman, who seemed to be, indeed, blind within as well as without; I gave her a few suitable words of exhortation. Here, at the river's edge, I took my leave of Henry, and the other Christian Natives of these parts, and being put across the mouth of the Heretaunga River in a canoe, I hastened on after my lads to seek a breakfast. Two hours farther travelling brought me to where they had landed, but they, not having brought any fire with them, had not yet made a commencement! Breakfast over, we re-launched our canoe, and, the weather being fine, we gained Parangarahu by ii. p.m., passing the wreck of the little vessel which was here upset, and her crew drowned, [1848 May p.55] in the gale which happened when we were at Ohariu. Hauling up our Canoe to a place of safety, we once more fairly commenced our homeward journey, and travelled on until an hour after sunset, when we halted, tired, at Waimarara, in Palliser Bay.—

19. Early this morning we resumed our journey 1½ hours to Mukamukanui, where we found a few Natives, and the chief Ngatuere! He came up to me in a friendly way, and I shook hands with him, merely observing,— “You

may see that I am not in the gaol of the Governor;" to which he quietly replied, "And if you were there it would have been through your own flock." I gave out some Medicine for 2 children ill with Hooping cough; exhorted the Natives; and, breakfast over, Ngatuere & myself travelled on together. At evening we crossed the Wairarapa lagoon, now just breaking forth into the sea, three feet wide, I leaping over it. And struggling on against the high tide, which laved the bases of the cliffs, and new land slips of mud, which were dangerous as well as disagreeable, we got late to Te Kopi, two hours after dark, in a wretched mess, wet, cold, muddy, & hungry;—and quite took the village by surprise.

20. Morning read Prayers, & held School; obliged to shorten our School, as the weather had suddenly changed to cold rain. Engaged, during the day in examining and Instructing the Candidates for Baptism, 34 in no., from whom I selected 16 adults, 7 men & 9 women; 8 of these were readers, and 1 was totally blind. Among the readers were 2 Papists, a man and his wife; I strictly questioned the woman (who was said to have been Baptized,) before the N. Teachers, but she could give no satisfactory account of it, and said, that what was said was said in *another tongue*, and that she could not depend upon it as being the Baptism, spoken [1848 May p.56] of in the N. Testament. At Evening Service, I preached from 1 Cor. iii. 11–13; congn. nearly 100. The rain, which poured without intermission during the whole day, kept back many of the Christian Natives from coming; small parties, however, kept arriving throughout the day completely drenched,. At night the Natives held their

usual Prayer Meeting, which Richard, the N. Teacher conducted.—

21. LORD'S-day. A morning of pouring rain! By x., however, the weather had cleared a little. Held Morning Service, Baptized the 16 adults, (using, as on a former occasion, the conditional formula at the end of the Office for Private Baptism, for the female convert from Papistry,) & preached from Matt. xix. 21, Congn. 122. Richard held School, while I went over to hold a short Service—with some White men living near by, and which I had told them when last here I should be ready to do on this day. I took them by surprise, (some having just arrived in a boat from Wellington) but they soon got a little to rights. During which I conversed with an old man, who said he was 84 years of age! 50 of which he had spent in these seas! Nearly 50 years ago he fell overboard from his vessel, in Matavai Bay, Tahiti, into 17 fathom water, during a scuffle with the Natives; he could not swim, but on rising to the surface he became entangled in the outrigger of the canoe, which was eventually drifted on shore, when he was seized by the Natives, wounded *severely* in the head, (the mark of which fracture he had still) and carried into their *Morai* to be eaten by (or sacrificed to) their GOD, but after a long time, during which he suffered a great deal, he was delivered, &c., &c. This old man, though now on the brink of the grave, (to use his own pithy expression,—“the young may [1848 May p.57] die, Sir, the old must”) is just as careless as ever! I read John iii, and exhorted them from v.7, closing with Prayer, 9 men were present, who were remarkably attentive. Returning to the *pa*, I

held Evening Service, Baptized a Child, and preached from John vi. 44.

22. Morning, read Prayers and held School, Breakfast over, I married a couple—the bridegroom, one of the principal young Chiefs of the District who has been rather wild; gave an address upon the occasion.— Afterwards, I conversed with the N. Teachers; visited Mr. Pharazyn & family; and spent the Evening with the Teachers, and in endeavouring to settle some disputed Land Claims.

23. Morning, read Prayers & held School. Weather so very wet, I could not leave as I had arranged. Confined to my tent all day, writing. Answered Mr. Russell's letter in the negative, respecting my influencing Natives to let him Land, &c. Evening Service, preached in darkness from 1 Cor. vi. 9–11; after which engaged with N. Teachers in my tent till a late hour.

24. This morning we left at an early hour; several Natives accompanying us as far as Huaangarua, and George Te Hunga (a young Chief & Convert from Popery) going to Mataikona to be married there. Sent on my letter to Mr. Russell, he living about 3 miles from Te Kopi, I had not, however, gone very far, when, to my great surprise, my messenger overtook me with a letter from Mr. Russell, in reply to mine—to the effect, that he should endeavour to get the land be the consequences what they may! Continuing our journey, the ground being very wet and miry, we reached Wakatomotomo at 2 p.m. Here were some sick, (among whom was that nice Young Xn Chief, Iraia te Ana, whose illness had kept him from the Communion, which he lamented greatly,) I

gave them medicine & spiritual [1848 May p.58] advice. Resuming our journey, we merely gave a passing call to the village of Tauanui, and keeping on reached Tuhitarata, Mr. McMaster's Station (where I had promised to spend a night,) by sunset. This humble Scotch pair were glad to see me. Spent a quiet comfortable evening in their house, held Family Prayer, read 1 Pet. ii. (they reading their Gaelic Bibles,) and endeavoured to discourse plainly upon v. 6.

25. Early this morning we breakfasted; held family Prayer, and Baptized their newly-born Child, and left (much against their wish, the weather being still very wet,) at xii. For Otaraia, Ngatuere's village, about 3 miles off. Arriving at Otaraia, I called on Mr. Gillies, and, as he was not then at home, I promised, if possible, to return and take tea. Going to the *pa*, I found everything wet and muddy, and a large party of Natives. Held Evening Service in the Chief's house, (he sitting *outside!*) Preached from 1 Cor. viii. 5, 6; about 50 present. Just after we had commenced, the little Wesleyan party—(the only one in the District,) rung their bell, and began their Evening Service in a hut close by. After Service I returned to Mr. Gillies', and spent the Evening with them. Held Family Prayer, and discoursed upon John xi. 25, 26. Returned in darkness to the *pa*, to my cold and *wet* tent. Shortly after my return, Ngatuere, who had been waiting, brought me with his own hands a large loaf which they had made for me—as a kind of peace offering,

26. Morning read Prayers and held School, during which Ngatuere went over to Gillies', and returned full of

wrath, quite ready and willing to fall out with *me*, on account of something, which, he said, I had told Gillies respecting the lowering the price of wheat!! I took not the least notice of any of his expressions.—Left this place at xii., and by iv. p.m. reached Huaangarua [1848 May p.59]. Conversed profitably with Teachers & Monitors by the way. Found several Natives assembled, among whom were many Candidates for Baptism from different villages, I was glad to find Taukata not among them, he being absent at Te Takapau mourning over the death of his grandson, who died soon after I had left. Held Evening Service, preaching from 1 Cor. ix. 25; congn. 145. Conversed with Natives at Tent door till late. After the Natives had left, Andrew Rongotua came to tell me, of himself and party being then on their way to Tukuwahine, (where Matthew Retimona Te Korou, the old Chief of Te Kaikokirikiri, and his tribe have their plantations,) to let that place to Mr. Russell, who was coming after them!! This, if attempted, or persisted in, will cause bloodshed.

27 Morning, read Prayers and held School; weather very wet and cold, frost thick on the ground. Breakfast over I assembled a Class of Candidates for Baptism in the Chapel; while engaged in examining and Instructing them, a Capt. Kelly (lately arrived) came up, and wished me to assist him in taking some Land from the Natives, which I soon declined. With difficulty I sat out my usual time with the Class, the building being unfinished and the cold great., Took a 2<sup>nd</sup>. Class in the N. Teacher's hut; but found them nearly all so very deficient, that I was obliged to tell them plainly that I could not conscientiously Baptize any, which was a great

disappointment to them, and is to be only attributed to their attending so much to the world. Held Evening Service, preaching from 1 Cor. x. 6. Having heard much during the day of Wahapata, (a young Heathen Chief, the rejected suitor in the case of the couple whose Banns were to be published tomorrow for the last time,) and of his threats, I [1848 May p.60] sent for him, and conversed with him for two hours at my tent door, but could make no impression whatever upon him; a more determined cold-blooded assassin I never met with. He dared me to call their Banns again, (I had previously done so at Te Kopi,) much less to attempt to marry them! I told him, their Banns I certainly should publish; and, if the parties presented themselves (having fully satisfied myself as to the correctness of the proceeding,) I would marry them let the consequences be what they may. This fellow (who had lately put himself forwards as a Candidate for Baptism) is a brother to Ngatuere, who last year gave me so much trouble on a similar occasion. Ngatuere and his Heathen party arrived here to day, to espouse his cause, and I was grieved to find that some of the Church are willing to do the same. No Prayer Meeting, and scarcely any sleep throughout the night, owing to the noisy voiciferations of the Heathen party. Received, to day, a letter from a Settler named Wilson, complaining of the conduct of my Teachers and other Xn. Natives at Te Kaikokirikiri, and threatening, in a very careless manner, what he would do to them!! On enquiry, I found that he had taken under his especial protection a worthless Heathen Scamp, named Nini, who had been justly expelled from the Christian Society of his people, on account of his many bare-faced adulteries,

and that now those Christian Natives were sorely grieved to find Nini at Wilson's house, and in their way whenever they went thither to trade, &c.; Wilson living near their village, and upon their land—the farthest, too, of any Settler from Town, and several miles from the nearest white man! I answered Mr. Wilson's Letter very briefly, and hope he will see it [1848 May p.61] his interest to follow my advice. A little matter came quite accidentally to my knowledge today, which displays to advantage a *trait* in the character of the Native Christian:—I had missed a young man, named Moko, formerly a Candidate for Baptism, and on enquiring after him I found he had absconded, having stolen a shirt from Capt. Smith, a gentleman living hard by. This shirt was subsequently found, hid in a hole in the cliff, by Lot the N. Teacher, who took it to Capt. Smith, who gave him a shilling for so doing.—Lot returned to Huaangarua with his shilling,—which served him with matter for reflection during the night. Early the next morning Lot went over to Capt. Smith's to return the shilling. A long & interesting conversation ensued, but to no purpose, Lot steadily refused to keep the shilling, and came away without it. Now Lot is a very poor man, perhaps—being a stranger—the poorest N. Teacher in the whole District. This *little* incident served to cheer me, in the midst of the heavy gloom of this day.

28. LORD'S-day. Morning, I held Service, called the Bans, and preached from Luke x. 21; Congn. 160, who were pretty attentive, although not a few sat uneasy in consequence of their darling vices (love of the world) being so lashed. Afternoon, I held School; present, Readers, m. 56, w. 16; Catechism Classes, m. 32, w. 16;

children, 20; total, 140. At Evening Service, I Baptized 3 children, & preached from Gal. v. 24. The Heathen party made a sad noise all day, and, I may truly say, all night. At x. p.m., just as I was about to dismiss those (Teachers and others) who were about my tent door, Ngairo, the principal Chief of the villages, (and elder brother of Ngatuere) came to tell me, that all the Chiefs had been [1848 May p.62] endeavouring to prevail upon Wahapata to give up his murderous intentions, but to no purpose; all they could get from him, was, that he would not murder Laban (the bridegroom elect) *in* the Chapel! And that Ngatuere and his party said, they should not interfere; but, believing that as soon as Laban was murdered, some one of the Church would murder Wahapata, they should then immediately leave for their respective homes, fetch their arms and ammunition, and cry "*War*" throughout the valley. Ngairo and others, wished me therefore to decline marrying them. This, I said, I would not listen to; my duty I would do if it cost me my life; if they presented themselves then I would marry them, &c. I sent word, however, by Ngairo to Ngatuere and his party, to let them know, how I had made up my mind to act—briefly thus:—that if Wahapata murdered Laban, I should direct my Xn. party to seize him, and take him alive to Wellington, and that if they were backward, I would be the first to lay hands upon him, when I knew my Teachers and Monitors would aid, and if he should be rescued from us, then I would immediately return to Wellington, and endeavour to obtain a sufficient number of armed Police and Military, and would not leave the valley of Wairarapa until we had apprehended him. This announcement

struck all present with deep surprise; & Ngairo returned to relate his news.

29. Scarcely any sleep during the whole night, through the noise of the Heathen party, who were excessively clamorous. At an early hour I arose and read Prayers, and held School, expounding, at the close, the Collect, as usual. Returning from the Chapel to my tent, Walker, the brother of the bride, [1848 May p.63] (and an elderly man,) came to ask me, how I intended to act. I replied, he already knew; that as soon as I should have breakfasted, I should be ready in the Chapel,—waiting and willing to perform my duty. He then said, that he had been early that morning before day tied up in his house by Ngatuere, ( a *most grievous* offence to a Native,) that he had contrived to get loose & out, and that now, since he had been so degraded, and that by a near relation, he should return to his village, and take his sister with him, and that the Marriage should not be solemnized. I told him, You (the couple and yourself) may do as you think proper. The old man was, apparently, very much grieved at his having been bound. While at breakfast, a settler named McDonnell called upon me to interpret a few words for him to Ngatuere, and so save a misunderstanding; he had lately taken some grazing land of him, the terms “£50. pr. ann., and not to cut a stick”! While interpreting for him, Capt. Smith came up;—talking of the Natives, Capt. Smith said, he had seen pretty much of savages, both in N. America and Africa, but that these were the “best savages” he had ever seen! Some few things had been stolen, but had they (Capt. Smith and family,) lived at Wellington, they should have lost much more by

*whites!!* An old Chief, Wainu, a Candidate for Baptism, coming up, Capt. Smith said, to me, "This is one of my landlords, we believe him to be cranky." And, turning to Wainu, he said "A nice coat that you have on!" (he had lately obtained it in the way of rent from Capt. Smith.) Wainu replied, "Yes, but the Word of GOD is nicer; this will soon fade & perish."—"I told you so," said Capt. Smith to me, "he is called old cranky throughout the valley, and I easily [1848 May p.63] believe he is *daft*!" My heart was full, I said nothing, but thought on our Saviour's words,—"hid from the wise and prudent, and revealed to babes"—the text which I had only yesterday preached to them from. We soon struck tent and proceeded up the valley. Called at Capt. Smith's in passing; thence to Te Ahiaruhe, Messrs. Northwood & Tiffin's Station, where I was hospitably received, as usual; they spoke well of the Natives, and said the whites incited them to much evil; and told me, that some of the Settlers wished to have a Police force in the valley!! I could not help thinking, they were mad! Leaving Te Ahiaruhe, where I staid but a very short time, we resumed our journey, and, an hour after dark, reached Hurunuiorangi. Held Prayers, & talked with Natives at the tent-door till bed-hour.

30. Morning Prayers and breakfast over, I visited two old and sick Natives, gave them a few words of exhortation, &c. Proceeding hence, in 3 hours we reached Tukuwahine, where I found several arrived from Te Kaikokirikiri to have a parting word, among whom, were, the Chief M. Retimona Te Korou, his *aged* mother, and my good friend Zachariah. Those are now the only *body* of good, docile, and attached Natives in

these parts. They were, however, greatly exasperated, when they heard of Mr. Russell and the Natives from the lower part of the valley being on their way hither to take their grounds and Cultivations; particularly so, too, after they had sent word to Mr. Russell, by me, that they never would let their grounds. Three persons had died belonging to this party, since I left them 5 weeks ago; two Baptized, & 1 Heathen. While my lads were devouring their Potatoes (which [1848 May p.65] the party knowing we were near, had considerately and hospitably cooked for them,) I conversed with the Natives. Resuming our journey towards the Coast, we travelled till sunset, when we halted at the entrance of a forest.

31. This morning we rose early, by starlight,—the days now being very short, and a continuation of fine weather not to be depended upon at this season of the year. Breakfast over, we commenced our journey, which, from this place to the sea-shore is up and down over lofty hills, a heavy summer-day's march! Myself and George Te Hunga, entered Wareama village shortly after sunset, but my lads with baggage did not come up for 2 hours after, during which time I had to walk up and down in the dark to keep myself warm. At this village we found nearly 30 Natives, gathered together, expecting our arrival, who gave us as usual a hearty welcome, though, poor souls! they had but little to eat. As I could not endure the excessive smoke in their large hut, and the night being far advanced, and myself and lads being both hungry and tired, Abraham, the N. Teacher here, at my request, held Evening Service with his people.

June 1<sup>st</sup>. Ascension day. Early this morning, rose, held Service, and discoursed to Natives upon the comforting subject which the Church this day celebrates; (curiously enough this is the 2<sup>nd</sup>. Ascension day I have spent at this little place). Breakfast over, I examined & Instructed 7 Candidates for Baptism, 3 of whom were new; but, as I would not give any assurance of my administering Baptism at Mataikona on Sunday next, (expecting an unwelcome greeting & tumultuous assembly there, in consequence of their late letting of lands, and the great disputes arising therefrom,) the old Catechumens would not go on with me to that [1848 June p.65] place, a long heavy journey; the younger ones, however, accompanied me, and so, also, did Abraham, his wife, and family, and several other Baptized Natives. Resuming our journey, and travelling steadily on, by sunset we reached the Native village at Castle Point, (where is now a Sheep and Cattle Station,) which we passed by, refusing an invitation to enter, it not being my intention to touch upon those unwelcome subjects (especially with Kahukuraamaru, the blustering Heathen chief of this village,) until after Sunday. We travelled on, hungry and faint, to Wakataki, the next little village, where we hoped to find some friendly Natives; arriving there, we found no one, and, after rummaging about and thinking how we should act, we stole (?) 3 pumpkins for our supper.

2. Early this morning I wrote a note to Mr. Guthrie (the Settler at Castle Point,) to acquaint him, I should not be at leisure until after xii. on Monday; which having despatched, we proceeded. In 3 hours we reached Mataikona. Found several Natives assembled; among

whom were, some from Porangahau, and some from Akitio. Breakfast over, Te Wiremu Te Potangaroa, and Kahukuraamaru, (who had followed hard upon our heels this morning from Castle Point,) the 2 principal Chiefs, commenced their furious oratory about their Land disputes. I immediately told them, I would not listen to any such kind of talk *now*; they said, I should, &c., &c., and such a scene ensued as beggars description.

Kahukuraamaru threatened me often with a large new hammer which he flourished about my head! In short, I was once more obliged to ride the *high horse*, and to command silence (native fashion), or I would immediately strike my tent and leave the village. Silence, [1848 June p.66] I, at length, obtained, when I promised to enter on the unwelcome subject on Monday next. The day was now too far advanced to commence taking the Classes of Candidates for Baptism, and the passions, too of the Natives were so much agitated—not to mention my own, which needed even more than those of the prophet of old the soothing notes of some heavenly minstrel—that had I done so little good would have resulted therefrom. So I walked up and down for half an hour among the long rank grass which grew around the lonely graves of the departed upon that desolate sea-shore; becoming calmer, I got the bell rung for Evening Service, and read Prayers, and preached from Cor. xvi. 9, to a Congn. of 120 persons, who were pretty attentive. It grieved me much to see their Chapel (originally only roughly put together and unfinished) in such a miserable condition. And I have so often spoken and written concerning its state, as to quite despair of their ever doing anything to it. Generally speaking, the state in

which the house of GOD is to be found in the N. Zealand villages, is a pretty sure criterion of the value which the inhabitants put upon the ordinances of Religion. I could not but contrast this building with the strong and commodious house which they had lately put up at Castle Point for their newly-arrived white man for £11. I spent the evening talking with the N. Teachers in my tent. Received, today, several letters from N. Teacher and others at the Station: 7 deaths had occurred during my absence, 2 of which were by drowning, and nearly all from the Ngatihinepare tribe, the unhappy people of Ahuriri. One of the deaths was that of the only son of Isaac Pakitara, a nice Xn. Native who had come with me as a baggage-bearer; he had left the child in perfect health. Poor Isaac, though he felt his loss bore it remarkably well and Christian-like. [1848 June p.68]

3<sup>rd</sup>. Morning, read Prayers, and held School, upwards of 100 present. Breakfast over I commenced Instructing and examining the Candidates for Baptism in 2 Classes, and finally selected 10, mostly aged persons, to receive that ordinance on the coming day. One man, a second-rank Chief (who, with his wife had been Candidates ever since my first visit in 1843, but who had shown themselves to be dilatory and careless,) whom I had hoped to Baptize on this occasion, said to the N. Teacher, who went to gather the Candidates together,— “If I am to be Baptized tomorrow I will go to his Class, but if not I shall stay away”—at the same time suiting the action to the word by remaining in his house. Afterwards, however, when he found there would be a Baptism, he became quite clamorous to be allowed to come into the Class—a petition which I would not for a

moment entertain. Engaged with selected Catechumens till late; and was grieved, that I could not be *gratified* with *any one* of them. Evening, held Service, preaching from 2 Cor. i. 14.—

4. LORD's-day. Held Morning Service; Baptized the 10 adults,—first, stripping the highly-prized *Huia* (*Neomorphæ acutirostris*,) feathers, with which they had profusely adorned themselves, out of their hair, and casting them on the ground; as not only appearing inconsistent with their vow, “to renounce the vain pomp & glory of the world,” but as being directly opposed to what I had particularly endeavored to teach them but the Evening before. Preached to an attentive Congregation of 130. Afternoon, held School, present, readers, m. 12, w. 11, ditto, children, boys 8, girls 4; Catechism Classes, m. 9, w. 19, childn. 7, total, 90. Evening, held Service, preaching from 2 Cor. ii. 16. At night engaged with the N. Teacher and others in my tent till late.

5. Morning, read prayers, and held School. Breakfast [1848 June p.69] over, I married George Te Hunga (who had come with me from Te Kopi,) to Lavinia Te Piki; gave an address on the occasion. Noon, the Natives having assembled about my tent, and the two principal Chiefs being almost ready to burst with retaining their indignation so long, they commenced their rude yet powerful oratory;—Te Wiremu, and several others, made long and heavy speeches, in which they endeavoured to vindicate themselves, but to little purpose. About 2, p.m., Mr. Guthrie came, and for *peace' sake* I exerted myself to settle the matter; which I eventually did, Guthrie relinquishing a portion, (which,

however, the Natives said they had never let,) and I consenting, on the part of the absent Xn. Natives of Wairarapa, proprietors, to the remainder remaining with him.—Evening, Mr. Guthrie returned. Held Evening Service, preached from 2 Cor. iii. 16, 17. Engaged with Teachers & others till late, settling several disputes, &c.

6. Morning, read Prayers & held School; breakfasted; visited Sick, gave out Medicine, &c. At x. we left, the wind blowing furiously. We crossed Owahanga River with difficulty, getting my bedding wet, the bearer, a strong Native, being carried bodily beyond the ford seaward by the wind!! I could scarcely keep my footing going over the exposed range of high hills, and got more than once blown down. By evening we arrived at Akitio, where the people, who had been to Mataikona, had returned before us. Evening held Service, discoursing from 2 Cor. iv. 4; about 40 present.

7. Morning Prayers & School, present, (of village,) readers, 10, Catechism Class, 18. After breakfast I held a Bible Class of 12 Readers, conversed with the Natives during the afternoon. Evening, held Service, preached from 2 Cor. v. 7. Occupied with Joel, the N. Teacher, and others during the Evening. [1848 June p.70]

8. Morning, read Prayers, & held School. Breakfast over, we started for Tautane. On the sand, 4 miles this side of Tautane, we met the N. Teachers of Manawatu, & other Christian Natives, coming to meet me, having heard of our approach. We gained that little village by sunset; found 6 persons—3 old men, and 3 old women. Held Evening Service, discoursed upon 2 Cor. vi. 8–10.

9. Morning, read Prayers and Breakfasted. After which I conversed with Robert, an old Baptized Native, who, a short time ago, sadly ill-used his wife, also, a Baptized person but a great Scold; I endeavoured to make up matters between them but could not succeed. She has left him and gone to her relations at Mataikona. Visited an old infirm woman, who said, she clung to Christ. Shortly after we left for Porangahau, it soon commenced raining, with a very high wind, and a dense "bush" to travel through! There was, however, no alternative, so we kept steadily on, and arrived at Porangahau about an hour after sunset, cold, and wet, and hungry. It was so wet and dark, that the Natives who had assembled did not come out of their huts to see me!

10. Morning, read Prayers & held School; about 100 present. Found the Children to be pretty conversant with their Catechisms. Breakfast over, I received the salutations of several Natives, who had come here from the villages on the Manawatu River, from Puhangina, beyond the Ruahine mountain range, and from Te Rotoatara, Patangata, and Te Waipukurau, inland, and from Pakowai, and Manawarakau, on the coast, to see me on my return "from the gaol of the Governor." Some speeches were made, which I was obliged to put a stop to, the days being now so very short and cold withal, and my time of too much [1848 June p.71] importance to be wasted. Assembling the Baptized Readers of the place, 12 in no., I held a Bible Class, & exhorted them; afterwards, the Baptized who could not read, 11 in no., to whom I read a chapter, expounding & questioning them thereupon. Evening, held Service, preached from John xiv. 16, 17; Congn, 86; spent evening with Natives

at the tent-door, after which they held their Prayer Meeting.

11. *Whitsunday*. Morning, held Service, preached from Ps. 68. 18; Congn. 98; several others, not included, went out, owing to their severe coughs., At noon, I held School; present, Readers, m. 47, w. 8; Catechism Classes; m. 26, w. 8, childn. 15; total, 104. Evening, held Service, preached from John iii. 5. After Supper, the Natives assembled about my tent, talking to a late hour.

12. Morning, read Prayers, and held School. After which I was occupied with 15 Catechumens, Candidates for Baptism, 11 male & 4 female, mostly aged, and no readers among them. Breakfast over, we left, the Chief of Porangahau, and N. Teacher and Chief of Manawarakau (who had come with his son to meet me) going with us; by sunset we reached Pakowai, where we halted. Read Prayers, conversed with Chiefs, felt not a little displeased on finding how they had dealt with John Te Wakapai, (brother of Priscilla Hariru,—see Journal, October 5–9, 1847,) who had now been nearly 6 months openly cohabiting with a girl of bad repute, and yet both living comfortably among these professing Christians! —I spared them not.

13. A night of pouring rain and a heavy lowering winter's morning, yet we concluded on proceeding. Prayers and breakfast over we started. Rain at intervals during the day, with cold southerly wind. At night we halted at Pauanui, where (through the stupidity of my [1848 June p.72] Natives) we had no other food than the mouldy scraps which we happened to have with us. On our way hither we passed a party of Heathen Natives

(among whom were a few Papists,) who were busy in putting up a house for a white man who was coming there to live, to whom they had also promised a young girl who was a Candidate for Baptism; they took no notice of us, nor we of them.

14. Had Prayers early and started for Manawarakau; reached it by noon in pouring rain! Rocks, too, all the way, which were not only slippery but dangerous. Got Breakfast at 1p.m. It rained heavily all day. Evening, held Service in the little Chapel, preaching from 2 Cor. xi. 2, 3;—Congn. 25. Chief's child very ill with Hooping-cough; did what I could for it.
15. Morning Prayers and School; after which I examined and Instructed the Candidates for Baptism, 14 in no., 5 men and 9 women. One very old and deaf man came forwards now for the first time from the ranks of Heathenism. Breakfasted, and left for Waimarama. Just as we were leaving a party of Catechumens, 10 in no., arrived from Waimarama, having been misinformed as to my movements—supposing I should spend the next Sunday *here*, and that there would be a Baptism of Adults on that day. They were vexed and I grieved; they, at their long and muddy walk for nothing; I, at losing the opportunity of instructing them; but, as all my days were fixed and arranged for every place, and well known to all, the fault was entirely their own. We arrived at Waimarama by sunset, having been thoroughly drenched by the way. The paths are now deep water-courses, and travelling very bad., Having thrown off all my dripping clothes, I held Service, discoursing from 2 Cor. xii. 9, in a Native's hut, about 40 being present.

16. Morning, I read Prayers, and, while the Baptized  
[1848 June p.73] were holding School, I examined and  
Instructed a Class of Catechumens, Candidates for  
Baptism, 17 in no., and all females! (owing to the loss of  
nearly all the adult males of the Tribe, with their Chief  
Tiakitai, last year,) five of them were readers, and six  
new, among whom are the wives of the late Chief,  
Tiakitai, and his daughter. Breakfast over, we started,  
and, travelling smartly, gained the Mission Station by an  
hour after Sunset. Found all well, and on the look-out,  
being *one* day behind my fixed time. Blessed be GOD for  
His many many mercies vouchsafed to all of us, during  
those 85 days of absence!

17<sup>th</sup>. At home resting, and preparing for tomorrow's  
duties. Received two letters from Te Hapuku, (one of  
them being directed to the Governor,) respecting the  
false charges made against him by the Editor of the  
Wellington Spectator. Grieved to hear of the sad fall of  
William Pupore, a communicant and one of my Native  
Domestics, whom I had left at home to attend upon Mrs.  
Colenso, and to finish a house upon which he had been  
some time engaged; Te Rewatahi, the young woman, is  
the Candidate for Baptism, mentioned, p.21. At Evening,  
I held Prayer Meeting; 26 present; discoursed from a part  
of the 2<sup>nd</sup> Lesson.

18<sup>th</sup>. LORD's-day. Held Morning Service, preached from  
Matt. iii. 12; Congn. 78 . At noon, School. Afternoon  
Service, preached 1 John v. 5. Weather wet & raw; days  
now at the shortest.

19. Morning Prayers & School. After breakfast, I went to  
Te Pokonao to see John Mason Takihi's dying Child, a

little girl of about 4 years of age, found her just conscious, prayed for her, & exhorted the parents & others present. Just after I left she died. This is the third child he has lost within eight months, he has now only one left. The deceased was a promising little girl, and the *first* person I Baptized here. Occupied during the day in settling with my Baggage- [1848 June p.74] Bearers;—with Natives who had newly thatched the roof of the Dwelling house;—and in seeing Natives who came to visit me after 3 months absence.

20. Occupied with different Natives, as yesterday; and with Leonard, my N. Teacher. During my absence, Leonard made three journeys, (according to my arrangement,) in which he visited 10 villages, and Instructed in classes 160 Candidates for Baptism, most of whom have been such now nearly 4 years. Afternoon, engaged in putting up some medicines for Dr. Fitzgerald, (Native Hospital, Wellington,) and in writing to the Governor, enclosing Te Hapuku's letter.—

21. Married a young couple who had been patiently awaiting my arrival. Martha, the bride, is *the* young woman, with whose father, the Chief Tuahu, I had such a skirmish at Waimarama, in 1845, (vide, Journal, March 3, of that year,) and whom I subsequently rescued from the Whalers at Cape Kidnapper. Afternoon, I buried J.M. Takihi's daughter.—

22. J.M. Takihi, calling today, I endeavoured to console him, and to improve the event: he appeared to be greatly cast down, the child he has now lost being his beloved one. Several other Natives, also, called.

23. Occupied with N. Teachers calling, & giving in their accounts; and in dispensing Medicine, &c.
24. Dispensing Medicine, & preparing for tomorrow, &c.—Evening, Prayer Meeting, 18 present. A wet gloomy week, I feel thankful that I got home before the rain came on.
25. LORD'S-day. Morning, held Service, preached from Luke ix. 33; Congn. 61. At noon, held School. Evening, held Service, preaching from Eph. ii.19,20.
26. Morning prayers & School. After breakfast, occupied in dispensing Medicines, & with Natives, as usual on Monday Mornings. Afternoon engaged with Abraham [1848 June p.75] Kopiri, the father of Te Rewatahi, and his relations, upon the matter of William Pupora and his daughter. Evening, I sent a letter which I had written to W. Pupora, who has been now 3 weeks a voluntary prisoner, shut up in a small hut.
27. Writing, copying Government Correspondence, &c., for C.M.S.
28. Engaged as yesterday. Heard, today, from Leonard, N. Teacher, that W. Pupora took my letter very well, weeping much; and that he is getting very thin and poor, and lives very sparingly, and says, he will die there in his hut.—Micah, the N. Teacher at Patangata, and others of his relations, sent him word, not to think of going thither until he should be repentant, and be restored by his Minister.
29. Writing, as before. Talking, also, with Natives, arranging the marriages of my N. Teacher Leonard, and my old Steward-boy, Samuel, &c.

30. Engaged with a variety of secular jobs. Evening, writing for CMS. Isaiah Kahutia came to day for nails for his daughter's coffin; she is the woman upon whose account the Chief Taraha cast off his profession. She had been Baptized some years ago by Archd. W. Williams, but had apostatized. No less than 4 persons of that small Heathen Tribe have lately died!

July 1<sup>st</sup>. Preparing for tomorrow's duties. The Chiefs Kurupou and Takamoana returned from Te Wairoa to day, and came to see me. We had a long conversation together, and, to my great surprise, Kurupou demanded 20 Testaments for his Tribe, saying, "I am now going to turn in earnest to the Christian Faith." They remained all the afternoon; I gave him 10;—may the LORD bless his own seed, and mercifully preserve & fan the spark! I had, also, a long talk with one of the Chiefs of the Ngatihinepare Tribe, Paul Torotoro. He has lately (during my absence) lost 2 Children, and 2 men of the same tribe were nearly drowned at Ahuriri. GOD'S judgements seem to be [1848 July p.76] awakening some of the Heathen. The weather being wet & miry I had no Prayer-Meeting this evening; although the Natives were quite willing, but as they have some distance to come and sickness prevalent (it being, too, the depth of winter), I thought it prudent to omit it.

July 2. LORD'S-day. Morning held Service, preached from Luke xiv. 28. Congn. 83. At noon I held School. Evening held Service, preaching from Phil. ii. 9, 10. Gratified in seeing several of the Ngatihinepare & Ngatimatepu Tribes present, from Ahuriri & Te Kapomaihi; as they had almost cast aside their Christian

profession. At night writing to Patea and Tarawera, &c. My N. Teacher, Leonard, intending to leave tomorrow for those Districts. W. Pupora attended Service this morning, *apparently truly penitent*; no one spoke to him coming or returning.

3. Morning Prayers & School, though heavy rain. Morning, engaged in dispensing Medicine, &c, &c. Letters, & notes, and applications from all quarters for Medicine.—Afternoon, made up some little matters, Books, &c., for Leonard to take with him tomorrow. Evening, engaged in copying Journal for CMS.
4. Early this morning besieged with applications for Medicine. Leonard left. Commenced printing a Catechism. Evening, putting Baptisms, &c., in order for insertion in Register.
5. Engaged much as yesterday. This morning, among others, Te Hapuku's son came for Medicine, and told me, they were *all* now turning to the Faith. I intend (D.V.) to go to see his father on his return from Raukawa, one of his villages 20 miles inland. Kurupou, also, came for Medicine, and to get me to go to see him & his people tomorrow; (I had arranged for visiting his Tribe next week,) he pressed me, also, to go thither to hold Service on Sunday, but this I could not consent to. Evening, copying Journal for CMS. [1848 June p.77]
6. This morning I went to Wairua, Kurupou's principal village, about 4 miles distant. Arriving there I found the Chief and his party preparing the ground for wheat sowing. Entering the village I saw one of his wives afflicted with Rheumatism, to whom the medicine of

yesterday had already been of Service; I gave her some more which I had brought with me. His people gathered around me, about 30, some looking into a Testament, some trying to form letters on slates, &c., I gave them a lesson or two. The Chief soon began his talk, in which he said, he had long been a Heathen, then a Papist, (which he had embraced, because he could still keep his Heathenish customs—polygamy, fighting, tattooing, obscene dances & songs, &c., &c.,) and that now he thought of becoming a Christian, &c., &c. When he had done, I addressed him, exhorting him to persevere, &c.; and so we talked till it was time for me to return. On leaving, I arranged for one of the party to read a chapter and offer up a prayer Morning & Evening, but they had not a single Prayer Book, nor have I *one* to give them! The Chief promised to come to Church on Sunday.

Reached home by twilight.

7. Today, Tareha, the Chief of the Ngatiparau tribe, (who has just buried one of his wives,) came with his wives and people “to talk.” Sat with them a long while in the verandah; approved of his *again* turning, and exhorted him to persevere, &c. There is little, however, in him at present to encourage one. They remained some time, begging, as usual, for Caps, &c.; and reminding me, that I had never yet paid for the grass which my cow ate, &c.! While they were here, one of Kurupou’s young men came to get some slate pencils. Afternoon & Evening, preparing my Catechism for press.

8. Making-up & giving-out Medicine, &c. Waiting, [1848 July p.78] and preparing for tomorrow. Evening, prayer-meeting, only 12 present; weather very cold.

9. LORD'S-day. Morning, held Service, preached from 1 Pet. v. 8, 9; Congn. 56. At noon, held School. Kurupou, and Tareha, and some of their people, attended both School and Service. Evening, preached from 1 Thess. i. 9, 10.
10. Morning Prayers and School. Engaged, during the day, in giving out Medicine and Books to the Tribes lately come over to the Faith.—
- 11–14. Occupied in writing in a *book*, the Names of Candidates for Baptism throughout the District, with examinations & remarks. And in conversing with Natives who call; and in administering medicine, &c.
15. Preparing for tomorrow's duty. Writing Letters to several Native Chiefs who have lately lost their children through Hooping-cough, in answer to theirs to me. Evening, held Prayer Meeting, only 14 present.
16. LORD'S-day. Morning, held Service, preached from John iv. 25, 26; Congn. (improving,) 125; among whom, were Tareha and Kurupou, and some Baptized Natives who had long absented themselves, and Te Nahu, Te Hapuku's eldest son. At noon, held School; among the readers were the 3 abovementioned Chiefs, whom I placed in the 2<sup>nd</sup> Class. This day is the first, in which Te Nahu ever attended a School. Evening, preached from 2 Thess. iii. 5.
27. Morning Prayers & School. After which engaged as usual in giving out Medicine, for which numerous applicants,. At xi., a.m., I began Instructing and Examining Catechumens, 37 in no, in Classes, and was thus occupied till near Evening. 28 of them are new,

having lately come out from Heathenism; among whom is Te Nahu. Tareha waited patiently till I had finished, to get some Books, but I have not a single [1848 July p.79] Catechism, nor a Hymn-Book, my few prayer-books having been exhausted long ago.—I gave him 9 Testaments. Evening, engaged in writing the names of my Catechumens, &c.

18. This morning, early, while engaged in giving out Medicine, Te Hapuku came unexpectedly upon me. Closely engaged with him, and Kurupou, and other Chiefs, till evening. I had not seen him since my return, he having been absent, inland, at his different villages. His object in now calling was to tell me—he could not consent for me to remove inland, for, he believed, if I should remove from his side they would soon be falling out among themselves, and then he should kill some of the people; another, and more plausible, reason is, the medicine chest:—of his being angry with his son, Te Nahu, for joining us in an underhanded way, during his absence, and without having first been prayed over, &c., &c., by their old Native priest!—and to talk over several other matters. He applied for a Testament for another of his sons, who was with him, which I gave him; and he said, “We shall all believe by-and-bye.” Gave out several Testaments during the day to other Natives.

19. Commenced writing-in Baptisms, Marriages, and Burials in the Register; mine having only arrived here during the last summer, and I not having had time before.

20-22. Busy writing.

23. LORD'S-day. Morning, held Service, preached from John xi. 9; Congn. 126. Noon, held School. Evening, held Service, discoursing from 2<sup>nd</sup> Lesson. Tareha & Te Nahu present.

24. Morning Prayers and School; after which occupied all day with Natives. Several applications from Natives, hitherto Heathen, for Testaments, Slates, and Pencils, and not a few calls for Medicine. [1848 July p.80]

25–27. Three days of pouring rain! which coming upon the already greatly enlarged rivers (the weather having been very wet of late,) has caused them to overflow their banks again, and to spread over the Station grounds. The waters rose very fast, as formerly; and we quite expected our house would be again inundated, (the raised road being under water,) when the few Natives who were at hand succeeded—notwithstanding the heavy sea—in cutting through the bank of shingle at the old mouth of the river which had been dammed up, and by night of the 27<sup>th</sup> the waters and our anxiety subsided together.

Engaged in writing-in Marriages, &c., in Register; and in printing, at intervals, during the weak:—not being able to get inland to visit the Natives (according to appointment), all the country being under water.—

29. Preparing for tomorrow. This evening, Te We, a young Heathen Chief of note, (brother to Te Rangihiroa, the Chief of the Ngatihineuru Tribe, who is also Heathen, and both brothers-in-law to Kurupou,) came to see me, and to tell me, he is now going to embrace Christianity, and to request a Testament, which, as he could read, I gladly gave him. He, also, asked for paper to write a letter to Tarawera, to his brother, to let him

know he had turned to the Faith, and to call upon him to do so too.

30. LORD'S-day. Morning, held Service, preached from John xvii. 3; Congn, 107. At noon, held School. Evening, held Service, preaching from Heb. ii. 3. Natives remarkably attentive, though the Chapel was very wet and cold. Kurupou, Te Nahu, Te We, Tururu, & other chiefs present.

31. Morning Prayers & School. After which engaged all day with different Natives. Several applications for Books from Natives hitherto Heathen. Kurupou called, and [1848 July p.81] said that he had been very apprehensive during the LORD's day, 23<sup>rd</sup> inst., because he was not here to Service, lest his absence should be misconstrued by my congregation, he being inland at Kohinurakau. I had heard, however, from the Monitor of that place, of his having been there, and of his helping them in erecting the Chapel, &c.

August 1<sup>st</sup>. Engaged this morning with several Natives, who were going away to their respective plantations to prepare the ground for their crops. Wrote letters to Tarawera, and sent Abraham Powā, N. Teacher, thither, (as Leonard was gone from Patea towards Rangitikei & Manawatu,)—who, also, became the bearer of Te We's letter to Te Rangihiroa. At noon, Te Nahu called, to say, that he was going to see his father, Te Hapuku, whom he had not seen since their falling-out about his (Te Nahu's) coming over to the Faith.—And, that, in order to please him (Te Hapuku), he must submit to be prayed over by Te Motu, the old priest. I gave him proper advice, reading with him some suitable passages of Scripture,

and recommended him not to assent for a moment to any Heathen rite. He said, he should be obliged outwardly to submit to it; that the ceremony was short, &c. I again exhorted him to stand fast, &c., adding, “If the old Priest chooses to go *aside* and mutter his prayers, or perform any ceremony on your account, let him do it (if he will), but do not you go aside with him.” To this he assented, This young lad promises fair—if he does not get ruined through intercourse with bad whites. Hitherto, he has scarcely been able to move about anywhere, save to a few villages in the neighbourhood, (in each of which he has a house set apart for himself and the old priest,) because being *tapu* (i.e. sacred; *set apart*,) he could not go into a house without making that *tapu* also, and so proving an unwelcome guest. He duly says, [1848  
**August p.82]** he has found Heathenism a “Yoke of bondage”; and to him, S. Paul’s remark, Gal. v. 1, which I quoted (although originally referring to a very different matter,) is not only apposite, but by him understood. His faith is, however, but weak; for he told me very gravely, that if he should not submit to the prayers of the old priest, the Native GODS would slay him! I asked him, whether he believed what Christ says of himself, Matt. xxviii. 18; he answered, Yes. On which I shewed him, thus believing he could have no ground for fear; and asked, why those N. GODS had not displayed their malevolent power during the three past weeks in which he had attended Divine Service & Schools, &c.?—an idea, the correctness of which he quite acquiesced in. He left me his testament to be repaired, (one of the original Paihia editions which was well-worn,) taking another to

use in the interim. Afternoon, engaged in Printing.  
Evening, inserting Burials, &c., in Register.

2<sup>nd</sup>, 3<sup>rd</sup>. Printing: Writing in Register, &c.

4. Married my old steward lad Samuel; who has been with me nearly 13 years. The young woman, his wife, we brought with us from the Waimate, Bay of Islands, in 1844; and she has never left us:—may GOD bless them both!

5. To-day & yesterday, I have been very much indisposed, the weather, too, being very cold and wet.

6. LORD'S-day. The windows of the Chapel being broken in with the very heavy weather of the last two days, and the whole floor inundated, I held Service this morning in the School-room. About 40 Natives attended, just double the number I had expected, the weather having been so bad. Preached from Luke xv. 21. Afternoon, held School. Evening Service, preached from Heb. ix. 27.

[1848 August p.83]

7. Morning Prayers & School. Engaged, during the morning, with several Chiefs who had heard I was unwell. Afternoon, I went to Te Pokonao, to see and restore William Pupora, who, I hope, is truly repentant. Spent a long while with him; glad to find him in so tender a frame of mind, and so sensible of his error. Leaving him, and returning, I met Te Nahu, who had been seeking me to ask, whether, in the event of his taking Te Koheriki (the daughter of Kurupou) to wife Native-fashion, I should be angry with him. I told him, No; but that they had better be advised in the matter by

their parents; which, however, has long ago been by them consented to.

8. Preparing to leave tomorrow to visit Tangoio, &c.; engaged in giving out Medicine, in writing Letters to Natives, &c.—

9. Heard, this morning, that several of the principal Chiefs, who had lately come over to the Faith intended accompanying me to Tangoio. At x., a.m., I left the Station in a Canoe, the weather threatening for rain, and very cold. We had a long and disagreeable passage, but crossed Ahuriri harbour in safety. Tareha, and his party, came after us in 2 canoes. We travelled together, 25 in no., over the stony beaches; and by sunset gained Te Kapemaihi village. Held Evening Service in the open air, preaching from Heb. xii.1, 2; Congn. 60.

10. Morning, read prayers and held School. Breakfast over, I examined & Instructed the Catechumens, 53 in no., in Classes, and found them to be (much as before) ignorant. At ii. p.m., we started for Tangoio, where we were hospitably received by a large number of assembled Natives. Tohutohu, the principal old Heathen Chief, made a speech, which Tareha and myself answered. Held Evening Service, about 100 present, to whom I preached from Heb. xiii. 8. I was highly gratified in seeing the work which [1848 August p.84] they had put about their Chapel; for a native building it is truly beautiful. At night, engaged with Paul, the N. Teacher, in my tent.

11. Morning, read Prayers & held School. After breakfast I commenced examining and Instructing the

Catechumens in 3 Classes, 56 in no.; 18 of whom are new: with them I was occupied during the whole day. Evening, held Service, preached from James i. 21; Congn. 205—chapel filled. A great number had arrived, during the day, from Tarawera, Mohaka, and Heretaunga. At night engaged in talking with Chiefs and N. Teachers.

12. Read Morning Prayers, & held School: fine, clear, frosty weather. After School took a class of Catechumens, 19 in no., who arrived too late for examination yesterday. Breakfast over, I selected, from the 75 whom I had examined and Instructed, 49 persons for Baptism tomorrow, (i.e. 26 men, & 23 women,) of whom 15 were Readers, and 17 *very* aged persons; several of them had been Candidates upwards of 3½ years. With them I was occupied the whole day till the hour of Evening Prayer. Held Evening Service, preaching from Matt. iii. 5–8; the Chapel completely crammed. I overheard Tareha, Kurupou, and other Chiefs making long and loud speeches during the day to Tohutohu, Tamairuna, Waretuku, & other old hardened Heathen Chiefs, who still obstinately refuse to receive the Gospel: some of the sentences which the wind wafted to my ears were very good. I was not a little grieved, however, to find, that a few of the Natives of this place who once professed with us, and whose names are on my book as Candidates for Baptism, had lately joined the Papist party, through the worldly inducements held out by the P. Priest when here a short while ago, during my absence at the South. The Papist N. Teacher here lately Baptized one of their dying friends, and (as

[1848 August p.85] they say) afterwards “Baptized the Coffin”!

13<sup>th</sup>. LORD’s-day. Held Morning Service. Baptized the 49 adults, and preached from Mark xvi.15, 16; Congn. 280.—Many Heathen were on the outside within hearing, and the old Heathen Chief Tohutohu, within by my side!! apparently very much interested. The Natives were very decorous, and many of them were in tears. I was too much fatigued to take the School, which was conducted by Paul. At Evening Service, I Baptized 6 Children, and preached from Rev. xiv. 6, 7. A quiet delightful day. Evening, talking with N. Teachers and Chiefs as usual,

14<sup>th</sup>. Read Prayers and held School. Breakfast over, I Instructed another Class of Candidates for Baptism, 24 in no., (13 men & boys, & 11 women & girls,) *all* of whom are *new*. Among the women were the wife, and sister of Tohutohu. The old Chief hearing his wife was gone to receive instruction, and to enter her name as a Candidate for Baptism, sent a special message to me, to turn his wife out of the Class, saying,—to wait for him, for they should both soon turn together to the Faith. I sent back word, I could not dare to turn her away, especially, too, as I had neither coaxed nor invited her to come, for, for what I knew, Christ had called her. She, herself, was then appealed to, but she would not go. During the morning I visited the Sick;—addressed words of Instruction & Exhortation to the newly-Baptized; restored others who had fallen; conversed with the old Heathen Chiefs, and professing Papists, who said, if I would outbid the popish priest, who had promised 6

Coats and 6 Blankets, they would all then turn, &c.!! I was thus occupied till 3, p.m., when we left. Gained Te Kapemaihi by sunset, (Paul, the N. Teacher walking with me, conversing as we went.) At Te Kapemaihi I held Evening Service in the open air, Congn. nearly 100, preaching from James iv. 3: a fine, [1848 August p.86] serene, moonlight night. Kurupou made another *good* & long speech in favor of Christianity; in which, among other things, he said,— “I perceive that Baptism does but little; and so indeed do all outward forms. Love, faith, and divine prayer are the three great things. Friends! Let the name of our Saviour of Jesus Christ be revered among us.” All the Natives sat, listening with breathless attention to his words; while I, wrapped in my cloak, & my face buried, lifted up my heard to the LORD to own and bless them. Surely this is GOD’s work!

15. Morning, read Prayers & held School. Breakfast over, I addressed the Ngatihinepare Tribe, who had assembled here, and who were waiting to see me. They had not yet been raised from their fall with Charlotte Tawi, 12 months ago. For some time past they had appeared to be tired of their way of living. I now told them, the only way would be for them to renounce the friendship and rewards-of-sin of the openly profligate. Paul Kaiwata, and others (chiefs of the Tribe) replied, and gladly acceded to my proposals; upon which we shook hands, and rubbed noses. In the afternoon we left, and by sunset arrived at Te Awatoto, Tareha’s residence. Held Service in the open air; congrn. 50; discoursed from James v.10. After supper, conversed with Tareha, Kurupou, Ota, Rawiri, and others, Chiefs, till x. p.m.,— thus spending a pleasant evening.

16. Morning, read Prayers and held a short School in the open air, the day being windy and cold. Breakfast over, I left; the Canoe being broken, I walked to the Station, followed by a troop of Natives from different villages for Testaments, &c.—obliged to give out nearly 50. Thus diligently occupied till late. Evening held Prayer Meeting, discoursed from Acts, xiv. 27. At night, [1848 August p.87] occupied with Leonard, my N. Teacher, who had just returned from his mountain journey to Patea, and thence to Manawatu. He had had a narrow escape in paddling down the Rangitikei River from being crushed by a falling cliff. Another part of his narration—his finding a poor old deserted woman—was so simple, interesting and affecting, that I got him to write it down.

17. Occupied nearly the whole day with Natives who came for Medicine, Slates, Pencils, Books, &c. Married Leonard, N. Teacher, to Maud Te Ohaere, a nice young woman from Manawatu.

18. Engaged, much as yesterday. Endeavored to do a little writing at intervals. Afternoon, Te Hapuku called, to see me, and to speak about his eldest son, Te Nahu, being about to take a wife.

19. Busily engaged all day with different parties of Natives, who came for Medicine, for Books, Slates, Pencils, &c., and some to have their Banns published tomorrow. Evening, held Prayer Meeting, 25 present; discoursed from Acts xiv. 27. After which, preparing for tomorrow.

20. LORD'S-day. Morning, held Service, preached from Acts xviii. 9, 10; congn. 202. At noon, held School.

Evening Service, preached from 1 Pet. v. 4; Natives particularly attentive. Evening, reading Scriptures with own household Natives.

21. Read Morning Prayers & held School; very cold, but good attendance. All day occupied in giving out Testaments (scarcely meeting half of the applications), Slates, Pencils, Paper, Pens, Medicine, and advice. Kurupou, Tareha, and other Chiefs, have commenced in good earnest new roofing the Chapel, which sadly needed it;—more than 40 on the work.
22. All day copying Journal for CMS.—subject, as usual, to constant interruptions.
23. Writing, Printing, Gardening, attending to Native calls, **[1848 August p.88]** —Books, advice, Medicine. Weather so suddenly bad, we could not have our Prayer Meeting.
24. Writing all day, copying Journal for CMS., with but few interruptions—a rare occurrence! Received 9 letters from Mataikona and its neighbourhood, from Native Teachers & Chiefs, who are now sadly quarrelling there among themselves about their boundaries. One proposed, that they should “wash away the water of Baptism from themselves, and begin afresh to trouble the world”! which Satanic counsel was not, however, received. Evening, held Prayer Meeting, 20 present, discoursed upon 1 John i. 7. The roof of the chapel nearly finished. The newly-glazed large window in the E. End, blown in with the late storm.
25. Engaged in examining and Instructing 2 Classes of Candidates for Baptism, 36 in no., (21 men & boys, and

15 women & girls,) most of whom have been on my books from the beginning. This evening the N. Teachers arrived for their annual School. And Paul Te Nera and his party in canoes, bringing Potatoes for sale from Patangata! a seasonable supply. The weather severe, cold and wet with high wind. Received a good letter from Mahawarakau, from the N. Teacher and Chief, Hadfield Tatere, which shews the benefit of the Annual School.

26. Engaged, as yesterday, with Catechumens; selected 19 (10 males and 9 females, of whom 12 can read, the remaining 7 being very aged persons,) for Baptism tomorrow. Evening Prayer Meeting, discoursed from John iii. 23: the weather being very bad, few present.

27. LORD'S-day. This morning, the weather was so very bad, that I wrote a note to the Candidates to defer their Baptism until next Sunday, believing it would be far more agreeable to themselves, they, too being all from the immediate neighbourhood. Morning Service, preached from Acts xx. 21; notwithstanding the badness of the weather, nearly 200 [1848 August p.89] persons were present, who had, however, previously assembled. At noon, held School. Evening Service, preached from 1 Cor. xii. 3; Congn. 150.

28. Weather still very unsettled—wet, windy, & cold. Engaged, during the morning, in making arrangements for the Teacher's School. At ii, p.m., we commenced; present 21 Teachers and Monitors, from all parts of the District: closely occupied with them till near bed-time. By these Teachers I received 62 letters from Natives,—Chiefs and others! 38 of which require answers, the remainder being applications for Books.

29. Weather better. Morning, went to Te Pokonao, according to arrangement, to Baptize Wara, the mother of Noah Huke a N. Teacher, an old woman and Candidate for Baptism, who has been long ill, and is now dying. I questioned her through her son, Noah, briefly, and assembling the Teachers and others, I reminded them of Christ's gracious command (Matt. vii), and promise (John xiv., 13: xvi. 23), to ask and have; and called on Leonard, Noah (Wara's own son) and Richard Taki, to pray, myself beginning. It was an affecting time; many wept: I could not refrain myself; particularly when Noah was pleading in his simple child-like way for his dying parent. I doubt not but that his prayer was heard. The present seemed to me, to be powerfully illustrative of the case of the poor man who was borne by four into the gracious presence of the Saviour. I afterwards Baptized her, naming her Tabitha; expressing my belief and hope, that she would hear the voice of the Son of Man commanding (yet more powerfully than that of St. Peter to her holy namesake,) "Tabitha, arise." Having again commended her soul to GOD, in the prayers of the Church, I left her. Returning, I was [1848 August p.90] engaged, during the rest of the day, in the School with the Teachers. At Evening Service, Richard Taki, the N.Teacher of Te Kopi, preached a plain Christian Sermon, from Matt. xvi.16, 17, to which testimony he brought, Martha's (John xi. 27), the Eunuch's (Acts vii. 37), the pertinent verse, John xx. 31, the command to the churches, Rev. i. 1-6, and closed with many applications to us.—I was much pleased with his Sermon.

30. At Teacher's School all day. Evening, held our usual Prayer meeting; discoursed upon Jude, 12, 13; Campbell

Hawea, the N. Teacher of Te Kaikokirikiri, offered a particularly good and solemn prayer.

31. With Teachers all day. Very cold and wet, hence no Service in the Church this evening.

September 1<sup>st</sup>. Teacher's School, all day. At Evening Service, Campbell Hawea preached; his reading was very good.—

2. Morning, Teacher's School. Afternoon, with the Catechumens, who were selected last week for Baptism. Evening, Prayer-Meeting, discoursed from Rom. iii. 27. this day Tabitha departed, and entered, I trust, into her rest.

3. LORD'S-day. Held Morning Service; Baptized 19 persons, (8 of whom, boys & girls, had been taught to read in Mrs Colenso's School,) and preached from Hebrews vi.18; Congn. upwards of 200. At Noon, held School. At Evening Service, Baptized 3 Children, & preached from Gal. iii. 27.

4. Morning Prayers & School. Buried Tabitha.— Occupied in Teacher's School till Evening.

5. At Teacher's School. At Evening Service, Lot Paioke, the N. Teacher of Huaangarua, preached a pretty good Sermon.

6. At Teacher's School. Evening, Prayer Meeting, expounded Rev. xii.— [1848 September p.91]

7th. At Teacher's School all day. Evening, held Service, preached from Rom. viii. 26.

8. At Teacher's School. At Evening Service, Paul Wakahoehoe, the N. Teacher of Tangoio, preached a very good Sermon from Matt. vii. 13, 14. Poor fellow! He came to me before Service to utter his fears, and went fearing greatly:—I could sympathize with him well.

9. At Teacher's School all day—which closes it. These 2 last days I have been in *great pain* from a boil, through which I could neither sit nor stand. Weather severely cold, windy & wet. The Natives exceedingly well-behaved, and zealous; some remaining in the *cold* School-room (which is merely weather-boarded and not lined,) from x. a.m., to v. p.m., and then returning after supper from Te Pokonao (where they lodged,) through mud and water, to write until ix. p.m.—I wish I had better accommodation for them. We only got through a part of the Creed to "*the Communion of Saints*, inclusive; but we also went through several doctrinal chapters of Scripture, and a few of the Articles of the Church of England, &c. The teachers held Prayer Meeting this Evening, I not being able to attend through extremity of pain.

10. LORD'S-day. I feared I should not possibly be able to get through, but, being most unwilling to lose this desirable opportunity, I tried, and took the Morning Service, preaching from Matt. xi. 25. Congn. nearly 200. Natives very attentive. *With extreme difficulty I held out.* Returning home I went to bed. Leonard took the School, and Evening Service, preaching from 1 Cor. xii. 27. At Evening, all the Teachers assembled here to tea.

11. This morning Leonard conducted the School, &c., while I, much better, was engaged in writing, [1848]

**September p.92]** (finishing letters, which I wrote when I could last week to my numerous Native correspondents). After breakfast, all day with the Teachers—pointing out their errors, defects, &c., &c. Giving them Medicines, Books, Bells, (but, as I had only 6 and wanted 20, I was obliged to draw lots for them,) &c., &c. And last, and not least, a slight payment to each, in clothing, spades, axes, &c. In the evening we had an extraordinary Prayer Meeting, as usual, upon such occasions; discoursed from Rom. xii. 6–8. The demand for Books of all kinds is excessive, I cannot meet a fifth part of it.

12. This morning, early, all the Teachers left. May GOD bless them, and make them a blessing! Amen. After breakfast I married a young couple, and, as Marriages are getting to be more frequent, I discoursed on the relative duties of man and wife. Afternoon, engaged with several other Christian Chiefs, who had been patiently waiting until the Teachers should leave, to see me.
13. Writing, copying Journal for CMS. Evening, Prayer Meeting; 26 present; discoursed from Rom. xiv. 8.
14. Writing, as yesterday. Evening Service, preached from Rom. xv. 13; Congn. 45.
15. Writing. Mr Alexander, who has long been in a declining state, came today from Ahuriri to be bled. I declined bleeding him, but gave him advice and Medicine. How sadly & rapidly he is altered! Very busy writing, to go by his vessel to Wellington.
16. Writing closely all day. Leonard, conducted the Prayer meeting this Evening, as I wished to finish my writing to England, for CMS.

17. LORD'S-day. Morning, held Service, preached from Matt. xviii. 21, 22; Congn. 178. At noon, held School. Evening Service, preached from 1 Cor. i. 24.
18. Leonard conducted School this morning, while I [1848 September p.93] was employed in making up my Journal, &c., &c., for England. By x. a.m., I sent them off. At Evening my messenger returned from Ahuriri, 8 miles distant, bringing me word, that the vessel had sailed before day!! I was greatly disappointed, as Mr. Alexander had written to me to say, she would not sail till Tuesday, tomorrow. Engaged in giving out Books, Medicine, Slates, &c., to numerous applicants.
19. Writing, inserting late Baptisms, &c., in the Register. Kurupou called, to say, the Governor had written two letters to him, and letters, also, to the other principal chiefs, to go to see him, and to be kind to whites, should such come among them with sheep, &c. I gave him suitable advice:—1<sup>st</sup>. To well consider the matter of letting or selling Land, and to act together:—2<sup>nd</sup>. To take care they did not get corrupted, and so decline from the Faith.
20. Writing out Lists of Communicants, &c. Preparing to leave tomorrow for the inland villages. Evening, held Prayer meeting; 22 present; discoursed from Matt. ix. 9.
21. This morning at x. I left the Station, and arrived at Kohinurakau by vi. p.m.; heartily welcomed, as usual. Much pleased to see their little newly-erected Chapel, 30x20. Held Evening Service in it, preaching from 1 Cor. vi. 20; Congn. 50. Evening, Natives at tent door till late.

22. Morning Prayers & School. Breakfast over, I married a young couple whose banns I had called at the Station, and addressed the Congregation. Examined and Instructed a Class of Catechumens, 16 in no., 3 of whom are new, and 9 could read. Conversed with Richard Taukape, (a Baptized Native from Taupo, who has long been like a member out of joint,) [1848 September p.94] and gave him the right-hand of fellowship. Visited Sick, of whom there are several, conversed & gave them Medicine, &c. At 2 p.m. we left, and at 5 reached Ngawakatataro. Here we found only a few persons, among whom was Hubert Weao from Tauatepopo, who brought me a message from Te Motu, the venerable old *priest* of Te Hapuku, for a New Testament and advice!! As the persons whom we found here intended accompanying us to Patangata, the next village, we made no stay at this place, so keeping on we reached Patangata by dusk. Natives sat about tent door conversing till late.

23. Morning Prayers and School. Breakfast over, I examined & Instructed a Class of Catechumens, 12 in no. At noon, we left for Te Waipukurau, about 35 of the place going with us. We reached Te Waipukurau by sunset, and were heartily welcomed, as usual. I was gratified in seeing their Chapel finished, and promised to give them a glazed window for the E. end. Held Evening Service, but, it being almost dark, I could scarcely see, (and could scarcely stand my feet being so *very sore*,) so I did not preach, intending to discourse at the Prayer Meeting. Going thither, after Supper, I found the hut into which the Natives were crammed so insufferably hot from their charcoal fires, that, after trying to endure the heat and disagreeable vapour, throwing off my coat, &c.,

I was obliged to return disappointed to my tent.  
Matthew, the N. Teacher, conducted the Prayer Meeting,  
as usual; after which they all flocked about the tent, late  
as it was, to talk.

24. LORD'S-day. Morning Service, preached from Matt.  
xxv., parable of 10 virgins; Congn. 145. At noon, held  
School; present, Readers, men & boys, 47, ditto, women  
& girls, 15; Catechism Classes, males, 34, females, 41.  
Evening Service, Baptized 2 Children, & preached from  
1 Cor. ix. 24. At night, Natives about me as usual. [1848  
**September p.95]**

25. Morning Prayers & School. After breakfast I married  
2 couples, and addressed the congregation. After which I  
examined and Instructed 2 Classes of Catechumens, 29  
in no., 11 of whom are new, and nearly all aged persons.  
Spent the afternoon conversing with the Christian Chiefs  
on different matters, and in visiting the sick. Evening,  
held Service, and preached from 1 Cor. x. 31. At night,  
the Natives around my tent till late.

26. Morning Prayers & School. At xi. a.m. I left, with  
my large party; bringing away with me Esther, the poor  
little orphan girl who had such a narrow escape 10  
months ago, (see, Journal, Nov. 28/ 47,) and whose  
wounds I then dressed, and Baptized her thinking she  
could not possibly recover; her leg is still in a sad state,  
not yet healed, owing in great measure, to filth &  
carelessness. By iv. p.m. we reached Patangata. Held  
Evening Service, preached from 1 Cor. xi. 2, 3. Evening,  
Natives as usual about the tent till a late hour.

27. Started at a very early hour. Breakfasted at Ngawakatatara, where I read Morning Prayers to the people. While our food was cooking I wrote a note by Hubert to Te Motu, encouraging him to seek after the one true GOD. Resuming our journey we gained the Station by Sunset, wearied. Wind very high all day. Held Evening Prayer Meeting; 20 present; discoursed from 2<sup>nd</sup>. Lesson.
28. Employed, mixing Medicines, and looking-out Testaments, &c., for the Natives inland; two Natives having come on with me yesterday to fetch the same. Afternoon writing.
29. Writing, copying Journal for CMS.
30. Ditto; and preparing for tomorrow's duty. Sent Abraham Powā to Te Kapemaihi for tomorrow.— Received a letter from Hadfield Tatere, the Chief [1848 September p.96] and Teacher of Manawarakau, complaining against a white man, for having leased his lands and even his chapel & village from another Native, who is a Papist and past proprietor. Evening, held Prayer Meeting, discoursed from Ps. 147. 18; 26 present.
- October 1<sup>st</sup>. LORD'S-day. Held Morning Service, preaching from Mark iv. 3–8; Congn. 157. At noon, Leonard conducted School, while I lay down, not being very well. Evening, held Service, preached from 1 Cor. xvi. 13.
2. Occupied this morning with Catechumens, 51 in no., 29 of whom are *new!* Instructing and Examining them in classes. Afternoon, engaged in giving out Books, Medicines, Slates, Pencils, Paper, &c. Abraham returned

from the Kapemaihi village, and reports, that the people assembled willingly to hear him, which is a good sign. Te Hapuku sent me word today, If Te Motu, his old priest, should come over to the Faith, turn him away! I returned answer, I could not possibly do that. Sent Leonard to visit the Natives at Tarawera, as I could not go myself.

3. Copying Journal for CMS. Afternoon, received a note from Mr. Northwood (of Te Ahiaruhe, Wairarapa,) dated from Wakatu, Te Hapuku's village, requesting a little Tea & Sugar;—hearing, by the bearer, that Mr N. was the person who had taken Hadfield Tatere's place, I wrote a note to him to let him know of Hadfield's complaint.

4. Copying Journal for CMS. At noon, I received an unexpected visit from Te Hapuku, Mr. Northwood, and Nairne!! (the same Nairne who had only lately made the false statements to the Government respecting me.) I received Mr. Northwood very cordially, and, on being introduced by him to his companion, I said, “Are you that Mr. Nairne who wrote [1848 October p.97] a letter to the Government against me?” He replied, “Yes.” “Then,” I rejoined, “I hope you will excuse my not inviting you into my house.” On which he immediately withdrew. Had some conversation with Mr. Northwood & Te Hapuku; Mr. Northwood assured me the village would be excluded from the lease. At evening, I held Prayer Meeting; 28 present; discoursed from 2 Cor. iii. 10.

5. Copying Journal for CMS.—every now and then interrupted to attend to calls for Medicine. Noah Huke,

N. Teacher, called today, to tell me how much my Sermon of Sunday morning had touched him, &c. For some time past, I have had good reason to believe, that both this young man and Abraham Powā have been powerfully wrought on by the Holy Spirit.

6-7. Binding several old Prayer Books for Natives. Evening, (of the 7<sup>th</sup>.) held Prayer Meeting, discoursed from 2 Cor. vi. 1;—nearly 40 present, among whom were Tareha & Kurupou. Afterwards preparing for tomorrow.

8. LORD'S-day. Held Morning Service, preached from Mark xi. 23; Congn. 160. At noon, conducted School. Evening Service, preached from Ps. 42. 5, 6. Received letters from Rev. Mr. Cole, informing me of the death of his wife.

9. Writing to Wellington. Giving out Books, Medicine, and advice, all day. Hubert Weao called, and told me, of Te Motu's coming to see me, but that Te Hapuku had sent his messenger to him, to tell him, If he turned *now*, he would drive him off his little tenement; but, that by-and-bye, they would both turn together. That he must wait to "*horohoro*" all his children. At this the old priest got very angry; called *his own* ceremonies & prayers, "*hei poro mo te hamiti*"! (i.e. a fagend for the draught horse). Said, that he had listened long enough to Te Hapuku, & that now, that he was called by GOD and by his Minister, &c., he would turn to the Faith. [1848

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10. Copying Journal, for CMS.

11. Ditto. Leonard returned from Tarawera, bringing, on the whole, good news. The Heathen Natives at Runanga, the next village beyond Tarawera and near Taupo, sent me word, that they wish me to visit them.

12. Engaged, giving out Medicine, and with Natives calling. Preparing to leave tomorrow for Tangoio, &c. Evening, Prayer Meeting, 26 present, discoursed from 2 Cor. xi. 28–30.

13. Left this morning for Tangoio, by evening gained Te Kapemaihi, found about 60 Natives gathered together, with whom I held Evening Service in the open air, preaching from 2 Cor. xii. 19; at night they clustered about my tent as usual.

14. Morning Prayers & School. After breakfast, I examined and instructed the Catechumens in 2 classes, 54 in no., of whom 7 are new. Visited 2 sick persons; one, an old man, and, one, a young woman; conversed with the woman, who was very dark and dreaded death; the old man's mind was completely gone: both had been Candidates for Baptism. Left, at 2, p.m. for Tangoio, some of the Natives of Te Kapemaihi accompanying me; arrived there by 4, p.m. Held Evening Service in the Chapel, preaching from 2 Cor. xiii. 5; 105 present. The very heavy rain of the evening and night prevented our Prayer Meeting. One of the old men whom I Baptized when last here, had since died, he departed very quietly; he had seen 4 generations of his own descendants, though not a very old man. At night engaged with N. Teacher and others in my tent.

15. LORD'S-day. A rainy morning. Held Service, preaching from Luke i. 74, 75; Congn. 156. At noon, conducted School. After which I examined and Instructed the Candidates for Baptism, 49 in no., in classes; 11 of them were new. An old man, named Tikiwata, from [1848 October p.99] Aropauanui, among the number; hitherto an inveterate old Heathen! to whom I had written several letters (as I could never get to see him,) which he would never answer. Arranged for Baptizing Children. Held Evening Service, Baptized 2 Children, and preached from 2 Cor. xiii. 11. Spent the evening with Paul, the N. Teacher, and Paul Hira, a young Native communicant, (Baptized and married by the Archdeacon,) who has lately been induced by his Heathen friends to take a second wife, his former one still living, and for which I kept him from the Communion.

16. A rainy morning; read Prayers and held School. Breakfast over, I married 12 couples. The weather extremely raw and cold with sleety showers, yet, as I wished to keep to my day, I was determined to proceed; so striking the tent we returned to Te Kapemaihi, some of the Natives of Tangoio going with us. We arrived there dripping wet; and found, that the poor old man whom I had seen on the 14<sup>th</sup> was dead and buried! Found, also, Paul Kaiwata and his party from Warerangi, come to meet me. Talked with Kariwenua, one of the principal men of the place, a quiet old man but a Heathen, (entirely owing to the sad lives of the professing Christians of the place,)—which brought him to Prayers. Held evening Service, preaching from Gal. ii. 20; Congn. 70. Spent night talking with Natives.

17. Early this morning, it being fine overhead, I read Prayers, and held School. Breakfast over, I settled some of their disputes, and started for Warerangi, where we arrived by 1, p.m. Talked to the Natives, and examined and Instructed a Class of Catechumens, 28 in No., 7 of whom are new. At 4, p.m. we left. Arriving at Te Poraiti, I addressed some Natives whom I found there, and crossing the Ahuriri [1848 October p.100] harbour, and travelling smartly, got home by 8, p.m., & found all well!

18–21. Engaged, writing, printing rules for Schools & Classes, mixing Medicine, &c., &c., preparatory to leaving on my long spring journey next week.

22. LORD'S-day. Morning, held Service, preached from Eph. v. 17; Congn. 148. At noon, conducted School. Evening, held Service, preaching from Eph. ii. 1.

23. All the morning with Natives, whose demand for Books, paper, pens, pencils, ink, slates, & medicine, is getting greater and greater; fully exercised by them until 2, p.m. Although scarcely time to pack up and get to rights ere I leave, yet—to please these Natives—engaged in printing the heads of yesterday morning's Sermon. Received about 20 letters this day from absent Natives, asking for explanation of texts, & for Books, Medicine, &c.

24. Busy, packing, &c., preparing to leave tomorrow.

25. Left the Station this morning, with 6 baggage-bearers, on my usual spring journey. Reached Waimarama by starlight, tired. Kindly received by Walker Papaka, the Chief and N. Teacher.

26. Morning, read Prayers and held School; nearly 50 present. I was cheered in finding, that some of the young women & girls had lately learned to read;—of young men there are *none!* After breakfast, I examined and instructed the Catechumens, 32 in no., (of whom only 5 were males,) 7 of whom are new—4 from Heathenism, and 3 from Papistry; which finishes the popish *leaven* in this place. These were those women, who behaved so badly towards me when here this time last year. Left at ii, p.m., and reached Manawarakau by dusk. Found George Niania, and 4 other Xn. Natives, come from Te Waipukurau to see me again before I started. [1848]

### October p.101]

27<sup>th</sup>. Read Morning Prayers and held School; 34 present. School over, and while Breakfast was preparing, I examined and Instructed the Catechumens, 15 in no; one of whom (an *old* man lately returned from slavery at Taupo) is new. Shortly after breakfast we left. At iii. p.m. I met, on the rocks, John Hobbs Takou, the Chief of Porangahau, who had left his village to meet me, and to tell me of the sad altercation which had taken place, between himself and William Marsh Te Puarere, the N. Teacher there, in which the N. Teacher, evidently, was the more to blame. At v. p.m. we reached Tuingara, where was the N. Teacher himself (who had also come so far to meet me and to give me his relation,) with the heathen chief Morena, and others of like stamp. Morena, finding I would not stay, went on with us to Ouepoto, a small village about 2 miles farther S., that we might talk together—not, however, about Christian doctrine, but about Land, &c. At Ouepoto we found 4 old persons, belonging to Porangahau. Having pitched my tent I held

Evening Service at the door, addressing the little party from a portion of the 2<sup>nd</sup> Lesson. Spent the Evening talking with W. Marsh, and Morena.

28<sup>th</sup>. This morning, prayers ended, we started. It soon began to rain, but we kept on. Four hours walking over the slippery tidal rocks, rendered doubly so now through the rain, brought us to Pakowai, where were six natives; here we breakfasted. Thence to Porangahau, the Natives of Pakowai accompanying us. Got there in 4 hours, in a miserable muddy plight, rain nearly all the way. Found Paul Nera and others had arrived from Te Waipukurau and Eparaima to see me. Evening, held Service, preaching from Phil. ii. 15; congregation, 65. Among the notes which I here received by Paul and his party, was a good Christian [1848 October p.102] Letter from Isaac Pakitara, of Te Rotoatara, giving me the account of the death of another of his children, being 2 out of 3 in six months.

29<sup>th</sup>. LORD's-day. Morning, held Divine Service, preaching from Luke xv. 10, congregation 81. At Noon, I held School, and was pleased in finding that a few Children had lately learned to read. Evening, I held Service, and preached from Phil. iii. 3; Spent evening till bed-time talking with Natives as usual.

30<sup>th</sup>. This morning read Prayers and held School; after which, and while breakfast was preparing, I was engaged with a class of Catechumens, 22 in no. Breakfast over we started, and gained Tautane by v. p.m., nearly sunset; but, there being no-one there, we pursued our way and reached Pakuku by starlight. At this village, also, we

found no Natives, so myself & lads proceeded to gather the tops of the wild turnip for our supper.

31<sup>st</sup>. Left Pakuku this morning at a very early hour on account of the tide. 3½ hours toilsome march over the wet rocks brought us to Akitio, where we found about 20 Natives, with whom I held Morning Prayers. Our breakfast over, (to supply which they gave us their own,) I exhorted them in the area of the village, and recommenced my journey; and by starlight reached Mataikona. Was gratified in finding that some Natives had arrived here from Wareama to meet me, and some, also, from Te Hawera. Got a little tea at 10 o'Clock. From the Natives of Te Hawera I learnt, that 2 others had died at that unfortunate village since I left.

Nov. 1<sup>st</sup>. This morning read prayers and held School, present at prayers, 69: at School, *Readers*, m. 24, women 3, ch. 5; in *Catechism Classes*, m. 8, w. 15, ch. 5. [1848  
**November p.103]** After breakfast I married the Chief's son, Leonard, a young communicant, to Lydia, the Baptized daughter of Wairau, a Heathen Chief. I got him, however, to come into the church to give away his daughter, and, the marriage ceremony over, I gave them, as usual, an address, in which I alluded to *one* thing being yet wanting to make the wedding altogether pleasant—the renunciation of the determined Heathenism of the bride's father. This affected him much, and, to the great surprise of all, in the evening he attended Divine Service! when I baptized a Child, and preached from Rev. xix. 15. Engaged throughout the morning talking with Natives, at intervals, as usual. During the morning, Te Aweke, the old priest of the

tribe, (who, on my last visit I had persuaded to attend Divine Service,) came to see me, & to shew me his ailment—a wounded eye, which had been very severely bruised indeed with a large piece of wood, which, while he was chopping it, had rebounded suddenly from the ground;—and to ask advice and Medicine. In talking with him, I remarked, “Since you are such a famous priest who can cure all maladies, why don’t you cure yourself?” He immediately answered, (with all the quick shrewdness of the New Zealander,) “So I would, but I was apprehensive of offending you.” I assured him he would not offend me in his doing himself any good; and begged him to cure himself. He soon, however, acknowledged, that *now* his incantations, &c., were of no effect.—And this is now the common tale of all the few N. Priests who still remain in Heathenism—even *to* those, who, worse than blind, seek their impotent aid! In the afternoon I held a Class of Catechumens, 10 in no., the gleanings of the place, among whom was *one* new one—Te Aweke! What an alteration in [1848 November p.104] this man during the last 3 years!! From being the terror of the whole line of Coast, the Natives believing that he had the power of life and death in his own hands through his potent incantations, he is now come to sit in the lowest Class in the School, to be taught Catechisms, &c. Today he looked miserably with his wounded face, but answered my questions pretty well,—even better than some who had been under Instruction for 4 years. The words of the Apostle, 1 Cor. iii. 18, 19, were powerfully impressed upon my mind during this day. Nine pigs were given as a wedding-feast.

2<sup>nd</sup>. This morning, Prayers over, we left early, being desirous of keeping my appointments, though the weather was still showery, and the wind blowing strongly and keenly from the S. Full in our teeth. In 4 hours we reached Rangiwakaoma; called, in passing, on Mrs Guthrie. Hence we travelled on to Waimimiha, a small stream, reaching it by star-light, where we found 10 Natives of Wareama; the others, who had also been here expecting me, having this day dispersed; it being impossible for this people to dwell together at this Season of the Year from want of food. Held Evening Service in one of their huts, expounding Col. ii. 6, 7, and got a little supper at 10.

3<sup>rd</sup>. After Prayers this morning at an early hour we left Waimimiha. Crossing the Wareama creek in a small canoe, in 2 hours we reached the little village of Waipupu, where we expected to find the people who had yesterday left Waimimiha, but were disappointed, as all had gone off to the woods just before we arrived, one woman only having remained. Here we breakfasted; and, resuming our journey, we travelled on till starlight, when we halted at our old sleeping-place in a forsaken [1848 **November p.105**] potatoe plantation, on the coast between Te Unuunu and Warerangi, where, however, was a profusion of fine wild turnips. Here I was employed an hour, solus, before my lads came up, gathering greens. Had dinner and supper at xi.—

4<sup>th</sup>. Started very early this morning on account of the tide, and in 2 hours reached Waraurangi. Here we found 2 old men, 3 women and 2 children, who welcomed us into their village. I sat by the side of the old men and

conversed with them upon spiritual things, found them (as might be expected) very ignorant, but, apparently, willing to be taught. Some potatoes having been placed on the fire, I held prayers, and, breakfast over, we again resumed our journey. By iv. p.m we reached Pahawa, where were several Natives assembled expecting me. Pitching my tent I held Evening Service, preaching from Coloss. iv. 26; 70 present. Spent the evening talking with the Natives in my tent; 4 deaths had occurred here since I left in April last, 3 of whom comprised, a man (George Patene, a fine young & promising Xn. Communicant, whom I had Instructed, Baptized, married, and admitted to the Communion, with much satisfaction,) and his 2 Children; he died, I have reason to believe, clinging to the only hope, Jesus, and is now, I dare believe, at rest, with his 2 pretty babes. Much commotion among the Natives here respecting the late earthquakes, and the very heavy floods of the winter; and, above all, some exaggerated reports from Wellington, concerning the loss of human life during the earthquakes there, &c. I was certainly myself, during my journey hither, surprised to see the fearful [106] effects of the late heavy and constant rains upon the cliffs and littoral thickets and plains.

5<sup>th</sup>. LORD'S-day. Held Divine Service this morning, preaching from Luke xxi. 36—the Lesson being very suitable for the occasion; congregation, 70. At noon, I held School, present, *Readers*, m. 21, w. 9, ch. 5—35; in *Catechism classes*, m. 10, w. 13, ch. 14—37 = grand total, 72. At Evening Service, I preached from Gal. iii. 27, and spent the evening talking with the Natives. This has been

a very *quiet* Sabbath—but my heart was out of tune! I seem to water others, and not myself!!

6<sup>th</sup>. The remarkable stillness of yesterday was followed by a night of *pouring* rain! Read Prayers and held School this morning; and, while breakfast was preparing I examined and Instructed a Class of Catechumens, 12 in no., one being new. Breakfast over, I married 4 couples, addressing them, as usual, at the Conclusion. The wind being W. (our *storm* wind) and very high, I concluded upon remaining. Conversed with Natives at intervals during the day. Evening, I held Divine Service, preaching from 1 Thess. ii. 19, 20, and spent the night with Natives in my tent.

7<sup>th</sup>. This morning read Prayers and held School. Breakfast over, we left at 9; wind still W. and very high. At 1 p.m. we reached Te Awaiti, where were about 20 persons, the greater number of whom had returned yesterday from Pahawa to collect a little food so as to be ready for us, hence we had a plentiful meal of potatoes pork & crayfish, which was very acceptable. Conversing with the Natives I found that 2 persons (children) had died here since my last visit. Giving them a few words of exhortation and advice, at iii p.m. we proceeded, and by dusk reached Oroi. Entering the village I caused the bell to be rung, and 21 of the place assembled to Divine Service; discoursed from 1 Thess. iii. 8. The wind was [1848 November p.107] exceedingly stormy all day, so much so that in some of the more exposed places we could scarcely get on.

8<sup>th</sup>. Little sleep all night through extreme feverishness of body, and soreness of feet from the craggy stones & rocks of yesterday's journey. Rose, however, and read Morning Prayers and held School; 30 being present from the village, 5 of whom only were Readers. While at breakfast the wind suddenly changed to the S. bringing with it heavy rain. Breakfast over, I assembled a Class of Catechumens in the little Chapel, 16 in no., 5 of whom were new—and one of the five an interesting old man with hair as white as wool, the aged father of Ngaparaikete the late Chief, whose singular death is mentioned in my Journal sent—*vide*, Sept. 10/46. This old Chief attended Service yesterday evening for the *first* time; he had told his people he would do so when I should come again, in consequence of what I had said to him when last here; and now, this morning, he came into the Class of Candidates for Baptism. Having finished Instructing them, Nicodemus (the N. Teacher and one of the principal Chiefs of the place) informed me of the threats of some Heathen folks of no note living at Te Awaiti; among other things they had threatened to cut off his nose, for daring to speak in defence of his own right to a piece of Land, which they were about to transfer clandestinely to some whites; “a threat which,” as Nicodemus justly remarked, “they would not have dared to mention had it not been for the Faith; as they know now my hands are tied.” This is a fruitful source of daily bitter trial and Cruel mocking which very many of the Christian Chiefs in this District have to bear; a cross, the burden of which is only fully known to the heart of the proud warlike & unforgiving New Zealander. At noon we left Oroi, Nicodemus, his [1848 November

**p.108]** son Jeremiah, and other Xn. Natives going with us to partake of the LORD'S Supper at Te Kopi. By sunset we reached Cape Palliser where we spent the night. In passing Mr Barton's sheep-station, I went up to the house (as usual) and found the Shepherd and 3 others engaged in shearing their sheep; they were within a little fence only a few feet across, outside of which I stood for some time with my Natives, pointing out the sheep, &c., to them, but the whites took no notice of me.—And yet it was for this Shepherd and his Master that I perilled my life with Wereta, in my first visit down this coast in 1845, and ever since they (for they are *now* in partnership, have had this fine & extensive sheep-run *rent free* in consequence of my so interfering!!

9<sup>th</sup>. The morning being delightfully calm, an unusual thing at this stormy cape, (in fact, I never saw this sea so calm before,—a truly halcyon time!) and having a few hours to spare, and my Natives consenting, I remained here in my tent till noon, finishing my Letters for England. At noon we resumed our journey, and reached Te Kopi by 5 p.m., into which village we were welcomed by nearly 100 Natives. All around Cape Palliser, and indeed for many miles on the Coast, great alterations had been made by the recent shocks of Earthquake and severe floods; in many places *streams of stones* had descended from the very summits of the hills to the plains at their bases, which stones being newly broken were very sharp edged, making it a painful task to travel over them—especially for my poor baggage-bearers. Held Evening Service, preaching from 1 Thess. v. 8; Congn. nearly 100. Engaged with Natives at my tent-door till bed-time. Heard a confirmation of the

report of great injury [1848 November p.109] having been done to the town of Wellington from earthquake, and, also, that the Government were seeking to purchase the *whole* of this District; and, that some of the young Baptized Native Chiefs had been so greatly incensed against the repeated lettings-of-Land by Maunsell Te Kehu, (a young Chief of inferior rank,) as to have banded together to kill him, from the execution of which they were with difficulty kept by Richard Taki the N. Teacher. Maunsell, on hearing of their intention, fled to the Tararua range, and they, in revenge, went to Wellington in a body, to sell all the Lands to the E. of the Ruamahanga River, including the piece lately let by Maunsell, to the Governor! The old and principal Chief, Simon Peter Te Hinaki, sent to enquire whether I would talk with him and his children upon the Land question, which I (having said too much already?) declined.

10<sup>th</sup>. This morning read Prayers and held School. After breakfast I commenced examining and Instructing the Communicants, occupied with several classes throughout the day, and passed 64. Evening, held Service, preaching from 2 Thess. i. 11. This evening the Rev. R. Cole arrived from Wellington, with several Natives of the Ngatiawa tribe. Mr. Cole re-confirmed the account of the earthquakes at Wellington, and brought me 2 Letters, one from the Governor, and one from the Colonial Secretary, respecting their purchasing the *whole* District, and wishing me to co-operate, &c.

11<sup>th</sup>. This morning I read Prayers and held School, and, Breakfast over, recommenced examining & Instructing the Communicants, passed 29, 5 of whom were near, &

8 of the Ngatiawa Tribe who came with Mr. Cole. Evening, held Service, preaching from 2 Thess. ii. 13; congregation, 140. Spent the evening with the Natives as usual. A burning hot day, without the least wind, no existing in the tent. [1848 November p.110]

12<sup>th</sup>. LORD'S-day. At Morning Service I read Prayers and preached from Mark xi. 23; Congn. 174; and assisted the Revd. R. Cole in administering the LORD'S Supper to 93 communicants. Afternoon, I held School. Evening, held Divine Service, Baptized 3 children, and preached from Eph. v. 17. At the close of the Service a Collection was made (the *first* in the District) according to arrangement, to supply glazed windows for the newly-erected Chapel of Huaangarua, when £6.15.8½ was collected! which far exceeded my most sanguine expectations. Another burning-hot day, as yesterday, scarcely endurable even to the Natives themselves, who gathered green leafy branches and placed them on their necks & other exposed parts. I never saw Palliser Bay so calm before. Felt quite weak and tired.

13<sup>th</sup>. Read Morning Prayers, and held School; present,—*Readers*, m. 69, w. 27, ch. 4; *in Catechism Classes*, m. 33, w. 21, ch. 16 = total, 170. School over I was engaged in distributing printed copies of outlines of Sermon of yesterday afternoon, and Copies of Rules, &c., for Schools. After breakfast Mr. Cole left, on his return to Wellington, and I was occupied with a Class of Candidates for Baptism, 14 in no., (one, being new). At noon I left Te Kopi, about 40 accompanying; and at 4 p.m. reached Tauanui, where, rain coming on and I not feeling very well, we halted. Pitching my tent, I held

Evening Service in a barn, preaching from 1 Tim. i. 15, Congn. 60. After Service I was engaged in giving out Medicine for several sick persons. On enquiring of the chiefs, I found them all opposed to *selling* their Lands; spent the greater part of the night with them talking. Here I obtained a Letter, which was written by the notorious James Grindell to Campbell Hawea, the N. Teacher at Te Kaikokirikiri; and which I [1848 **November p.111]** hope to make a good use of, and so “divide the spoils.” (Luke xi. 22.) Received 3s/6d here from several Natives towards the Sum for Huaangarua Chapel windows.

14<sup>th</sup>. This morning read Prayers & held School, and, breakfast over, we proceeded up the valley. Calling at Mr. McMaster’s Station, I found that he had gone to Huaangarua, to attend a meeting composed of the white Residents of the valley, who were to assemble at Capt. Smith’s, to meet Messrs. F.D. Bell, & H. Kemp, Land Commissioners, respecting the purchase of the Wairarapa for “The New Canterbury Association”. At 1 p.m. we reached Otaraia; called at Mr. Gillies’,—where, I had been informed, was a child to be Baptized. Found that Mr. G. had also gone to the meeting, although he had arranged to remain at home to meet me, but hearing from the Natives who had preceded us, that I intended to pass the night here (which was very far from my intention), he went. Finding, however, that the Chiefs Ngatuere and Ngairo and several others were at the village hard by, I agreed to remain at that place, and to return in the evening and Baptize Mr. G.’s. child. At the village I found about 40 Natives, so having pitched my tent I held Evening Service in the open air, Baptizing a

Child of Andrew Rongotua, (brought from Tauanui this morning for that purpose,) and preaching from 1 Tim. ii. 1–4, about 60 being present; among whom, were Ngatuere, the Heathen Chief, on the roof of a house close by; and Walker and Wahapata (vide, Journal, May 28/48,) sitting side by side, this, too, being their first meeting, since the memorable 29<sup>th</sup> of May. Service over, I returned to Mr. Gillies', (he having passed while we were at prayer,) and Baptized his child, and held Family worship, discoursing from [1848 November p.112]  
Luke xxi. Returned to my tent at xi. p.m., much against the pressing invitations of my host.—

15<sup>th</sup>. This morning I read prayers & held School. While breakfast was preparing, Ann Maitu, the little Baptized daughter of Ngatuere, brought me a crown, as her contribution towards the windows for Huaangarua Chapel. From its brightness, and perforation, I suspected it had been taken away from her ear. Breakfast over we resumed our journey, and reached Huaangarua by iii p.m. Here I found that quiet old Chief, Matthew Richmond Te Korou from Te Kaikokirikiri, and my old antagonist John Hobbs Te Waitai from Hurunuiorangi, both had come from their homes to see the Land Commissioners—both of them saluted me with a speech, but J.H. Te Waitai's was, as usual, bad. I answered them both very briefly. Held Evening Service, preaching from 1 Tim. iv. 8; congn. 65. Spent evening conversing with the Natives.

16<sup>th</sup>. This morning I read Prayers and held School, present, *Readers*, m. 20, w. 5; in *Catechism Classes*, m. 14, w. 16, ch. 5 = total, 60. After breakfast I examined

and Instructed a Class of 15 Candidates for Baptism, who were mostly aged persons. Received, from Lot, the N. Teacher, £1.11.7¼, which had been gathered here (mostly in 6d. and 3d. pieces, with some pence & farthings), in addition, for the Chapel windows of this place; amounting, in all, to £8.16.0¾. At xi. a.m. I left Huaangarua, and called on Capt. Smith, & Messrs. Bell & Kemp, with whom I conversed for nearly an hour. Nothing very particular was said by either of the Land Commissioners, who both seemed desirous of eliciting information. One remark, however, of Mr. Kemp's particularly grieved me, he spoke to the effect, that he had learned that the ancestors of Te Hapuku (the present [1848 November p.113] undisputed principal Chief of the whole District,) had not come fairly by the Lands, so that if Te Hapuku refused to sell he knew very well how to manage. Upon which I reminded him, that the following out of similar opinions had already caused no little bloodshed and loss of property in the neighbourhood of Wellington, even where the person so treated was of minor importance in every respect, and where, too, the whites had every advantage from the nearness of their town, munitions, barracks, harbours, and ships. Leaving Capt. Smith's, I proceeded up the valley; called at Te Ahiaruhe, Messrs. Northwood & Tiffin's Station, and thence to Hurunuiorangi, which village we reached by sunset. Held Evening Service in the open air and briefly addressed my Congregation of 40 from 1 Tim. v. 8. At night the Natives made a sad noise, singing lewd songs, shouting, &c., in the wood hard by, where they were lying around their fires.

Among them, I was sorry to find, were two Baptized females.

17<sup>th</sup>. This morning I read Prayers and held School. I felt much grieved at heart on account of these Natives, who are, I fear, deteriorating fast, so much so that I could scarcely speak. Breakfast over, I visited the graves close by where sleep 7 of my flock, and, going into the village, I addressed a few words of consolation to Margaretta the wife of Takitakitu, (vide Journal, April 16/48,) who seems to be declining fast. Leaving this place I continued my journey. I had scarcely advanced a mile, when the old Chief J. Hobbs Te Waitai came after me, and commenced teasing me about his determination to let Land close to Te Kaikokirikiri village, which I well knew was not only against the wish of nearly all the people of that place, who have all an equal right with [1848 November p.114] himself, but, if done, likely to prove their ruin. He told me—N. Zealand fashion—that he greatly wished me to consent to his doing so, but whether I would or not he should do so, &c., &c. I said very little to him, which failed however to make him cease talking, so finding he would not stop pestering me with his unwelcome talk, I quietly withdrew from the path, and he went on. At iii. p.m. we reached Te Kaikokirikiri village, into which we entered, as usual, amid the loud welcomes of the people, who soon surrounded us. Several friendly speeches were made, when J. Hobbs Te Waitai suddenly leaping up made a very angry one, declaring what he would do in spite of them all, although they were backed and supported by myself, &c., and, turning to me, he said, “And now I will sit down and listen to what this fellow, who is always

opposed to me, has to say, &c.” My patience was now almost exhausted, so getting up, and knowing well it was of no use to lance an elephant with a lancet, I made a speech which not a little alarmed him. He once more bounded on his legs, and seizing a stick made towards me uttering loud threats; some one of the Heathen party cried out, “Strike him; kill him;”—But it pleased GOD to give me more than mortal courage, and to make him again quail, and in a little time I saw this dragon slowly sink down before me quite cowed; glory be to GOD!

(Luke x. 19.) Oh! how often hath He wondrously delivered me! “Jehovah is my strength and song: he is become my Salvation: He is my GOD, I will exalt him. Jehovah is a man of war, Jehovah is His Name.” (Ex. xv.) That striking declaration & gracious promise respecting the “*worm* Jacob,” (Is. xli.14–16,) came fresh into my mind at this juncture—even while J. Hobbs Te Waitai was gnashing [1848 November p.115] his teeth upon me, and contemptuously calling me a “*worm*”,—and strengthened me not a little. Evening, I held Service, preaching from the 10<sup>th</sup>. v. of the 2<sup>nd</sup>. Lesson (which Lesson was most suitable); Congn. 100. In conversing this Evening with Campbell Hawea, the N. Teacher, I found, that he had called the Banns of Amelia Raumatomato, an interesting young Baptized female, and a Heathen Chief (a brother of Ngatuere), which, too, had been foolishly promoted by the Xn. parents of the young woman. I felt not a little vexed at this indiscreet act of the Teacher’s, as I knew it would bring trouble upon the Church in this place, and conceiving it to be the better plan, (although by so doing I knew I should bring

a storm again about my own ears,) I steadily refused to marry them.

18<sup>th</sup>. This morning read prayers and held School; about 120 present. At an early hour the old Chief J. Hobbs Te Waitai left the *pa* in a great rage, at something which had been said to him! After breakfast I examined & Instructed the Catechumens, 24 in no., 11 of whom were new; I refused to allow Ngaone (the wife of Wilson Waipapa,) to sit in the class, in consequence of her having sent to James Grindell for clothing, as mentioned in his Letter; although she had learned to read since my last visit. This afternoon, Te Watarau, Ngatuere's brother, arrived, bringing back with him the runaway J.H. Te Waitai. Engaged, during the afternoon, in talking with Teachers, making arrangements for visiting out-stations, &c. Evening, held Service, preaching from 2 Tim. i. 10; Congn. 120. Natives at tent door conversing with me till late.

19<sup>th</sup>. LORD's-day. This morning I held Divine Service, and preached from Mark iv. 3–8; Congn. 141. [1848]

**November p.116]** At noon, I held School, present, *Readers*, m. 34, w. 17, ch. 7; *in Catechism Classes*, m. 24, w. 18, ch. 28 = total, 128. At Evening Service I Baptized 3 Children, & preached from Eph. ii. 1. I observed that Te Watarau attended both Services.

20<sup>th</sup>. This morning at a very early hour I read Prayers and held School. After Breakfast I married 7 couples; steadily excluding, however, Te Watarau. He made, as a matter of course, some noise about it, but not so much as I expected. Engaged talking with several Chiefs &

Teachers about sundry matters until noon, when we left. Travelling steadily on we reached the Ruamahanga R. at the head of the valley by sunset, where we halted.

21<sup>st</sup>. Wishing to get if possible to Te Hawera village by night, we started at a very early hour, long before day, and keeping steadily on we cleared the long forest and gained the village by  $\frac{1}{2}$  past vi. p.m., quite knocked up! my feet being excessively sore, with so often striking them against the logs and stumps, and with slipping and stumbling over the wet roots of the trees. Entering the village we were received with mournful cries, and soon found, that 3 more had died *since* I saw Brown Te Horo at Mataikona on the 2<sup>nd</sup>. inst!—within the last 19 days—being upwards of 20 persons out of 50 (the entire population) since my first visit to this secluded people in 1846!! Holding Evening Service in the Chapel, I exhorted the few remaining, from the 2<sup>nd</sup> v. of the 2<sup>nd</sup>. Lesson, and felt quite inclined to weep with them; with extreme difficulty I mastered my feelings.

22<sup>nd</sup>. this morning I read Prayers and held School, present, *Readers*, m. 6, w. 0 (all dead), ch. male, 2; in [1848 November p.117] Catechism classes, m. 13, w. 11, ch. 5 = 37 total, included in which no., were some visitors from Manawatu. After breakfast I married 4 couples, all elderly people. After which I visited Hineiteatarangi, the sick wife of Brown Te Horo, who, I fear, will also die. She has long been a Candidate for Baptism, and would have been Baptized in April last (when her husband & children were), but was then absent at another village, ill. I conversed with her, &c., and finding she wished to be Baptized, I arranged to

admit her into the visible church this Evening. Returning to the Chapel I examined & Instructed a class of Catechumens, 16 in no., 2 of whom are *new*, being the *last* of the Heathen party *here*; the many deaths among those who have professed the Faith not having scared them away. Assembling, also, the Baptized Natives, 13 in no., in a Class, I read to them, and exhorted, and prayed with them. At Evening Service, I Baptized Hineiteatarangi, naming her Priscilla, and preached from Ps. 108, 12, 13. This evening I made up & left some Medicine for her, which I hope will be made of service to her. Engaged talking with these simple Natives till a late hour. The wedding feast this day was principally composed of large Parrots, of which there were upwards of 50, cooked (as they always are) with their big heads on, looking so hideously queer as almost to baulk the appetite of the novice.

23<sup>rd</sup>. This morning I read Prayers & held School. Breakfast over, I again visited Priscilla, and took my leave of her. It was an affecting sight, to see, lying on the ground in an open shed in the forest, a poor weak and dying woman, having a pining child at her breast for whom she had little or no supply, [1848 November p.118] and only a few potatoes or wild turnip tops as food for both! I distributed a few needles, & thread & other little matters among them, and having again exhorted the people to hold to the Faith, and to look forward to a better world, I left; two of the villagers going with me. We reached Ngaawapura by sunset, tired. Here we found about 20 persons. Held Evening Service, discoursing briefly from a portion of the 2<sup>nd</sup>. Lesson.

24<sup>th</sup>. This morning I read Prayers and held School; and, having breakfasted, we left Ngaawapurua, the 2 Natives from Te Hawera and about 10 from the place going with us. Myself and 6 Natives with my baggage went in 2 small canoes, which were poled all day against the stream—*heavy work*; the water being very scant in the river just now, consequently there was much dragging. By Evening, however, we reached Puehutai, where we found nearly 60 Natives assembled; among whom were, a young couple from Porangahau, to be married; and Reuben Te Taipu, and John Hobbs Te Huarere, from Puhangina on the other side of Te Ruahine mountain range; and Matthew Meke, the N. Teacher of Te Waipukurau, who had just arrived from the Mission Station, bringing me Letters and a supply of food. Matthew was concluding Evening Service when we arrived; he informed me, among other disasters, of the death of my only and valuable horse. The Mosquitoes this night were innumerable, & dreadfully tormenting.

25<sup>th</sup>. This morning I read Prayers & held School; 70 present. After breakfast I conversed with the N. Teachers & Monitors. At noon I assembled a class of Candidates for Baptism, 6 in no., one being new. I was gratified in finding, that the Monitor's [1848 November p.119] wife (a young woman whom I had refused to Baptize last season, because she could not read,) could now read. Joseph Paewai the N. Teacher had lost his only child, & both himself & wife wanted a word of consolation which I gave them. In the afternoon I assembled a Bible Class of 18 Baptized Natives, all readers. At Evening Service, I discoursed from Heb. i. 1, 2. After Supper the Natives

held their usual Prayer Meeting. The heavy rain which came on prevented their subsequently thronging my tent.

26<sup>th</sup>. LORD's-day. Morning held Service, preaching from John xviii. 38 "*What is truth?*" Congn. 79. At noon held School, which was, however, shortened through the heavy rain which poured through the chapel roof. At Evening Service I Baptized 5 Children, & preached from Heb. ii. 11.

27<sup>th</sup>. This morning read Prayers & held School. After which, and while breakfast was preparing, I married the young Couple who had come 3 days journey from Porangahau. Breakfast over, I conversed briefly with the Chiefs, Teachers, & others; and, at noon, left for Patea, (by a new route across this, the southern, end of the Ruahine mountain chain; one of my own choosing, to ascertain, if it be possible, to make the journey thither easier;) being, however, utterly ignorant as to *when* we may arrive there, or of the *way* thither, which is represented as being very difficult. I took, as Guides, J. Hobbs Te Huarere & Reuben Te Taipu. We shaped our course due W., towards the mountains, at ii. p.m. we entered the forests at their bases, and at iii. we were overtaken by rain, which literally poured down. We travelled on, however, in those trackless woods, (often at a loss) until it grew dark, when we halted dripping wet under a *Rata* tree.

28<sup>th</sup>. A night of heavy rain was succeeded by a [1848 November p.120] morning of the same, which hindered our movements very much. We started, however, by  $\frac{1}{2}$  past 9, and by dint of constant exertion gained the top of

the range by ii. p.m., where we found a little snow water in a pool; which was most acceptable, we having sought during the ascent to slake our burning thirst by sucking the dripping mosses. We travelled steadily on till  $\frac{1}{2}$  past v. when we could go no farther. We travelled during the whole day in one forest; all hands very tired.

29<sup>th</sup>. We did not rise this morning till 8 o'clock!! & it was 9 ere we started, which we were obliged to do without breakfast. By noon we gained the little isolated village where my guides resided, on the Puhangina river; here were 4 men 3 women & 2 children, who, with my 2 guides, comprised the whole of the population on the banks of this river! They loudly welcomed us to their village, & gave us food, and by 1. p.m. we got our breakfast. Seeing the very solitary situation of this little party, who had recently embraced Xy., I could not pass on; so we halted here. During the afternoon I talked with the Natives. Evening, I held Service, and preached to my small congregation from John iii. 36. After supper, I again assembled all hands, & Catechized them largely till a late hour; and was pleased, on the whole, with their answers. The mosquitoes were here in myriads, and scarcely allowed us a moments rest. I made arrangements this night for starting early tomorrow.

30<sup>th</sup>. Very heavy rain during the night, and the morning very dark & lowering. Held Service, & Breakfasted. After waiting some time in suspense, the mountains on either side being enveloped in gloom & mists, we started at 9, still travelling W. over high and densely wooded hills. By 1.p.m. we descended [1848 November p.121] into the bed of the River Oroua, up which we travelled

N. until sunset. The scenery here, on both sides, is of the most magnificent woodland, with high cliffs of colored earths and stone. Not a soul lives here! The Ngatirangi tribe, who formerly resided on its banks, having been completely destroyed in their sanguinary wars. Just as we had pitched our tent the rain again began to pour down, & continued to do so for some time, so that my poor weary baggage-bearers & Guides could not roast their potatoes, and consequently got no supper.

Decr. 1<sup>st</sup>. This morning at viii. we recommenced our journey. Still keeping in the bed of the river, which we continually crossed and recrossed, and which often proved to be waist-deep. At ii. p.m. we halted to Cook some food; we resumed our Course at  $\frac{1}{2}$  past iii., and halted for the night at vi. The Scenery all this day was of the same imposing character as that of yesterday; high picturesque cliffs of all manner of bold irregular shapes, down which in many places the brawling waters fell in shining silvery streams, or, hidden beneath a perennial fringe of luxuriant and beautiful ferns, stole silently down to quietly lose themselves in the Oroua. Everywhere the high land was overtopped with Pines and other trees of handsome & stately growth. We caught, during the day, 7 elegant birds of the Duck family, called "Wio" by the Natives (*Malachorynchus*, sp.,) which, with 2 others we caught yesterday and a "Weka" (*Ocydromus Australis*), made us a good supper:—the *Wio* is very delicate eating. Crossed & recrossed the river nearly 200 times during our course up the same! It is this which makes river-bed travelling so very tedious and wearisome.— [1848 December p.122]

2<sup>nd</sup>. Being very weary with our exertions, and sleeping withal in the woods at the base of the high cliffs, we did not awake this morning until some time after sunrise. Having reserved the potatoes which we had intended for supper last evening for breakfast this morning we roasted and ate them, and at ix. recommenced our journey.

Leaving the bed of the river, we climbed the steep cliffs, and once more travelled W. At vi. p.m. we descended into the Rangitikei River, opposite to a little village called Otara. Crossing the river which was rapid and breast-deep, we entered the village, and found it as (from the silence) we had anticipated—deserted! At this we were not a little disappointed, as we had not only hoped to find some Natives here, but fully depended upon getting both food and canoes from them, with which to proceed up the river towards Patea. We looked all about and shouted loudly, but in vain. Having pitched our tent, John Hobbs Te Huarere having asked my consent went to a potatoe house (which belonged to a distant relation of his) and brought us a basket of potatoes,—which set all hands a-scraping for supper and the Sabbath. This is entirely a Heathen village, but it cheered me not a little to see written with charcoal on the cooking-house, a quotation from the Psalms, "*Ko te Atua to tatou piringa*", (GOD is our refuge). Reuben proposed to proceed to some potatoe plantations belonging to this people, about 3 miles down the river, in hopes of meeting with some of them; and I assenting he went, but returned in about an hour, as he could not detect any signs of Natives being near, and as it was getting dark he was apprehensive of losing his way. [1848 December p.123]

3<sup>rd</sup>. LORD'S-day.—Which I had hoped to have spent at Patea; but still hope it will prove a day of quiet rest, although greatly tormented with sand-flies,—which are here exceedingly numerous, the soil being sandy. At x. I held Morning Service with my 6 lads and 2 guides, and had scarcely concluded ere a Native appeared poling a canoe up the river. On our hailing him he started affrighted, but, on our assuring him we were friends, he came on to the village. From him we learnt, that the people of the place were all dispersed to their different plantations; all of which were at some distance; and that they had their Canoes with them. During the afternoon I conversed with the man, who said he was still a Heathen; I talked to him plainly and affectionately for a long time, he sitting quietly to hear. At iii. I held a Bible Class with my party, and while we were thus engaged the Native suddenly left in his canoe. He had, however, pointed out to my guides the course to be taken, saying, it would take us 3 days more to get to Patea! At sunset I held Evening Service. Arranged for starting early tomorrow; although, at present, there is every appearance of rain.

4<sup>th</sup>. Awoke early and found it raining heavily, which continued till 8 o'clock. This made us all gloomy. In the meanwhile I wrote a Letter to the Heathen Chief of the village, and left it for him. The weather clearing a little by 9 o'clock, we struck tent and started. We had, however, scarcely gained the top of the steep cliff which overhangs the village, when it again began to pour. We took shelter under some thick trees hard by, where we remained an hour, in doubt whether to proceed, [1848 December p.124] or not. We finally agreed to push on, being very anxious to get out of this desolate country,—

to find food as well as man; and my 2 guides, I knew, wished to return to their village ere the planting season had passed. It soon recommenced raining, but we kept on until v. p.m., when we halted at a little deserted village (in a potatoe plantation belonging to the people of Otara,) called Pounga. Here we hoped to find some potatoes, according to the word of our visitor yesterday, but after some search came to the conclusion, that he had told us a lie. This enraged our guides not a little, and put us all upon very short allowance. Our course hither was NNE., through the dense forests on the W. bank of the R. Rangitikei; more densely entangled woods I never went through, it cost us a deal of very heavy & continued exertion to force a passage through them; at this time, too, they were all the worse for the morning's rain. The River Rangitikei, which we again crossed to enter the little village of Pounga, is waist deep. The cliffs by which it is bounded being from 1, to 2,50 feet high. My old & faithful Steward, Samuel, suddenly strained the sinews of his back in descending the last steep cliff.— This was an awkward affair, for he could now scarcely move along, much less make any exertion or carry a load. I was obliged to give him doses of wine & Laudanum throughout the evening, to strengthen him & to mitigate the very severe pain, as well as to rub his back with a little embrocation which I happened to have with me. My party went to sleep fasting reserving their few potatoes for tomorrow. The feet of some of them were excessively sore, the skin peeling off in large flakes, while the shoulders of others were much swelled and quite flabby, with having so much stooping, crawling, twisting, climbing and jumping to undergo

with their burdens on their backs [1848 December p.125] and no rest. They, rather facetiously, compared their own shoulders to cooked potatoes.

5<sup>th</sup>. We did not start this morning till nearly 9 o'clock, having my disabled Steward to attend to, and all my little matters of Cooking, washing, and packing, to do myself, now that he is thrown aside. We travelled steadily on, however, over a trackless country till 4 p.m., when we turned aside to another old potatoe plantation, in hopes of finding some food, but found little save wild turnip tops and thistles, of which we gathered a good store. I saw some of my poor lads eating raw thistles, which I never before witnessed. This was the spot where Leonard (my N. Teacher) found the poor old woman Ngungu, and looking about we found her grave; which afforded me food for reflection for some time.—At Patea I subsequently learnt the following particulars:—The two persons who accompanied Leonard from Matuku (Patea) to Manawatu, returned thence by the same route by which they went. Arriving at Tarare in the beginning of September, they found the old woman dead. She had evidently been dead some time; perhaps a fortnight or 3 weeks. She was lying stretched out under some grass and thistles, with which she had attempted to make a kind of shelter for herself from the inclemency of the weather; the hut in which she was left by Leonard and his party having been entirely destroyed by fire, and, from the great quantity of charcoal cinders and half-burnt firewood, it was supposed, that this must have happened soon after they had left. Hence, the poor old soul has had another trial to endure. I reproved in the strongest manner the cruelty of her relations residing at Patea,

who, knowing how the poor creature was left, could allow her to remain for such a length of time without once going to see her; and yet, after her [1848 December p.126] death going "in a body to shew their great love for her" by howling and crying over her grave!! We found this place (Tarare, where she was left,) to be nearly 2 days journey by land from Otara, and quite  $\frac{2}{3}$ rds of a day's journey from Matuku (which are the nearest villages); deeply secluded among dense forests. From this place we again descended to the Rangitikei river, on the banks of which we halted, quite weak & weary. Several cliffs which we went up & down this day were frightful,—but GOD mercifully preserved us all.— Samuel, however, got along with extreme difficulty; Reuben, one of my guides, kindly taking his load. Our course during this day was in a NE. Direction. At night it again rained heavily, and we were all aroused by the loud & unexpected noise occasioned by the fall of a mass of cliff into the river, only a few yards from my tent.

6<sup>th</sup>. Having breakfasted on the reserved portion of our greens, and some Fern root, which John Hobbs Te Huarere had dug up in the evening on the banks of the river; we left our bivouack at  $\frac{1}{2}$  past viii. Crossing the river we ascended its mountainous banks, and travelled on, as before, through dense & hilly forests until  $\frac{1}{2}$  past xii. when we reached the R. Moäwango, which being not above waist deep we crossed easily. Continuing our journey, at iii. we emerged for a short time from the forests, and got a glimpse of the village of Matuku, which not a little cheered us. Pressing forwards as briskly as we could, we entered that village by iv. p.m.;

with hearts thankful to GOD for his great mercy in bringing us safely through such an extent of entangled hilly & trackless country! At Matuku I found the Chief Te Kaipou, who had been expecting me for some time. Having rested awhile, and having got some potatoes to eat (but for which when brought I had no appetite), I held Evening Service in their little chapel, which rustic house [1848 December p.127] of prayer I entered, I trust, with a grateful heart. I preached but briefly (for I was very tired and not at all well) from Heb. xii. 25, and GOD graciously helped me, giving me both words & strength quite beyond my expectation—present, 4 men 6 women & 6 children, (& my own party of 8,) being all whom we found here, the greater number being scattered at this (planting) season in their plantations. Service over I returned to my tent and lay down. A delightfully cool evening (and, owing to the high situation of this village,) without a mosquito, or sandfly. The place however is destitute of good water; the want of which we felt the more after having had such a profusion of it throughout our journey. During the Evening my indisposition increased; at first I thought it was owing to over-exertion & privations in travelling, which a few hours of rest and sleep would set right again; but after some hours of tossing, and my pains and headache increasing fast, and being greatly desirous of sleep I took a strong dose of morphia—but without effect. I passed a miserable night of acute pain, and towards morning took a dose of cathartic Medicine in hopes of getting relief.

7<sup>th</sup> & 8<sup>th</sup>. Two more days and nights of extreme pain, during which I lay stretched on the ground in my tent. I could not help groaning audibly, so that the Natives in

their huts heard me. I felt greatly grieved that I could not see them, not even to speak to them, who had (since my arrival) assembled from so many different spots to welcome and see me; and not only so, but the majority of them had not seen a white man since I had left them—12 months ago; and some, too, had only now come over to the Faith. No one can fully know the feelings of a Missionary in such a situation, [1848 December p.128] besides himself! The purging Medicine which I had taken, and which I repeated, would not operate; providentially I had a little Tartarized Antimony in my box, a dose of which I took, and it partially relieved me. But still the pains were very great, and, towards the close of the 3<sup>rd</sup> day (the 8<sup>th</sup>), I feared my reason was failing me. My old & faithful Steward Samuel, who—though a sufferer himself and needed rest—scarcely ever left my side, where he kept watch, weeping & praying continually, was of eminent service. The whole, too, of the strange and wild Natives behaved in the most exemplary manner, moving about so silently, heaving a sigh whenever they should pass the tent, and talking in such low and subdued tones, that even in the height of my misery I could not but admire their Conduct. They had held a “Committee” among themselves respecting me, and concluded, that if I were not better by Monday morning they would endeavour to carry me on a litter to the Station!! which when I heard of I protested against, sending them word, that I had long ago made up my mind, that wheresoever it should please GOD to call me, there would I lie, & there would I be buried; all places of the bush being alike my place of sojourn. Towards the evening of the 8<sup>th</sup>, finding my strength almost gone, and

fearing that my mind was beginning to wander (being lightly delirious at times), and seeing no alteration for the better, with small hopes of recovery, I told my steward, Samuel, that if I was no better by sunset, he should fetch Matthias (another Native Domestic of mine), and write down a few instructions for my wife and flock; which announcement made him weep again most bitterly. About an hour before sunset it pleased GOD to answer prayer & to send me relief. [1848]

**December p.129]** About midnight I swallowed a little Tea, and towards morning got a little sleep.

9<sup>th</sup>. At 2 p.m. this day, as some of the Natives who were getting impatient were talking of leaving for their homes, and as I greatly wished to see them, I managed, with Samuel's help to wash and dress and to get out of my tent. During the afternoon, the day being very fine, I endeavoured to talk with the strangers, although I would much rather have lain quietly down. One of them was Pohè, the principal man of Murimotu, a small village about 20 miles W. of this. This man would not come to see me when I was last here, I had therefore written to him at that time. He now said, that he had embraced the Faith in consequence of my Letter, and had subsequently been to Wanganui to see Mr. Taylor, and had built a Chapel at his village, and that now himself & all his people had come over to the Faith. This information cheered me much. I greatly liked the quiet sober appearance of this man. May God Almighty bless him & guide him into all truth! This afternoon one of the Natives went into the woods and speared a pigeon for me, which made me an excellent basin of soup, & which I greatly relished. Weak as I was I could not resist taking

the Evening Service, (although Samuel, who led me to the Chapel, besought me not to do so,)—I preached from James ii. 26; Congn. 60; and was wonderfully & graciously strengthened.— “Bless the LORD, O my soul, and forget not all His benefits : who forgiveth all thine iniquities, who healeth all thy diseases.” — — —

10<sup>th</sup>. LORD's-day. I had last evening told the Adult Natives, who had now been some Years Candidates for Baptism, that there could not be any Baptism this day, although I had come here with the full hope [1848 **December p.130]** and intention of doing so, as I had not been able to speak to, much less to examine or instruct them; but, that I would, if able, take a Class of them this day between the Services, and those who appeared to be fit I would, if they were agreeable thereto, Baptize on the morrow, after again Examining & Instructing, at Evening Service. This I said, knowing their prejudices against being Baptized on a week-day; a thing which I had never yet done save in urgent cases of severe illness. I was pleased to find that they willingly agreed to my proposal. This morning, I held Divine Service; discoursed upon a portion of the 2<sup>nd</sup> Lesson; Congn. 67. I felt very weak indeed, but was graciously strengthened. At noon I conducted the School; present, of the place, *Readers*, m. 13, w. 1; in *Catechism Classes*, m. 8, wom. 15, ch. 22, = total, 59. I was much gratified in seeing Te Kaipou (the principal chief), his 2 Sons, and the wife of Paul the N. Teacher, in the 1<sup>st</sup>. Class. Three of this party of 4 had learned to read during the year; and Paul's wife, the only woman of the place who can read, was the more to be commended from the circumstance of her having 4 young children. In the course of the afternoon, having

rested awhile, I assembled the Candidates for Baptism in 2 Classes, 12 men and 18 women (of whom 5 are new), and examined and Instructed them. I found them, as I supposed I should, ignorant, but apparently sincere, and well acquainted with the prominent truths & doctrines of the Gospel. Evening, I held Service, discoursing upon a portion of the 2<sup>nd</sup>. Lesson. A delightful day;—felt much exhausted at the close.

11<sup>th</sup>. This morning read prayers & held School. After breakfast I married a young couple whose Banns I had formerly called; and proceeded again to instruct [**1848 December p.131**] and examine the Candidates for Baptism. The Chief, Te Kaipou, sat to listen (as yesterday), but would not enter the Class; he having 2 wives, and not being willing to put away either of them; for which, I confess, I cannot upbraid him. After a long Examination & Instruction, I concluded to admit 4 men and 4 women to that Holy Ordinance; hoping the others would be ready against my next visit. (D.V.) this time next year. One of the eight selected, an old man who could read, had first been Instructed by Archdn. W. Williams and myself, at Porangahau on the E. Coast, in 1843, when Paul the present Teacher and his companion was Baptized; one of the women whom I selected was Paul's wife, and another was his grey-haired aged mother. At Evening Service I Baptized the 8 adults, and preached upon that Sacrament; it was a solemn quiet season.—May they indeed have been Baptized with the Holy Ghost, and by Him fitted for the Kingdom of Heaven!

12<sup>th</sup>. This morning I read prayers and Baptized five children, being the younger offspring of the newly-Baptized Adults. Breakfasted; Conversed with the Natives, gave them advice upon several important matters, Medicine, &c., &c.; and at ii. p.m., we left, amid the crying of several; Paul, the Teacher, accompanying me to the next village. I scarcely knew how I should be able to travel, and felt so weak that a cat running against me would have knocked me down. But, as the first few miles were chiefly down hill, I hoped to be able to get on. I had not gone above 2 miles, when I was again taken ill—faint, and in great pain (doubtless, arising from the exertion of walking); however, we kept on, and by 5 p.m. reached Te Awarua—the 2<sup>nd</sup> of the Patea villages, to which several had [1848 December p.132] already returned from Matuku. Here, I was obliged to halt, being in great pain, and apprehensive of a return of my malady. And, as the Natives of the place had recently put up a Chapel here for themselves I strove hard to comply with their wishes to preach to them. Held Evening Service, addressing them from James v. 11. Spent another painful evening and night. We were now, too, in the very bottom of the valley, on the banks of the Rangitikei River, at the base of the Ruahine range; from this place the ascent commences, the thought of which, and the rugged and steep appearance of the mountains before me, quite sickened me.

13. Early this morning I arose, weak & feverish, and found it a heavy lowering morning. Notwithstanding (my time fixed for returning to the Station being passed, and my wife knowing that I had gone by a new and desolate route over the mountains would now be very anxious

about me,) we proceeded to get ourselves into marching order. Breakfast over, we started. I looked up for strength, for I had none. It appeared to me impossible for a person in my state to travel over such trackless stony heights as these now before me, unless by miracle. We had not got more than 2 or 3 miles on our journey, when it began to rain heavily, and no shelter near; encouraging one another we kept on, and travelled steadily from early in the morning till sunset, (only halting for an hour about mid-day to roast a few potatoes,) when we gained Ngaroto (our old Sunday's Encampment,) on nearly the top of the range, and where fortunately we found water. I felt, I believe, truly thankful to GOD, for His great aid, so graciously afforded me this day.—

14<sup>th</sup>. Rising early we left Ngaroto in the cold & dense fogs of the morning, and soon gained the summit, [1848 December p.133] where, however, we durst not halt, the keen cutting South wind and driving fog being so very cold. Curiously enough, my dog started a couple of English rats (killing one), from their warm dormitory on the very topmost ridge of the range,—a sad proof of the extent to which the whole country is now overrun with them, hence the total destruction of the numerous Gallinaceous birds with which the grassy plains and fern-brakes of this Country once abounded, and the present death-like silence of the forests. We travelled steadily on during the whole day till near dark when we halted in the bed of the R. Makoro, & not far from its mouth.

15<sup>th</sup>. Early this morning we recommenced our march; I had, however, some difficulty in dragging my lads along.

We travelled all day till sunset, when we halted at Kaikoura, a small stream near the Rotoatara Lake. I had hoped to have made the village on the island in the lake this evening, and which we should have done had not my Natives lagged so very much behind.—

16<sup>th</sup>. An hour and half this morning took us to the lake. We waited some time on its banks for a canoe to come across from one of its villages on the opposite shore; by-and-bye 2 arrived, too small, however, to take the whole party. Getting into one of them with 4 lads & sitting breathlessly we paddled across; fortunately the lakes was like a sheet of glass, had a small gust of wind but come down upon us we must have filled, for the edge of our canoe was not *one inch* out of the water!—oh! how many similar hair-breadth escapes have I been continually favored with, through the constantly protecting care of my GOD!! Having crossed the lake we breakfasted; during which Isaac Pakitara and his wife came from the island to see me, bringing me a dozen fine ripe Raspberries, & a bunch [1848 December p.134] of new onions—the first fruits from his garden—both of which presents were very acceptable. The Raspberries were very early, and were the produce of a few plants which he had last winter from me. Poor souls! They told me about the happy death of their little girl, (concerning whom he wrote to me to Porangahau, vide, Journal, Octr. 28,) which made us all weep together. As I knew I could not reach the Mission Station before midnight, which would quite unfit me for the duties of tomorrow, I determined to proceed to Patangata, and here spend the coming day. On our way thither we met Micah, the N. Teacher of that village, coming thence towards the lake

in hopes of hearing of our arrival. We soon reached Patangata, and, in the course of the day, Natives from the many little villages dropped in. Evening, held Service, preaching from 1 Peter iv. 19; Congn. 85.

17<sup>th</sup>. LORD's day. Morning Service, preached from Acts xvi. 31; Congn. 96. At noon I held School, present, *readers*, m. 22, w. 10, ch. 3; in *Catechism Classes*, men, 22, w. 26, ch. 13 ; total, 96. At Evening Service I preached from 1 Pet. v. 10. The day was extremely hot and no friendly shade at hand, so that we could scarcely endure the sun; particularly while at School in the open air. The Natives themselves were quite at their wits' end, seeking to cover their feet & necks, so as to hide them from the burning heat. An event of common occurrence (and which is only worth mentioning to shew another source of disappointment often experienced while itinerating in this country,) happened today: during Morning Service, the whole of my victuals, cooked & uncooked, including my soup for dinner (prepared last night with extra labour by my steward Samuel, and containing a piece of meat which he had brought over the mountains from Patea, and Isaac's kind present of new onions,) which was carefully shut down in its stewpan, were devoured by dogs! The poor fellow, an unbaptized Native, whose dog was known to have been a ring leader, fearing somehow that his dog might be fetched and killed, tied him firmly on *his own* back, and thus most moodily sat during School and Evening Service without attending either. Those dogs are the very pests of the Native villages.

18th. Early this morning we left Patangata. Less than 2 hours took us to Ngawakatatarā, where we breakfasted. The peoples of this village were at Patangata yesterday, and returned with us this morning. From this place we travelled steadily on until Evening, when we reached the Station, where we had been long expected and anxiously looked for. I found my wife and Children pretty well, but out of 3 Native girls living in the house, 2 were unwell, and Kohikohi one of my Native bearers, the stoutest and strongest of the whole party, who was taken unwell yesterday, travelled along today with extreme difficulty and only arrived (with another whom I had left behind with him) by 9 p.m. How very much have I to be thankful for! During my absence, a Popish priest from Wakatane visited this neighbourhood, and remained a week at Pakowai, the village of Puhara, one of the Heathen Chiefs. Of course he was full of bitterness and malignity against me, and fully employed his time in abusing the Church of England Mission. He baptized 8 adults, who, some years ago when at Nukutaurua, were followers of his, (but who had scarcely ever held a Papistical Service during our residence here,) and a young woman, a daughter of Puhara, who had been baptized by the Archdeacon at Nukutaurua some years ago, but having fallen back into Heathenish practices after their subsequent arrival here, I could never get a sight of her, although I had often tried to do so. This young woman [1848 December p.136] was taken very ill soon after her reBaptism by this Popish priest, and died this morning, the day of my return!

19th. Occupied in seeing Natives (Teachers and others) who called to see me, in settling with Native bearers, and

in attending to my sick household; Kohikohi is much worse.

20th. Engaged nearly as yesterday. Wrote notes to Native Chiefs to meet me at Wakatu, Te Hapuku's village, on Friday the 22nd, intending to give them the Contents of the Government Letters to me about their land, &c., and which were written to me for that purpose. Evening, held Prayer Meeting, 30 present, discoursed from a portion of 2<sup>nd</sup>. Lesson. Not very well myself, being very weak,—with symptoms of my usual Summer malady in this place—Marsh fever.

21st. Not able to do much, save to attend to the sick of my household. During the day a note came from Puhara, requesting me to *give* him a lot of nails to construct a tomb around his daughter's grave. Ever since our large and well-fenced Burial Ground has been finished, I have declined *giving* Nails for *Tombs* and *fences*, (which are placed here and there, on hills and in plains,) but in all cases *give* nails for *Coffins*. I wrote him, therefore, to this effect, at the same telling him, he could *buy* them for that purpose. Evening, managed to hold Service in the Chapel, 35 present.

22nd. This morning myself and N. Teachers went in a canoe up the River Ngaruroro to Wakatu, to meet the Chiefs. When abreast of Te Pakowai (Puhara's) village, we were hailed and desired to land, as they had assembled there instead of Wakatu, the place fixed upon. I did not like this proceeding very well, as I knew it was not according to N. Zealand Etiquette and foreboded a blustering day from Puhara and his little Papist party; which, from indisposition and weakness, [1848]

**December p.137]** I felt utterly unable to contend with. On landing I found Te Hapuku and Te Hiri (Puhara's uncle), busy, in putting up a screen of fern for me, to shelter me from the sun, this cheered me, as it was a mark of honor to have it done by them. Some of the principal Chiefs were absent through illness, they had, however, sent some of their relations to hear and report proceedings. The usual prefaces, of food and Salutations, having passed, I begun to tell them the purport of my visit—giving them the heads of the 2 Letters I had received from the Colonial Secretary and the Governor. In conclusion, I said, I did not wish them to express any opinion of theirs to me, but to talk the matter over among themselves, so as to be prepared to speak to the Land Commissioners on the subject, when they should arrive. Te Hapuku remarked (in his usual satirical & laconic way), "*He wai pākihi!*" (i.e. A dried-up stream!)—and, a little while after,— "*He pa tahuri!*" (i.e. A demolished city!) After I had finished my relation, I added, "Now I am asked to counsel you, to sell all your Lands to the Government, but I tell you candidly I cannot do so. I shall not now deviate from what I have always told you, Never to part with the whole of your Land. And, when you part with any, be sure to have a good natural boundary between. Henceforth, I shall not have a word to say on the Land question." On rising to come away, Puhara (who all along had been quietly sitting close to me) asked, If I had really sent that message yesterday about the nails? I said, "I think, it will be the better way for me to say nothing about this matter now." But, all I could say was to no purpose, so, after enduring his abuse, both Civil and Ecclesiastical, for some time, I left.

Among other [1848 December p.138] choice things which he told me, was the following:— That his p. priest had waited a long while for “the Heretic” (me) to return; (by-the-bye, he knew well the day fixed for my return, for my whole route was, as usual, printed and in the Natives’ hands,) in order that we might both go together upon a large fire, and so prove to a demonstration who was the True Shepherd!! In reply, I asked, whether he (Puhara) believed, that Jehovah made man and gave him understanding? He answered, “Yes.” I then asked, “Does not that understanding teach us to take care of ourselves, so as not to step into a boiling spring, or to rush into deep mud, or to leap into a fire?” To this he would make no answer. I rejoined, “Listen, Puhara; GOD made man and all things. To the fish he has given the water for an habitation; to the eel, the mud; to the bird, the trees of the forest; to the wood-worm, the timber; and to man, the earth, with a law to do himself no evil, and an understanding whereby he may preserve himself from physical evil: but “the fire” of which you speak, is not said to have been “prepared” for a habitation for man, but “for the devil & his angels.” He immediately saw my allusion, and said no more about the fire, while the majority of the Natives present, including some of his own party, chucklingly acquiesced in the truth of my remarks. This “fire-ordeal” is the great word now with the Papists, both Native and European. Whether they (the P. priests) be really in possession of some Salamander-like recipe, handed down from the juggling monks of the dark ages,—or, of something more modern from their own Chemists, or, from Chabert the Fire-king (a Countryman of theirs,)—or, whether it may be another

step towards the completion of unfulfilled prophecy (2 Thess. ii. 9: Rev. xiii. 13,14: xvi. 14), I know not: one thing, however, is very certain, that it [**1848 December p.139**] is only another stratagem of the Old deceiver and Father of lies, and, like all his schemes, must eventually prove abortive.

23rd. Attending to Sick and preparing for tomorrow, and for Monday being Xmas. Day. Feel very unfit for duty; quite listless. My lad, Kohikohi, too, is very ill, with serious inflammation of the lungs, and is in great pain. He has been for some time a Candidate for Baptism, and can read well, and has a good acquaintance with Scripture truths. I intend to send for his brother, Paul, the N. Teacher at Tangoio, on Monday Evening.

24th. LORD's day. This morning I held Services, preaching from Phil. iv. 5—"The Lord is at hand;" Congn. 220. At noon, I held School, present Readers, m. 59, w. 23, ch. 12; in Catechism Classes, m. 49, w. 40, ch. 28;—total, 208. At Evening Service, I preached from Isaiah ii. 2–4. It was with extreme difficulty that I got through the Services of the day.

25th. Xmas. day. Held Divine Service this morning, preaching from Luke ii. 10, 11; Congregation as yesterday. I was too unwell to take the School, which the Monitor conducted. Leonard, my N. Teacher, being also, this day, taken ill with similar symptoms of low fever. Mrs Colenso distributed Cakes, &c, to 60 Children and women; and 12 Testaments and as many workbooks to as many Children who had learned to read in her School during the Year. This Evening I made a desperate exertion and held Service, preaching from John viii. 56,

58, and was graciously strengthened. I was greatly pleased to see such a Congregation remaining quietly together for 2 days, at this season, too, when they have scarcely anything to eat.

26th. Much against my will was I obliged this morning, to hang a board over the entrance gate, having written [1848 December p.140] thereon, "No admission unless on urgent business," to the great disappointment of upwards of 100 Natives who were thronging the gateway. My own sickness and that of my household increasing rapidly. Took some medicine, and kept myself as quiet as I could all day.

27<sup>th</sup>–29th. Unwell, yet attending to Sick; and, at intervals, writing Letters to the Governor & Colonial Secretary, in answer to theirs received at Te Kopi; and in copying same for C.M.S. No Natives about save those who now and then come for Medicine, all being scattered in their several plantations preparing for wheat harvest. My Native, Kohikohi, much better; but our 2 girls still very unwell.

30th. Preparing for tomorrow, which is now, in my present state, a *task!* This morning, Paul, the Teacher at Tangoio, arrived, with some others to see Kohikohi, bringing, also, some goods and Letters, written and sent from Auckland in July last! Some of the articles, groceries, &c., quite spoiled.

31st. LORD's-day. Held Morning Service, preaching from Ps. ciii. 2; congn. 120. At noon held School; and in the evening, Baptized a Child, & preached from Ps. 90. 9. Thus closes another year of my life and my residence

here!— “Enter not into judgment with thy Servant O  
LORD.”

## **Report for 12 months ending December 31, 1848**

During the past year I have been engaged as follows:—

On the Lord's-day in holding Divine Service twice, and in Catechizing and Teaching in Schools. On weekdays in attending to the adult Male Schools; in Instructing and examining Candidates for Baptism and the Lord's Supper, in holding Bible, and Teachers' Classes, visiting sick, Dispensing Medicine; settling Disputes, &c, &c: and, on Thursday Evenings (and every week-day evening when travelling) Lecturing; and, also, attending to the many secular matters of the Station.

On the 27th. December/47 I left the Station on a visit to the villages in the mountain district of Patea; and returned on the 14th. January/48.

On the 9th. February I left the Station on a visit to Tangoio, the villages at the head of the Mohaka River, and Tarawera; and returned on the 23rd. of the same month.

On the 23rd. March I left the Station on a visit throughout the whole District (including, also, some villages in Cook's Straits, beyond Wellington, under the care of the Revd. R. Cole) and returned on the 16th. June.

On the 9th. August I left the Station on a visit to the Natives of Tangoio, Te Waiohingaanga, Waurangi, &c, and returned on the 7th. of the same month.

On the 25th. October I left the Station on a visit throughout the District, including Patea; and returned on the 18th. December.

Occasional visits to villages within one day's journey of the Station are not herein enumerated.

The number of Baptisms performed in the District during the year is adults, men, 100, wom. 97, children 68; ditto in

|                               |     |    |        |
|-------------------------------|-----|----|--------|
| villages about Port Nicholson | 11  | 13 | 9      |
| 111                           | 100 | 77 | total. |

No. of marriages performed 52

Increase of Communicants, upwards of 100—

The accompanying Returns will also shew a great addition to the Schools and Congregations—The number of Candidates for Baptism is constantly increasing—

Tow Chapels have been built where no Chapels were before; eight others are now being erected; and others have been finished during the year.

Mrs. Colenso has attended to the daily Female and infant schools, but the attendance of the School generally (including, also, those of the Adult Male School) has been very irregular, more owing to their scattered mode of living than to any thing else. On Sundays and Mondays, however, the attendance during the last six months has been invariably good. A perceptible progress in knowledge is making; and very many have learned to read and write during the year. A great portion also of Mrs. Colenso's time (especially when I am absent) is

taken up in dispensing Medicine, and in visiting and attending to the many sick.

The state of the Natives throughout the District—notwithstanding the great increase to the Church during the year, is not, on the whole, of a pleasing nature. The continual squabbling among themselves, more especially among the Tribes of the Wairarapa valley and neighbourhood, concerning the letting of their lands, and the dividing their rents, has materially altered the character of many who were once quiet and steady, and promised well. To such a height did the ferment arise in August and September, that the two largest Tribes of the Wairarapa valet very nearly fought. They are now somewhat more quiet, but the leaven is secretly working and spreading. In consequence of their conduct, upwards of 20 of those who had been ringleaders in the matter were suspended from the Holy Communion, at the last administration at Palliser Bay in November last, and which they were fully expecting. Of the four principal Chiefs, with their Tribes, residing more immediately about the Station (who had hitherto slighted every overture of the Gospel message), Two, with their wives, relations, and people, came over to the Faith during the past winter, and have ever since been most exemplary in the attendances upon the ordinances of Religion: many of them have already voluntarily come forward as Candidates for Baptism. Of the remaining two chiefs, the sons and relations, and several of the people, of the one, and the near relations and some of the people of the other, have also joined us.

The Heathen ranks are daily thinning: may God make those who leave them to be Christians in deed & in truth!

The number of Communicants might be greatly increased, if any means could be devised by which the Christian Natives living in the many isolated villages distant from those few places where the Lord's Supper is annually celebrated, particularly, the aged, infirm, and poor, could partake thereof. Many of whom, I fear, will never have that privilege.

On the 20th August my annual Teachers' School commenced, and continued daily till the 9th. September inclusive. Twenty one Teachers and Monitors were present from all parts of the District.

Several of the Native Teachers have been occupied at times throughout the year in visiting distant and isolated villages; and I have reason to believe that no small amount of good has resulted from their visits.

During the year, upwards of 200 persons (Males & Females) in addition to the 44 mentioned in my report for 1847, have voluntarily given up the practice of smoking Tobacco.

A Popish Priest visited the neighbourhood of the Mission Station during my late long absence, and proselyted about eight of the poor Heathen—certainly making them worse (in their behaviour, at least to their resident benefactor) than they were before.

My own health has been much as usual; plenty of Rheumatism, and, at times, no small amount of low Fever; still, I have struggled hard to do my expected duty. I was again taken seriously ill during my last

journey, and am still very weak. I regret to say, that, I feel, I shall be obliged to relinquish one of my two yearly journeys throughout the District—that in the Spring quarter—unless a greater measure of strength be mine, than I have for some time had or at present possess.

Perhaps I should mention, that early in the year, I received a Letter from the Government, informing me, that serious charges of a Treasonable nature had been preferred against me by some whites. However, a simple straightforward statement of facts, which I was enabled to make in reply, not only set that matter at rest, but, also, turned the tables upon my adversaries.

I have, also, very recently received fresh Communications from the Government, earnestly requesting me to use my influence with the Native Chiefs of the District to sell the whole of their Lands in one block from Ahuriri to Port Nicholson, to the Government, when the Government would return them their villages, &c. I have answered these Communications, by simply but (I hope) respectfully declining to have any thing to do in any way whatever with the matter.—

Sigd. William Colenso  
Waitangi  
January 1/ 1849.

## Appendix 1848

A.

Translation of a Memorandum written by Leonard  
Kawepo, N. Teacher, Mission Station, Waitangi.

"To Rev. W. Colenso, Sir, on the 4<sup>th</sup> July, 1848, being sent by you, I left my home at Te Pokonao, Heretaunga, and, on the 8<sup>th</sup>. arrived at the village of Matuku (Patea), where I remained, confined with a bad foot, till the 20<sup>th</sup>. While at Matuku, teaching the Natives, I happened to hear some of the people say, that there was an old woman left at a potatoe plantation called Tarare, on the banks of the Rangitikei river; and finding it was near my road thence, I determined that I would call and see her, if she were alive, and if dead to bury her. On July 20<sup>th</sup>. I left Matuku; and on arriving at the river Moawango we got into a canoe, and I & my companions paddled down the river till we came into the Rangitikei river. The banks of the Moawango are high and precipitous, thickly wooded above, and, at this season of the year, the icicles were hanging in profusion from the cliffs, and roots and branches of trees, some as thick as my arm, and some the thickness of a candle. As we paddled & sailed along, I enquired of my companions, "What place is this?" They replied, "It is Tarare." I asked of them, again, "Is it here that the old woman resides?" My companions replied, "Yes." So I proposed to them that we should go and see the old woman; and if she were dead, that we would bury her; and if she were still alive, we would leave her dwelling where she was. I said, "Let us go." So we climbed up the precipice, till we came to a ladder, (formed of 2 long poles, to which were fastened transverse sticks as steps, and placed against the perpendicular cliffs, with vines fastened at the top to hold by,) this [1848 Appendix p.2] ladder we ascended,

and on reaching the top we proceeded till we came to a potatoe plantation. I shouted aloud, "Old woman, old woman, where art thou?" but receiving no answer, I began to think, Perhaps the old woman is dead. So we went on till we came to a hut, and there was the old woman—alive, it is true, but near death. I went to her, shook hands and rubbed noses with her. She had been here the whole of June and the half of July fasting; we arriving on the 20<sup>th</sup> July. Her fire had long ago gone out, and she had not the means of rekindling it; her only food being wild turnip leaves and stems,—which she ate raw; the latter she first bruised between two stones, and then ate them: this was her only sustenance. She said she had suffered most from want of water. As I and my companions stood by her side, one of them asked her, "Who is this man?" To which she replied, "I know; this man is from Heretaunga; it is Te Naihi." I enquired of my companions, "Who is Te Naihi?" The old woman replied, "The son of Tareahi." We then knew who she meant. She now began to talk to us, and said, "My fire has long been extinguished; shortly after the people went away from here, my fire went out; two nights after they left my fire went out. Nevertheless this is the goodness of GOD to me, because I trust in GOD. And here I am, thinking over the words which Colenso said to me." I enquired, "What did he say?" She replied, "He said to me, to think upon Jesus Christ as my Saviour." I enquired, "Hast thou indeed seen Colenso?" She replied, "Yes." I enquired, "Where?" and she replied, "At Matuku." She then began to tell us how she had been beset by Satan, that when she lay down upon her bed, she heard Satan speak of killing her, destroying her

completely; “I immediately,” [1848 Appendix p.3] said she, “prayed to GOD, and I said, to Satan, “Get thee hence Satan, for it is written, thou shalt worship the LORD thy GOD, and Him only shalt thou serve”; upon this Satan fled, and I was delivered from him. This therefore, is the cause that thou hast found me alive, because I continually put my trust in GOD as my Deliverer.” I enquired again, “Old woman, does thy heart continue to love GOD?” She replied, “Yes, I do love GOD, therefore I am alive, and am seen here by thee.” I answered, “It is very good, old woman, for thee to love GOD.” She then said, “These are my thoughts about myself lying here sick, but perhaps they are not correct.” I replied, “Say on”; and she said, “My thoughts are, that Jesus Christ was two days in the cave, & on the third day he rose again from the dead.” I replied, “What thou sayest is correct, Christ rose on the third day from the dead; thy thought is right. Cleave thou to Jesus Christ, the Saviour, the Son of GOD.” After this I told the old woman who my parents and ancestors were, on hearing which she wept. I then said to my mates, “Light a fire for the old woman.” Which being done, I proposed, that we should all go and get in a lot of firewood for her; which we did, piling it up all around her, leaving one side open and she sitting in the midst. Her sight was almost gone, which was our reason for placing the fuel within her reach. This done, I said to the old woman, “Abide thou here; I am going direct to Otara, where thy husband is, and I will send him to fetch thee away; had our canoe been a larger one, I would myself have borne thee to it, as it is, it being but a very small one, it will be better for thee to remain quietly here

until a larger canoe shall come, lest having been [1848  
**Appendix p.4]** preserved hitherto, thou shouldst now perish by water." I then asked her for some vessel, in which I might get her a supply of water; she said, she had nothing of the kind. She then offered me a new mat which she had, and which she had wove, which I refused, saying, "Keep thy mat for thyself, and if thou feelest thyself to be dying, ere any one shall arrive, wrap it nicely about thyself." This is all; and I and my mates departed, saying to the old woman, "Dwell thou here; let thy heart cleave to GOD and to Jesus Christ his only Son our Saviour." To which she replied, "Yes, my heart will cleave to GOD, who has preserved me, and permitted thee to see me, and me to see thee: and now the fire is rekindled for me, my heart continually thinks upon the goodness of GOD to me." I replied, "Yes: it is good for thy heart to cleave to GOD thy Saviour." This is all; and, after rubbing noses and shaking hands with the old lady, we left, and proceeded on our journey. On arriving at Otara, where the man resided who had deserted the old woman, I sought for him, and desired him to go on the morrow with a canoe, and fetch the old woman. Upon which he opened his mouth upon me, saying, "I will not go and fetch her." I replied, "Thou must go & fetch her." Said he, ("*Kore rawa*") "Never will I go." I then became angry with that man, and said to him, "Thou art a bad man! Wilt thou dare to speak thus? Is it indeed so? And wilt thou thus treat the person who has ever been kind towards thee? Who wrought garments for thee; who dressed victuals for thee, who fetched water for thee; and is this, indeed, thy return to her?" I was very angry with that man, for he was the husband of that old woman; and

I would not stay to sleep at that place, but went on. And, (after some [1848 Appendix p.5] hardships and narrow escapes, in my long winter's journey,) arrived at home on the 13<sup>th</sup> August, 1848. The man's name is Te Weu; the old woman's Te Ngungu."

"Written by me,"  
(signed) Leonard Kawepo,"  
"Native Teacher."

To the foregoing melancholy recital, I may add the following from my Journal:—

"Dec. 5, 1848." (on the Rangitikei river, between Otara and Patea.) "We did not start this morning till near 9 o'Clock; having all my little matters of cooking, washing, & packing, to do myself, now that my old steward lad is thrown aside." (He had strained the sinews of his back very severely the day before in descending one of the steep cliffs of the River.) "We travelled steadily on, however, over a trackless country until 4 p.m., when we turned aside to an old potatoe plantation, in hopes of finding some food, but found little save wild turnip-tops and thistles, of which we gathered good store. I saw some of my poor lads eating *raw* thistles, which I never before witnessed. This was the spot where Leonard found the poor old woman, Ngungu, and, looking about, we found her grave.—Which afforded me food for reflection for some time. At Patea, I subsequently learnt the following particulars:—The 2 persons who accompanied Leonard from Matuku to Manawatu, returned thence by the same route by which they went; arriving at Tarare in the beginning of September. They found the old woman dead; she had

evidently been dead some time, perhaps a fortnight or 3 weeks, she was lying stretched out under some grass and thistles, with which she had attempted to make a kind of shelter for herself from the inclemency of the weather. The hut in which she was left, by Leonard & his little party, was entirely [1848 Appendix p.6] destroyed by fire, and from the great quantity of embers and half-burnt sticks, it was supposed, that this must have happened soon after they had left. Hence the poor old soul, had had another trial to endure. I reproved, in my strongest manner, the cruelty of her relations residing at Patea, who, knowing how the poor creature was left, could allow her to remain for such a length of time, without once going to see her; and yet, after her death, going in a body to shew their *great* love to her, by howling and crying over her grave!!” We found Tarare to be nearly two days journey by land from Otara, and full  $\frac{2}{3}$ rds of a day from Matuku;—deeply secluded among dense forests.—W.C.

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**B.** Translation of a Note received from Hadfield Tatere, the Chief & N. Teacher of Manawarakau.

August 1848

“To Colenso, Minister.

“O friend, how dost thou do? My love is great towards thee; nevertheless I am quite downcast about myself, because I am omitted this year from the Teacher’s School. Thy letter to me, to publish the Banns of George and his wife, being, I suppose, the cause thereof. Alas!

My grief is great, for myself, because I am not to be there. If I am preserved by God, I shall hope to attend the schools which are yet to come; and I have reason to hope in Him, seeing I have been saved by Him, once on the water from drowning, and once on the land. Whether there may be yet another deliverance I know not; GOD only knows. It is for this cause—my not knowing of another deliverance—that my sorrow is great.

Nevertheless, here is His invitation, in Matthew, xi. 28, 29,— “Come unto me, all ye [1848 Appendix p.7] that labour and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” Now, with thee is the thought about us, as to what we are to do.”

“O friend, O Colenso, here is my word; listen thou. A word of rebuke of condemnation, caused by my questioning in my class in School, upon the iv.th. chapr. of the Acts, 11<sup>th</sup> verse,— “This is the stone which was set at nought by you builders, which is become the head of the corner.” The question I put was this,— “Who is here said to be the builders of (or, to have made) the chief corner stone?” William Marsh Te Puarere, the N. Teacher of Porangahau, answered, “Jehovah”. I replied, “No”; and asked again, “Who?” George answered, “The Jews.” To this I assented, because that people had the true religion, and built the temple. William said, “It is false; it is no such thing”; and condemned my word; but the condemnation was not to me but to God. I said to him, “Come, Sir, explain; let us hear thy word of condemnation of me.” He replied, “My word of condemnation is quite just.” I said, “Explain thyself,

which word?" He replied, "Jehovah made Jesus Christ." To which I answered, "Nay, Sir, I will not assent to that, that assertion is very bad; look thou at what was taught us at the Teacher's School last year, (it is also in the Creed of St. Athanasius,) "The Father uncreate, the Son uncreate." Here ended this talk. Sir, thou must tell us the true meaning of this word, which is found fault with by William, that I may fully understand it. Thou must write it in a letter. Sir, this is all of mine to thee."

(Signed) "From *Te Harawira*".

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## 1849

1849. Jan'y. 1st. This morning read Prayers & held School; employed nearly all day in giving out Medicine, books, &c.

2<sup>nd</sup>-5<sup>th</sup>. Engaged, in making out yearly report, Returns, &c., in triplicate, for local, central and parent Comm'ees., and in attending on Sick. One of our little Native girls, aged about 8 years, (the daughter of the principal Chief of these parts, Pareihe, who received & protected the N. Teachers, and who died a few months before my arrival here,) now sinking fast, and expressing a [Volume 2 1849 January p.141] desire for Baptism; upon which subject I had formerly spoken to her,—and she would have been baptized last winter, in the adult Baptisms at this place; only, as she resided with us, we kept her back until she could read perfectly, and which she can now do very well. I conversed briefly with her this morning upon the Ordinance, as well as on other Scriptural matters, embracing Death and Judgment, and was pleased to find her in possession of such an amount of Scriptural Truth and trust in GOD for a child of her age, although so weak as not to be able to sit up alone. I intend (D.V.) to satisfy her pious wish, & to Baptize her on Sunday next. Received information of a sad falling-out having taken place at Te Waipukurau between Paul Nera (the principal Xn. Chief) and Matthew Meke the N. Teacher, in which contention Richard Ikeike, a quiet Communicant, got his head cut with an axe by a returned slave, a papist! who is brother-in-law to Paul. This fellow also threatened to set the Chapel on fire, which

has only just been enlarged and finished. I sent Leonard, my N. Teacher, to the place in my stead, to keep the peace. I much fear that Paul, who is a champion of the “olden time” and a terrible talker, and who has moreover a secret enmity against Matthew, is again in error.

Received more than 20 Letters this week from Native Chiefs & Teachers.

6<sup>th</sup>. Preparing for tomorrow's duty. Afternoon, a party of 6 arrived from Porangahau & Eparaima, bringing upwards of 20 additional Letters from different parts of the District! some of which are of an encouraging and some of a depressing nature.—I ought now to be in half-a-dozen places;—how shall I ever manage this unwieldy parish? Sent Abraham Powá to Petane, to hold tomorrow's Services.— [1849 January p.142] Evening, held Prayer Meeting, only 7 persons; discoursed from Matt. ii. 9–11.

7<sup>th</sup>. LORD'S day. This morning I held Service, Baptized our little dying girl, and preached from Matt. v. 6; congn. 166. At noon I held School, present, *Readers*, m. 45, w. 20, ch. 12; in *Catechism Classes*, men, 30, w. 20, ch. 20. At Evening Service preached from same text.

8<sup>th</sup>. This morning read Prayers and held School. Engaged all day in talking with Natives from various parts of the District, and in giving out Medicine, Testaments, and Slates and Lessons for Schools, &c. Within the last fortnight I have given out nearly 50 Testaments, the greater number of which have been given to persons who until now were Heathen.

9<sup>th</sup>.–12<sup>th</sup>. Engaged in writing Letters to N. Teachers; in attending to sick of household, one dying and the other very ill; and in copying Journal for C.M.S.—

13<sup>th</sup>. Preparing for tomorrow, & attending to sick. This morning the N. Teacher of Tarawera arrived to obtain some Books, having lately lost their all through a disastrous fire. Evening held Prayer Meeting, discoursed from Rom. xi. 22; 17 present.

14<sup>th</sup>. LORD's-day. This morning held Service, preaching from Matt. xii. 41; Congn. 133. At noon, conducted School; present, *Readers*, m. 40, w. 18, ch. 12; in *Catechism Classes*, m. 35, w. 14, ch. 18. Evening, held Service, preaching from Matt. xii. 42; occupied also, in attending to sick.

15<sup>th</sup>. Did not go to School this morning, being occupied in attending on sick, our little N. girl in her last agony. Engaged the whole long morning in giving out Medicine and in settling squabbles between Xn. Natives!— Afternoon, copying Journal for C.M.S. At 3 p.m. our little Native girl died; and is, I trust, at rest, through the abounding merits of her Saviour.

[1849 January p.142] 16<sup>th</sup>. Engaged talking with several Natives. Heard of the sad licentious conduct of some of the young Baptized Natives living near me. This afternoon, I buried our little Native girl, and addressed the young folks who were present, exhorting them to prepare for Death & Eternity.

17<sup>th</sup>, 18<sup>th</sup>. Attending to sick; our other sick Native girl, Rebecca, (whom we brought from the Bay of Islands,) being now delirious: it is quite doubtful whether she will

recover. Finished writing 19 Letters to N. Teachers and Chiefs; and preparing to start for Tarawera tomorrow, as arranged.—

19<sup>th</sup>. This morning I sent on my Natives with my baggage, intending to follow tomorrow; as our girl Rebecca, although having had a slight change for the better, is far too low to be left. Engaged at intervals in copying my Journal for CMS.

20<sup>th</sup>. This morning at xi. I left the Station, having delayed till the last possible moment on account of Rebecca. At ½ past vii. p.m. I reached Tangoio, almost dried up, with my long march over the hot and dry stony beach in the fervid sun, with the sultry suffocating wind blowing over the stones in my face, & without water or shade all the way! I scarcely know a worse piece of ground (or, I should say, its equal,) in all N. Zealand, to travel over in a hot summer's day. The Natives prefer going over it by night, although they dearly love warmth & dislike night-travelling. I suffered so much from the heat, that I not only bathed twice in the sea, but drank salt-water! Arriving at Tangoio, I was glad to find my tent pitched by my 2 lads whom I sent on yesterday. The Natives, too, had had Evening Service, which I was also glad of, for I was utterly unable to do any thing, even to eat.

[1849 January p.144] 21<sup>st</sup>. LORD'S day. This morning I held Service, preaching from Matt. xix. 21, 22; Congn. 112, who had assembled from several neighbouring villages. At noon, I conducted the School; present, Readers, m. 32, w. 13; in *Catechism Classes*, m. 24, w. 19, ch. 14; total 102. At Evening Service, I preached

from 1 Cor. iii. 11–13. A dreadfully hot day! I could scarcely endure to enter my tent; no appetite & little strength. The Gospel for the day was comfortably applied to my soul, in reference to Rebecca.

22<sup>nd</sup>. This morning read Prayers & held School. After breakfast I married a couple; and, afterwards, examined and Instructed 41 Candidates for Baptism, in Classes, 9 of whom are new, and several very aged. During the evening I was engaged in settling disputes, and in visiting some sick. Held Evening Service, preaching from 1 Cor. iv. 20, greatly strengthened & blest. Service over, I spent an hour in talking with Wm. Edwards, a quiet Englishman, who has lived on these shores for nearly 10 years. The woman with whom he has long cohabited, & by whom he has had 5 children, (the Sister of Hadfield Tatere, the N. Teacher of Manawarakau,) having left him for a season, during which she became a Candidate for Baptism, afterwards wished to return to him again. On which I informed her, that if she did so without being married, I must exclude her from the Candidates for Baptism. Upon this she informed Edwards of my decision respecting her, and now, after some consideration on his part, (reading the Marriage Service over, &c., which I was glad to find he had done,) he came to tell me, that he quite assented to all that I had said, and wished me to publish their Banns, and to marry them. Spent the night with the Natives, talking.—

[1849 January p.145] 23<sup>rd</sup>. This morning read prayers & held School. After Breakfast I was engaged talking with the Natives till noon, when we left Tangoio for

Tarawera. At v. p.m. we reached the river Kaiwaka, where we halted for the night. Another burning day.

24<sup>th</sup>. This morning at a very early hour we started; the fog was so dense on the heights that we could not discern any thing. We travelled till sunset, when we halted at our old potatoe plantation, Te Wairo; almost dried up.

25<sup>th</sup>. We left Te Wairo this morning, and by 11 p.m. reached Tarawera, where were nearly 50 people gathered together expecting me, a few of whom were from Taupo and Runanga. The Heathen Chief, Te Rangihiroa, came, with some of the papist-party, to see me. The burning heat here, caused by the volcanic soil on which this village is situated is dreadful. All the lesser vegetation has long ago been burnt up by the sun! Evening, held Service, about 40 present, discoursed from Acts xxvi. 18, and was freely blessed with words; the Natives also were very attentive. Our Service over, the Papists commenced theirs, ringing their bell, as usual, several times during their Service. After which there was a terrible fight between two women, a real "much ado about nothing" which no one cared to put a stop to. At night, we had some heavy rain, which was very refreshing, cooling the Natives, the air & the earth.

26<sup>th</sup>. This morning read prayers & held School; present, Readers, m. 8, w. 2; in *Catechism class*, 15. After breakfast I instructed & examined a Class of Candidates for Baptism, 13 in no., 4 of whom are new. I also visited a sick Baptized woman, and conversed and prayed with her. In the afternoon, I [1849 January p.146] held a Bible Class of 16 Baptized Natives, 13 of whom were

Readers. At Evening Service, discoursed from 1 Cor. 7. 19.

27. This morning read prayers & held School. After breakfast I again instructed the Class of Candidates for Baptism, with the addition of 3 others, 2 of whom were new. After which I had a Bible Class, 13 in no. In the afternoon I went to look at the proposed site for the Chapel and their new village, about a furlong distant from this, where they will be away from the noise of the papists. I also went to the forest, to look at the Timber they had already prepared; and, while examining it, had a severe & sudden fall, but received *no* injury! at which the Natives (as well as myself) were astonished. Held Evening Service, discoursed from 1 Cor. viii. 6. After supper I held a Prayer Meeting, addressing the Natives from 1 Pet. ii. 6. Occupied till a late hour talking with them.

28<sup>th</sup>. LORD's-day. This morning I held Service in one of their huts, discoursing from the parable of the 10 virgins; Congn. 38. At noon, conducted School, present 30. Having rested awhile, I had a Bible Class of 13 Baptized Natives, as yesterday, whom I afterwards exhorted upon the *not* seeking to be "many masters." At Evening Service, I preached from 1 Cor. ix. 24-27. Engaged talking with Natives at my tent door till a late hour.

29<sup>th</sup>. We rose this morning before the Sun, & started on our return; by dint of hard travelling till Sunset we gained Te Pohue, where we halted. Truly a burning day! obliged to travel over the plains of volcanic dust in shirt & drawers only. Bathed twice; food exhausted.

30<sup>th</sup>. Started early, and by 4 p.m. gained Petane, exceedingly tired. As usual we were welcomed [1849 **January p.147]** by the Natives, who gave us a good meal of Potatoes and fish. Held Evening Service at my tent door, discoursed from 1 Cor. xi. 1; Congn. 84. Engaged till a late hour, in hearing and settling their many squabbles.—

31<sup>st</sup>. This morning read prayers, and, while breakfast was preparing, I examined and Instructed 2 Classes of Candidates for Baptism, 44 in no., of whom only 7 were Readers; among whom, however, were 2 new ones. Found them all very deficient and careless, which grieved me much. Breakfast over, I left for Warerangi, and going partly by water, I got there by 1 p.m. Several speeches were made by the Natives, which I answered. Here, I examined and Instructed the Candidates for Baptism, 31 in no., 14 of whom being Readers; notwithstanding, they were like those at Petane, backward. Visited Wango, a celebrated Heathen priest, who was sick and in much pain; I asked him, if he could not cure himself; & he acknowledged his utter inability. Held Evening Service, preaching from 1 Cor. xii. 27, 31; Congn. 60. I was pleased in finding, that both here & at Petane they were making preparation to finish their Chapels. At Sunset we left, and reached the Station before midnight. Found all pretty well, and Rebecca Convalescent.—Thanks be to GOD for all His mercies!

Feby. 1<sup>st</sup>. Resting, and attending to sick; & giving out Med.

2<sup>nd</sup>. Engaged in dividing a small lot of Calendars & Catechisms, lately arrived, for the different villages; and

in drawing out a plan of my approaching journey throughout the District.—

3<sup>rd</sup>. Preparing for tomorrow's duties. Heavy rain this evening; no Prayer Meeting.

4<sup>th</sup>. LORD'S-day. At Morning Service I preached from 1 Cor. ix. 24; cong. 102. At noon I conducted School, present, *Readers*, m. 30, w. 8, ch. 4; in *Catechism Classes*, [1849 February p.148] m. 29, w. 12, ch. 11—total, 94. Held Evening Service, preaching from 1 Cor. xvi. 22. A day of rain.

5<sup>th</sup>. Read Morning Prayers, & held School. Occupied the whole morning in giving out Medicine & Books, &c. Two of the principal Chiefs, Te Moananui & Tareha, came to see me, & we had a long conversation: they know the Truth, but see no beauty in it, as yet.

6<sup>th</sup>—9<sup>th</sup>. Engaged in copying Journal for CMS., and attending to the many calls. Composed & printed a circular containing the plan of my autumnal journey, and of N. Teachers visiting out stations.

10<sup>th</sup>. Preparing for tomorrow. At Evening Pr. meeting, 17 present.

11<sup>th</sup>. LORD's-day. This morning I held Service, preaching from Mark xi. 25, 26; Congn. 152. At noon, I conducted School; *present*, males 73, women 39, ch. 28. Held Evening Service, preaching from Ps. 60. 4.

12<sup>th</sup>. This morning read Prayers & held School. Engaged all the morning, as usual on Mondays, in giving out Medicine. The Chief Te Hapuku, called to get his large boat repaired, she having been seriously injured in

coming down the river. We did what he wished, when he offered us two shillings, as payment, which of course we refused.

13<sup>th</sup>. Engaged in writing 18 Letters to N. Teachers; and in making up parcels of Books, Slates, &c., for them.

14<sup>th</sup>. Copying Journal for CMS. Evening, held Prayer Meeting, 21 present, discoursed from 2 Cor. x. 3-5. Abraham Powā's prayer particularly good, simple, earnest, and Scriptural.

15<sup>th</sup>. Copying Journal. Received a Letter from the Colonial Secretary in answer to mine. Evening, held Service, discoursed from 2 Cor. xi. 28, 29; Congn. 38.

16<sup>th</sup>. Engaged, in putting Books, Papers, Medicines, &c., a little in order:—making pills; pasting Lessons on boards, &c.

[1849 February p.149] 17<sup>th</sup>. Preparing for tomorrow, &c.—

18<sup>th</sup>. LORD's-day. Morning, held Service, preaching from Mark ix. 41; Congn. 42. A rainy day notwithstanding, we held School; present, males, 62, fem. 42, ch. 28. At Evening Service, preached from Gal. i. 15, 16.

19<sup>th</sup>. This morning read prayers and held School. Afterwards fully occupied till dinner-hour dispensing medicine.

20<sup>th</sup>—23<sup>rd</sup>. Engaged in binding and repairing Natives, Books, the 8vo. Testaments and Prayer books, which have been a long time accumulating; and, also, in printing my Historical Catechism; in giving out Medicine, &c.

24<sup>th</sup>. Engaged, preparing for tomorrow. Evening held Prayer Meeting in the School-room, 19 present. This being St. Matthias' day I expounded the Epistles.

25<sup>th</sup>. LORD's-day. Held Morning Service, preaching from 1 Cor. i. 30; Congn. 167. At noon conducted School; present, males, 76, fem. 45, childn., 30. Held Evening Service, discoursing from part of 2<sup>nd</sup>. Lesson.

26<sup>th</sup>. This morning I read Prayers & held School. Closely occupied all day with natives for medicine, advice, &c.

27<sup>th</sup>.—Mar. 3. Writing; copying Journal for CMS.—and finished 100 pages by Saturday night late, just in time for a vessel now about to sail.—

March 4<sup>th</sup>. LORD's-day. Held morning Service, preaching from Matt. xv. 26, 27; Congn. 128. At noon I conducted School; present, Males, 57, fem. 41, childn. 26. At Evening Service preached from Luke xix. 13.

5<sup>th</sup>.—7<sup>th</sup>. Very busy indeed with several parties of Natives:—some to ask advice, some to see me once more before I leave, and others to obtain medicine. Engaged, also, in mixing medicines, making pills, &c., &c. to take with me and to leave behind; and in many general duties—besides some of an extraordinary nature, one of which I may just mention. [1849 March p.150] A very fine cow of ours being on the point of calving was incessantly watched by some of the ferocious native dogs with which this neighbourhood abounds, and before the calf was expelled they actually not only killed it but gnawed off half its head! dreadfully lacerating the cow also. In this state she was found, wandering about, closely followed by her enemies, seeking rest but in

vain. We did what we could for her, but have no hope of her recovery. This is the second cow and second calf which we have lost here through these dogs.—And the pigs (the *tame* pigs!) are no better, for they eat up the young goats; *one* ferocious sow belonging to Noah Huke a neighbour, devoured no less than 8 young goats in 2 months! Heard, from the N. Teacher at Waimarama, that Zachariah, an old Baptized Native of that place, had joined the papists, because he was not allowed to put away his present wife for a young woman (one of the *three*) of the papist party. Busy, preparing to leave home on the 8<sup>th</sup>. on my usual long autumnal journey. When at Tangoio last, I heard of a remarkable dream, which a Christian Native of that place had had; and I desired the N. Teacher to take it down from her lips for me. He did so; and, having brought it, I, considering it to be both curious and interesting, have made a copy and translation.

8<sup>th</sup>. Early this morning our cow died from the horrible bites of the Native dogs. At xi. a.m., I left the Station on my usual autumnal visit throughout the District; six natives going with me as baggage-bearers. Calling at the village of Tanenuiarangi, I stopped aside to see Tane, a sick young woman, who had been for some time a candidate for [1849 March p.151] Baptism, and found her apparently much better than I had expected. I conversed briefly with her, she said she prayed to GOD, &c., and appeared to be in rather a pleasing state of mind; I wrote a prescription for her to be taken to the Station. Conversed, also, with the Chief Tareha, whom I found there threshing wheat, respecting Zachariah at Waimarama, & he promised, for himself and Kurupou,

to see about it. Resuming my journey & overtaking my Natives, we travelled till an hour after sunset, when we halted in the plains at Te Kapa; and all hands being very weary (as is always the case for the *first* few days), we went to sleep without dinner or supper.

9<sup>th</sup>. At an early hour we left our bivouack, and in 2 hours reached Ngawakatatara. Here I found the old Native priest, Te Motu, awaiting my arrival; he soon commenced his oration, in which (after giving me a pretty good share of his *myths* and ancestral knowledge,) he informed me, he was now about to embrace Xy., &c. I answered his speech in as suitable manner as I could, but, unfortunately, the old man is very deaf. Breakfast and Prayers ended we left this place; the few people of the village, including Te Motu, going with us. In 2 hours we reached Patangata. Found several here assembled from the neighbouring small villages to meet me. Having rested awhile, we resumed our journey to Te Waipukurau, about 40 Natives accompanying us, among whom was Te Motu, for whom however the journey was rather too severe. We reached Te Waipukurau an hour after dark, and entered the village by torch-light, amid the shouts and rude welcomes of the many who [1849 March p.152] were assembled. Having pitched my tent, I held prayers with the party who had come with me, in the open air by moonlight, and returned to rest.

10<sup>th</sup>. Read prayers this morning but held no School, as I wished to commence early the examining of the many Candidates for Baptism. and as I knew their cooking would necessarily occupy some time. After Breakfast I commenced my work, examining and Instructing the

Candidates, 44 in no., in Classes, and finally selected 30 persons—viz. 10 men, 16 women, 2 boys and 2 girls—of whom 9 could read, for Baptism tomorrow. The men were all aged, and so were the women save four; and most of them had been Candidates from 3 to 5 years. The husbands of some of the women had been long ago Baptized, and were now Communicants. Evening, held Service, discoursing as usual upon such occasions, from Acts viii; Congn. nearly 200. After Service, I made arrangements for Baptizing some Infants tomorrow.— Among those who brought their children for Baptism was Isaiah Tamaeara from Te Rotoatara. This is the wizard with whom I conversed here 15 months ago,(see, Journal, Nov. 26/47,) and refused then to Baptize his child; since which (about 2 months ago) he had lost 2 of his 3 children in *one* day!—Both of whom suddenly died through eating the poisonous seeds of the fruit of the *Tutu* (*Coriaria sarmentosa*). I again questioned him as to his views, &c., and he now expressed his great willingness to abandon such practices for ever; acknowledging, that it was through his great wickedness he had lost his children, &c. He appeared now to be much humbled, and what he said was very suitable and affecting. [1849 March p.153] I was pleased to find that the Chapel had been enlarged, and a good *totara* fence put around both it and the burial ground. At night Matthew Meke, the N. Teacher conducted the prayer meeting in the area of the village. The scene was highly impressive; the moon shining brightly, and delightfully calm withal. The address by Matthew and the prayers offered up by the different N. Teachers were very devout and appropriate, and the whole of the Natives

exceedingly decorous. Received a letter from a white trader, residing at Porangahau, complaining much of the gross conduct of Wiremu Maehe Te Puarere, the N. Teacher there, which grieved me much. I had previously heard, from very good authority, of his misconduct, and of his having declared, that he cared not for me, and that if I came to Porangahau he would not allow me to hold Divine Service in the Chapel!!

11<sup>th</sup>. LORD's-day. Held Morning Service; Baptized the 30 selected persons, and preached from Luke xxii. 31, 32; Congn. upwards of 200. Afternoon, held School; present, *readers*, m. 66, w. 23, ch. 9 = 98; in Catechism Classes, m. 29, w. 45, ch. 24 = 98 = total, 196. Evening, held Service, Baptized 4 children and preached from Ps. 60. 4. Spent night till bed-time conversing with Natives around my tent-door.

12<sup>th</sup>. Very early this morning we left Te Waipukurau, and, travelling steadily all day only halting once, to breakfast, I reached Te Witi, (our usual sleeping-place at the entrance of the long forest,) a little after sunset; my Natives, however, being heavily loaden, did not come up for an hour afterwards. Ion leaving Te Waipukurau [1849 March p.154] this morning, Wiremu Maehe (the N. Teacher from Porangahau) followed me, and strove hard to justify himself, both in reference to what he had said concerning me, and his dealings with the white Trader. As I was going to Porangahau, I merely replied, that he had better keep whatever he might have to say until we should meet there. Here, at Te Witi, the mosquitoes were very annoying all night, being unusually numerous for this now late season.

13<sup>th</sup>. In consequence of my Natives being so very tired last evening with their long march, and having had but little rest from the worrying mosquitoes, I could not get them to rise early this morning. We managed however to start at viii, and at xi. we halted to breakfast. Before, however, we had quite finished, the rain which had been threatening began to descend in heavy showers; we sheltered ourselves behind and under the large *tawai* (*Fagus*) trees which grew hereabouts, not being willing to put up the tent, till nearly ii p.m., when, the weather again clearing a little, we recommenced our march and travelled till sunset, halting again in the wood.

Mosquitoes sadly annoying at night.

14<sup>th</sup>. A night of heavy rain, and lowering morning. Having despatched our scanty breakfast we started by a new route for Puehutai, still travelling through the forests. During the forenoon we passed by Te Umutaoroa, a low gloomy spot, the very vegetation of which bore a different aspect to that of the woods around. Black aged trees interwove their long bare arms, and with impenetrable foliage excluded every ray of wholesome light from the dank earth beneath. This is a place where many a human victim had been butchered and baked and devoured! hence its appropriate name—“*The slow-baking oven*”. Why such a secluded spot should have been chosen for those truly infernal acts [1849 March p.155] it is hard to decide, seeing such were not the sacred fires of superstition.—On the contrary every one even women and children openly gloried in having participated in such deeds of darkness, which, where all was dark, never sought concealment. It may, however, be argued, in the language of the Apostle,

that it arose from “their thoughts (reflections—reasonings) among themselves accusing one another.” Be this as it may, the dark forbidding appearance and stifled air of this solitude into which a ray of the sun never penetrates I shall not easily forget. It vividly recalled to my mind among a host of other ideas which crowded into the busy chambers of imagery, Defoe’s admirable though fictitious description of Robinson Crusoe’s horror, in his unexpected coming upon a similar feast of the Cannibal Caribs—though that was on the open sands and in broad daylight;—and the descent of Virgil’s hero, *Æneas*, into avernus:—

“Ibant obscuri sola sub nocte per umbram,  
Perque domos Ditis uacuas, et inania regna.

x x x x x x x

In medio ramos annosaque bracchia pandit  
Ulmus opaca, ingens: quam sedem somnia uulgo  
uana tenere ferunt, foliisque sub omnibus haerent.

—language almost suited to our own case.—In about 5 hours we reached the village of Puehutai, into which we were as usual loudly welcomed. Here, among others, was our friendly guide John Hobbs Te Huarere, and some of his relations, who had again recrossed the Ruahine range to see me.—Evening, held Service, preaching from 1 Thess. v. 24; Congn. about 50. During Service several Natives arrived from Te Hautotara village; spent the former part of the night in hearing and answering their speeches. [1849 March p.156]

15<sup>th</sup>. This morning I read prayers & held School, present, readers, m. 18, w. 2; Catm. Classes, m. 15, w. 12, ch. 3 = 50. Breakfast over I examined and Instructed a class of

Catechumens, 9 in no., all of whom (save one) were young, yet only two could read, and though I had Instructed them before I found but little improvement, which not a little grieved me. Some of them had been at work upon the Public Roads, which fully accounts for their carelessness. In the afternoon I held a Bible Class of the Baptized Readers, 16 in no., and, in the evening, held Service, preaching from 2 Thess. i. 3. At night, as usual, I was engaged in talking with the Natives, and succeeded in settling several disputes which had taken place among themselves, some of which were both serious and highly discreditable, and, as is generally the case, occasioned by trifles. Many of the old Communicants have much to learn.

16<sup>th</sup>. This morning read prayers & held School; after which, and while breakfast was preparing, I assembled the Baptized who could *not* read, 14 in no., whom I exhorted & prayed with. Restored Isaiah Waewae, who had last year fallen into gross sin and had been banished by the N. Teacher to the “bush”. After breakfast I conversed with the Chiefs & Teachers on sundry matters, and at noon we left Puehutai in 2 canoes; 10 Natives of the place going with us to Ngaawaparua, which village we reached by Sunset. Held Evening Service, preaching from 2 Thess. ii. 13, about 50 present. Spent night till bed-time with Natives at my tent door; settling some of their little grievances & heart-burnings—happily I was enabled to arrange all.—

17<sup>th</sup>. This morning I read prayers & held School; and breakfast over we started for Te Hawera, (about 10 Xn. Natives from different villages on the river

accompanying [1849 March p.157] us,) and reached that village an hour after Sunset, weary as usual, with the long and heavy forest. The Natives of the village having had prayers, I held a short Service, with my own party in my tent, and relaxed to rest.

18<sup>th</sup>. LORD's-day. This morning I held Service, preaching from John v. 24; Congn. 46, including my own Natives. At noon I held School; and in the evening Divine Service, preaching from 1 Tim. i. 5. Priscilla, the young woman whom I had Baptized when last here, died shortly after my leaving. And now another (Kaiota, Lot's wife,) was dangerously ill. Fleur Tukehu, the old Chief's son, had grossly fallen, which elicited from him a confession of his former sins of the flesh—a fearful catalogue indeed for one so young. Lot's wife (the woman who is now so very ill) had been his first instigator to, and constant companion in crime, so that her illness was now by every one considered as just.

19<sup>th</sup>. This morning I read Prayers & held School; shortly after which the old Chief, Caleb, came, attended by his people, to make his oration. The burden of which was, his great grief at this new source of heaviness—the misconduct of his son, Hur;—that nothing but Sin and Death had been their theme of conversation and contemplation since they had professed to the Faith;—but that notwithstanding he should ever cleave to the Truth. Having answered his speech, shaken hands, rubbed noses, & breakfasted, I examined & Instructed a Class of Catechumens, 16 in no., (9 men & 7 women,) and finally selected 11 for Baptism, who were nearly all very aged persons—3 however could read, one of whom

is a *little* hunch-backed orphan! In the afternoon I held a Bible Class of all the Baptized; after which I conversed with Hur Tuvehu, and was sorry to find him so careless—at the same time quite ready to *do* any thing which I might appoint by [1849 March p.158] way of penance and satisfaction!—a state of mind which is every-where, alas! too common among the Natives. Evening, held Service, discoursing from a portion of the 2<sup>nd</sup>. Lesson. The sky, this evening, wore a very threatening aspect, as if a severe gale was about to take place.

20<sup>th</sup>. This morning, read prayers and Baptized the 11 selected persons;—the wind being most furious, insomuch that we expected every moment the Chapel would be blown down about us. The heavy pouring rain which steadily fell during the day made us apprehensive lest we should be hemmed in by the rivers which ran around us. At Evening Service I discoursed from the 2<sup>nd</sup>. Lesson, and Baptized the 2 motherless Children of Brown & Priscilla; their eldest son (Epenetus, the *first* Baptized of the place,) is still living, although all three sadly affected with the Hooping Cough.

21<sup>st</sup>. This morning the weather clearing a little we left Te Hawera, two natives of the village accompanying us, and by dint of steady travelling gained the River Makakahi, which we found not to be greatly flooded, and on its banks we halted for the night. The wind was excessively strong all day; we passed many large branched and old prostrate trees, which had very recently been blown down, silently attesting the power of the late gales.

22<sup>nd</sup>. Continuing our journey this day, by noon we crossed the Ruamahanga river, which, though swollen, was still fordable. Here we noticed the large sound Rewarewa tree, (*Knightia excelsa*), 18 inches in diameter, under the shelter of which my tent was pitched on my last journey, to have been cracked off and blown down directly across the bed of fern on which I had formerly slept! Of course, had I been on the fern at the time of the tree's falling, I [1849 March p.159] should not only have been killed but cut in sunder, as the tree lay *close* to the ground, which is rather an unusual circumstance. My Natives, with all their levity, stood in silence, looking seriously at it, while it afforded me a fresh theme for thanksgiving. At iii. p.m., we met Campbell Hawea, the N. Teacher of Te Kaikokirikiri, and Samuel, N. Teacher from Hurunuiorangi, who had come thus far to meet me; and by sunset we gained the former village into which we were as usual loudly welcomed by the inhabitants. Here I found Sydney Tarahawaiki, the very useful teacher of Tauanui, who had lately been greatly persecuted by his flock and relations on account of his noble Xn. stand against their heathen practices.—From him I got the heads of two or three manuscript Sermons of his, which were very Scriptural, and shewed his acquaintance with his Testament. Read Evening Prayers in the Chapel, but, being excessively tired, and, it getting dark, I did not preach. A little European lad of about 11 years of age was shown to me after Service; on questioning him, I found, that he had run away from his father at Port Nicholson, and had been living for some time among the natives. I promised to talk with him again on the

morrow, and was grieved to find him so very ready to abuse his father, & even to accuse him of Crime! The boy's white face & *white* hair contrasted powerfully with the dark-haired *aborigines his associates.*

23<sup>rd</sup>. This morning I read prayers & held School. After breakfast I examined and Instructed a Class of Catechumens, 20 in no., (8 men & 12 women,) from whom I selected 8 (no., 2 men & 6 women) for Baptism. Both of the men and 4 of the women were aged persons; the other two women were Ngaone (vide, Journal, Novr. 18/ 48,) and one who had learned to read since [1849] **March p.160]** my last visit.— All had been Candidates for some time. In the afternoon I examined and Instructed an interesting Class of Children, 41 in no., Candidates for Baptism, only one of whom however, a boy of about 10 years of age, could read. This child was another son of Takitakitu, (vide, Journ., Apl. 16/46) whose baptism I had last year deferred, when his Mother and brother were Baptized) until he should be able to read; which having attained, and having moreover a good Character from Campbell the Teacher, I also approved of him for Baptism. It was pleasing to find the amount of really useful Scriptural truth which these children possessed. May GOD the Holy Ghost increase and sanctify the same to their souls' health! I, also, assembled a Bible Class of Teachers and Monitors, 20 in no., with whom I read a portion of the Scriptures, examining them thereupon & expounding the same. Evening, I held Service, preaching from 2 Tim. i. 9, to an attentive Congregation of nearly 100. At night occupied with Native Teachers in my tent. I found, that there were several Natives highly dissatisfied, as usual, at my not

being willing to Baptize them; among whom are the unfortunate folks of Okahu. On enquiry, I obtained from Sydney and other N. Teachers an unpleasing account of the little white lad—who had been an accomplished pilferer, and had consequently often changed hands.

24<sup>th</sup>. This morning I read prayers and held School. Breakfast over, I reassembled the 9 persons selected for Baptism, to whom I now added Te Kune, a young women, (the eldest and married daughter of Nicodemus and Mary Tia,) a Reader, and my *first* Candidate from this place for that sacrament, but who, in consequence of subsequent misconduct, had not yet been Baptized. She had, however, tasted [1849 March p.161] the *bitter* fruits of Sin, and had for nearly 2 years been living quietly with her husband and attending on the means of grace. She was now very ill, which was the reason why she did not attend yesterday's Instruction. These 10 persons I further Instructed, but was eventually obliged to leave one of them (an old women who had been a Candidate for some years) because she was till so very ignorant. I, subsequently, had reason to believe, that her faculties were becoming impaired, and regretted that I had not Baptized her; but it is not an easy matter always at such times to act so as to please all parties and one's own Conscience. Engaged, during the day, in conversing with the N. Chiefs and Teachers, and in settling disputes, and in giving advice, &c., &c. They had prepared a long Letter to the Queen against the proposal of the Governor to purchase their Lands, which they wished me to take to Wellington, but I refused; assigning, as my reason, lest it should be said, I had promoted it; at which several of the first-class Natives were greatly displeased. Evening, held

Service, preaching from 2 Tim. ii. 4.—The old and principal Chief, Matthew Richmond Te Korou, who was present, having misunderstood a portion of my Sermon, sat very uneasy to the conclusion of the Service. On quitting the Chapel, smothered indignation burst forth, and he returned to the village declaiming loudly as he went. Some of the N. Teachers and others (who had well-understood me,) went after him and explained, and, in a short time, he came, with all his people, before my tent to make his apologetic speech,—which I answered. This called forth other speeches from the other Chiefs and rejoinders from ourselves, and we were thus engaged for nearly 3 hours, peaceably and satisfactorily arranging every matter. [1849 March p.162]

25<sup>th</sup>. LORD's-day. This morning I held Divine Service, Baptizing the 9 selected persons, and preaching from Matt. v. 6; Congregation, 123. At noon I conducted School; present, readers, m. 41, w. 17, ch. 8 = 66; *in Catechism Classes*, m. 19, w. 16, ch. 18 = 53 = grand total, 119. At Evening Service, I Baptized 5 Children, and preached from 2 Tim. iii. 12. The rain, which had been threatening for the last day or two, this afternoon began to pour in torrents, accompanied by heavy and continual thunder, and lightning, which lasted nearly the whole night. Such was the incessant noise occasioned by the thunder and wind, and, above all, the falling of the enormous drops of rain upon my tent, that I could not get a wink of sleep; momently, moreover, expecting the tent to be blown down! Such heavy rain I have seldom witnessed.

26<sup>th</sup>. This morning I held prayers and held School. Still raining heavily, the rivers being frightfully swollen, and the low lands becoming inundated. The Natives were engaged in saving their field produce, &c.; while I, a close prisoner in my tent, was occupied in writing letters to N. Teachers, & others. In the evening we managed to hold Service; preached from 2 Tim. iv. 6-8.

27<sup>th</sup>. This morning we started immediately after breakfast. Several of the Xn. Natives of the village going with me to partake of the LORD'S Supper at Te Kopi. We travelled steadily until an hour after Sunset, when we gained the village of Huaangarua, where we found several assembled from the adjacent villages to meet us. We had a very disagreeable march indeed, this day, through water and mire; and found some of the streams all but impassable.—

28<sup>th</sup>. This morning I read prayers and held School. After breakfast, I commenced examining and Instructing those Candidates for Baptism who happened to be [1849  
**March p.163]** present, 23 in no.; engaged during the afternoon conversing with the N. Teacher. Evening, held Service, preaching from Tit. iii. 5; Congn. 120. At night occupoied with Natives in my tent. The weather still very unsettled.

29<sup>th</sup>. This morning we started at an early hour, and in 4 hours gained Otaraia, where we breakfasted and held Morning Service. I could only find time to address a few words to the people of this village, being very desirous of arriving quickly at Te Kopi, to examine and Instruct the Communicants there preparatory to the LORD'S Supper. The Chief, Ngatuere, being absent, gone to the

Western Coast, in order, it was said, to obtain help from some of the Chiefs residing there to enable him to retain his own Lands, as some of the Inferior Chiefs of the lower Wairarapa were now eager to transfer *all* the valley to the Governor! the effect, it was said, of the continual efforts of the Government agents. The little knot of Wesleyans here, had recently sold their small chapel to a white man for the paltry sum of £2.0.0!—a new feature this in the Native character, powerfully illustrative of the Apostle's declaration—“*The love of money is the root of all evil.*” Leaving Otaraia, we made the best of our way down the valley, reaching the village of Tauanui an hour before sunset. Into this village we were loudly called by its inhabitants, (most of whom were Communicants,) but I had previously made up my mind not to enter, in consequence of their shameful treatment of their Teacher Sydney, who had (though a stranger) manfully opposed their heathenish & covetous practices. So, pressing on, we reached Parikarangaranga, a deserted village, buy an hour after Sunset; where we halted for the night. When near to our halting-place some of the foremost [1849 March p.164] of my party (which had increased as we went,) met a white man returning from Wellington, who told them that a horrid murder had been recently committed there—a father and his 3 children all murdered together! and, that the murderer had not been discovered. The wind being very strong and directly ahead all day, made our travelling very disagreeable.—

30<sup>th</sup>. Early this morning we resumed our journey. In passing by a potatoe plantation we unanimously halted to get some breakfast, having spent all but a supperless

night. By xi. a.m. we reached Te Kopi; and were, as usual, heartily welcomed, although the people assembled were fewer than I had ever before met on a similar occasion. Having rested awhile, I assembled the old Communicants, and commenced Instructing and exhorting them, passing 22 this afternoon. Evening, I held Service, preaching from Heb. i. 2;—Congn. about 100. Spent the night with Native Teachers.

31<sup>st</sup>. This morning I read prayers & held School. After breakfast I resumed Instructing the Communicants, and was thus occupied until Sunset, passing, this day, 80, (including 5 of my own baggage-bearers,) 12 of the number being new. Several of the old Communicants absented themselves on account of the great excitement still prevailing about settling the valley to the Government, while I was obliged to keep back others in consequence of their having been concerned in some Heathenish practices to the injury of the Church. Evening, held Service, preaching from Heb. ii. 3, concluding with difficulty owing to my very severe cold. After which I conversed with a white man lately arrived from the Middle Island, about his 3 children whom he wished me to Baptize, and urged his marrying the mother with whom he had cohabited for so long a [1849  
**March p.165]** time; which he professed himself willing to do. I had some serious conversation with him, and was, on the whole, gratified. At viii. p.m., while the Natives were engaged at Prayer meeting, the Rev. R. Cole arrived from Wellington; he had been delayed considerably by the very high tide. From him I learnt, that the report of a murder having been committed near Wellington was quite correct, & that a Wairoa Native

was now in custody charged with the same. Mr. Cole brought me a pressing invitation from the Lieut. Governor, to make his house my home, &c., in the event of my now proceeding to Wellington; and, also, a Letter from Mrs. Colenso, informing me of the sad events which had taken place in the neighbourhood of the Station since I had left.—Te Nahu, Te Hapuku's eldest son, & Kite, another young Chief of equal rank, having fought with each other, in consequence of Kite having had crim. intercourse with Te Nahu's wife; & Te Nahu, being worsted, had fled to his father, now at Wairarapa:—this news made me very sad.—Four Native Teachers from villages in Cook's Straits accompanied Mr. Cole to Te Kopi, (nearly 140 miles there and back,) to see me and to partake of the LORD's Supper; and 4 other Xn. Natives also came with him as baggage-bearers; with these 8 I could not converse at this late hour, my cold & cough & consequent hoarseness being very severe upon me.

April 1<sup>st</sup>., LORD'S-day. This morning I read prayers and preached from Matt. xxvi. 26–28, (but not without difficulty & pain from my heavy cold,) and assisted Rev. R. Cole to administer the LORD'S Supper to 110 Communicants. At noon, while I rested awhile, Richard and the other Teachers [1849 April p.166] held School. Evening, I held Service, Baptizing 4 children, (3 of whom, fine boys, were the sons of the Scotchman with whom I conversed yesterday,) and preaching from Heb. iii. 12, 13. Retired early to rest being quite spent.

2<sup>nd</sup>. This morning I read prayers & held School; and, having breakfasted, left with Mr. Cole for Wellington;

Richard Taki, the N.. Teacher of Te Kopi, and Sydney Tarahawaiki, another N. Teacher, going with us; it being now several years since either of them had seen Wellington. We had nor proceeded far ere we found we could not get along under the bases of the high and steep cliffs, owing to the high sea and the lately fallen and still falling masses of mud, so climbing the cliffs we travelled over the high table land to Upokokirikiri, where I expected to meet with Te Hapuku; having sent him word, this morning, by one of his sons (who attended D. Service and School at Te Kopi yesterday,) to meet me there. Arriving at the village I found the Chief awaiting my approach. I soon told him the sad news from the Station, and was gratified in finding that he took it in a far better mood than I had anticipated; coolly observing, that had his son been struck by any old person, or any person of inferior rank, he should resent it; but as it was, being done by a stripling like himself, and an equal in rank, &c., he should care little about it. Leaving him we crossed the lagoon in 5 trips, our canoe being small, and the wind high and the water rough, which made the crossing highly dangerous. We all, however, got over in safety, and travelled on till night; when we scrambled along in the dark under the high cliffs and over the slippery tidal rocks (which we were obliged to feel with our hands) and through the [1849 April p.167] pools as we best could, but at a miserably slow pace! At last, wet & shivering, we gained the little fishing-village of Mukamukanui, where were a few natives by the side of whose fires we gladly halted.

3<sup>rd</sup>. Early this morning we left Mukamukanui. On nearing the heads of Port Nicholson, Mr. Cole (as usual)

separated from me, intending to cross there in the pilot's boat. Myself and party (including some of Mr. Cole's baggage-bearers and the 4 Native Teachers who had accompanied him from Wellington;) continued our journey over the hills towards Pitoone, which village we gained by x. p.m., quite knocked up. The N. Teachers having, during the day, expressed their wish, that I should go on tomorrow to Ohariu, (it having previously been arranged by Mr. Cole, that I should spend Good Friday there,) and I having consented, 3 of them voluntarily continued on all night, from Pitoone to their respective villages in Cook's Straits, without stopping so much as to eat! By thus travelling all night they would reach their homes by day-break, and then, assembling their people, travel on with them tomorrow to Ohariu!!

4<sup>th</sup>. This morning the weather was very gloomy and it soon began to rain; we, however, left Pitoone for Ohariu. We had advanced but a few miles in the road, when we were overtaken by a native who brought me a letter from Archdeacon Hadfield, informing me of the wish of the Bishop, that I should assist him, the Archdeacon, in examining and administering the LORD's Supper to the Xn. natives of this neighbourhood at Wellington *next* Sunday! This was a most unexpected arrangement; and a moment's reflection shewed me its impracticability [1849 April p.168] under existing circumstances. For all the Teachers had last night gone to their respective villages to assemble & conduct their people to Ohariu, where several had already assembled; and where, in consequence of Mr. Cole's arrangement, large preparations were making for our arrival.—Moreover, it was now Wednesday noon—the natives to be examined

were unwarmed numerous and scattered, and had been living in a loose kind of way—and Good Friday intervened. So I wrote an answer (as well as I could under a hedge in the pouring rain,) to the Archdeacon, to tell him how I was situated, and that I could not possibly *now* break my engagement at Ohariu; but, that, if he could make any other arrangement, I should be quite at his disposal on my return, &c.—Continuing our journey we passed a Settler's house on the heights, the Master of which wished me to Baptize his newly-born infant, which I promised to do on my return. By iv. p.m. we reached Ohariu, very wet and dirty and tired. Having pitched my tent I got the bell rung for Evening Prayers, (before I threw off my wet apparel,) and held Service, preaching from Heb. vi. 11, 12; Congn. about 50, who were very attentive. Engaged at night with the N. Teacher and Chiefs in my tent.

5<sup>th</sup>. This morning I read prayers and held School. Shortly after breakfast the 3 N. Teachers, (who had left me on Tuesday night, at Pitoone,) arrived with their flocks, comprised of men, women, and children. They had started yesterday from their villages, and had slept at Ohaua. Zachariah, too (the N. Teacher from Te Aro, Wellington,) with his wife, and several Xn. Natives, came during the day.—These brought me, small new loaves, cakes of [1849 April p.169] gingerbread, a pat of butter, &c., which they had purchased for me in the town; which little remembrances coming so opportunely, (for I *was* in want,) and that, too, so unexpectedly, and from such a quarter, quite unmanned me, and I could not refrain from tears. During the day I was closely engaged in Instructing and examining the Candidates for Baptism,

49 in no. (24 men & 25 women,) 21 of whom were *new*; one being the painted-face girl whom I had rebuked on my former visit, and whom I had kept from being sold at Wellington, (*vide*, Journal May 7/48.). Twelve of the new men and five of the women could read in the N. Testament; a much larger number of Readers than I expected to find, as several of the Candidates had passed their middle age. Having finished Instructing and Examining them, I passed them on to my two old and faithful N. Teachers, Richard Taki and Sydney Tarahawaiki, to get from them a second benefit. Held Evening Service, discoursing from a portion of the 2<sup>nd</sup>. Lesson; Congn. 120. At night, engaged with the N. Teachers in my tent; and, having made all the enquiry I could, I finally selected 19 persons, (10 men & 9 women,) to be Baptized tomorrow. By Zachariah I received a note from Archd. Hadfield, informing me, that he had postponed the proposed administration of the LORD'S Supper to the Natives for a season: I felt sorry at this. Zachariah also brought me a letter, from the Lieut. Govr., containing a most kind and pressing invitation to take up my quarters at Govt. House.

6<sup>th</sup>. Good Friday. This morning early, I again assembled in the Chapel, the 19 persons whom I had chosen for Baptism, and further Instructed them, [1849 April p.170] and prayed with them. I was, however, obliged to reject one of the party whom I had chosen, a middle-aged man from Wellington, although he had been a Candidate for some years, and had been several times taught by me there, as he still appeared so very stupid. At xi. I held Divine Service, Baptizing the 18 adults, and preaching from Heb. x. 14; Congn. 135. In the afternoon

I held School; and, in the evening, Service, at which I Baptized 4 Children, & discoursed from a portion of 2<sup>nd</sup>. Lesson, finishing in much pain of body & mind. Spent the evening with N. Teachers.

7<sup>th</sup>. This morning, prayers & School & Breakfast over, we struck tent and returned,—the weather still being wet and disagreeable.—The old Chief, Taringakuri, (and his party) who had come over from Kaiwaraŵara, returning with us. This old man, who has been a very troublesome Native, now professes to the faith, and told me, more than once, I must make haste back that he may be Baptized ere he dies. Calling at the Settler's house on the hill I Baptized his child and had some brief conversation with him. I was pleased in finding 2 of his children attended a School, one of whom (a very small boy) had just written a text of Scripture on a slate to shew his proficiency in writing. Arriving at Kaiwaraŵara, (a native village in the suburbs of Wellington,) I entered it to see Taylor, a sick native Chief. In my way to his hut I passed several noisy groups of Natives busily engaged in playing Cards and Draughts, who took not the least notice of either myself or my party. I saw Taylor, and endeavoured to direct his attention to the Saviour; but, being pressed for time, I mad but a short stay, and went on to Pitoone; which village we reached by iii p.m. Evening, I held Service in the Chapel, preaching from Heb. iv. 11; Congn. 60.— [1849 April p.171]

8<sup>th</sup>. *Easter Day*.—A truly glorious Easter morning! a lovely calm sunshiny day. Several parties of Natives, hearing that I was to be here, arrived during the night and morning. Held Morning Service, preaching from

Matt. xii. 41; Congn. 216. Leaving the N. Teacher to conduct the school, I walked to the Hutt Bridge Village, 2 short miles, to hold an English Service in the Chapel there, according to Mr. Cole's arrangement. The little house-of-prayer was well-filled with a very decent and decorous congregation, nearly 100 in no. I held Divine Service. (the *first* English one for several years,) preaching from 1 Pet. ii. 6, and was highly gratified with the attentive deportment of the Congregation. When they sung the Easter Hymn, I had some difficulty in refraining from tears; it being a long period since I heard a Hymn sung in the language and notes of my father's land. Returning to Pitoone, I found that they had only just commenced Service, so going into the Chapel (though both tired and hungry), the N. Teacher sat down at the end of the psalms, and I concluded the Service, preaching from a portion of the 2<sup>nd</sup>. Lesson: the Natives were exceedingly attentive.—

9<sup>th</sup>. This morning I read prayers and held School. After breakfast I went to Wellington, and was really surprised to see the great damage occasioned by the late shocks of earthquake. All the stately brick buildings, which lately lorded it so proudly above their plebeian congenors of wood and rushes—and were, indeed, properly enough the pride of the rising town—were now prostrate in the dust! of some, the very ruins were entirely *gone*, having been removed to clear [1849 April p.172] the sites for rebuilding on. The walls of the parsonage were still standing, but so shattered as to be utterly untenantable and unsafe;—Mr Cole had, therefore, removed every article therefrom. Wishing, however, for a few quiet hours during my brief stay in town, (having several

letters to answer, if possible,—and some necessary business to attend to,) I made up my mind to take up my quarters in the shattered parsonage—much against Mr. Cole's wish. Here, then, he left me—going to attend the annual Tea and cake meeting of his school-children, 90 in no.—and I soon went to see my dear old friend Archdeacon Hadfield. Entering his room, rather unexpectedly, I found him *up*, and *dressed*, and *sitting at dinner!!* Consuming, with no common zest the viands (mutton and potatoes) which lay before him!!! a sight, which I had never before been gratified with in all my visits to Wellington—Blessed by GOD for this! He told me, he had not taken any medicine for 6 months, and that he attributed (under GOD) his present state of convalescence to the cold-water system, which, at Dr. Fitzgerald's recommendation and under his direction, he had adopted. Among other matters we conversed about the Native prisoner now in gaol, awaiting his trial for the late sad murders said to have been committed by him; when the Archdeacon said, that if the prisoner should wish for one of us to visit him, he himself would do so when I should leave the Town—but, that he had heard, that Monsr. Le Comte (one of the popish priests here) had been to see him. The Sheriff, Mr. St. Hill, not being at home, I could not now get a ticket of admission to the gaol, but this was kindly promised [1849 April p.173] to be sent up to the ruined parsonage before x. a.m. tomorrow. Returning to my solitary quarters I sat up writing (or rather *stood*, for there was neither chair nor stool,) in silence and cold and weariness till a late hour, when I threw myself on the floor, only regretting I had not brought my cloak with me from Pitoone.—

10<sup>th</sup>. Scarcely any sleep during the night from cold. Rose early and recommenced my writing. At x. the Sheriff kindly sent me an Admittance Ticket to the gaol, whither I immediately proceeded. On presenting my ticket to the gaoler, he looked at me in a very curious half-hesitating kind of way as if inclined to deny me entrance, remarking, that Mr. Le Comte had visited the prisoner; to which I merely replied, "Never mind."—I subsequently ascertained the gaoler himself to be a Papist. The large and newly erected brick gaol had been shattered to the foundation by the late shocks of earthquake, and the prisoners were consequently now confined to a small wooden building. On entering the room where the prisoner was (the gaoler, and the others whom I found in the little room having retired,) I commenced conversation with him. At first he did not know me; but on my mentioning "Ahuriri," where some of his relations reside, he immediately recognised me. *I particularly questioned him* whether he had become a Papist, (and this I did several times and in various ways,) to all my questions he invariably and clearly answered in the negative; and, when I asked, whether on of the P. priests had not been visiting him, he replied, yes, but that he came unsolicited, and that he (the priest) on observing him (the [1849 April p.174] prisoner) to be somewhat shy in talking with him, said, "there is but one God of the Missionaries and of the Pikopo's, &c."—And, that as he had now been in prison several days, and no Missionary came to see him, and supposing that no one would come (none residing in these parts,) he had listened to the words of Hoani (Mr. Le Comte). Here I remarked, "It is quite true that "there is but *one GOD*,"

and it is equally true that there is but *one* Name whereby we must be saved, and but *one* Mediator between GOD & Man—Christ Jesus; Hoani should have told you this.”— And I further asked, how his heart was now inclined; adding, “If you freely wish for Hoani as your spiritual Instructor, say so, as, in that case, I shall, during my stay in town, merely call as a Xn. friend to see you.” He replied, “Nay, not so; my elder brother, Josiah Te Kauru, lives with thee, and my tribe are ‘Mihaneres,’ and I once worshipped with you—for when I resided at Horowēnua I attended the prayers & School of Mr. Hadfield’s Teachers, and subsequently (now and then) the Services of Rev. S. Williams at Otaki. I merely listened to Hoani because I saw no one besides to talk to; but now that thou art come I shall repudiate him altogether. There is his book, which he left, in the corner; I have not yet looked at it.” “Well,” I answered, “Your body is bound, but your mind is not; it is for you to consider and choose, for it may be that your days are few & numbered.” In the course of conversation he denied all knowledge of the murder, yet allowing that he had lived a very sad life; and, in answer to my question,— “Tell me the way by which you came to this dark place and dreadful accusation?”—said, “By the way of the new [1849 April p.175] (Government) Road; for there all manner of evil—sabbath-breaking, fornication, card-playing, rum-drinking, pilfering, &c. is practised.” I recommended him to look into his heart, & to see how greatly he had transgressed against both GOD and his neighbour, and sincerely to confess his sins to his Maker, & to seek pardon and peace through the peace-seeking blood of Jesus. He sat very quietly to listen to my exhortation,

some parts of which he appeared to feel; but the gaoler soon made his appearance to inform me, that the Government Interpreter and Mr Ross (the Counsel appointed for the prisoner,) were outside waiting to see him, which obliged me to hasten my departure— promising, however, to see him again tomorrow. He was in appearance rather a quiet good-looking Native, of about 22 years of age, and not tattooed;—one, whom I never could have suspected to be a callous murderer. Returning to the Town and meeting Mr. Cole, we called upon the Lieut. Governor, who repeatedly pressed me to make his house my home, even to shewing me the rooms which had been put in order for me, and pressing me to bring all my (ragged) Natives with me! But, for various reasons, I considered myself bound to refuse all his proffered kindness, although in so doing I may possibly have done myself injury. From Governt. House I went to see Archdeacon Hadfield, to tell him of my interview with the prisoner. While with him I was taken very unwell,—or, rather a sick head-ache, which I had been labouring under all day, suddenly increased—and I knew not what to do or where to go.—My tent and baggage being at Pitoone, and the Natives at Te Aro, and though begged by Mrs. St. Hill to lie down awhile on the sofa, yet, Mr. St. Hill being absent at Porirua, I refused. I wandered out of the house intending to seek Dr. Fitzgerald's, but my head was so bad, and the night setting-in, thick with [1849 April p.176] rain, that I concluded that I should not find his house and I had better return to my solitary lodgings—the parsonage, which I did. Having reached the house I threw off my coat and myself on the floor, and there I lay nearly an

hour in pain & darkness, physical & mental; at last I got up with a determination to go to Te Aro where my natives were, although it was nearly a mile off—the night very dark & raining heavily. Sallying forth I pursued my way thither, and fortunately reached it, with the addition only of a good drenching. Zachariah, in whose hut were all my natives, received me most kindly, and several of the Xn. Natives of the place, soon brought me dry clothing and a luxurious bed of new mats and blankets. Lying down among my natives I sought sleep—but in vain. The night was most tempestuous, accompanied with unceasing rain.

11<sup>th</sup>. Morning came and found me still very restless, with much fever and intense headache. Some of my old natives wept much at seeing my condition; I endeavored to console them. I thought I would try a cup of tea, so giving a native a shilling I desired him to purchase me a little tea and sugar; by-and-bye he returned with a tolerably *large* quantity of the articles I had sent him for, and with bread, butter & milk, and a Teapot, Cup & Saucer, plate, knife & spoon, all bright and clean. I knew, for I had previously enquired, that Zachariah had a tea-kettle and a tin pot, but where these things could come from I could not divine. I asked once or twice, but received no satisfactory answer, and I was in much too uncomfortable a state to care much about the matter. Having swallowed a little tea and again laid down, my head got better and I felt relieved. In the course of the morning I returned to the parsonage to [1849 April p.177] refit; and, as it rained and blew all day without intermission, I remained there doing a little writing till evening, when I returned to my hospitable native friends

at Te Aro. The state of the weather and roads kept me from attempting to get to the gaol, which was at some distance from the town. In walking to Te Aro, I observed many of the stores and shops to be flooded! Zachariah kept me awake till a late hour, asking the meaning of several texts of Scripture, which he had noted down in his course of reading for that purpose.

12<sup>th</sup>. Another night of terrible weather—cold wind and rain from the S., so that we could scarcely keep ourselves warm in our half-opened hut do what we would. I discovered this morning, quite accidentally, the source of the victuals of yesterday, which were not yet half-consumed, namely, my kind host, Zachariah; who, in his receiving the shilling from me, more than doubled it with silver of his own, at the same time strictly charging the person whom he sent not to mention the matter. I was greatly pleased with this fresh instance of unlooked-for and unneeded kindness, a virtue so rarely met with in a Native; and had extreme difficulty in getting him to take back the money he had so considerately expended on my account. The rain lessening a little I again retraced my steps to the parsonage over the muddy hills of clay; and, soon after, was agreeably surprised in seeing Rev. Samuel Williams, who had come to Wellington on Tuesday night with Mr. St. Hill from Porirua on purpose to see me, but the very bad weather of yesterday had prevented our meeting. In the course of the morning Mr. Cole [1849 April p.178] called, bringing a letter from the P. priest, which had been yesterday left at Mr. Cole's lodgings for me.—And, as I was now going to the gaol to visit the prisoner, & to take him a Testament and some

other books, Mr. Cole gladly accompanied me. On our arrival at the gaol, the prisoner informed me, that shortly after I had left on the Sunday "Hoani" came to him, and asked if I had been there, &c. And on his finding that I had, and that the prisoner now wished Hoani to discontinue his visits, as myself and Mr. Hadfield (when I should return) would visit him, he got very angry and said very many heavy things (as usual) against "the rotten branch of protestant heretics." Finding, however, that the prisoner's mind was made up, he retired, but not to "cease to pervert the right ways of the LORD"; for yesterday morning he, like those "blind guides" of old, being determined to "compass both sea and land to make one proselyte," returned to the gaol, bringing with him his coadjutor the venerable Mr. O'Riley, both of whom labored long with "the obstinate young Native", but to little purpose. Not satisfied, however, with this fresh charge, they again returned in the evening (their residence being very near to the gaol,) and plied him again; the old priest emphatically declaring, on his final leaving,— "*He (Colenso) may have your body, but I have already got your soul*"; which mysterious words (whatever may have been intended by them,) uttered in the solitary cell of the prison by the aged priest, clothed in his dark-flowing robes, with his peculiar silvery hair hanging loosely down, were, doubtless, immediately associated by the poor native with much of the wizard-like malediction of the [1849 April p.179] Native priests, (which all the Natives still so much dread,) & seemed to have laid firm hold upon his fears. He told me, however, that he had still refused to listen any longer to them,—now that I was come; and he appeared very

glad indeed to see me. I talked to him for some time, exhorting him to prepare for the worst, and instructing him upon the principal points of Xn. Doctrine, and was, on the whole pleased with his answers. I marked down several passages in the N. Testament for his perusal, and in the little Prayer Book which I also left, I noted those portions of Prayer which were more particularly suitable for him in his present situation. And for Mr. Cole's satisfaction (who was sitting in the cell with us) I asked him again, whether he had in the first place sent for "Hoani"? His reply was satisfactory and decisive:— "No; how could I? who had I, a poor native prisoner, far away from my own tribe and friends, who had I to send?" He then again circumstantially related the whole matter; how that Mr. O'Riley, being there holding service with some Papist Soldiers and others shortly after his committal, had called to see him, and asked him to consent for "Hoani" (who could speak the Native language) to come to talk with him, &c. And that he, being won by the manner and words of the old priest, had consented. We knelt down together, and I offered up an extemporeaneous prayer for the poor prisoner concluding with the LORD'S prayer, which he repeated with us. On my taking leave of him and saying, "I suppose I shall not call again, as tomorrow morning your trial commences, but Mr. Hadfield will more than supply my place," I thought he seemed greatly disappointed. I had, however, duly considered the matter, having already spent nearly a fortnight in this neighbourhood; and if I delayed much longer I should necessarily break every one of my engagements made for my return journey—a printed list of [1849 April p.180] which had long ago

been sent to every N. Teacher.—Besides, there was the great uncertainty as to his condemnation, from the want of evidence against him; the whole which had hitherto been collected together being not only very circumstantial, but of the most vague description; insomuch that it was the general opinion (while almost every one believed him to be guilty,) he could not possibly be convicted upon such evidence. I had, therefore, made up my mind to attempt to get to Pitoone this evening, in order, if possible, to start thence tomorrow morning and so keep my chain of appointments. Leaving the gaol we returned to town, & in the evening called upon the Archdeacon, to tell him how matters were. We had, however, scarcely commenced conversation ere a rap was heard at the street door, and the Servant answering it brought in a parcel directed for Mr. Hadfield. Taking it into my hands, I immediately suspected the contents to be the Testament and other books I had left with the prisoner—and such they proved to be! accompanied with a letter, in French, to the Archdeacon, written by “Hoani” (Mr. Le Comte).—This fully settled Mr. Cole’s supposition which he yesterday expressed to me, namely, that the former Letter had been written by Mr. O’Riley. In the Letter he stated that he had “been requested by the prisoner to return these books,” &c. Not a doubt, however, now remained in our minds, that the 2 P. Priests—taking advantage of my being obliged to leave Wellington, of Mr. Hadfield’s weak state (which they well knew how to exaggerate), of Mr. Cole’s not knowing the N. Language, of his (the prisoner’s) being imprisoned by the English Protestants, of the gaoler’s

being a Papist, and of the impression which the last peculiar sentence of Father O'Riley had made upon the prisoner, and which, doubtless, they had discerned—had succeeded [1849 April p.101] somehow in getting the poor Native into their coils, & had taken from him the books and had sent them back. For, well knowing as I do what these Papists are capable of doing, from what they have done among the people of my own district, I did not and do not believe that the prisoner sent back the books. The Archdeacon, in conclusion, said that he should make some further enquiry into the matter. From the Archdeacon I returned with Mr. Cole to the parsonage, (where all my baggage-bearers were waiting for me,) intending to leave this evening for Pitoone; although the weather was still unsettled & my friends begged me not to think of leaving until it should be fine again. Arriving there I heard from my Natives that the little trading vessel from Ahuriri had just anchored, so we concluded to wait a while to hear the news of the Mission-Station, our families & friends. This, however, we did not get till long after dark; consequently we did not leave town this evening. Slept at Mr. Cole's lodgings.

13<sup>th</sup>. Another day of rain, which prevented our starting—at the parsonage, writing, &c., during the greater part of the day. The prisoner's trial commenced this morning, and continued till sunset, when, not being finished, it was discontinued till tomorrow. Arranged with Mills, Mr. Cole's church-carpenter, for him to make 9 windows for the chapel at Huaangarua for £12.0.0.

14<sup>th</sup>. The weather still wet, but had it been ever so fine it would have been of little use to have commenced our

journey this day, as, in so doing, we should have to spend our Sunday in the forests on the Tararua range, far away from the habitations of man. Engaged in making some purchases for the Station, &c.; and at iii p.m. bade farewell to Wellington. As we passed by the Court-house, which was thronged, the [1849 April p.102] Native prisoner was still on his trial. Arriving at Pitoone I found the village in commotion, owing to "the Hutt races" (which were to have "come off" on Easter Tuesday last, and which were then, and ever since, hindered by the weather, and now by the state of the ground,) being suddenly removed to the sandy beach in front of the Native village, (the same, although "a native reserve," being for such purposes no-mans-ground!) where those good civilized Christian folk were now racing like madmen in the rain! and that with no lack of white spectators, including several Ladies (?), who were glad enough, when ever and anon it came heavily down, to shelter themselves under logs or canoes, or behind carts, and in the Natives' huts! Sickened at the sight, I hastened with my baggage-bearers into a hut, though some of them, I had reason to believe, longed to have a peep at this new scene from Vanity fair, but my presence restrained them all. Evening, held Divine Service in the Chapel, discoursing from a portion of the 2<sup>nd</sup>. Lesson.—

15<sup>th</sup>. LORD's-day. Morning, held Service, preaching from John viii. 56; congn. about 70. Noon, held School. At Evening Service, I preached from 1 Cor. i. 30. Weather still very unsettled, cold and wet.

16<sup>th</sup>. Morning pouring rain; notwithstanding I read prayers and held School. Closely confined all day to my

tent through the weather; the tent being now well-nigh rotten, and all my clothes, bedding, food, &c., getting mouldy. Mr. Cole called, this afternoon, on his way to his country lodgings up the Hutt, and informed me that the prisoner had been found guilty and sentenced to death. Evening, read prayers, discoursing from 2<sup>nd</sup>.

Lesson. At night having [1849 April p.183] consulted with my baggage-bearers, and finding them willing, I made all necessary preparations for starting early to morrow morning “*rain or shine*”.

17<sup>th</sup>. This morning at an early hour we left Pitoone, and travelled on steadily over the new road till nightfall, when we halted on the lower hills of Tararua. We passed a few natives at work on the road, during the day; they were engaged in clearing away the mud & fallen trees and *debris* from the hill’s side, which the late heavy rains had occasioned. A few others we also met, apparently returning to their homes, several of whom looked really ill, and seemed to be suffering from consumption—that enemy of the young New Zealander. No doubt, but that these roads will prove *the* road to the grave of many of those who have labored upon them; for it is well-known that the New Zealander cannot stand exposure to wets and colds like the white man. And when this is considered in connection with their equally well-known utter carelessness of themselves—sitting and sleeping in their wet and damp clothing—and their great eagerness to gain money, (for which alone they came upon the road to work,) and consequent unwillingness to lose an hour’s wages, (for an hour’s stopping is always deducted,)—and, also, the almost constant rainy weather during more than half of the year,

in those densely forested mountain districts, (to say nothing of the dampness of the forests themselves, nor of the want of properly dry and warm sleeping-huts,) the result which presents itself to the reflecting mind of the lover of the Aboriginal race is truly painful.

18<sup>th</sup>. This morning early we resumed our march. We soon passed the last, and the most considerable [1849] **April p.184]** party of Natives who still remained at work upon the Road. These, like those of yesterday, were occupied in a very muddy and wet employ, and chiefly consisted of very young men, and even boys of 10–12 years of age; nearly all of whom, with, I believe, three exceptions, were from the W. Coast—three of them being runaways (in disgrace) from my flock. These, however, carefully shrouded their faces and turned their backs as I passed. We travelled on until nightfall, when we halted by the banks of the Tauwarenikau river in the Wairarapa valley, quite tired. We had but a small quantity of food left, just enough to afford us a very slight supper;—the dark overcast sky presaged approaching rain—we could collect but a limited supply of wet firewood—and there was not even a bush at hand to yield us a temporary shelter! The roads over which we came this day were really all but impassable! To be knee-deep fast in the mud in some places, and to fall on all-fours, or to sprawl bravely on one's back in others, to the mirthful edification of one's companions, became quite common things among us. Richard Taki, the N. Teacher of Te Kopi, who had accompanied us (& who was one of the last Natives who liked to be laughed at,) was, though a good traveller, particularly unfortunate. On the road we met a Mr. Gillies, a settler from

Wairarapa, driving a small herd of cattle to Wellington—having been induced from the very favorable reports which had reached him to try the new road—he bitterly complained of the route, and told me he had already (only a few miles from his grazing-ground at Wairarapa,) lost 2 fine cows, which had slipped, fallen, & died.

19<sup>th</sup>. Early this morning we left our uncomfortable [1849 **April p.185**] sleeping quarters, and proceeded to ford the river. This, after some ineffectual attempts, we at last with some difficulty accomplished; the waters being still greatly swollen and the banks covered deep with mud, from the late heavy rain. Three hours' steady travelling brought us to Kaupekahinga, a Native village on the banks of the Ruamahanga river, where we gained some potatoes, &c., for our breakfast. Nearly all the Natives of this village were absent at Huaangarua awaiting my arrival. Having appeased our hunger we started afresh for Huaangarua, which we reached by noon. We were loudly welcomed by a large number of Natives, who had assembled here during the last week expecting to meet me, and who, though much disappointed, had not returned to their homes. My finding them still remaining together cheered me not a little, as I had greatly feared their separation and return. Having pitched my tent, I proceeded to inter a girl who had been some days dead, a daughter of Cleophas Te Hoko, whom I had left ill at Otaraia on my journey down the valley. Afterwards, I held Evening Service, preaching from 1 Pet. iii. 21; Congn. 140. Spent the night talking with Native Teachers in my tent.—I was sorry to hear of a sad altercation which had taken place here 2 days ago about

pigs and land, which had very nearly ended in bloodshed. It is not a little remarkable, and, at the same time, depressing, to look back and notice how successfully (each time that I have proposed to spend Sunday here, or to Baptize some of the numerous adult Candidates of this place and neighbourhood,) the devil has hitherto worked in his two-fold capacity—as “the prince of the power of the air”, and as “the spirit that worketh in the children of disobedience”—to hinder me.

[1849 April p.186] Now, however, I hope by GOD’s grace to be able to withstand his impotent malice—for impotent it must ever ultimately prove when wreaked against Christ’s church, or GOD’s word. My *last* Sunday had been planned for this village, when we expected a large Adult Baptism to take place; and my *next* for Pahawa, a village on the sea-shore, distant 2 days journey. To keep my next Sunday I must start early tomorrow, and, after all, perhaps, not get there—certainly not in time to examine sufficiently the Candidates for Baptism whom I expected to meet at that village. Here, there were nearly 50 Candidates for Baptism, who had been Candidates for several years, nearly all of whom were grey-haired. I, therefore, concluded to spend the next Sunday *here*, although in so doing I should not spend a Sunday at Pahawa—that village being a much smaller one, and I had, also, spent several Sundays there. When I announced this new arrangement, it gave the Natives great satisfaction.—

20<sup>th</sup>. This morning read Prayers and held School. Breakfast over, I commenced examining and instructing the Candidates, 50 in no., (i.e. 38 male and 22 female,) of whom, however, only 2 were new. with them I was

occupied till near evening; when I held Service, discoursing from a portion of the 2<sup>nd</sup>. Lesson. Engaged at night with N. Teachers, enquiring diligently respecting the manner of life & conversation of the Candidates.

21<sup>st</sup>. Morning, read prayers & held School. After breakfast I married 5 couples; one pair of whom—Daniel Te Iho and Adelaide Mangaio—deserve a passing notice. The Bridegroom, one of the principal young Chiefs of the valley, was formerly [1849 April p.187] a Communicant, but had latterly grown rather wild & worldly; the Bride, I had Baptized at Te Kopi 2 years ago, and had subsequently admitted her to the Communion. Being a very fine woman, she had long been the talk of the district, and had even become “the toast” of some of the young Settlers residing in the valley; and being considerably past the age at which the young New Zealander generally marries, I had long trembled for her, knowing the great temptations to which she was continually exposed. I had already incurred the displeasure of Mrs. Capt. Smith (who resides nearby), because I would not consent for Adelaide to go to Mrs. Smith’s to sew, and Adelaide, though desirous of going, would not go without my consent, which I could not, from the number of white young men upon the place, conscientiously give. Right glad then was I, when, in January last, I received a note from her, informing me of her intention to marry the young Chief Daniel, if I, as her guardian father, would give my consent. I would that she had chosen a steadier mate, but perhaps it may be for the best. They were both dressed exceedingly *neat* in European clothing; and, for the *first* time, a ring, and that a *gold* one, (which had cost at Wellington, 25/-!) had

been provided by the Bridegroom. Several fat pigs and other delicacies had been got for the occasion, which were liberally distributed. The marriages over, I reassembled my selected Candidates, 40 in no., and recommenced examining and Instructing them. The only two *young* men, chiefs, readers, & well-informed, I was reluctantly obliged to set aside,—the one, on account of careless, and the other, of licentious conduct—not, however, until I had [**1849 April p.188**] talked with each separately, and had heard enough from his own mouth to assure me I was doing right.—One of them was exceedingly grieved at my decision. The others I instructed till near evening. One of them, Wainu, an old Native priest and chief of some note among his tribe, I also examined separately and particularly, as I had received a significant hint of his being suspected of still carrying on at times his old heathen practices. This, however, the old man most strongly and energetically denied, and that in such a manner as (in total absence of all proof,) to induce me to believe him—(*Vide*, Journal May 29/48, for a notice of this man). Evening, held Divine Service, discoursing from Acts viii, upon the widely different characters of those 2 persons, Simon Magus & the Ethiopian Eunuch. After Service, a further collection was made, to make up the Sum required for the windows of the Chapel, when upwards of £2. was collected at the door, which, with several small sums brought me afterwards during the evening amounted to £2.11.11. This, with £8.16.0¾, collected before, on my last visit, makes £11.7.11¾, leaving a few shillings still to be gathered. The N. Teachers held their usual prayer

Meeting in 2 houses this evening, while I rested awhile and prepared for tomorrow.

22<sup>nd</sup>. LORD's-day. Morning, held Service, Baptized the 40 adults, and preached from Luke x. 20; Congn. 174. At noon, held School. At Evening Service, Baptized 6 Children, and discoursed upon a part of the 2<sup>nd</sup>. Lesson. Engaged with Natives till a late hour at my tent door.

23<sup>rd</sup>. Early this morning, the N. Teacher, at my request, read prayers & held School; while I packed up and prepared for starting. Being determined to try and keep my remaining Sunday engagements, [1849 April p.189] and so not to disappoint the Natives all along the Coast. Taking leave of my numerous Native friends, (no small task,) Lot, the N. Teacher of the village, my baggage-bearers & myself started for Pahawa, and by dint of hard travelling gained a potatoe plantation at the head of the Pahawa river by nightfall, where were a few huts, & 3 aged persons; the greater number of the villagers having gone to Pahawa there to await my arrival.

24<sup>th</sup>. Breakfast over we left the Potatoe plantation for Pahawa, the 3 old folks also going with us. By iii. p.m. we reached Pahawa, and were, as usual, loudly welcomed by the assembled Natives; who, however, wore very sour countenances as if from great disappointment. Evening, held Service, discoursing from 2<sup>nd</sup>. Lesson; Congn. 68. Spent the night talking with Native Teachers and others in my tent. From them I learned what it was which had made the Natives look so very gloomy—one of the 3 persons who had come on with us from the head of the river, having asked and obtained my consent to run on before to appraise the

villagers of our being near, had entered the place bawling out that there would be no Baptism!—hence, their discontented looks. Sending for the fellow I made him publicly confess that it was a surmise of his own, upon which there was little occasion for me to rebuke him, as all tongues were quite ready to fall upon him. This is quite a trait in the New Zealand Character, and one which not only I, but they themselves suffer continuously from.

25<sup>th</sup>. This morning I read Prayers and held School. After breakfast I examined and instructed 20 Candidates for Baptism, viz. 9 males & 11 females, of whom, however, only 3 could read, the majority being grey-haired persons. I was thus engaged [1849 April p.190] with them till near sunset. Held Evening Prayer, preaching upon a portion of 2<sup>nd</sup>. Lesson. At night, having made all the enquiry I could respecting the Catechumens, I finally selected 8 for Baptism tomorrow. My refusing to Baptize any of the party from Oroi, greatly enraged them. This I had concluded to do because of their great carelessness, and their great unwillingness to put up a little place of worship for themselves, although myself & others had often spoken to them about it.

26<sup>th</sup>. This morning I read prayers and Baptized the 8 selected adults, preaching from v. iii of 119 Ps.; Congn. 70. After Breakfast I was engaged with 6 more Candidates for Baptism, who were absent yesterday; after which, I assembled a Bible Class of 26 Baptized persons, all readers, with whom I read the iv. chap. of St. John's Gospel, examining them thereupon, &c. At ii. p.m. I left for Waraurangi, Joel, the N. Teacher of this

place, and Nicodemus, the old man who reads the prayers &c. at Oroi, going with me. The latter accompanied me, hoping to borrow a X cut saw from the Chief of Waraurangi; the people of Oroi having at length consented to do as other folk and erect a Chapel. We reached Waraurangi by sunset, and found A. Wereta, the Chief, absent; a young Native, however, who had preceded us was gone to fetch him. Only about  $\frac{1}{2}$  a dozen persons now reside in this forsaken village. I walked with Joel to the still-standing frame-work of the unfinished Chapel, (within which I preached to a large congregation and Baptized some Children in 1845,) now completely overgrown with weeds! Before we came away we ventured to believe, that the spot would yet be cleared and built and occupied by Christian worshippers. I pitched my tent in the area of the [1849 April p.191] Chief's house—where I had such a memorable deliverance 4 years ago! and lay down and slept soundly. The Chief himself returned, about 4 a.m., the tide having hindered his reaching us before.

27<sup>th</sup>. This morning I read Prayers in the verandah of Wereta's house, he attending with his little party. After which, and while breakfast was preparing, I visited 2 very old Heathen men, both of whom complained of the infirmities of age, and one appeared to be fast-drawing towards the grave. Sitting down by their side, I conversed with them plainly and affectionately for some time, and was glad to find they professed to have a hope in and through the Gospel; some of my plainer questions concerning, the being of a GOD, our sinful state, the need of a Saviour, and the Saviour Jesus, they answered very clearly and seemed very willing to receive Instruction. I

arranged with Joel for some one of the Christian Natives of Pahawa to visit them occasionally, for hitherto, although closely related, the Natives of Pahawa have been very shy in visiting this village, owing to the desperate character of the Chief, Wereta. Nicodemus having succeeded in borrowing the Chief's X cut saw, I have again *a* hope of seeing a Chapel at Oroi. Leaving Waraurangi immediately after Breakfast, myself and baggage-bearers travelled steadily on for some hours. About noon they, being behind, stepped aside to a potatoe plantation to get some potatoes (as the Country before us was for several miles uninhabited,) while I, wishing to pass the steep cliffs of Taihoata ere the tide should flow, kept on, supposing they would soon overtake me. By iii. p.m. I gained Taihoata river, and before I got round the base of the 1<sup>st</sup>. cliff it commenced raining heavily. From this place I continued my solitary journey, [1849 April p.192] onwards, in the pelting rain, until 2 hours after dark, when, with a faltering step, I made the little fishing village of Waipupu, where I scarcely expected to find a human being. Getting close up to the huts I called out loudly and the dogs immediately responded, which cheered me not a little. It was some time, however, before the few Natives who were in the largest of the huts came out, for they were reading the evening Lesson & having prayer together. This over, they cheerfully welcomed me. Getting into their warm hut, I threw off some of my dripping garments, and, having no alternative, I thankfully accepted a blanket belonging to one of the party. Here were Abraham, and his wife Sarah and family, from Wareama, the next village, who had lately buried a child,

and had come thus far to meet me. About 2 hours after my arrival, my poor half-drowned and half-famished baggage-bearers arrived, scarcely knowing what had become of me;—a warm house, a pot of hot cooked potatoes, a little tea, and friendly countenances, soon set them to rights—spite of the storm which howled without. Spent the night together in hut.

28<sup>th</sup>. This morning I read Prayers, and, having breakfasted, we started for Mataikona; Abraham and several others—some of whom had long been Candidates for Baptism—going with us. Reaching Wareama we found the canoe was on the other side of the creek; after some hesitation (it being very cold) two of my own lads volunteering and I consenting, they swam across and brought it to us; but as only two persons could cross at a time, to get the whole party across delayed us not a little. It soon after recommenced raining but we were obliged to keep on. By sunset [1849 April p.193] I reached Mr. Guthrie's Cattle Station at Castle point dripping wet. Mrs. Guthrie begged me to remain, but, being very desirous of keeping my Sunday engagement (tomorrow), I determined to persevere, so resuming our journey, we pushed on in the dark and rain, scrambling over rocks and trees, and through mud and streams as we best could, and reached Mataikona by x p.m. Found a good number of Natives assembled together to meet me, who, after having anxiously awaited my arrival throughout the day, had entirely given me up. My sudden appearance, however, quite cheered their hearts.

29<sup>th</sup>. LORD's-day. It blew furiously and poured down in torrents last night and this day, so that, the Chapel being at a little distance from the village and open & leaky withal, we could not possible assemble together for Divine Service. The 2 Native Teachers, at my request, assembled their people in two of the largest huts, (which, in the village, are low and small,) and held a short Service and read the Scriptures together. I should have done so myself, but my tent was pitched about 300 yards from the village—I had no other dry clothes than what I had on—and my bed and bedding and everything I had being more or less wet, with little prospect of soon drying them. Sat in my wet tent all day, reading and resting, for I was very sore and tired.—

30<sup>th</sup>. Wet and windy weather still continuing, nevertheless I held an early morning Service and short School in the wet Chapel; present, men 51, women 35, children 20 = 106. After breakfast I examined and Instructed the Catechumens, 25 in no., (i.e. 11 males & 14 females,) of whom only 4 could read, most of them being very aged persons; some had been [1849 April p.194] Candidates from the very beginning (April, 1845); one, was Te Aweke, the old Native priest (*vide*, Journl. Novr. 1/48); and three were *new*, one of whom, a very aged female, was both blind and deaf, and yet she answered some of my questions better than others who had both eyes & ears. Of the 25, I selected 14 for Baptism, viz. 12 very old women, and one middle-aged and well-informed man, whose son I had Baptized here last year, and whose wife and daughter I Baptized on this occasion. Held Evening Service, preaching from 3 John v.4. Evening engaged with N. Teachers in my tent till

late. I was awoke a little after midnight by a native dog walking over me, as I lay in my blankets in my tent. He had eluded the vigilance of my Angus, and had completely devoured my little remaining stock of food. Starting up in the dark I seized the thief, and though he made desperate attempts to bite and to get away, I succeeded in holding him fast until I had aroused my native lads from their slumbers, and they had come to my assistance. They (at my request, for they very much wished to kill him,) bound him until morning; when, having ascertained whose dog it was, I offered the owner his choice, either for him to go to Castle Point, a distance of 12 miles, to Mrs. Guthrie's, to get me a fresh supply of provisions, or for me to hang his dog. He consented to go to Castle Point, and returned by iii p.m., bringing me more than I needed.

May 1<sup>st</sup>. This morning held Service, Baptizing the 14 selected persons and 2 Children. Engaged, during the remainder of the morning in talking with the Natives; and, at iii. p.m., the weather clearing a little, yet being apprehensive of more rain which might hinder my keeping my appointments, we struck tent and proceeded. Travelling smartly on, we reached the banks of Owahanga River by dark, where we halted for the night. Two Xn. Natives, who had accompanied me from Mataikona, to have some [1849 May p.195] talk, went to a potatoe plantation near by, and brought us a supply of pumpkins and potatoes.

2<sup>nd</sup>. Another wet and gloomy morning! Found, too, that the only little Canoe of the place was on the other side of the river—now considerably enlarged through the late

heavy rains and flowing tide. The weather, moreover, was so cold, that I could not *order* anyone of my lads to swim across after the canoe; by-and-bye, however, one volunteered to do so and another to accompany him, and, though I withheld my consent, they courageously attempted and providentially accomplished their objective in safety. We had pelting rain all the way from this place to Akitio, where we arrived by iii. p.m., perfect objects of compassion—drenched to the skin, and miserably cold! The new Natives of the place, had, however, made a blazing fire of some drift wood, of which they had plenty, and my poor lads soon got warmed. I had, again, to go into my wet tent, and (on my bed of wet fern made upon the soaking ground) throw off my dripping for damp garments, and so make the best of a long, cold, and almost cheerless night. One thing, however, cheered me; Joel, the Chief and N. Teacher of this little party, had got up another Chapel (their former one having been accidentally destroyed by fire), which they had hastened to finish in a rough way against my coming. In it I held Evening Service, briefly addressing the small congregation, for every thing *within* the building was quite (in unison with all without) *wet*; they had, moreover, newly strawed the floor, with the long, cold and wet leaves of the green flax (*Phormium*), which, as the dark shades of evening fell around, made us all to shiver exceedingly. Talked a little with Joel in the tent during the evening.

3<sup>rd</sup>. Another day of heavy rain! Held Morning [1849] **May p.196]** Prayers in the wet Chapel, but could not possibly hold School, it being so very cold & wet within. Engaged, during the day, in talking with the N. Teacher

and a few other Natives on Scriptural & moral matters. Evening, held Service, Baptized 2 Children, and preached from Matt. i. 21; Congregation, including my own N. lads, 35. Spent evening with Joel & others in my tent.

4<sup>th</sup>. This morning at a very early hour we left Akitio.— After 3 hours travelling & wading through mud & water, we reached Pakuku, where we halted a while to breakfast—which, however, there being no Natives now here, we had first to dig up out of the mire in a neighbouring plantation. Some of the Akitio Natives accompanied us; among whom were a young couple who were to have been married there, but their Banns not having been published for the 2<sup>nd</sup>. time at Mataikona, I hesitated about marrying them, at which they were sadly disappointed, after waiting, too, so long a time; however, after a little consideration they agreed to travel on with me to Porangahau,—there to be married on Monday next. A young man, also from Akitio, who became a Catechumen in Augt./46, to be Baptized (with, I hope, some other adults) on Sunday next at the same place. Having satisfied our hunger we recommenced our march, and by i, p.m., reached Tautane (Cape Turnagain). Here we found about half-a-dozen old Natives residing, and Richard, the Monitor of Porangahau, who had come so far to meet me.—As these old folks intended to go on with us to Porangahau, we halted not a moment in the village, but made the best of our way to Wangaehu, which place we reached by sunset—quite weary with our wet and miry walk. Our first occupation, here, was to burn out the countless fleas which infested the large hut, and, indeed, the whole

ground for several [1849 May p.197] yards around; which over, we got our supper, and prayers, and sought sleep.

5<sup>th</sup>. This morning after Prayers and breakfast, we started for Porangahau, which place we reached by noon. Here, as usual, were several Natives assembled from villages 1–2 days journey off to meet me. Having pitched my tent and changed my wet clothing, I proceeded (the Sabbath drawing near) to instruct & examine a Class of Candidates for Baptism, 21 in no., (i.e. 12 males & 9 females,) of whom six who were young could read; nearly all the others being aged persons, & many of them Candidates from 1845. I, finally, selected 13, which with the young man who came with us from Akitio made 14 for Baptism tomorrow. I could not, however, conscientiously admit two of the six readers, and that on account of their careless manner of living with the 2 whites who reside nearby; which determination of mine quite astonished them, they having not only learned to read, but could answer pretty well almost any plain question upon the principal Scripture Doctrines, and had made sure of passing muster. Evening, held Service, discoursing from a portion of the 2<sup>nd</sup>. Lesson; congregation, 70. Spent the night with N. Teachers in my tent.

6<sup>th</sup>. LORD'S-day. This morning held Service, Baptized the 14 selected Adults, (among whom was the wife of the principal Chief, and the young woman whom I was to marry tomorrow to his eldest son, Paul, a communicant, and promising young man,) and preached

from Matt. iv. 4; Congn. 74. At noon, I held School. At Evening Service, preached from Matt. xii. 42.

7<sup>th</sup>. This morning read prayers & held School. After Breakfast I married 3 couples. Engaged, during the day, with the Baptized Natives, readers, in Bible [1849 May p.198] classes, and in talking with N. Teachers. At Evening Service I discoursed from a portion of the 2<sup>nd</sup>. Lesson. Spent the night with the Teachers in my tent.

8<sup>th</sup>. This morning, read prayers and held School. After breakfast we left Porangahau, and travelling smartly reached Pohatupapa, a small village without Natives but with plenty of fleas, by v. p.m. Just as we entered the village it again begun to rain.

9<sup>th</sup>. Morning Prayers & breakfast over, we started. At 2 p.m. we passed Tuingara, a place where a white man with a few Heathen & papist Natives reside. Their principal man, Morena, a bullying Heathen Chief, ran after me and walked more than a mile by my side in most pelting rain, to coax me to return with him to Tuingara, using alternately threats and enticements to induce me to do so; but, as I knew him too well, he failed. In going over the rocks, we found a lot of fine fresh fish, which the violence of the waves had carried over the rocky ledge & left to perish; these we thankfully picked up. By sunset we gained Manawarakau, but found that nearly all the inhabitants had gone on to Waimarama, there to await my arrival. Visited Jeremiah, a sick native, had a short serious conversation with him, and gave him medicine.—

10<sup>th</sup>. This morning I read Prayers in the little chapel. After which, and while at Breakfast, a messenger arrived from Waimarama, bringing me a letter from Te Hapuku. From the letter being sealed with black wax, and the bearer a special messenger, I immediately augured ill, which, on opening the epistle, I found to be the case. The principal Chiefs of Heretaunga had most seriously fallen out—even so far as to curse and to threaten to kill each other; and now, since neither party would make the least concession, and there was no [1849 May p.199] Chief of equal rank to interpose as a Mediator (which no one of less rank could dare to offer to do), and myself and Leonard, my principal N. Teacher, being accused by Te Hapuku himself, as the principal instigators in the affair, they were only waiting for my return to fight. I had received an intimation of this matter before, on my way up the Coast, but I had scarcely believed it. Fortunately I well-knew the character of the man I had to deal with, or I should have been not a little alarmed at the tenor of the letter. The *real* cause was a dispute about a land boundary;—which disputes are now everywhere (even in this far-off district) of constant occurrence, mostly arising from the desire of the Government to obtain their Lands, some few being inclined to sell, and the majority not to do so, Te Hapuku being among the latter.

Breakfast over we proceeded leisurely over the hills to Waimarama; the few people of Manawarakau also going thither in their canoe, the sea being (for once) very calm. We reached Waimarama by 4 p.m., and were loudly welcomed by the assembled Natives, who seemed, however, to wear an air of gloom upon their countenances. I was not allowed to remain long in

suspense as to the cause, for Walker Papaka, the N. Teacher and Chief, informed me, that a messenger had that afternoon arrived from inland, who had seen a letter, written from Porangahau by one of my own Native baggage-bearers, containing the information, that I had stated, there would be no adult Baptism at this place! I felt greatly vexed when I heard this, considering how very often I had been discouraged & circumvented by the overzealous officiousness of those who were nearest to me, and from whom I had naturally expected help. However, I was very soon enabled to perceive the matter to be a deep-laid stratagem [1849 May p.200] of the great adversary, who, in every one of my visits to this place, had caused somewhat to the detriment (for the time being) of the Church. Looking around me, I saw the new chapel, which Walker had again erected, at the sight of which, I thanked GOD, and took courage. Having pitched my tent, I caused the bell to be rung for Evening Service, and the chapel was soon filled with an orderly congregation of upwards of 100 souls; to whom I preached from Rom. ix. 26. The Great Head of the Church signally helping me, and filling my mouth with weighty words, which I saw had some present effect. At night, engaged with N. Chiefs & Teachers in my tent till a late hour.

11<sup>th</sup>. This morning I read prayers and held School. After breakfast I proceeded to examine and further instruct the Candidates for Baptism, 46 in no., (i.e. 12 males and 24 females,) of whom 3 men and 12 women & girls were readers; and 2, the Chief Tuahu and his young son, were new (vide, Journl., Mar. 2/45, & Feby. 10/46). With them I was closely engaged till evening, when I held

Service, preaching from Rom. x. 9. At night, I was occupied till a late hour talking with the Chiefs and N. Teachers. Walker gave me a letter which had been sent him by the P. priest, when here in this neighbourhood in Decr. last.

12<sup>th</sup>. This morning I read prayers & held School. After which, and while taking my breakfast, I had to sustain and repel a fierce attack from Isaac Motoro, a Communicant of this place; who was dreadfully enraged at his having (clandestinely) heard of my intention not to admit his eldest daughter to Baptism at this time. Nearly all the people of the place assembled to hear and see Isaac, nor would he be quiet until I had, at length, rebuked him [1849 May p.201] most severely; in which I was followed up by a short but cutting ironical speech from the Chief Te Moananui, (alias Kurupou, alias Te Pakaka,) who had yesterday come with several of his people from Wairua, in Hawke's Bay, to witness the Baptism of his relations; in the conclusion of his speech this Chief (who, the other day, was an ignorant Heathen,) said, "I thought that I was the only person who behaved kindly towards our Minister, and who feared his word, but now I perceive that I am surpassed by thee, Isaac. To be sure, thou art his own dear child, whom he has dandled, & fed, & physicked, & taught, & shielded from harm, for so long a time, & hence it is that thy love is so great towards him. Yes, Isaac, thou hast thyself, this morning, truly exemplified the words of the Catechism, which were but just now taught, in yonder chapel of thy own erecting; viz. we are 'by nature born in sin and the children of wrath,'—and, even so, *here* thou hast kindly taught *me*, the simple foolish person sitting outside of the

Church, the true meaning of those words; and also, how I am to demean myself towards my Minister, even as thou hast further shewn me how ‘to keep my tongue from evil-speaking, lying, and slandering’;—truly, Isaac, thou hast excelled;—thou hast considerately taught us well, &c, &c”.—This man, Isaac, though a Communicant, has always been more or less a strife of his own creating, through his evil tongue; and his daughter, a fine young woman, in this respect, alas! too closely resembled her father. But, apart from that, her licentious behaviour, of which I had witnessed a little and heard more, was quite sufficient [1849 May p.202] to cause me to exclude her for the moment from Baptism, especially from her exhibiting not the least appearance of “repentance”—alteration for the better. Yet, as she had long been a Candidate, had learned to read, and could answer well to plain Scripture Questions, she would readily have passed with any one who knew her not. And here, also, is another proof (if any such be needed) of the absolute necessity of a Minister’s judging for his own flock of Heathen Catechumens, without the intervention of a passing stranger—though such may be an Archdeacon. I had, last night, carefully gone over the list of the Candidates, and compared their respective examinations from the beginning, and now, this morning, I took the 2 N. Teachers (Walker Papaka from this place, & Hadfield Tatere from Manawarakau,) aside into the Chapel, and questioned them closely respecting the Candidates; and finally concluded to Baptize 35—viz. 7 males & 28 females—tomorrow. Among which number were, the 6 widows and the 3 daughters of the late Chief Tiakitai, (3 of the widows, and the daughters being readers in the

New Testament,)—his aged mother, a nice old N. Zealand lady,—the wife of Tuaha the principal Chief of the Tribe,—the sister, and the eldest daughter of Hadfiedl, the Chief & Teacher of Manawarakau,—and the wives of 5 Communicants. All of whom had been Candidates (with more or less interruption from Tiakitai) during my nearly 5 year of residence here. With those 35 selected ones I was engaged during the day, in further instructing them, and in reading to and with them, and in prayer. Evening, I held Service and preached from Rom. xi. 22; during which I again adverted to the sad end [1849 May p.203] of Tiakitai and those with him, and to the present fulfilment of his own solemn vow, which he made to me nearly 4 years ago, on his return from Turanga shortly after my maltreatment from Hoani Waikato, (vide, Journl. Sept. 30/45,) when he publicly gave his wives and children to me—to the Faith—as a recompense for my hurt; but which he, afterwards, often did all he could to evade and bring to nought: shewing, further, how remarkably all his wives and children had been preserved since his death, while every other principal Chief of the District had, during the same time, lost both wives and Children; and the almost certainty, that had he listened to my warning voice, both himself & 20 others would now be here, in life & health, & ready to enter, with those present, into the Church of Christ. While speaking—which GOD surely enabled me to do with power—a large number of the Congregation were much affected, and many an iron and tattooed face shed tears—which I could not myself refrain. After Supper, while I rested awhile and prepared for tomorrow, the N.

Teachers held prayer-meeting in 2 of the largest houses in the village.

13<sup>th</sup>. LORD's-day. This morning I held Divine Service, Baptizing the 35 selected adults, and preaching from Matt. xi. 29, 30. During the Baptism many wept, especially the widows & daughters of Tiakitai, who were greatly affected. It was not without great difficulty, that I, myself, was enabled to restrain my feelings, & proceed. It was a solemnly quiet & sacredly peaceful time. The day, moreover, was beautiful; such a contrast to the wet blustering days of late! At noon I held School; and, in the evening, Divine Service, when I Baptized 4 children, & preached from Rom. xii. 1, 2.—Congn. 144.  
**[1849 May p.204]**

14<sup>th</sup>. This morning I read prayers and held school; after breakfast I assembled a Bible Class of all the Baptized of the village who could read. Afternoon, engaged talking with the Chiefs & Teachers, who have again pressed me very much to come here to reside. Evening, discoursed from part of 2<sup>nd</sup>. Lesson; spent the night, as usual, conversing with Teachers in my tent. Made up my mind, in consequence of the very serious quarrel existing between the chiefs, to send all my bearers to the Station, and to go away myself inland by another route, as if ashamed of their conduct; as I knew well this *ruse* would tell well with the Chiefs.

15<sup>th</sup>. This morning I read Prayers & held School; and, breakfast over I sent away my baggage-bearers with their loads, reserving only my tent. At x. a.m., myself & a Xn. party from Patangata left Waimarama, and travelling steadily on, across the country by unfrequented paths, we

reached Ngawakatatara by sunset. Here were only 3 natives, and here we spent the night.

16<sup>th</sup>. This morning after breakfast we walked leisurely to Patangata, where the Natives, having been just apprised of my most unexpected coming, received me in the kindest manner. They had briefly heard, from a Xn. Native whom I this morning sent on before me, of my running away from the evil so rampant around the station, and many wept, in which I could not help joining. Held Service the evening, preaching from Rom. xv. 5.

17<sup>th</sup>. *Ascension Day*. Held Divine Service this morning preaching from Deuty. x. 11; Congn. 60. At noon, Te Nahu (Te Hapuku's eldest son,) arrived on horse-back, bringing me a 2<sup>nd</sup>. letter from his father, who, with his usual shrewdness, had immediately detected the motive which caused me, when so near home, suddenly to diverge inland. He now wrote to say, I must [1849 May p.205] return by his village, and see him and his friends first, which I had already determined to do, and had written him from Waimarama to that effect. Held Evening Service, preaching from Eph. iv. 8. Weather delightfully fine for the last 7 days.

18<sup>th</sup>. This morning I read prayers and held School. While at breakfast it commenced raining heavily, which kept me from going to Te Tamumu, the next village, about 3 miles off. At Evening Service I preached from 1 Cor. i. 18, to an attentive congregation.

19<sup>th</sup>. This morning I read prayers & held School. At noon, I gathered together a Bible-class of 16 natives. Evening, held Service, preaching from 1 Cor. ii. 16; Congn. 87.

20<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Mark xi. 23; Congn. 132. At noon, I held School; present, *Readers*, m. 41, w. 13, ch. 6 = 60: in *Catechism Classes*, m. 19, w. 17, ch. 18—54; total, 114. At Evening Service, I Baptized the child of Paul Pokorua, the N. Teacher of Patea, (who happened to be here with his wife and family on a visit to their relations,) and preached from 1 Cor. i. 30. Spent the night with the N. Teachers & Christian Chiefs in my tent; several having come here yesterday from their homes to see me.

21<sup>st</sup>. Rose at 1<sup>st</sup>. cock-crowing, and having breakfasted, myself & 2 Christian Natives left Patangata before day. It was bitterly cold, & the fog so dense that we could not see 20 yards from us in any direction. Travelling steadily on, we reached Wakatu, Te Hapuku's village, by iv. p.m., where preparations had been made to receive me; but found no one, save his own people and friends. Several speeches were made; one, a very long genealogical one, by Te Hapuku, which, it being late, I briefly answered, saying, I should speak tomorrow. On getting the bell rung for prayers, the few papists scampered [1849 May p.206] off like frightened hares! I felt much indisposed, but, Te Hapuku and his wives remaining, I exerted myself and preached from Eph. iv. 31, 32, in the open air. Leonard, my principal N. Teacher, having come this far to meet me, he spent the

greater part of the night conversing with Te Hapuku & other Chiefs concerning their disputes.

22<sup>nd</sup>. This morning, it raining heavily, we had prayers in the Chief's house; he, however, was not present. Breakfast over, Te Haurangi (Te Hapuku's brother,) commenced his harangue; after which I spoke for a considerable time in the rain, and was graciously endued with suitable words & strength. I called upon them to be at peace among themselves, &c.; and, as the other Chiefs would not come here, I proposed to call a meeting at the Station, being neutral ground, on Friday. To this all gladly assented. I immediately wrote a letter to Te Moananui, and Tareha, and others, desiring their attendance. At ii. p.m., myself, Iddachar and Matthew, the 2 Monitors from upper Manawatu, (who came to Porangahau to meet me, and who again met us here at Wakatu,) left, in heavy rain, for the Station, which we gained by iv. p.m., and found all well.—Thanks be to GOD for all his countless mercies!

23<sup>rd</sup>., 24<sup>th</sup>. At home, resting; dispensing Medicine, settling with baggage-bearers, & N. workmen & servants; and giving advice, slates, Medicine, Books, Lessons, and a Bell to Issachar, Monitor of Puehutai (Manawatu) for that village. Weather very wet & cold.

25<sup>th</sup>. This morning early, Te Hapuku & his friends arrived. Te Maonanui & his party vexatiously procrastinated, and di not come till past noon. The contending Chiefs and their people silently ranged themselves opposite to each other, while I occupied the middle ground. I opened the business of the day (as [1849 May p.207] arranged,) desiring them to be

moderate, and to incline towards each other, &c., seeing they were originally but one tribe, and closely related. Having sat down, Te Moananui rose, and said many heavy and cutting things, which made me shrug up my shoulders and almost despair of a reconciliation; I was, however, enabled to "look up." Several speeches were made during the afternoon, containing mutual explanations & defiances,—sweets and bitters—and, finally, peace was once more established between the belligerants. Having made the closing speech, I left them, to shew their love & their appetite—to embrace, and cry, and eat their provisions.—Which done I got the bell rung for Evening Prayer, preaching from 1 Cor. viii. 6. Te Hapuku & his family attended, with all the other Chiefs and their followers, except Puhara & his little party, who now profess to be Papists; congn. 125. Blessing & thanksgiving be given to Almighty GOD, for His merciful & gracious restraining "the remainder of wrath"! Surely the wrath of man shall yet praise thee, O thou most High!

26<sup>th</sup>. Preparing for tomorrow's duties; giving out Medicine; seeing several Chiefs & N. Teachers, &c. During my late absence from the Station, Theophilus Torche, an unmarried Native of about 30 years of age, committed adultery with Martha Kuiata the wife of William Rohu, all three being Communicants. The woman was the seducer, and had been driven by Theophilus out of his hut, before he gave way to her repeated solicitations. Afterwards, Theophilus voluntarily confessed his error to Leonard the N. Teacher, whereupon a "Committee" of the members of the Church was called, to hear and judge the matter, in

which Leonard had a principal share. Native-like, their judgment was both severe & unequal;—every-thing Theophilus had (and being [1849 May p.208] a thrifty Native he had a tolerable share,) was taken from him, even to his clothes & food, which became the property of W. Rohu; while his money was allowed to be seized by Martha! for herself!! who, being a person of rank, was not done any-thing by.—And, scarcely content with this, it was proposed to take Theophilus' life also. On my reaching Waimarama, I received a note from Theophilus, appealing to me from Leonard's severe decision; and I wrote, thence, a few lines to W. Rohu, desiring him, quietly to bring *me* the whole of the property, and I would rehear and rejudge the case,—This, W. Rohu, through bad advisors, has hitherto refused to do. Evening, held Prayer Meeting, discoursing upon Acts i. 12–14; 20 present.

27<sup>th</sup>. *Whitsunday*. This morning I held Divine Service, preaching from Ps. 68. 9; Congn. 194. At i, p.m. held School. Read Prayers this evening, but, being much indisposed, did not preach; Congregation rather disorderly at Evening Service. The days now are very short and bleak. Entertained 10 N. Teachers and their wives at tea this evening.

28<sup>th</sup>. This morning I read prayers & held School. At the close of the School, I gave them a rather severe Lecture on their disorderly conduct of yesterday, as well as their bad advice to W. Rohu, &c. He, being present, heard my remarks concerning himself, so, as soon as he came out he hurried all his moveable property into his canoe, and commenced paddling up the river, intending to go &

reside among the Heathen party; choosing rather to excommunicate himself than surrender his ill-gotten booty. Abraham Powā, an assistant Teacher, immediately informed Te Moananui, upon which he pursued, overtook, and expostulated with him, but to no avail; as W. Rohu hoped to get sheltered by Te Hapuku. Shortly afterwards [1849 May p.209] Te Hapuku rode by, and Te Moananui spoke to him, requesting him not to screen W. Rohu, which he willingly agreed to. W. Rohu, hearing this, soon came to his senses, and told Abraham Powā, to come to his village and get the goods; but when I heard of it, I desired Abraham to be sure not to fetch them, as I would now make W. Rohu bring them. Occupied, all day, in giving out medicine, slates, &c.

29<sup>th</sup>. Married, this morning,. Wm. Edwards, a hard-working, steady white man, to Puma, a sister of Hadfield the N. Teacher of Manawarakau; a young woman with whom he has been cohabiting for nearly 10 years, & who has borne him 5 or 6 children. This has been principally brought to pass through my steadily refusing to Baptize her, unless she either left, or got married to him. Engaged with divers Natives; among others, with Walker Te Papaka, N. Teacher of Waimarama, to whom I gave slates for his School, and promised a bell for his Chapel, when the sides thereof shall have been completed. Sent Abrahan Powā to visit Tarawera.

30<sup>th</sup>. When the widows and daughters of Tiakitai were Baptized at Waimarama, they were dressed in exceedingly neat mats of their own manufacture; these, I subsequently heard, had been demanded by Te

Moananui for the great “*ehunga*” (Heathen ceremony over the dead), to be held over Te Wanikau, (a Chief of note of the Paneiri tribe, who died about 8 or 10 years ago at Manawatu. I had recommended Walker & Hadfield not to give them up if they could possibly retain them; and, this morning, Te Moananui called, to say, he would not relinquish the garments, &c. I had a long, quiet and serious conversation with him, but could not prevail. I found that he had yet much to learn.—This afternoon, the house of Noah Huke, assistant Teacher, living [1849 May p.210] close by, was accidentally burnt to the ground, with nearly all his little property. The Natives always look upon the burning-down of a house to be ominous, and, curiously enough, Te Moananui, on leaving me this morning, went to Noah’s house, & was the accidental cause of the mischief. Held Prayer meeting this evening in our dwelling-house, discoursed upon 1 Cor. xiv. 1–3; only a few present.

31<sup>st</sup>. This morning W. ERohu came, dressed, bringing all the things. I desired him to leave them in the verandah of the house, & refused to shake hands with him.—Doing a little writing, and preparing to leave for Kohinurakau tomorrow, according to arrangement.

June 1<sup>st</sup>. Left, this morning, with 3 baggage-bearers for Kohinurakau, and reached it by dusk. Found the villagers in their newly-erected Chapel at evening prayer. It being cold & raw, I did not see much of anyone this evening.—

2<sup>nd</sup>. This morning I read prayers and held Sxchool. After breakfast I commenced examining and instructing the Candidates for Baptism, 18 in no., (i.e. 6 males & 12

females,) 10 of whom were Readers, and 3 from the village of Raukawa were *new*. Engaged with them during the greater part of the day, and finally selected 13 (5 males & 8 females) for Baptism tomorrow. The whole of them had been Candidates from my arrival here, and had been very often Instructed & examined by me. Their Baptism had been delayed until now (partly at their own request,) as they preferred being Baptized at their own village, which I promised to do, when their Chapel should eb completed. Evening, held Service, preaching from 1 Cor. xvi. 13. Several Xn. Natives arrived during the day from Patangata, and neighbouring villages, to be present at the Baptism.

3<sup>rd</sup>. *Trinity Sunday*. This morning I held Divine Service; Baptized the 13 adults, and preached from Matt. [1849] **June p.211**] iii. 11; Congn. 96. At noon, I held School. At evening Service, I preached from 1 John v. 9. Spent the night talking with the N. Teachers.

4<sup>th</sup>. This morning I read Prayers & held School; after which I exhorted and partly restored the Monitor, who had been long erring, but who now & for some time past had seemed to be repentant. Arranged some other little necessary matters, and, having breakfasted we left at noon upon our return; Paul, the N. Teacher of Matuku (Patea), who has been for some time residing at Patangata, accompanying me, to get some Books, Medicine, &c, About 5, p.m., we were overtaken by Te Nahu (Te Hapuku's eldest son), who had come from Poukawa, where he had held Divine Service with his Heathen party (proceeding to Manawatu to "ehunga" Te Wanikau,) on Sunday. He had rune after me, to tell me,

that Davis Wairau had, at last, come to Divine Service, but that Enoch Oneone had joined the Papists. This will, doubtless, be glorious news for the P. Priest, who is shortly expected this way. Davis Wairau came from Table Cape about 3, and Enoch Oneone from Waikato about 4, years ago. Both went to Porangahau to reside. Shortly after their arrival there, Enoch Oneone, an elderly man, put away his wife and took another woman to live with him;—while Davis Wairau took away the wife of another man. Finding I would not allow them to remain quietly among “the Church,” they fled to Te Hapuku’s (Heathen) party, where they have remained ever since.—Reached the Station an hour after dark.

5<sup>th</sup>. A day of heavy rain; notwithstanding, many applications were made for Medicine, there being much sickness among the Natives in the distant villages.—One man, Lazarus Takapari, living nearby, [1849 June p.212] has his wife and 4 small children all ill with fever. This afternoon, a Native came from Manawarakau (a heavy walk of 30 miles,) with letters from Hadfield the Teacher-Chief, informing me, that 2 of those I had Baptized on the 13<sup>th</sup>. ulto, at Waimarama, had last week died, & were buried in one grave; and that several others were lying dangerously ill. Gave out medicine for them, & wrote a letter of consolation; all which may GOD bless!

6<sup>th</sup>. Greatly indisposed during the past night, and but little better this morning. I was aroused, however, by the arrival of a messenger from Matthew, the N. teacher of Te Waipukurau, sent to inform me of the death of an adult, whom I had Baptized when last there, in March;

and. also, of 5 others, including his own wife, being now very ill: obliged to get up to attend to this. Made up Medicines, and wrote a consolatory letter to the suffering people. Engaged, during the remainder fo the day, with Paul, the N. Teacher of Patea, giving him advice, books, slates, &c.—And wrote 3 letters to the Chiefs and N. Teachers inland, to go by him tomorrow. Unceasing applications for Medicine from all quarters.

7<sup>th</sup>. Engaged with Paul Wakahoehoe, the N. Teacher of Tangoio; who gave me an account of his visit to Tarawera, and of his people, &c. There have been several sick, too, in that quarter, mostly children. One man, a Candidate for Baptism, had lost 2 out of 3, and now the third & last lay dangerously ill: and 2 of the Papist party there had died; one of whom they seemed to look upon as a peculiar case—a young man, who had been a Candidate for Baptism with me, and who very lately joined the Papist party.—I wrote a consolatory letter to the father of the 3 children. Held prayer meeting this evening, discoursed upon 2 Cor. v. 1; 14 present.

8<sup>th</sup>. Engaged, inserting Baptisms in Register:—dispensing Medicines, &c. Also, with A Powā, who, this day, returned from Tarawera. [1849 June p.213]

9<sup>th</sup>. Engaged with several Natives from the Middle Island, and in preparing for tomorrow. Held Prayer Meeting this evening, discoursed from Ps. 48.8; only 12 present.—

10<sup>th</sup>. LORD's-day. Ushered in by a very severe gale of wind & rain, so that we could not possibly have any morning Service in the chapel. The weather however

moderating about 1 p.m., I held afternoon Service, preaching from Ps. 55. 22; Congregation, 75.

11<sup>th</sup>. The gale still continuing & very cold withal, I had no morning School. This morning a messenger from Puhara (the Heathen Chief who has embraced the Papist teaching for gain & opposition,) arrived, with a note from him begging medicine, and informing me of the death of 2 adults at his village; one yesterday (a wife of Te Hapuku & aunt to Puhara), and one yesterday-week; both of whom had also been lately Baptized by the P. priest. It was but a few days ago, that Puhara said, that the medicine had killed his people! I sent him what I could to the best of my ability, and wrote him a letter, desiring him and his sick people to look to the *only* Mediator & Saviour Jesus Christ, and to cast aside their bawling to Mary and all other false refuges, and to call upon the name of the LORD. During the afternoon I was engaged with some native Teachers from villages inland, and with a young native Chief from the Middle Island, to whom I gave some books, &c.

12<sup>th</sup>. This morning I visited a young man in the neighbouring village who is suffering from severe pain, & gave him advice & medicine, for both which he thanked me. Occupied during the day in making-up and giving out medicine, for which there are several enquirers.

13<sup>th</sup>. Early this morning the messenger from Puhara [1849 June p.214] returned, to fetch medicine for his master's principal wife, who is the person of highest rank in these parts; I sent it, with Tea & sugar, & advice, as well as a word by the way to the bearer, who, also,

professed to be a Papist but who readily allowed that there is but *one* mediator between GOD & man. Engaged the whole morning in attending to calls for medicine, & Advice, &c; and, in the afternoon, preparing to start tomorrow for Tangoio. Evening, held Prayer meeting, 21 present; expounded Ps. 69. 29–33.

14. This morning I left the Station and reached Bethany by sunset. Having pitched my tent by starlight I hoped to hold Evening Divine Service with the Natives, but their house being so full of dense smoke from their fire, and which I found I could not endure, (nor could I desire them to put it out, it being so very cold,) Paul Toki, the N. Teacher, conducted the Service.—

15<sup>th</sup>. This morning I read Prayers & held School, about 50 present. I was pleased in finding that they were getting on with their (2<sup>nd</sup>.) chapel. Breakfast over I left, intending to see them again on my return from Tangoio. At 2, p.m., I reached that village; having pitched my tent, I assembled the Candidates for Baptism, 24 in no., whom I Instructed & examined. Evening, read Prayers, preaching from 2 Cor. xii. 19; Congregation, 70.

16<sup>th</sup>. This morning the frost was severe—read Prayers and held School, 80 present. After breakfast, I was engaged in examining & Instructing 16 additional Candidates, making a total of 40 (24 men and 16 women), 4 of whom are new, and nearly all aged. Of the 40 I finally selected 28 (14 males & 14 females), of whom 9 were readers in the New Testament, for Baptism tomorrow. Some of them were [1849 June p.215] not so ready in answering my questions as I could wish, and were, also, rather deficient in Catechetical

knowledge, but they were mostly aged, and some had been Candidates from 1845, more than 4 years. One couple had just buried 2 of their 3 children, and the third now lay dying, and they were almost broken-hearted. The father, however, said (in answer to my words of consolation,)— “Thy words are true; I must now be received into the Church of Christ, that my heart may be illuminated & comforted a little.” Another aged couple had just lost their only son, a fine young man, who had also become a Candidate for Baptism with me, but who had subsequently joined the Papist party, being induced thereto (with several others) by the threats and promises of the old & principal Heathen Chiefs.—After his death their (Papist) N. Teachers sprinkled “holy water” on his coffin, “to do him good, and to deter the devil from approaching,” much to the mirth & jest of the relatives & friends. The Papist party assiduously endeavoured to use his death so as to draw over his parents, or, at least, to prevent their seeking Baptism from us, but could not prevail. At Evening Prayer I preached from 2 Cor. xiii. 14. Spent the night with the N. Teacher & others in my tent.

17<sup>th</sup>. LORD’s-day. This morning I held Divine Service, Baptized the 28 adults, & preached from Luke i. 78, 79; congregation, 133. The Heathen Chiefs & Papists came to witness the Baptism, and then fled from the Word of GOD & the foolishness of preaching! Some of the newly-Baptized adults were in tears. Held no School, the days now being very short. At Evening Service, I Baptized 6 children, (one of whom was dying,) and preached from Gal. i. 3, 4. Sat up, conversing with the Natives till a late hour. [1849 June p.216]

18<sup>th</sup>. This morning I read Prayers & held School, present, *Readers*, males, 32, females, 13; *Catechism-Classes*, men, 36, women, 21, children, 17 = total, 119. After breakfast, I was occupied talking with the Natives about finishing their chapel, &c. At ii, p.m., I left, and gained Bethany by sunset, where I found a good number assembled. While my tent was pitching, I went to look at their chapel, a large high building, 50 x 25, or more, which they have commenced adorning, after their fashion, in a superior and elaborate manner. Held Evening Service, preaching from Gal. ii. 16; the Natives being very attentive. Sat up, conversing with them, till a late hour.

19<sup>th</sup>. This morning I read Prayers & held School, about 70 being present, half of whom were Readers. Breakfast over, I proceeded to examine and Instruct 61 Candidates for Baptism (27 males & 34 females), of whom, however, only 12 could read; the majority being middle-aged and old persons, among whom was only *one* new Candidate. I was thus occupied till 2, p.m.; found some to be still very ignorant, almost (if at all altered,) worse than before! & a few only improving. Left at iii, the wind being very stormy, and reached the place where a canoe was waiting for us by iv., but almost feared to embark, the sea raged so vehemently. However, we had to choose, to do so, or to remain at least a long winter's night where we were upon the desolate & unsheltered sand bank of Ahuriri, without fire or water; we consulted together, and, having prayed, we embarked, but were obliged to take a circuitous course among the islands. Landing, at sunset at Otihere, where was only a single hut, to see Te Hokomako, a sick chief & Candidate for

[1849 June p.217] Baptism; I gave him advice, &c.

Resuming our paddling, an hour's more striving brought us in safety to the landing-place, whence we travelled by starlight to Warerangi, where we arrived by viii, p.m., to the great surprise of the villagers, who had given up expecting us.

20<sup>th</sup>. This morning I read Prayers & held School, about 60 being present. After breakfast I commenced examining and Instructing the Candidates for Baptism, 31 in no., (21 males & 10 females,) of whom 5 were new, and 18 could read, with them I was occupied during the remainder of the morning. Some of them were pretty well informed in the great truths of Christianity, but the majority appeared to be very careless. I was gratified, however, a little, in finding that they had been working about their long-abandoned Chapel, a roomy, but not good, building, which I now held Service in for the *first* time.—At 2 p.m. we left by an inland route, and by sunset reached Waitanoa, the principal residence of the chief Tareha, who came out to meet me, & to tell me of a sick man in the village, whom I went to see. Thence, continuing our journey, we reached the Station by voo. p.m., quite tired.

21<sup>st</sup>. At home, giving out medicine, plenty of applicants. A woman, who had been brought here for medicine and food on Saturday last, died here on the day following (Sunday), and one of my own 3 native male Domestics is now half-deranged.—

22<sup>nd</sup>. Engaged, mixing & dispensing medicine. Heard today, of another death at Manawaraka, being the *third* of those Baptized at Waimarama on the 13<sup>th</sup>. ult!

Afternoon, walked to Puhara's village, to see some of his wives, who are said to [1849 June p.218] be dying, found three of them all ill together in one house, gave them medicine, food, & suitable advice concerning their souls. Te Hapuku, with his brother Te Waihiku, and Puhara, and others were also present. The Papist party behaved very decorously towards me this time. Heard of another death at Kohinurakau—a Baptized woman.

23<sup>rd</sup>. At home, dispensing medicine, and preparing for tomorrow, but sadly hindered by very many secular matters, insomuch that I could not attend Prayer-Meeting this evening, which was conducted by Leonard the N. Teacher.

24<sup>th</sup>. LORD's-day. Held Morning Service, preaching from Matt. ii. 11; Congregation, 128. At noon held School, present, *Readers*, males, 37, females, 18; *Catechism Classes*, males, 22, females, 14; children, 20. At Evening Service, I preached from Matt. xiv. 10. Late at night a native arrived in a great hurry from Kohinurakau to fetch medicine.—

25<sup>th</sup>. This morning I read Prayers & n held School. Engaged all day in mixing & dispensing medicine, and in attending to Natives, Teachers & Chiefs, who called: quite tired.—

26<sup>th</sup>—28<sup>th</sup>. Weather very wet. Occupied, in writing in Parish Register, and to the Archdeacon; interrupted by many calls for medicine, and by the principal chiefs who are all on the point of leaving for Manawatu to fulfil their long talked-of “*hahunga*” there for Te Wanikau, a principal Chief of that river who died there about 8 years

ago. This evening (the 28<sup>th</sup>.) Te Hapuku wished to see the *large* bell, (sent out by the Society, and which arrived last year, but, owing to my prospective leaving, has not yet been hung,) and, on seeing it, he said, [1849 June p.219] that he must have that for his village when he should turn to the Faith, which would not be long.— Now that the Chiefs have horses they travel in all weathers, and often come upon me unawares, and (I may truly enough say, owing to their vain conversation & hardness of heart,) undesired.

29<sup>th</sup>. Occupied in making out a list of the Tribes & their Chiefs, their numbers, &c., for Mr. Dillon, Civil Secretary. This evening a messenger arrived from Tangoio, to fetch medicine, and to inform me of the death of one of the children whom I had Baptized when last there, the only remaining child of the afflicted couple, whom I had also Baptized at the same time. The principal Chiefs left today for Manawatu. Received a letter from Puhara, the papist-heathen chief, committing his wives into my charge! accompanied with a well-worn copy of our 8vo. N. Testament belonging to one of them for me to repair!!

30<sup>th</sup>. Still very wet weather. Engaged, unwillingly, in several necessary secular matters, and in preparing for tomorrow.

July 1<sup>st</sup>. LORD'S-day. Still rainy. Held Morning Service, preaching from Luke xiii. 20, 21; present, 78. At noon I conducted School. Evening Service I preached from Luke xiii. 18, 19. I was gratified in finding, that neither the state of the weather nor the absence of the leading men (gone to Manawatu), kept back those who remained

in the village from assembling together at the Station for Divine Service.—

2<sup>nd</sup>. Pouring rain, insomuch that the Candidates for Baptism could not possibly assemble for Instruction as arranged.— [1849 July p.220]

3<sup>rd</sup>.—6<sup>th</sup>. The wet weather which commenced on the 24<sup>th</sup>. ulto., continued until the evening of this day—the 6<sup>th</sup>! It has been a most trying time, such as persons living in houses at home (England), can form but a very poor conception of. The whole low country around us is now under water; and the sea has washed away thousands of tons of earth and gravel, and has encroached over several square yards of land, so making rapidly for the Mission house. It also washed down part of my field fence, and threatened my boat-house; and had not the river made itself another mouth, we should have been (as before) completely inundated. Engaged in attending to many little secular matters, to the giving out of medicine, and to writing.—

7. Dispensing medicine, attending to sick, & preparing for tomorrow.

8. LORD'S-day. Another cheerless day of cold rain! Felt quite in doubt whether to hold Service in the wet and windy chapel or not, all our roads being under water. I, however, did so, preaching from Ps. 40. 2: Congn. 69. Many more than I expected to see. After Service I held school. At Evening Prayer I discoursed from Ps. 40. 1, 3, being the continuation of my morning's Sermon. Congn. were very attentive, notwithstanding it being so very

damp & cold. Attacked this evening with a severe pain in my chest.

9<sup>th</sup>. The sun shining clearly this morning rejoiced us all. Having, however, a severe pain in my chest, and there being but few adult males, I did not go to the early morning School, which Leonard conducted. Engaged, during the day, in giving out medicine, and also in settling the matter of Theophilus Torohe,—(see, Journal, May 26, 27, 31, 1848). Afternoon, I [1849 July p.221] visited old Moses Takawa, a principal chief from Manawatu, now lying ill at Te Pokonao, and gave him medicine and food. The affair of Theophilus we settled thus:—taking several N. Teachers with me into my study, we duly considered the whole matter, and agree to take a spade, a red shirt, a valuable bird-skin, a reaping-hook and a blanket from Theophilus' little stock for Wiremu Rohu, and to return the rest of the property to Theophilus. While, on the other hand, Wiremu Rohu is to bring 2 of his wife's gowns, to be publicly burnt before the female School, before he is to have the articles.

10<sup>th</sup>., 11<sup>th</sup>. Busy writing; continually interrupted by many calls for medicine. Leonard, my N. Teacher, informed me, that Wiremu Rohu, having heard of the manner in which we had settled the case, had expressed himself satisfied, and had brought 2 gowns of his wife to be burnt.

12<sup>th</sup>. Early this morning I received a note from Theophilus *asking* for his goods! and charging me not to give away any of his spades!! How truly does this pourtray the N. Zealander! He had lost his all, and now I

had gratuitously got back  $\frac{8}{10}$ ths. of his property for him, and yet dissatisfied!! Sending for Leonard, and for Theophilus, I talked to the latter, expressing my great surprise, &c., and telling him, he might take the matter to a higher court (the principal native Chiefs), who would not return him an iota, which he fully acknowledged. Leonard, also, gave him a good talking-to. Finally, in returning him his goods, I kept back 2/6 from his money (15/-), which will, I hope, do him and *others* good. Late at night a canoe arrived from the travelling party of Chiefs who are still delayed at Te Rotoatara, [1849 July p.222] bringing back 2 of their party sick; one, Ruru, a fine young man, died in the canoe just before it arrived here. Both were Candidates for Baptism.

13<sup>th</sup>. Early this morning I visited Te Tio (the other sick man), and found him seriously ill; gave him medicine, food, & advice. Through GOD'S blessing I had been instrumental in recovering him once before, at Wairarapa, from the brink of the grave. I had a long conversation with the Chief Tareha, who has returned from the party; he now says, he shall not go on with them, and, that all the Chiefs would have returned but for shame and fear of my words.—

14<sup>th</sup>. Preparing for tomorrow. Tareha came for paper to write the other Chiefs to return. This afternoon I buried Ruru; & returning, held evening Service in the Chapel, 70 present.

15<sup>th</sup>. LORD's-day. Held morning Service, preaching from Luke xii. 58, 59: Congn. 103. At noon, I conducted the School, present, males 44, females 31, children 20 =

total, 95. At Evening Service I discoursed upon 2 Thess. ii. 11, 12.—

16<sup>th</sup>. This morning I read prayers & held School. Busy, as usual, with Natives coming for Medicine. Visited Te Tio, and other sick. The gowns of Martha Kuiata (W. Rohu's wife) were burnt this morning before the female school.

17<sup>th</sup>.—19<sup>th</sup>. Wet weather. Engaged translating the happy deaths of several Christian converts, as related in the "Record," & "Missionary Register"; occasionally interrupted by Natives calling.

20<sup>th</sup>. Commenced compositing the same; my old and valuable lad being alas! nearly blind through *Amaurosis*.

21<sup>st</sup>. Several N. Teachers arrived from the adjacent [1849 **July p.223**] villages to see me; by them I received nearly 20 Letters from N. Teachers and Chiefs from all parts of the district, containing a great deal of bad news—squabbles about Land—false accusations—falls of some—risings of others—and the coming-over of some Papists to the Faith.—Sorry to hear, that Matthew Te Kawatini, a communicant and one of the second-rank Chiefs of the district, had stolen a blanket from Mr. Alexander. Afternoon, engaged, preparing for tomorrow.

22<sup>nd</sup>. LORD's-day. Held Divine Service this morning, preaching from John x. 9: Congn. 133. At noon, conducted the School, present, m. 55, w. 37, ch. 27 = 119. At Evening Prayers I discoursed from 2 Tim. i. 7.

23. Early this morning I read Prayers and held School; it was bitterly cold. After breakfast I marries a couple from Patangata. At noon Mr. Alexander called, on his from

Ahuriri to Porangahau, to get a letter from me to the natives of that place, to induce them to deliver to him a case of goods, washed ashore from "Te Hoturangi," a small vessel which had lately foundered. Wrote 8 Letters to go by Micah, the N. Teacher of Patangata, returning thither. Visited Te Tio, who is bettering fast. Engaged with Native Teachers till dusk.

24–25. Busy, writing answers to Letters; and arranging for N. Teachers and Monitors to come to our annual Teachers' School in September; interrupted, as usual, by calls for Medicine. Visited old Mohi Takawa, who, I was happy to find, is recovering fast.

26–27. Sent off my Letters. Weather is now fine but very cold at nights. Busy in the Garden, pruning, &c. Gave several young trees & Cuttings to the natives.

18. Engaged as yesterday, & in preparing for tomorrow.

29. LORD'S-day. Morning Service, preached from [1849 July p.224] Rom. viii. 15: Congn. 108. At noon, held School, present, m. 47, w. 29, ch. 21 = 97. Mohi Takawa and Te Tio present. After School, old Elijah Kahutia came again from his place, 6 miles off, for medicine for his daughter Jemima, who had got a relapse of fever. At Evening Service, I preached from 1 Cor. ix. 24. A very cold & bleak day.

30<sup>th</sup>. This morning I read prayers & held School. It was so bitterly cold, thick ice being on every pool,) that I could scarcely continue in the half-open chapel.—Only 36 males at School, which, however, I could not greatly find fault with, knowing how thinly clad they are, and how much they feel the cold. Returning to breakfast, I

found old Elijah come again from his village, to tell me, that his daughter had died just after his return home yesterday, and to fetch nails for her coffin. He also told me some of her last words, uttered during his absence here yesterday;— “Jesus said, ‘Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of GOD.’—Jesus said, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest,’”—And, that, during her illness, she had often prayed to and called upon the LORD Jesus. I gave the poor old man the nails, with a few words of consolation, and went to the neighbouring village to see the sick. Talked with Te Tio, who is getting better; visited 4 in all. Conversed with the Chief Walker Te Kawatini, who (having heard what I had said concerning his theft,) had lately taken a pig to Mr. Alexander as reparation for the blanket which he had stolen, the blanket, too, having been given up by him. Occupied with natives calling for Medicine, &c., till evening.

31. Writing, compositing, &c. This evening a native came to tell me, that Victoria the sick wife [1849 July p.225] of Marsden Wakapiripiri, (one of the principal Baptized Chiefs who is now absent with his party at Manawatu,) had just been landed at Pokonao village. I sent her food & medicine, and promised to go to see her early in the morning. This has been a bitterly cold day; a snow storm came in the morning which lasted more than an hour. Thermometer, 28°.—

August 1<sup>st</sup>. This morning early I went to Te Pokonao; found the woman unwell, but not apparently seriously so, yet very deaf. I got her brought to the village nearer

the station, and returning sent her food & medicine. Busy in the garden all day, with as usual continual interruptions. Afternoon, buried old Elijah's daughter, Jemima.

2<sup>nd</sup>., 3<sup>rd</sup>. Busy, printing off 400 copies of "Happy Deaths"; and Compositing pp. 37, 38 (the last for the time) of my Scriptural Catechism, which has now been in printing more than a year from the commencement.

4. Preparing for tomorrow; correcting Catechism proof, &c. Received this day 19 Letters from Teachers, Monitors and Chiefs—containing, as before, both good & bad news. These Letters are my "*Bitter-sweets*"—to use Herbert's phrase.

5. LORD'S-day. Held Morning Service, preaching from Acts iii. 6: Congn. 112. Present, at School, m. 46, w. 30, ch. 20 = 96. At Evening Service I preached from Ps. 25. 14. A very cold day.

6. This morning I read Prayers & held School. All day closely engaged talking with Natives, & giving out medicine, Books, Slates, &c. Among the applicants were a man & his son from Puhara's party, both of whom he had (last year) induced to become Papists, these now came for a Testament, &c. I showed the man the verse read in this morning's lesson, Acts iv. 12, and, also, 1 John ii. 1, 2, and 1 Tim. ii. 5, and asked [1849 August p.226] him, whether, since he had avowed his belief in this book as the Word of GOD, he could any longer bawl as he had done upon "*Maria*"? he said "*Ka mate aawi a koe!*" (i.e. I have nothing to say, I am quite overcome by thee.) Wrote 8 Letters to N. Teachers & Chiefs, to go by

a native who intends to leave early tomorrow. This day old Mohi Takawa left, cured, for which I felt thankful.

7<sup>th</sup>. Busy, preparing for press & printing 200 copies of the last pages of my Catechism, from which I was continually called away to give out Medicine, &c. Afternoon, engaged with Sydney Hoekau, N. Teacher of Kohinurakau.

8. Early this morning making up medicine for the sick folks of Kohinurakau. While thus engaged, Te Motu, the venerable old priest, came to see me, he having left Patangata for that purpose on Monday morning and reached here last evening, sleeping on the road by the way; a heavy journey at such a season of the year for such an old man. His companion had to carry both food & firewood for several miles, there being neither to be had by the way. Conversed with the old man during the day, much pleased to find him display a simple child-like mind, very willing to be taught. Engaged, compositing "Happy Deaths," pp. 3, 4.

9. The day being very fine I was occupied in the garden, now and then talking with the old priest, who sat by my side watching my operations. This afternoon, Matthew Meke, the N. Teacher of Te Waipukurau, arrived, he had but lately returned from visiting Te Hawera & Manawatu, according to appointment. He suffered much from cold during his journey, the snow being ankle-deep on all those elevated plains, through which he had to travel bare-foot! He brought me several letters from [1849 August p.227] different chiefs & Teachers, containing as usual both good and bad news:—"Cast down but not destroyed."

10. This morning I was engaged with Matthew—in giving out Medicine,—and in printing 400 copies of “Happy Deaths,” pp. 3 & 4, &c. Ten persons of the Ngati temanawakawa Tribe arrived from Patangata, bringing me an enormous quantity of native vines, (*Metrosideros* sp.,) gathered from the forests, for rebinding my fallen fences.—

11<sup>th</sup>. Paying Natives for their vines, & talking with them; distributing type & compositing pp. 5, 6. of “Happy Deaths”; attending to calls; and preparing for tomorrow.—A busy day.

12. LORD’S-day. Morning, held Service, preached from Acts x. 42, 43: Congn. 131. At School, m. 62, w. 41, ch. 30 = 133. After School I visited the sick; Te Tio is quite well, & all the others convalescent. Returning to the Church-yard I there remained till evening prayer, when I preached from James ii. 13, the natives paying great attention. Suffered not a little throughout the day from Rheumatism.

13. Early this morning I read prayers and held School; the frost being still on the ground made it very cold. Having breakfasted I despatched a native to Tangoio with letters for the little church at Tarawera;—Paul, the N. Teacher of Tangoio, going thither tomorrow, according to appointment. Engaged with Candidates for Baptism, 56 in no., (24 males & 32 females,) of whom 10 were *new*. Among these were, the old priest Te Motu, and 3 wives of the principal Chiefs. Engaged with them in classes till iii p.m., some of them were very ignorant. Visited 2 sick natives, one a man & the other a woman, at Te Pokonao, both aged, and both seriously ill, &

[1849 August p.228] both candidates for Baptism. The man had been brought there on Saturday evening, and was now in too much pain to converse, and the woman was very low indeed, yet professed to cling to her hope in Christ. Returning to the Station I sent them medicine, &c. Very uncomfortable in the body myself through Rheumatism.

14<sup>th</sup>. Engaged this morning in printing 400 copies of "Happy Deaths," pp. 5, 6; and in giving out medicine, Lessons, Books, &c. Visited the sick at Te Pokonao, found the man in less pain, talked to him, and again questioned the old woman, who appears to be gradually sinking. I prayed for them; the sick man voluntarily arising to join with me. On leaving I proposed to Baptize the old woman tomorrow morning. She became a Candidate in 1846, but had been very backward; her son, his wife & family are Baptized, and her aged husband I Baptized here on his dying bed in April, 1846. Returning to the Station I did a little Gardening; the trees now bursting into bloom are looking beautiful,—fit emblem of the resurrection. Evening, occupied in giving out Medicine, writing, &c. Commenced blistering & medicating my half-blind lad, Samuel, for his eyes.

15<sup>th</sup>. The old woman whom I visited yesterday died last night. My mule arrived this morning overland from Wellington; I hope it will have a better fate than my horse had. Engaged in distributing type & compositing. Received 10 Letters from N. Teachers and Chiefs, and was glad to hear they had commenced another new chapel at Wairarapa, which is also to be a *boarded* one, and to be put up by white men already engaged. Talked

with old Te Motu for some time, & he was very attentive. [1849 August p.229]

16<sup>th</sup>. A bitterly cold day, snowing for several hours together. This afternoon I again visited the sick man, and found him much as before—in great pain of body & no light within! to all I said respecting his soul and faith in Christ he made no answer, but uttered several discontented sentences about his pain, his lack of proper food, &c. I was rather surprised to hear the remark concerning food, as he had been supplied twice a day with bread and tea from the Station; (which he did not consume,) and he well knew that he could have more if he chose to ask for it. I subsequently heard, that he had made several similar remarks about his present illness, never having been seriously ill before, and this being in consequence of his having come over to the Faith! Leonard, my principal N. Teacher, who lives in the next house, had (at my request) both talked and read to him at times during his illness, but without receiving a single indication of his caring to listen to either. Occupied in printing pp. 7, 8, "Happy Deaths."

17. This morning I buried the old woman. After which I visited the sick at the neighbouring village who are all better. Engaged in giving out medicine, distributing type, & gardening.

18<sup>th</sup>. Compositing, Gardening, preparing for tomorrow, and seeing several natives who continually called.

19. LORD'S-day. This morning I held Divine Service, preaching from Acts xvii. 23: Congn. 109. At noon I held School, present, m. 49, w. 33, ch. 19 = 101. At

Evening Prayer, I churched Leonard's wife, and Baptized their child, & preached from 1 Pet. iv. 9. During Morning Service, the sick man at Te Pokonao died.— [1849 August p.230]

20<sup>th</sup>. This morning I read Prayers & held School: it was exceedingly cold, ice thick, and deep snow on all the lower hills. Busy all day, in giving out medicine— talking with N. Teachers,—and printing pp. 9, 10, of "Happy Deaths."

21<sup>st</sup>. Left this morning for Waimarama (according to appointment) to marry 2 couples, one of the bridegrooms being lame, and not well able to walk so far as the Station. Reached the village, very tired, a little before sunset, and found the people had had Prayers. Took up my lodging in a native hut, and conversed with the Chiefs & N. Teachers till a late hour.

22<sup>nd</sup>. Read Morning Prayers & held School; present, *readers*, m. 15, w. 16; *Catechism classes* m. 6, w. 17, ch. 5. I noticed, among the female readers, a woman who had very lately come over from the Papists, and to whom I, last week, had given a N. Testament. There are now only 2 papists left at this village. School over, we got our breakfast; after which I married the 2 couples, and directly afterwards left on my return to the Station,— which I reached by 8 p.m., exceedingly tired. Myself and my single native had a very narrow escape from upsetting, in crossing the mouth of the Tukituki river, the tide flowing with a heavy sea, and our canoe a very small one.—

23<sup>rd</sup>. Engaged, compositing "Happy Deaths," pp. 11, 12,—giving out medicine, and occasionally talking with the old priest Te Motu. He gave me a long & interesting account of their ancient belief respecting the beginning of things, &c., &c. I read, & briefly explained, to him the 1<sup>st</sup>. chap. of Genesis, &c., with which he was greatly pleased. Unfortunately he is very deaf, which is a great hindrance to his getting on.

24. Busy with Natives, & in printing pp. 11, 12, "Happy Deaths."— [1849 August p.231]

25<sup>th</sup>. Occupied in revising, for the last time, a little Ms. which I have lately written,—being a brief account of the unanimous holding of the "Apostle's Creed" by the Xn. church, down to the time of the Nicean Synod—of its explanatory additions there, & thence the Nicene Creed—of its subsequent explanatory enlargement at the Council of Constantinople—of its being afterwards again confirmed by the Council of Ephesus, and again at Chalcedon, in 451, with the strongly expressed determination of the bishops there assembled only to profess and teach the same,—and of such being still done by the Ch. of England.—And, also, of the decisions of the Tridentine Synod, as summed up in the Creed of Pius IV., first set forth in 1564! and now everywhere inculcated by the Romish church. Translating, also, all that creed. I hope to get it printed in time for my Teachers' School, which commences on the 3<sup>rd</sup>. of next month. Preparing for tomorrow, upwards of 20 natives from Patangata arrived today, with several floats of *totara* timber, for fencing for my garden and paddock.

26. LORD'S-day. This morning I held Divine Service, preaching from Acts xxiv. 24, 25: Congn. 149, who were very inattentive. At noon I held School, present, m. 68, w. 40, ch. 28 = 136. Returning from Service & School, I found, that a herd of tame pigs had broken into my potatoe house, and were devouring and destroying my potatoes,—with difficulty I drove them off—and, on reaching my house, I found, that my newly-arrived mule had been so sadly ill-used by a vicious entire horse (also belonging to the natives of the *pa*,) as to require to be taken into the dwelling [1849 August p.232] house by Mrs. Colenso in order to save its life! Meanwhile the owners of both pigs & horse sat quietly smoking their pipes, complacently viewing the destruction of the property and the perplexity of the “*pakeha*”. Evening, read prayers, but felt too much out of tune to preach to the careless congregation before me.—(2 Kings, iii. 13-15: Luke, xvi. 11, 12.)

27—Sept 1<sup>st</sup>. All this week very busily employed till a late hour every night in compositing & printing my new little Tract against Popery; which makes 10 pages, and which (as usual) we could only print piecemeal, 2 pages at a time. Notwithstanding my being constantly interrupted I got 200 copies of it printed by Saturday noon. On which day 19 Teachers & Monitors arrived from different parts of the District—2 from Palliser Bay bringing their wives with them (one with a child of six weeks old!). By them I received 84 letters! from native Chiefs & absent Teachers, some of which were from the Middle Island. Today the principal Chiefs & their people returned from their “*hahunga*” visit to Manawatu. Heard, also, of the loss of the “Gypsy,” our little trading vessel,

at Cape Turnagain, having goods on board for me. I gave Mr Alexander (the owner's agent, who called on his way thither) a letter to the Chiefs and others of that neighbourhood.

2. LORD'S-day. Held Divine Service this morning preaching from Rev. iii. 10: Congn. 167. At noon, School; present, m. 90, w. 44, ch. 28 = 162. At Evening Service, I preached from Rom. iii. 27.

3–8. The whole week closely engaged in School with 21 Teachers & Monitors; hours, from x—i, & from ii—iv. They voluntarily remaining in the School-room every evening to write down the work of the day—at which some applied themselves so closely as not to leave off until the oil in the lamps should become exhausted, 11, 12 p.m. At our Wednesday evening's prayer meeting I was [1849 September p.233] much pleased with Sydney's prayer, so Scriptural, & unassuming. Sydney Tarahawaiki is a valuable N. Teacher residing at Wairarapa, where, however, he is not well treated by his relations & people. He came with his wife & infant child, which latter he brought all the way on her back! At Thursday evening's Service I discoursed from Rom. vii. 12. Read the Letters brought by them, which were applications for Books, medicine, & Counsel secular & spiritual—in all there was somewhat to cheer & much to depress. The erecting of a large *wooden* chapel, by subscription, at Wairarapa (the *first* in the District), and the happy death of a little girl at Tangoio, were prominent among the good news. Very cold all the week, a great drawback to our school.

9. LORD'S-day. At morning Service I preached from 2 Cor. iv. 3, 4: congn. 176. At School, present, m. 89, w. 53, ch. 32 = 174. Evening Service, preached from Rom. x. 4.

10–15. Closely engaged all the week with my Teachers, which finishes our School. We sent through the 39 Articles, the Epistle to the Galatians; & my little tract which I had lately printed. Laying hold of every spare half hour by day & night to rebind their Testaments & Prayer books, (which, being well-worn, were in a sad condition,) and also to bind 40 copies of my Scriptural Catechism. During the week, Tupurupuru, (a Heathen Chief & brother of Te Hapuku,) came to tell me he was now going to embrace the Faith, and to request 2 Testaments for himself & his wife, which I gave him.

16. LORD'S-day. This morning I found myself very unwell, but exerting myself I read prayers & preached from Matt. xvii. 18: Congn. 100. Concluding with difficulty I was obliged to leave the School to the N.  
**[1849 September p.234]** Teachers, and return & take medicine. Sydney, at my request, took the Evening Service, preaching from John iii. 14. In the evening the whole of them (with their wives) 24 in no., assembled in the School-room to tea; unfortunately I was much too unwell to join them, which was also the case last year.

17<sup>th</sup>. Much better this morning. Spent the day in hearing their relations of the state of things in their respective villages, and in giving them advice, &c. Evening, buried Kōwa, a quiet old man who died on Sunday; & held Evening Service in Chapel, discoursing from 1 Cor. iii. 21–23.

18<sup>th</sup>. All day employed in giving out Books, Medicines, &c., to the Teachers. At night, held our usual parting Prayer meeting, discoursed to them from Phil. i. 27, 28.

19<sup>th</sup>. This morning they all left. I had, through continual application, been enabled to write 34 letters to go by them. Afternoon, occupied in cleaning-out my study.

20<sup>th</sup>. Engaged with the old priest Te Motu (who has been patiently waiting during the last 3 weeks to get a word), and in hearing several matters. Among others of a similar nature, a shameful case of adultery this morning committed between Te Nahu (Te Hapuku's eldest son, who has but lately taken a wife,) and Eliza Te Keipora, a young woman of the 1<sup>st</sup>. class in Mrs. Colenso's School, who was only Baptized in September last.—

21. Occupied in hearing & rebuking some false accusations and ill-reports lately raised by some of our Xn. Natives against others of their own party:—and, in conversing with Te Motu, the old priest,—and in writing 2 simple prayers for his own use for morning & evening. Found that he had successfully rebuked some of the Heathen Chiefs, who had wished to have a newly-born child of theirs dedicated, &c., by him [1849 September p.235] according to their old rites, and that he had also spoken strongly to Lazarus Takapari, a Communicant, (one of his nephews, with whom he lodges,) who has a child seriously ill, against his murmuring at this affliction.—

22. Making a Ms. prayerbook for Te Motu: Compositing pp. 13, 14, "Happy Deaths": preparing for tomorrow, and writing letters to Native Teachers in answer to theirs

sent me express this day, concerning serious disturbances at their villages.

23. LORD'S-day. Held Divine Service this morning, preaching from Matt. xxiv. 42–44: Congn. 145. At School, m. 77, w. 44, ch. 29 = 150. At Evening Service, I preached from 1 Cor. viii. 3.

24. This morning I read Prayers & held School. After breakfast I was engaged with the Chiefs Te Moananui, Marsden Wakapiripiri, & others; and, afterwards, with old Te Motu, who returns tomorrow; the venerable old priest with his white hair, simple talk, and affectionate manner, has quite won the hearts of our 2 little children; gave him some books, medicines, & sundries.—

25. Engaged again this morning with Te Motu, who, weeping, left. Afternoon, printing pp. 13, 14, "Happy Deaths."

26. Engaged with Te Hapuku, who sat *on a high chair* conversing without rising for 3 hours! This man is greatly improved in behaviour, but still a Heathen. His conversation was entirely about his Lands & his Ancestors; the upstart assumptions of several petty Chiefs, which he is determined to put down; and his son Te Nahu. He remained till sunset; on leaving he asked for a N. Testament and Catechism for each of his wives, (4 of whom can [1849 September p.236] read,) and would have had more if I could have spared them.

27. Writing to Turanga, Te Wairoa, & to several native Chiefs.

28. Left, this morning, on a visit to Bethany & Tangoio. Reached Bethany by sunset; pitched tent, & held

Evening Service, discoursing upon 1 Cor. xiii. 11; about 60 present. Spent the evening discoursing with Chiefs & N. Teachers.

29. This morning read prayers & held School. After breakfast, I visited a sick man with whom I conversed; and inspected their Chapel, a large building, upon which upwards of 30 men were working; I was cheered with the sight, and earnestly hope they will *finish* it. At noon I left for Tangoio; and soon after my arrival, a white man, a sawyer (at present residing there), came to inform me, that Maunsell Kio, one of the Baptized had taken away his saw. It appeared he had been lodging in this native's hut, for which he was to pay him (as stipulated) 10 yards of Calico; but, the vessel not having arrived, the native demanded (not merely the 10 yards of Calico, but) £2.10.0. in money; more than the value of the hut! which not receiving, he went to another white man's house, and asked for Charles' saw, saying, Charles had sent him for it; and, on his receiving it, he immediately carried it off to the woods, where he hid it. I promised the sawyer, I would enquire further into, & endeavour to settle the matter. Held Evening Service, preaching from 1 Cor. xiv. 12; about 50 present. I was highly gratified to find their chapel finished; it is now a beautiful object within. Enquiring of Paul, the N. Teacher, I found, that the sawyer's statement was wholly correct, and that Paul, and nearly every Chief of the place had repeatedly urged Maunsell to return the Saw, which he still obstinately refused to do. Wrote a kind note to him, requesting him to bring the Saw to my tent, & I would settle the matter. Conversed with Paul, till a late hour. [1849 September–October p.237]

30<sup>th</sup>. LORD's-day. Early this morning I received an answer from Maunsell Kio, refusing to bring me the saw. Held Divine Service, preaching from Titus ii. 11–13: congregation (*within*) 70 men, 41 women, & 22 children; without the walls were several Heathens & Papists. At noon I held School, present, *readers*, m. 33, w. 16; in *Catechism classes*, m. 27, w. 17, ch. 18 = 111. At Evening Service, I preached from 1 Cor. xv. 57; felt greatly strengthened, & the natives were very attentive.

Octr. 1. Early this morning I read Prayers & held School. Returning from the Chapel to my tent, an elderly native came, and asked me for medicine for his daughter, (Reremorehu, a girl about 12 years of age,) who, he said, was “very ill with a peculiar malady.” I gave him what I could, and advised him, at the same time, to tell her to pray to Jesus. On which he quickly answered, in a jocose tone, “She had a priest already to pray for her” (meaning a native): I now knew him to be a Papist. The girl had been, however, in our school here, but a short time back. On enquiring of Paul, the Teacher, concerning Paul Hira,—(who, some time ago, had taken a 2<sup>nd</sup>. wife, native fashion, his first wife being still living, and who had consequently been suspended, but whom I observed, both yesterday & this morning, to be in the 1<sup>st</sup>. class in the School,)—I was grieved to find, that he was still living with her; on which I had to rebuke Paul, the Teacher, for replacing him there. Breakfast over, I assembled & Instructed a class of Candidates for Baptism, 21 in no., (10 males & 11 females), of whom 2 are *new*; after which I assembled those adults whom I had Baptized during the last 18 months, in order to instruct them more fully preparatory to the approaching

Communion. Taking [1849 October p.238] them in 2 classes, Readers, 18, & non-readers (old) 25, (several being absent,) I was engaged with them till the hour of Evening Prayer, when I held Service, discoursing from 1 Cor. xvi. 13. After Service, I desired the old Baptized Natives, 22 in no., (10 Readers & 12 non-readers, nearly all of whom were Communicants,) to remain, and conversed with & Instructed them upon the Sacrament of the LORD'S Supper; promising that, if the Archdeacon would consent, the Lord's Supper should also be administered here, during his visit next month; as the majority of the Christians of the village and neighbourhood being old, and women, could not possibly get to the Station, particularly at this Season of the year when food is so very scarce. Returning to my tent by starlight, quite weary, having spent nearly the whole day from sunrise in the Chapel, and sitting down in my tent top a cup of tea, one of my domestic natives, informed me the reason why the little girl, Reremorehu (the daughter of Te Korou, who had this morning applied to me for medicine for her,) had become a Papist, namely, her having been sold by her unnatural father, to a wretch of a white man now living here, and that she had been ill almost ever since, her malady being *vagina lacera!* I felt both sickened & indignant at hearing Edwin's recital, and on Te Awī (one of the principal Chiefs of the Tribe professing Xy.) coming to my tent to see me, I enquired of him if it was true. He quickly & carefully replied in the affirmative. Several natives having assembled about my tent, I expressed my detestation of such abominable practices, and denounced in my strongest manner such cursed traffic. And, finding,

alas! that they were all inclined to think favourably of it, (and the more fully to shew those callous-hearted fellows how very [1849 October p.239] heinous I considered such conduct to be,) I ordered my baggage-bearers to strike my tent and pack up, that we might leave at once, instead of waiting for the morning, as previously arranged. Telling the Church, (in conclusion,) that inasmuch as they were now greatly superior every way, in rank and power and number and knowledge, to the united Papist & Heathen parties—and, as they well knew how I had formerly dealt with the Ngatihinepare and other neighbourhood Tribes for similar misconduct,—I should not see them again until they had taken away the poor girl from the brutal *pakeha*, and either separated those evil-doers from among them, or themselves from the evil-doers. So, without shaking hands with any one, at ix. p.m., we left the place, amid much loud wailing from a few of the better-minded folk; and, at  $\frac{1}{2}$  past xi. reached Bethany. GOD only knows what I suffered in mind this night upon the account of this people.

2. On rising this morning I was informed, that the brutal whaler, who had bought the little girl, Reremorehu, had come (accompanied by a Native) to see me. Leaving my tent I had prayers & School as usual, and on returning thither, this man accosted me, demanding in a most bold manner, (by way of preface,) whether I had really dared to tell the Natives at Tangioi that he was a slave! I told him, that I had, and would now tell him to his face, that he was a slave to the worst of masters the devil. Upon this he uttered a deal of really shameful language, mixed with threats, upon which I, pretty well knowing how to deal with such fellows, told him, that if he did not speak

in a more civil manner, I would most certainly get [1849  
**October p.240]** him souzed in the neighbouring river.  
Hearing this he became a little more decent in his behaviour, but still his language was reprehensible. In conclusion (after “glorying in his shame” to some length,) he said, that he had the Chiefs of Tangoio to side with him, &, he dared me to go there again, and, that if any harm should be done by the Natives to a thread of his, or to a hair of his head, he would seek and obtain his revenge, cost what it would, &c. I told him, that he might be well assured I should go there again, but that I certainly hoped to hear, first, of his having left the village; and, that while I hoped they would do him no bodily injury (if he would depart quietly), still, if they had tarred and feathered him, I should have rejoiced thereat. I had heard of this fellow before, as being one of the genus known among seamen as a “sea-lawyer”! The Natives of Bethany, who thronged about us, would have done any thing to him which I should order. And some of them were not a little displeased with me for permitting him to return unmolested, they having heard & understood some of his insulting language. After breakfast I examined and Instructed the Candidates for Baptism, 67 in no., (viz. 31 males & 36 females,) of whom, however, only 14 could read. I also assembled the Baptized Natives, 18 in no., and conversed with & Instructed them upon the Sacrament of the LORD’S Supper; which exercise fully engaged me till the hour of evening prayer, when I held Service, discoursing from 2 Cor. i. 20; nearly 100 persons being present. During the day, Abraham Te Iwiwati, one of the 2<sup>nd</sup>. Chiefs and monitor of Tangoio, came thence to enquire after us, and

told my lads, that there had been the most piteous wailing all the night; that Te Korou had [1849 October p.241] been sent for, and had readily consented for them to take away his daughter, and that the Chiefs had desired the brutal white to leave the place, (seeing he was doing nothing there,) and return to Table Cape, whence he came. Abraham would not see me himself, saying, he was too much ashamed to do so. He professed to rejoice much, at my sending him word, that as soon as ever they would comply with my request, and having done so send their messenger after me, , I would immediately return to them; and he started immediately in the pouring rain to carry the news. After sunset 3 women of rank arrived from Tangoio to console with me.

3<sup>rd</sup>. This morning I read Prayers & held School. While I was getting my breakfast, a wailing shout announced the approach of Walker Takahari and James Stack Taina, (2 of the principal Baptized Chiefs of the village,) who, for the last 3 months, had been wasting their time in wandering about from village to village in the Interior, whither they went in hopes of getting a horse for themselves, and in which they had at last succeeded. They had asked my consent, when last here, to their roaming expedition, which (as they had no beneficial object in view, and their then leaving would greatly retard, if not wholly stop, the erection of their chapel,) I would not give; they, however, started on their journey immediately after my leaving them, on the very day in which they had spoken to me about it! And, instead of returning in 3 weeks (as they had said), only now appeared. Fortunately their long absence did not put an

entire stop to the building of the Chapel, although, in consequence thereof, it can not be finished this season. These 2 men have ever been great drawbacks to the growth of grace among this people; for having barely enough of Christianity themselves [1849 October p.242] by which they may be discerned from the Heathen, they are not only content therewith but act as impediments to others who would aim higher. The usual wailing over, they sent me word, that they were coming to greet me, &c,—I returned for answer, that I would not shake hands with them; and, springing out of my tent, I gave them a rather sharp lecture before their people, concluding with saying—that as they had done nothing towards the erection of their chapel which stood before them, and as we wanted windows for the same, they had better turn to directly & sell their horse, & purchase windows with its price.—This, of course, called forth a sharp return from Walker, but, as I took no further notice of him, his words were soon forgotten. Striking the tent, we left the village on our return to the Station. Walker followed me to some distance, begging me to shake hands with him ( 1 Saml. xv. 30), which, (knowing my man,) I refused to do until I should see some “fruit of repentance.” Finding he could not prevail, he wished to know what “penance” he should submit to, in order to compensate his error!!—whether I did not wish him to leave the first, and to stand in the lowest Class in School. Of course, I told him I wished no such thing, but merely that he & his brother (J.S. Taina), the first Baptized & nearly the only Communicants of the village, would set to and work zealously upon the Chapel. Here, I should state, that of all the useful things which of late years have got into the

possession of the Natives, the horse is not only the most perverted, but (strange as it may appear,) actually the greatest hindrance to their own real good—physical, moral, and spiritual. Through their having horses, they (the Chiefs) till less ground, & catch less fish—become more boastful & envious, lazy & careless—oppress the poorer Natives—[1849 October p.243] work on the LORD's-day and fall out among themselves—not to mention the broken bones which several have already had a taste of. While the poor women have infinitely more work to do, for they must not only scrape the flax, &c, wherewith to purchase those animals,—but, when they travel with their “lords,” they have to carry in addition to their own baskets of clothing and bedding those of their *mounted* husbands! Not having any enclosed grazing-ground, the confusion & work that is occasioned in the villages on Sundays, (where all, a short time ago, was peaceful & Sabbath-like) through their horses breaking loose and the youths and Children running about shouting after them, is beyond description, and is, I fear, likely to increase. I need not advert to the immense moral injury likely to accrue therefrom to the rising generation; nor to the cruelties practised upon the animals by their unmerciful tormentors. I know not of a single horse anywhere in the district being put by them to any good or useful purpose; and I heartily wish there was never one among them.—By 2 p.m., we reach Ahuriri, where I had another long & serious Conversation with Mr. Alexander respecting his connexion with Charlotte Tawi. To which I was led, partly from the taunts of the white heathen yesterday morning, and partly from the favourable manner in

which the Xn. Natives of Tangoio & Bethany viewed such proceedings. He now frankly acknowledged his error; and, in reply to my 2 propositions—either to marry her, or to put her away—said, that as he intended to leave N.Z. in a year or two he could not perform the first, and, that while he was willing to sacrifice his own feelings, and to consent to her being [1849 October p.244] removed from him, yet he could neither turn her off, nor allow her to be torn away by brutal force.

Eventually I was obliged to tell him, that, notwithstanding his being *the only* white man residing near me with whom I could converse, and my being indebted to him for favors shewn, (in taking care of my goods and letters, &c,—for his vessel alone brings me everything,) yet, I must now for the people's sake, cease to have any further communication with him. He frankly and feelingly acknowledged the correctness of my *mode* of dealing, &c. I felt much for him; he is a man of superior mind, and appears to *feel* that he has done wrong himself & been the sad precedent to others. So now, having performed this *unpleasant* duty, I must once more leave this matter with the LORD. He, also, told me, that he had done all he could to hinder the white fellow at Tangoio from purchasing Te Korou's little girl, which even he (Mr. A.,) considered shameful. Resuming our journey, we reached the Station shortly after sunset, and found all well.—

4<sup>th</sup>. Engaged with 2 parties of Natives from Raukawa and Rotoatara, and in mixing medicine, &c. Afternoon, gardening, &c. This evening a messenger arrived from Tangoio, bringing letters from the Chiefs & N. Teacher, to inform me of their having separated the girl from the

white man, but that they expected she would die being very ill, (no doubt from the abominable usage she received from him, she being a small though healthy girl, and he a huge beast,) and, that the white brute was to leave next week, &c. Engaged, till a late hour, in writing an answer to their letters.

5<sup>th</sup>. Finished & despatched my letter to the Church at Tangoio. Engaged in distributing type & compositing pp. 15, 16, "Happy Deaths." Felt very feverish.

6<sup>th</sup>. Preparing for tomorrow; feeling, however, much indisposed.

7<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Mark x. 15. Congn. 169. At noon, I held School; present m.84, w.46, ch.33 = 163. At Evening Service I Baptized a child, & preached from 2 Cor. vi. 14. **[1849 October p.245]**

8<sup>th</sup>. Not being well, the N. Teacher conducted the School. Engaged throughout the day, in examining & Instructing 3 Classes of Candidates for Baptism, 70 in no., (viz. 32 men & 38 women & girls,) of whom 3 are new, & 23 can read. Some of them have been candidates for nearly 4 years, and several of them are aged. Most of them, I am sorry to say, are still ignorant, in spite of all the Instruction which they have from time to time received; and I hope to admit several of them to Baptism during the present Summer. Heard, this Evening, of a P. Priest having passed-by on Saturday (!); he is now at Chief Puhara's village, which is nearly 3 miles distant, where he has a few (about 12) adherents.—I also heard of Te Moananui having taken great umbrage at my

Sermon of yesterday evening. A fortnight ago I had arranged to visit Waimarama & Kohinurakau villages on the 10<sup>th</sup> instant, and to take my wife & family with me, but now that this P. Priest has arrived, (who, last year, so loudly vaunted what mighty works he would shew if I were present,) I must defer going thither for a season, lest he should say, I had run away from him.—

9<sup>th</sup>. This day several goods arrived from England, and some which had been wrecked and salved at Cape Turnagain; busy unpacking, &c., and in dispensing medicine. Mounted my mule this evening to try her for the *first* time, although she has been here more than 2 months.

10<sup>th</sup>. Writing; inserting Baptisms, &c, in Register; list of Candidates names, &c., in my book. Received 10 letters from N. Teachers; one, from Campbell Hawea, the N. Teacher of Te Kaikokirikiri, who complains greatly of the land there being all let to the whites by whom they are now surrounded, and of the Native Congregations & Schools falling off, on account of the Colonists.—And one from Micah Iwikatea, the N. Teacher of Patangata, accusing me of being a “*greedy man.*”—The cause this:—[1849 October p.246] having a small lightcoloured angola travelling coat, which I wished to have dyed black, (a work which the Natives can do very well, and with little trouble), I gave it to Micah, when here last month at the School, to be dyed;—he living close to the woods where the Hinau (*Elæocarpus*) grows, the bark of which is used for this purpose. His wife did it, & he returned it, with a letter demanding 16/- as the payment! a greater sum than the Coat cost. In answering

his letter I asked, if 16/- is a fair price for merely dying a small coat *black*, what should be paid for dyeing a blanket *red*, or for a *red* serge shirt, for which garment, including dying, weaving, making & bringing hither, they did not pay half that money. Sending him, moreover, 4/- as an equivalent for the dying, and reminding him, that when, 2 years ago, Mrs Colenso had a blanket dyed black, all that was charged for it was a bar of soap, value 2/-.

11<sup>th</sup>. All day writing; wrote 8 letters to Native Teachers, among which was one to Micah Iwikatea, informing him, that the sin of covetousness was no small charge for a N. Teacher to make publicly against his Minister; seeing it was so greatly spoken against in the N. Testament; such persons being expressly mentioned by the prophet David as the "abhorred of Jehovah," and by the Apostle as being among those who are excluded from the Kingdom of GOD. And, calling upon him (inasmuch as he had, by his own Confession, done this publicly,) either to *prove* my being so before the Church, or to own his having erred. I was led to act thus energetically in the matter, firstly, from my having only last month *given* several useful articles to Micah; *secondly*, from my never having been at all inclined towards covetousness, but rather the opposite extreme; and thirdly, from having lately heard, that my principal Teacher Leonard had been privately insinuating the same; taking, as his ground for so doing, our giving 2/- pr. fathom (*in cash*) for firewood, while at Ahuriri (Mr. Alexander's) they get 2/6 (*in tobacco, &c.,*) without considering, that in going thither, they have 7 or 8 [1849 **October p.247]** miles further to drag their canoes! Native Chiefs assembling at Ahuriri, from all quarters, to

talk over the matter of selling their Land to the Government, whose agent is expected soon to be here.—

12<sup>th</sup>. This morning the P. Priest passed by in a small canoe, with only his own 4 attendants. We took no notice whatever of him. Engaged in printing pp., 15, 16, "Happy Deaths"; though not a little indisposed through constant rheumatism.

13<sup>th</sup>. Distributing type & compositing p.17. Preparing for tomorrow; very much pain all day. The P. Priest gave out, on getting to Ahuriri, that he knew I was watching to do him an injury, but that GOD had blinded my eyes so that I should not see him pass by!!

14<sup>th</sup>. LORD's-day. Felt quite unfit for duty, yet took the Morning Service, preaching from Matt. ix. 6: Congn. 138. Present, at School, m.73, w. 24, ch.24 = 131. I was scarcely able to conclude the School I was in such great pain. At Evening Service, I preached from Ps. 72. 16. All the evening & night in much pain.

15<sup>th</sup>. Much too unwell to rise and go to early morning Prayers and School, which were conducted by the N. Teacher, Leonard. During the morning I lay on a couch, & conversed, one-by-one, with the N. Chiefs & Teachers who had come from several villages to see me. Afternoon & Evening, occupied in writing to Xn. Natives at Taupo & Tarawera, and also Rotorua, as Leonard leaves tomorrow, according to arrangement, to visit the Tarawera Tribe. I fear much for Leonard, who is altering fast for the worse; during the past year I have observed many little things which have grieved me

much. I have repeatedly talked privately with him, but, as far as I can see, to no good effect.

16<sup>th</sup>. Better: engaged with Leonard & others leaving; and with the Chief Te Waihiku (brother of Te Hapuku), who came this morning full of complaints and professions.—

Time was, when I got little but abuse from [1849

**October p.248]** this Chief, and now (though still a Heathen) he humbly seeks my advice and help in matters between himself & his own heathen people! His present principal grief is, that one of his (7) wives had left him, and now sought to get married to a young (Baptized) native, and he, therefore, came to beg that I would not (if they applied) call their Banns & marry them. I assured him, that he might rest satisfied I should do no such thing, for I considered his 7, and his elder brother's 8, wives, to be truly their own proper wives, and consequently, not at their disposal, unless they (the husbands) choose to put them away. Afternoon, occupied in compositing p.18, "Happy Deaths"; and in preparing to leave tomorrow with wife & family, on a long-promised visit to Waimarama, &c; Mrs Colenso not having left home since her visit to Turanga in 1845. I heard, today, that the P. Priest, on reaching Tangoio, had told the Natives there, that he had patiently waited my coming to him at Puhara's village, but that I was afraid of him! While at Tangoio, he, at the brutal whaler's suggestion, (who, however, disowns his being a Papist,) married him to the poor ill-used girl, Reremorehu; and now the Papist party and their new ally are exulting over this stratagem, by which they have effectually "*served me out.*" I having said, that I would not go thither again

until they had taken away the Child, and separated themselves from this dealer in human flesh.

17<sup>th</sup>. This morning at 10, myself, family, & household, & 8 baggage-bearers left the station for Waimarama: I still suffering from Rheumatism. At sunset we halted at Mataraua, a very small village half ways between Cape Kidnapper & Waimarama. Here were only 2 old natives & a child.—

18<sup>th</sup>. Our course from this place lying over the beach, we were obliged to wait some time for the tide to ebb. [1849]

**October p.249]** Setting forth, we reached Waimarama by 2 pm, and found several Natives assembled. Had some difficulty in pitching and securing our tents, the wind being very high. Evening, held Service in the Chapel, discoursing from Gal. iv. 4–6: Congn 60.

19<sup>th</sup>. This morning read Prayers & held School. After breakfast I was engaged with the Baptized Natives of the place (being Candidates for the Holy Communion,) in 2 classes—10 readers, and 21 not readers. Spent the afternoon conversing with Walker Papaka, N. Teacher & Chief, who, I fear, is falling away fast from the simplicity of the Faith, and following the footsteps of his late unfortunate elder brother, Tiakitai. Being drawn aside, through his being now the Chief of the Tribe, and through listening to the insidious advice of the principal Chiefs, who are all more or less worldly and Heathen, &c; I dealt, however, faithfully with him. At Evening Service, I preached from Gal. v. 1. Received an impudent & threatening note from Morena, a bullying Heathen Chief of 3<sup>rd</sup>. or 4<sup>th</sup>. rank; the subject, a dispute between himself & Te Hapuku about some land. This is

the man, who (with Tiakitai) so greatly abused me before the Bishop, (Jan<sup>y</sup>.2/46,) on my insisting upon his restoring his ill-gotten property. I had since, however, recovered him from a very dangerous disease of the bladder.

20<sup>th</sup>. Read Prayers & held School. After breakfast, engaged with a class of Communicants, 16 in no., 12 of whom were Readers, and, also, with 4 other Candidates for the Communion, who were absent yesterday, 3 of whom could read. Dismissing these, I assembled a Class of Candidates for Baptism, 12 in no., (5 males & 7 females, 5 of whom are Readers, and 3 Converts from Popery; these I, also, examined & Instructed. Evening, held Service, discoursing from Gal. vi. 14.—

21<sup>st</sup>. LORD's-day. This morning I held Divine Service, [1849 October p.250] preaching from Rev. iii. 20: Congn. 93, who were very attentive. At noon, I conducted the School; present, men 33, women 44, children 15 = 92. At Evening Prayer, Baptized an Infant, and preached from Eph. i. 17.

22<sup>nd</sup>. Read Morning Prayers & held School. Breakfast over, I answered Morena's note, and prepared to leave for Kohinurakau; Walker, Hadfield, & other Chiefs accompanying us up the neighbouring glen. Here I pointed out the spot which would be suitable for a Mission Station if I removed this way. At noon we finally left these natives, and by sunset, through hard walking, reached Kohinurakau: Mrs Colenso quite knocked up.

23<sup>rd</sup>. Morning Prayers & School; not many present, several of the Natives being absent. Indisposed, with a very dull headach, all day. Evening, held service, preached from Eph. iii. 5, 6: Congn. 50—most of the Natives having returned.

24<sup>th</sup>. Read Prayers & held School this morning. After breakfast, I visited Te Huarere, a poor old man who had recently arrived here from the Middle Island, & who had been nearly burnt to death a few days back. The Natives of the place had (as a specific) rubbed him with fat, and sprinkled him with the black ashes of newly burnt fern! which made him look so very black. He was perfectly sensible, though in great pain, and answered some of my questions correctly. I told his relations, who had sanguine hopes of his recovery, that I thought he was sinking fast. I gave him a dose aperient medicine with a little Laudanum, which I happened to have with me. Returning to the Chapel, I conversed, & read Scripture, with a Class of Communicants, 20 in no., 9 of whom were readers,—and, also, with a Class of Candidates for the LORD's Supper, 10 in no., 6 of whom were readers. Afterwards I examined and Instructed 3 young men, Candidates for Baptism, [1849 October p.251] all of whom are Readers. At Evening Service I discoursed from Eph. iv. 30. This afternoon Micah Iwikatea, the N. Teacher of Patangeta, arrived from his village, being desirous of seeing me. The old man, Te Huarere, died soon after I left him; having first prayed thrice to the LORD Jesus. The Chief, Te Hapuku, arrived here this evening, on his way to Waimarama; he had purposely, he said, come by this village to see me.

25<sup>th</sup>. This morning I read Prayers & held School. During breakfast, Micah came and made a public apology, which I, after giving him a gentle reproof, accepted, & we were friends again. While packing up for our return to the Mission Station, Te Hapuku came to me, & we had a long conversation together, mostly about his Son, Te Nahu,—who, having committed adultery, & being vexed at his detection, had sought to be tattooed, & for a time (at least) to renounce his profession, which the old Heathen Chief strongly opposed. Leaving Kohinurakau, we reached the Station by 5 p.m.—sun very hot all day.—

26<sup>th</sup>. Engaged with 14 new Candidates for the Holy Communion from Station & neighbourhood, 9 of whom can read.

27. Gardening, writing, & preparing for tomorrow. Received a note from Mr. Alexander, informing me, that some of his goods, salved from the wreck of his vessel at Cape Turnagain, had been afterwards purloined by the Natives.—

28<sup>th</sup>. LORD's-day. Held Morning Service; Congn. 114, nearly all of whom not only "slumbered and slept," but snored audibly during my praying the Litany. I stopped several time, but to no purpose; at length I ceased, and called to the Sleepers to arise, and having aroused them, I desired the more notorious among them to [1849] **October p.252]** go out, which I requested 3 times, when, finding they not only refused to go out, but openly gloried in their shame, I left the Chapel. Retiring behind it, I sat down, and had another gloomy hour. After which, I rang the bell for School, present, m. 47, w. 32,

ch. 24 = 103. At Evening Service, I preached from Mark xi. 17, when the congregation were particularly attentive.

29<sup>th</sup>. This morning, after a night of pain, I found myself very unwell, (the unhealthy summer season just now commencing, and several now lying ill,) I did not, therefore, rise early enough for Morning Prayers & school. I, however managed to get across the river by 7 a.m., and found that the Natives had had Prayers in their own houses. Occupied in writing a letter to Te Nahu, to dissuade him from his mad designs;—and in making preparations for the approaching Communion here. At noon, Te Hapuku came to see me, and remained 5 hours conversing; he, evidently, does not wish me to go to Waimarama, speaking against the place, and offering me a place of his own inland, and saying, his people shall come over to me, and build a Chapel for me there, &c. I am thankful that I feel easy about the matter, believing, that “the LORD will provide.” My prayer is, that, if it be for his glory, I may go to Waimarama or to Te Hapuku’s village, or, if otherwise, remain where I am. The weather today, is just the opposite of yesterday, the thermometer today being 50°, while yesterday it was 82°. These sudden changes we always find to be hurtful to ourselves and to our Natives.—Sent Matthew Rarahaere to Tangoio, with my letter for the Archdeacon, who is now daily expected.

30. Early this morning, Walker Te Kawatini came to be restored. I took him aside & conversed with him; he has already given a pig to Mr. Alexander; [1849 October November p.253] I, however, wrote a letter to Mr. Alexander, to enquire if he had been satisfied, &c, which

Walker willingly took. What a change for the better upon this once haughty & troublesome Chief! And yet how much he has to learn. Occupied in printing "Happy Deaths," p.p. 17, 18—and in preparing for the Archdeacon's visit.—

31<sup>st</sup>. This morning Matthew returned from Tangoio; the poor girl, Reremorehu is dead! She died a few days after her unhallowed marriage by the P. Priest; and the white, fearing the rage of the people, has fled to Table Cape. Surely there is something more than common in this. Matthew complained of being unwell & tired, and asked for a dose of salts, which I gave him.—Commenced, according to notice, my usual examination and Instruction, preparatory to the Communion. Passed 49 today. At Evening prayer-meeting, discoursed from Heb. x. 21, 22. This evening Walker returned from Ahuriri, bringing Mr. Alexander's answer to mine of yesterday, in which he stated himself to be perfectly satisfied.—

Nov. 1<sup>st</sup>. Read Morning Prayers & held School. Engaged all day as yesterday; passed 51. Leonard, my N. Teacher, was also engaged with 2 parties, 39 in no., who came from Waimarama & Kohinurakau, (whom I had last week Instructed,) making a total of 90 passed this day. This evening, while engaged with a party of 4 transgressors, (Walker Te Kawatini being one of them,) the Archdeacon arrived, *well*, after nearly 20 months absence. Visited Matthew, & found him very ill indeed; applied a blister to his head, &c. Received a letter from Te Nahu, stating, that he would again come to public worship if I would invite him; I answered his letter accordingly.

2<sup>nd</sup>. Read Prayers & held School; engaged all day as yesterday; passed 74. At Evening Service, I preached from 1 Cor. v. 8; Congn. upwards of 200. Matthew very ill, administered medicine, &c. [1849 November p.254]

3<sup>rd</sup>. This morning I read Prayers, & held school, the Archdeacon kindly assisting. Returning we visited Matthew & found him very ill. On my going again after breakfast to see him I found him insensible; prayed for him. Engaged during the day with some more Natives, who had only last night arrived, some of whom were from Tarawera; passed 26 this day. Total, conversed with & passed, 239; of whom were, *old* Communicants, Readers, 108, non-readers, 48 = 156 *new* ditto (*now* admitted), d—, 38, d—, 45 = 83 Total 239

Four of whom were transgressors restored. None of the Tangoio Communicants came, not even the N. Teacher. This evening I buried a Child who died this morning, Te Nahu being present; and read Prayers, the Archdeacon preaching from Col. iii. 16; Congn. nearly 300. At night Matthew died, a healthy strong and quiet Communicant, after only 4 days illness!

4<sup>th</sup>. LORD's-day. At morning Service I read Prayers, & the Archdeacon preached from Luke xiv. 27, to a large Congregation, 443 in no. Assisted him to administer the LORD's Supper to 238 Communicants; one woman, having lost her admission ticket, voluntarily absented herself. I was gratified in seeing such an orderly & well-dressed congregation. At Evening Service, I again read Prayers, the Archdeacon preaching from Col. iv. 2.

5<sup>th</sup>. This morning I read Prayers, and we held School. After breakfast I married a couple, and the Archdeacon examined 100 Catechumens. In the afternoon a Public Meeting was held by the N. Chiefs, about my removing to Waimarama. Te Hapuku and others at length consented, but, they say, I must *pay* for the ground!

6<sup>th</sup>. Early this morning, at v o'clock, I buried Matthew, after which I read Prayers, & discoursed on the solemn event. Matthew was a very quiet native, scarcely 30 years of age; he went from this place to the [1849 **November p.255]** Waimate, in Decr. 1843, and, returning with me; he often subsequently accompanied both me and Leonard in our visits to the distant villages. It is scarcely a fortnight since he returned with Leonard from Tarawera, whither they went on a Christian visit. Closely occupied all the morning in giving out Medicines, slates, pencils, paper, books, &c., quite thronged, the Natives being in a great hurry to return to their homes, food being scarce at this season. At noon, the Archdeacon left on his return, I accompanied him as far as Ahuriri. Returning to the Station, I conversed with six natives from Tarawera, who had patiently remained behind for that purpose.—

7<sup>th</sup>. Early this morning I held Bible Class with the 6 Tarawera Natives, reading Eph. ii. Engaged in giving out medicine, &c., all day.

8<sup>th</sup>. Compositing "Happy Deaths," pp. 19, 20.

9<sup>th</sup>. Morning, engaged with Chiefs concerning the marriages of their children; afternoon, writing. Received a Letter from Rihara Taki, N. Teacher at Te Kopi,

Palliser Bay, informing me, that one small Tribe at Wairarapa, had contributed £40. towards their new Chapel; and, that he had been to Wellington, collecting, and had got £1. From Lt. Governor, and several sums from other Europeans, for the same purpose; and had put down £1. himself! he is but a poor man, with a large family.

10<sup>th</sup>. Printing pp. 19 & 20, and preparing for tomorrow. Unwell with Influenza, which is again prevalent.

11<sup>th</sup>. LORD's-day. Unwell (as yesterday), but strove hard to do duty. At morning Service I preached from John iii. 14, 15: Congn. 90. At school, m. 36, w. 30, ch.20 = 86. Preached, at Evening Service from Ps. 61. 2.—

12<sup>th</sup>. Much too unwell to go to early morning Prayers [**1849 November p.256**] and School, which the N. Teacher took. Could do little all day, save talk to some natives who called.

13<sup>th</sup>. Compositing "Happy Deaths," pp. 21, 22; writing &c. Received an application from an Englishman at Tangoio for a Bible, which I gladly met. Still very unwell, and Mrs Colenso, and our little daughter particularly so, with the same complaint.

14<sup>th</sup>. Occupied in writing letters to Chiefs & N. Teachers; among others to John Hobbs (Te Ropiha) Takou, the Chief of Porangahau, respecting Mr. Alexander's salved property, said to have been stolen by Sydney Manuwiri and others. Also, engaged in talking with Natives who called; much vexed at the heartless duplicity of some of my flock, who ought to be of Service. Preparing to start tomorrow on a month's

journey into the interior, to Patea & Taupo, according to arrangement.

15<sup>th</sup>. Though still unwell from Influenza, I left the Station this morning, at xi., with 5 baggage-bearers, to visit Patea, and (by way of Taupo) Tarawera. When about to start, my old steward lad, Samuel, refused to go with me! which grieved me much. At iii. p.m. we reached Waikaha, where we found Elisha Huakuru, the monitor of Kohinurakau, and some of his people, who had come there to meet me, and who kindly gave my lads some food. Having rested awhile under some bushes, the day being very hot, we resumed our journey. Travelling steadily on, myself & one of my lads reached Ngawakatataro village an hour after sunset, but found no one there! It was now getting very dark, and I felt very unwell; my other lads were not come up, and, though I knew I was doing wrong, I could not refrain from lying down on the dewy grass; after some time I begged the Native who had come on with me to lend me his blanket; by-and-bye the others arrived, and by x. p.m. I got into my tent, but was much too ill to eat.—[1849 November p.257]

16<sup>th</sup>. Early this morning, one of the natives of the village returned, from where his party were bivouacking in a wood about half a mile off, (the common custom of the New Zealanders in the summer,) to see whether we had arrived, and was not a little surprised to find us in quiet possession of his village. I promised him, upon his repeated solicitations, to go to where his people were to breakfast, although, after the restless and aguish night which I had had, I could scarcely tell whether I was able

to do so. Making, however, an exertion, I arose, and we packed up & proceeded to the wood. Here I found about 10 natives, including Te Motu, the old priest. On arriving I was obliged to lay myself down, my head dreadfully aching. I feared I would be obliged to return, or, at all events, to give up my journey. I managed, however, to offer up morning prayers (one of my lads reading the Lesson for the day), & having taken a little medicine, and, in the course of the morning, a cup of tea, I concluded to go on to Patangata, where I knew I should receive every needful attention in the power of the villagers, and from which place, if needed, I could be brought back in a canoe to the Station. About noon we left, and, travelling slowly, reached Patangata by 3 p.m., where we found several natives gathered together from the neighbouring villages to meet me. I again lay down on the grass, but was soon obliged to sit up to talk to the Natives who surrounded me, in order to dispel the gloom which gathered on every face; and through GOD's blessing I was enabled to hold Evening Service, and to preach, briefly, from 1 Tim. v. 24, to about 70 persons.—“*out of weakness made strong.*”

17<sup>th</sup>. This morning I read Prayers & held School. After breakfast, my head being much better, we left for Te Waipukurau, several Natives from Patangata going with us. Reached that village by 5 p.m., and found a number of Natives assembled, among whom were some from Eparaima, and John Hobbs Takou, the Chief of Porangahau. This latter soon began an [1849 November p.258] oration, which I answered, telling him what I had recently written to him (and which he had not yet received), namely to bring Sydney Manuwiri *bound* to

me, or the things which he had stolen from Mr. Alexander's property with an accompanying payment of 5 pigs, by the 25<sup>th</sup> December. While I was thus speaking, Brown Hakihaki and Te Hapuku arrived, the former from his own village, and the latter from the neighbouring forest where he had been some days adzing canoes. We conversed together for some time, Te Hapuku, at length, consenting to the justice of what I had advanced, which, to the majority present, appeared to be not only most monstrous & unheard-of, but particularly daring. Held Evening Service, preaching from 1 Tim. vi. 12: Congn. 75.—This day (*dies natus*), has been one of clouds & gloom.

18<sup>th</sup> LORD's-day. Held Morning Service, preaching from John x. 11: congregation, 82. At noon, I conducted the School, present, readers, m. 31, w. 10, non-readers, m. 9, w. 18, ch. 10 = 78. At Evening Prayer I Baptized 2 Children, and discoursed from the 2<sup>nd</sup>. Lesson. Engaged with natives in my tent till a late hour. Not a little grieved in hearing of the sad conduct of Paul Nera (one of the principal chiefs of this village,) towards the N. Teacher Matthew Meke (his near relation) of whom Paul has long been exceedingly envious. He has now raised an accusation against him of adultery with his own neice, & that, too, when they were assembled together at the Mission Station a fortnight ago to the LORD's Supper! Micah Iwikatea, and others, Paul's relations, had already counselled him to cease talking after this manner, but to no purpose; I, therefore, sent him word to desist.

19<sup>th</sup>. This morning I read Prayers in the Chapel, leaving Matthew to conduct the School while I packed up & got

my breakfast. We left at  $\frac{1}{4}$  past viii., Micah & Matthew going with us for a few miles. At noon, Micah returned, Matthew remaining. We travelled on steadily across the plains and [1849 November p.259] through the fern (there being no path) until 5 p.m., when, being both weary and hungry, we halted at our old sleeping place on the banks of the Waipawa river. While I was bathing in the river, my lads hunted and caught a wild pig, which, while it added considerably to their labours and burdens, left them all in good humour.—

20<sup>th</sup>. At 8, a.m. we resumed our journey; Matthew returning alone to his village. We both wept much at parting,—*he*, at the thoughts of the very heavy journey which, I, in my present weak state, and without (as it were) my right hand (Samuel), had before me; and *I*, at the idea of his returning to stand alone, subject daily to the whisperings and taunts of his malevolent relations. I believe Matthew to be a man of prayer and a good Christian, and he, therefore, has his trials & Crosses, some of which are very bitter to flesh & blood. May GOD give him grace to be faithful, & more & more fruitful in good works! We travelled slowly on, yet perseveringly without halting, all day till vii, p.m., when myself & one of my lads reached the base of the Ruahine range. We found the bed of the river, which we waded above an hundred times, to be more rugged than ever, the large, loose stones of which it is every where composed, having been channelled about in all directions by the late winter's torrents. Half-an-hour after our arrival my other lads came up; pitched the tent by starlight, amid the deep gloom of the eternal hills. All

hands excessively tired, but all glad at having passed *this* disagreeable part of the journey.—

21<sup>st</sup> Breakfast over we commenced ascending through the *Fagus* forests, and, after 5 hours of incessant toil we gained the first open summit. Here was abundance of frozen snow, lying in large patches in the hollows, 3—4 feet thick, of which we ate our share.— [1849]

**November p.260]** Travelled on till 5 p.m., when we halted at Ngaroto, our old halting place, on the high western ridge. The evening was remarkably calm, not an insect disturbed with its tiny hum the awful quiet of this solitude; our own footsteps fell noiselessly on Nature's deep soft and perennial carpet of moss; not a breeze now played among the motionless leaves of the forest, even here, on this elevated rampart-like spot, so often the seat of fierce battling winds and elemental uproar & Commotion; all the varied sounds of life were hushed, save, ever and anon, the plaintive cry of the Weka (*Ocydromus australis*), arose clearly up out of the deep umbrageous dells beneath. As the sun set peacefully behind the Western hills, we engaged in our evening devotions, for which the stillness of the place was most suitable. With St. Peter I could not but exclaim, “bonum est”; and with our Xn. poet sing, (or, rather, silently repeat,) —

“Far from the world, O LORD, I flee,  
From strife & tumult far;—”

22<sup>nd</sup>. We started this morning very early, as we had a long day's heavy walk to accomplish, ere we should reach Te Awarua, the nearest village. Through the blessing of GOD, however, we safely reached it by vi,

p.m., & were warmly welcomed by the few inhabitants whom we happened to surprise. Held Evening Service in their little rustic Chapel; present (belonging to the village), 2 men 4 women & 4 children, to whom I discoursed upon "the Love of GOD"—1 John, iv. 10. Twelve months ago I left this place, on my return to the Mission Station, scarcely daring to believe I could climb the nearest hill, much less the mountain's brow, such was my weakness!!

23. Read prayers this morning to my little party in the Chapel; and, breakfast over, started for Matuku the principal village. We went by a new & most [1849 **November p.261]**] dangerous descent down the immense cliffs of the Rangitikei river, which route we were obliged to follow; the old ford having become very deep and consequently impassable. We descended the wet, precipitous & overhanging cliffs, holding on by vines, &c., (which the Natives had fastened there to shrubs and bushes for that purpose,) in safety, though not without fear, and reached Matuku in 5 hours, into which we were, as usual, loudly welcomed. Evening, held Service in the Chapel, preaching from Titus ii. 11, 12: Congregation about 40. The whole fern-country over which we had passed, between the river and this village, had been very recently burnt off, which made our travelling most wretched—often half-leg deep in black fine hot ashes, which the wind carried into our faces, while the sun shone intensely down! Such a perfect contrast to the two preceding days travelling!!

24<sup>th</sup>. This morning I read prayers & held School; present, 60. After breakfast I examined and Instructed the

Catechumens, 18 in no. (7 men & 11 women), selecting 9 of them for Baptism tomorrow—two of whom, a man and a woman, subsequently refused to be *now* Baptized; the man, because of my remarks, at a former examination, upon those who were unable to read, which he thought bore exclusively upon himself, and he hoped to be able to read by my next visit; the woman because her husband was absent at Wanganui. I was not displeased at their resolution, so uncommon for a N. Zealander; so re-assembling the *seven*, I further Instructed & Exhorted them. At Evening Prayer, I discoursed upon the 2 principal characters contrasted in the viii. chap of the Acts—S. Magus and the Eunuch.

25<sup>th</sup>. LORD's-day. This morning I held Divine Service, Baptizing the 7 adults (4 men & 3 women), all of whom I had Instructed for several years, and preaching from [1849 November p.262] John xvii. 3: Congregation, 71, who were very attentive. At noon I held School, present (exclusive of my own 5 lads),—*readers*, m.8, w.2, ch.1; *non-readers*, m.15, w.12, ch. 17 = 55. Several staid away through having severe colds, others were women having very young children. There are a great many children here, I noticed 12 parents having 41 *living*, a few of whom have just reached man's estate—another convincing proof of the great and withering evils which have closely followed the whites. At Evening Service, I Baptized 7 children belonging to Baptized Parents, and was greatly importuned to take several more, but I steadily refused; preaching, from Ps. 119. 104. Spent the night talking with the Natives.—

26. Read Morning Prayers & held School. After breakfast I examined and Instructed another class of Catechumens, 10 in no. (2 men & 8 women), 4 of whom are new, and most very aged. Dismissing them I assembled a Class of Children, 14 in no., whom I Catechised and Instructed for some time. After which, I held a Bible Class, 18 in no., 11 of whom (7 men & 4 women) were Baptized 9 of them being readers; they read & I explained Eph. ii. At Evening Prayers, I preached from Heb. ii. 3.—

27<sup>th</sup>. This morning, Prayers & breakfast over, I started for Murimotu, a village lying to the westward, of which Pohe is chief; Paul Pokorua, the N. Teacher, and Abraham, a chief of Matuku going with me. After a day's heavy journey up and down steep clayey hills, (during which we had several severe showers which completely drenched us, and made the path so slippery that we could scarcely get on,) we reached Murimotu shortly before Sunset. We entered the village amid the loud & hearty welcomes of Pohe & his people. This is the Chief to whom I wrote a letter from Matuku during my first visit, and who (as he says), in [1849 November p.263] consequence thereof received the Faith; he now has a good substantial N. Chapel completed, far better than the one at Matuku. He made an oration, in which he expressed his hope, that, as he & his people had now been so long professing Christianity, and had shown their faith by their works (pointing to the Chapel), and had not yet got one of themselves Baptized, I would now Baptize some of his people. I answered as encouragingly as I could, declining, however, that honor, his village being within Mr. Taylor's district, and Mr Taylor being

reported to be soon on his way hither. This Chapel, built on the top of the hill (on the slope of which is the village), is a conspicuous object from a distance; and I could not but give GOD thanks at seeing another house of prayer erected and set apart in this mountainous district for His worship. At Evening Prayer, I preached from Heb. iii. 12, 13; but was disappointed in seeing only 13 persons, including women & children, present; (although a messenger had been despatched from Matuku, on Saturday last, to apprise Pohe of my intention to comply with his request and to pay him a visit;) some having left this day to carry food to a party of Natives of Matuku, who were returning from Wanganui, and to help them to bring on their sick children, &c. Engaged, talking with natives at my tent till near midnight.—

28. Early this morning, Prayers & Breakfast over, we started for our long (and, to us, unknown) walk towards Taupo, Tongariro and Paratetaitonga mountains being now beautiful objects from their being covered with snow, (more especially whenever the whole fore-ground should be composed of dense dark-green pine forests, above which the pure tops of the 2 mountains peered glistening with the beams of the rising sun,) they [1849 **November p.264**] bore due North, in which direction our course now lay. Two young men of the village (who were formerly Catechumens of mine at Matuku, and who now conduct the little Services here,) accompanied us a few miles to set us in the way. I took the opportunity of talking seriously to them as we went. We travelled till sunset, over very dreary plains—sometimes arid and sometimes boggy—when quite faint with fatigue we halted on the banks of the River Wangaehu, at the base

of the mountain Paratetaitonga. The water of this river, which gushes out of a cave halfway up the mountain, is not drinkable, being strongly impregnated with Sulphuric acid, or (perhaps, more probably,) Peroxide of Iron; its sides and bed have, consequently, a most desolate appearance, scarcely any plants, and no mosses or *Algæ*, grow within reach of its unwholesome waters, which encrust the stones over which they flow, with a sulphurous iron coat, of a dark brick-red color.

29<sup>th</sup>. This morning we started at a very early hour, as we wished, if possible, to reach Poutu, the nearest of the Taupo villages, situate on the Rotoaira lake, this day. By dint of hard travelling we entered it at sunset, very much fatigued. As we entered, several natives assembled to look at us, of whom 4 only came up to shake hands. After some time, two of the villagers slowly arose, and going outside the village pulled a little fern, which they brought me, but not enough for a bed, so my own worn-out lads were obliged to go and collect it—notwithstanding , the greater number of those before us were Baptized, and “all call themselves Christians.” This is one of the sad fruits of division; for here, in this little isolated village, are Episcopalians, Wesleyans, Romanists, & Heathen, nearly in equal proportions! My tent being pitched & fern laid, and my wet boots [1849 **November p.265]** &c., thrown off, I asked for the N. Teacher. A young man presented himself, and, in answer to my enquiries, said, that they had not yet had prayers, that their Chapel was a bad & dark one, and that I had better hold Service at my tent door, as I did on a former occasion nearly 4 years ago. I did so; having just light enough to enable me to read the 2<sup>nd</sup> Lesson, preaching to

them in the dull twilight from the 1<sup>st</sup>. & 2<sup>nd</sup>. verses; about 40 being present. I talked with these natives at my tent door until a late hour, and found, that Archdeacon Brown had paid them his annual visit about a fortnight ago. In our journey hither this day, by the bases of the two mountains, we crossed several streams the waters of which were deliciously clear and cold, yet so swollen as to be only forded with difficulty.

30<sup>th</sup>. This morning I read Prayers & held School in their miserable chapel; a very few indeed being present. After breakfast, (having finished making a loaf of bread for myself, which I gave to one of my lads to bake,) I endeavoured to assemble a Bible-class; and, after much difficulty, I succeeded in getting together 6 natives, with whom I read & expounded the x chap. of St. John's Gospel. Returning to the village (the chapel being a short way beyond it,) I sat down under the fence, and talked with some very aged men, Chiefs, whom I found basking in the sun. While I was thus engaged, several women and children, gathered to listen, some of whom were still Heathen; others had lately connected themselves with the Wesleyan party here; some had joined themselves to us, and others to the Papists. Of course, they generally and charitably (?) thought, that one was as good as another, and that they all should be right at last! I endeavored [1849 November p.266] to undeceive them, by plainly and affectionately (for I felt a great desire to do them some service) pointing them to Christ *alone*; but, although they listened attentively and often acquiesced aloud to the truth of my remarks, they were, alas! like Bunyan's Sleepers, too firmly wedded to their own opinions to be easily aroused. Having spent nearly 2

hours with them, I was unavoidably drawn into discussion with a Native Catechist of the Papist party—who had lately received from them the imposing name of *Emanual*, and who—with little knowledge and less grace, yet much zeal,—defended his creed, in true Papist style, to the utter damnation of all others. I was obliged to talk with this zealot much longer than I wished, or than was profitable for myself, he having (as usual) denied the N. Testament to be the word of GOD, which, he asserted his own paltry trash to be!! Some of his arguments, which the P. Priest had taught him, were not only ridiculous, but highly blasphemous; such as,—“that Jehovah himself hath taught us to make images, inasmuch as He made Adam & Eve, who were images before they became living beings”! and this question is not put plainly and at once, but, as it were, synthetically; wearing, it is true, the guise of truth, but most sophistically leading to a false conclusion. For instance, he (*Emanuel*), commenced catechizing me after this fashion (and that at first, in the blandest manner):— “Is not GOD good? are not his works good? are they not *all* good? should they not be sought after?—and admired? Is not GOD our Father? are we to copy after men, or GOD our Father? Should we not seek close conformity to our Father?—and imitate Him in His good works? who made all things? what on the first day? what on the last? of what was man formed? How? Has the body life within it when first formed out of the clay? Was it then a perfect man? Was that body displeasing [1849 November p.267] in GOD’s eyes? what was it? who made that lifeless body out of clay? If GOD had made it of wood instead of clay would it then have been displeasing?

would not clay, or wood, made up by a skilful person very closely to resemble a man, be an imitation of that body? are not such things now made by skilful whites in your country for doctors & others? are they not of service? what is such by them termed? Is that an evil work?" &c—&c. Further, he asserted;—"that Jehovah taught Moses how to make holy images (he being the *first* image-maker), *ergo*, they are to be made by us *ad infin.*"!—"that, the Jewish Priests bowed and worshipped *before* those images; *ergo*, the countless multitude which Popery has produced, are to be bowed *unto* and worshipped"!—"that their ministers abstained from profane marriage, in imitation of Christ, and in order to be extra holy like Him"!—and "that none of the Apostles were married save Peter, who, on being called to the Apostleship, immediately put away his wife"! Producing, at the same time his book (a vol. of nearly 600 pages!), which contained (among a heap of rubbish) a very creditable translation of S. Matthew's Gospel, adulterated, however, with popish notes & glosses. To this, the holy Gospel, he triumphantly appealed; as stating, that St. Peter necessarily repudiated his wife on his becoming an Apostle; and, shewing me the passage, I found, that the *note*, on the 14 & 15 verses of the viii. chap., plainly asserted, as a fact not to be doubted, that Peter cast away his wife on his being called!! I remarked to him, *from his own book*, that St. Peter's call is mentioned in the iv. Chap., and that doubtless much took place between that period and the events recorded in the viii. chap., when our Saviour restored Peter's wife's mother—whose daughter was still [1849 November p.268] called Peter's wife; and, further, I asked him, how

he would reconcile the note with the plain declaration of Christ, ch. v. 32? With the natural sharpness of the New Zealander, he immediately saw the dilemma in which he was placed, and, on his being called upon by our auditory to read *out* that verse, as he did the former one, he got very angry, (which increased greatly on his being laughed at by some of his own relations,) and sang their usual chaunt, about "Luther and the broken withered branch," dancing vehemently; upon which several of the Heathen, and some of his own party, reproved him for his folly. Had he not so very quickly perceived the vexatious alternative to which I had pushed him, and which caused him to lose his temper, he would have assuredly done as all his brethren in like situation have ever done,—demanded (with St. Matthew's Gospel in his hand,) the *proof* of the Scriptures being the Word of GOD; which has also been assiduously taught them by those priests of Belial. I could not but reflect, afterwards, what a very great deal of time must have been consumed by those priests in order to inculcate such questionable knowledge into the unlettered N. Zealander! But their object is attained: surely such, when contrasted with the dullness & backwardness of most of the Natives in their knowledge of the way of Salvation—even when they have "line upon line & precept upon precept"—is a clear testimony to the *origin* and *truth* of our teaching; seeing, too, that the stubbornness & enmity of man to receive "the truth as it is in Jesus" is pretty nearly the same in every clime. As a modern writer on the Papacy justly observes,—"It is not very difficult task to make a papist of a pagan." Some of these Papist Catechists will run on, for a long while, recounting the strangely [1849]

**November December p.269]** heterogenous (and foreign!) names of the saints of the Roman Calendar! And then, setting forth afresh, give the equally dissimilar head roll of all the popes, from St. Peter the Apostle down to Pio Nono!! While, to all saving Scriptural truth, and common charity & morality, they are utter strangers. And this, being uniformly the case with these poor deluded Natives, inclines me to believe, what I have been told (by others, who were formerly enticed away by them, but who have been led to see their error & have renounced it), namely, that the P. Priests, in travelling among them, spend their *teaching* time only in instructing them such things, *and* how most effectually to abuse & vex the “protestant dogs.” Surely we may (with thankfulness & reverence) *truly* say— “Their rock is not as our Rock, even our enemies themselves being judges.” I held Evening Service in their Chapel, preaching from Heb. vi. 18, 19, to a congregation of 40 persons, who were closely packed together. The wind, however, blew so strongly, and made such a clatter among the loose boards of the small hut, as almost to drown my voice, although I exerted myself to the utmost. Occupied talking with the natives at my tent till a late hour.

Decr. 1<sup>st</sup>. This morning I read Prayers & held School, about 20 being present. Breakfast over, we struck tent and packed up, and (having given out a little medicine, a few needles, &c., & small books,) started form Korohe, a village having a Chapel, and where it had been by themselves arranged we should spend the Sunday. No one of Rotoaira went with us. Four hours steady travelling brought us to the Waikato River, which was

now greatly swollen, through the melting of the snow on the adjacent mountains, and wide & rapid withal; and there was no Canoe nor any village near. My lads, however, managed to take the baggage over safely, [1849 December p.270] and, I having determined to swim across, gave them my clothes, &c. Blessed be GOD! I landed in safety, but not without difficulty, owing to the great strength of the current and the extreme *coldness* of the water, particularly the latter, insomuch that it was more than an hour ere I got rid of the uneasy & chilling sensation caused thereby. We soon crossed the swamps & emerged to the immediate shores of Taupo Lake, where the walking was most miserable, owing to the strong wind which blew, sending the waves so far in among the bushes and upraising whole beds of pumice, of yards, or even perches, in extent, of which the beach was composed; so that, at first, we took several steps upon what we supposed to be firm treading, only to flounder about up to our middles in a floating mass of natural cinders! After 3 hours exertion, from the River Waikato, we reached Korohe, and were heartily welcomed by the N. Teacher, Jacob, who is, also the Chief of his little village. This is the man who, 4 years ago, so hospitably entertained us on the banks of the Waikato river, (at the place where we crossed to day,) he was then engaged in preparing timber for his Chapel, which is now finished. On entering the village I was greatly disappointed in seeing only 6 persons, but in the course of the evening a few others with their Children dropped in. Jacob gave us a fine pig which was very acceptable. Held Evening Service, preaching from Heb. vii. 24, 25; Congn. about 30. This evening I received a

note from Paul, the N. Teacher at Motutere, the next village, desiring me to go thither to spend the Sunday; sent him word, that I would see him on Monday.— Conversed, till a late hour, with Jacob, who is an elderly man, simple-minded and well acquainted with Gospel Truths, and apparently alive to the errors of many of the professing Xns. of the district, not excepting those who are called "*Teachers.*" [1849 December p.271]

2<sup>nd</sup>. LORD's-day. This morning I held Service, preaching from Acts iii. 6: Congn. (including infants) 38. At noon, I held School, present; readers 10, non-readers 22 = 32. At Evening Service, I preached from Heb. viii. 10, 12; the Congregation was pleasingly attentive.

3<sup>rd</sup>. Read Prayers & held School, and, breakfast over, we left for Motutere, which village was reached in 3½ hours. Here, on the outside of their village were the Natives sitting, who received us so coldly that we had well-nigh passed on to Orona the next village. After, however, a little expostulation we remained. I expected that their coldness partly arose from my not having spent the Sunday here; but, I had, 2 months ago, informed them by a special messenger of my intended visit, and had left it for them to decide at which village I should spend my *one* Sunday allotted for Taupo, and they had arranged at Korohe, as being the only village on this side of the lake at present possessing a Chapel; they are, however, erecting one here, at Motutere, which promises to be a very good one. Evening, I held Service, on a grassy spot outside the village, preaching from Heb. ix. 27, 28, to a Congregation of about 50. Spent the evening

with Paul the N. Teacher and others who thronged my tent door till a late hour.

4<sup>th</sup>. Read Prayers & held School; very few, however, came to Prayers, & fewer to School, not 20. Breakfast over, Paul accommodated us with a canoe, he himself paddling us to Waitahanui (a small river near the NE. extremity of the lake), which we reached in 3 hours: the brilliant and clear waters of the lake being now as smooth as glass, and the Sun exceedingly fervent. Landing here, we found a small party of Natives engaged in cultivating the ground; these had lately come from Motukino, the village to which [1849 December p.272] we were now going. They wished us to stay awhile, but this we could not do, having our daily journeys all arranged; besides, they well knew of our being on the way to their village, I having written a letter to their own Teacher before I left the Mission Station. These were all professing Christians and in connexion with us, yet none of them cared to accompany us to their village. Leaving them we resumed our journey, and in 4 hours reached Motukino, into which we were welcomed by W. Thompson, the Monitor, and the few who had remained.—Nicodemus, the N. Teacher, having very recently gone on with Archd. Brown to Tauranga. Held Evening Prayer in their unfinished Chapel, preaching from Heb. x. 35, 36; Congn. 20. Talked with them in my tent till a late hour.

5<sup>th</sup>. This morning I read prayers, but it was so bitterly cold (the situation of this village being very high) that we could not have any School, in fact we could scarcely remain in the unfinished Chapel to the end of Prayers.

After breakfast, I examined & instructed 3 Candidates for Baptism (1 man & 2 women), who presented themselves, and who could read. I found the man tolerably well informed, the women stupid, and all apparently careless. Leaving this village we travelled East, over a succession of dry and barren downs, till near Sunset, when (deviating a few miles from our direct homeward path) we reached Te Papa, a small isolated village containing only 10 persons, nearly all of whom were Baptized. Having pitched our tent, I held Evening Service in the open air, discoursing from Heb. xi. 6.

6<sup>th</sup>. This morning, after Prayers and breakfast, I assembled the villagers together, and read the x chap. of St. John's Gospel with those who could read, examining & Instructing them, the others listening, but, apparently, very careless. Having performed this small [1849] **December p.273]** Service, we left, and in 4 hours reached Wakaauenuku, a small village of the Runanga district, where were about 25 Natives,  $\frac{3}{4}$ ths. of whom profess to be Papists. I pitched my tent on the outside of the village, which being seen from Te Waihoru, (another small village about a mile distant,) soon brought 12 Natives belonging to Motukino, in connexion with us, who happened to be residing at Te Waihoru. At this I was not a little gladdened, as it was quite unusual for me to be in a village where the Papists formed the majority, and I well knew the ferocious character of the Natives (and of the Papist Natives in particular,) of this still dark district. Te Rangihiroa, (the principal chief of the district including Tarawera,) who happened to be here, and who sometimes professes to be a Papist, made an oration, which informed us of the unexpected death of Paata,

another fine promising young man of the Tribe, a Candidate with me for Baptism;—who, with others, his Baptized relatives, had been in my Bible Class at the Station, on the 7<sup>th</sup>. ult., and who, though then in perfect health, had died on his way home, on the 18<sup>th</sup>!—which, the Chief said, was caused by the enchantment of the Tribes professing Xy. residing at Petani! upon whom he vowed to be revenged. I answered his speech; and, having eaten a few potatoes, and conversed briefly with the Motukino party, I held Evening Service in the open air in the area of the *pa*, preaching from Heb. xii. 25, to about 30 persons, Te Rangihiroa being also present, for the *first* time! Spent the evening, conversing with the Natives at my tent; during which we were disturbed for upwards of an hour, by the Papists bawling out their usual calls upon the Virgin Mary, and now and then the LORD's prayer; which, from its occurring regularly, I supposed to be acted by them upon their rosaries! [1849]

#### **December p.274]**

7<sup>th</sup>. At a very early hour this morning, the Papists, recommencing their usual horrid noise in the thicket just beneath my tent, awoke me. They always bawl at the very top of their Stentorian voices, and that in the most hideous manner. When they had ceased, I read Morning Prayers and held School. After breakfast, having sought an opportunity, I had a long conversation with the two young Native Papists who conduct their Services, and got, as usual, a good share of abuse for my pains.— Particularly from the Papist women who surrounded us, and who kept continually exclaiming—“*Rutero, Pero, Heretiki, &c.*”—(meaning, Luther's disciple, Protestant dog, heretic, &c.,) of them, however, I took not the least

notice; although I keenly felt their *worse* than Heathen interruption. This outrageous manner of acting has, also, been taught them by their Priests! The young man who conducts the Papist Services here, like him at Rotoaira, had also received the name of Emanuel.—What a sad perversion! I, also, examined and Instructed a class of Catechumens, 10 in no.,—viz. a man, his wife & son from this village, & 7 from the party belonging to Motukino; one of those from this village had been Baptized by the Papists, but had recently left them, through the instrumentality of the visiting party from Motukino. At xi. a.m., we left, and by iv. p.m. reached Tarawera, by a very hilly route. Pitched my tent in the wood close to the village, as I could not endure the burning heat—the soil, here, being only broken pumice! Evening, held Service in the area of the village, preaching from Heb. xiii. 14; Congn. 25. Occupied till a late hour conversing with the Natives.—

8<sup>th</sup>. Read Prayers & held School. Having breakfasted & made a loaf of bread, I assembled a Bible class of 10 persons. Dismissing them, I was engaged with a Class of Candidates for Baptism, 9 in no., one of whom is new.  
**[1849 December p.275]** At Evening Service I preached from Jas. i. 21, to same Congn. as yesy.

9<sup>th</sup>. LORD's-day. Held Divine Service this morning in one of the huts, discoursing from Rev. xiv. 6, 7: Congn. 30, who were sleepy. At noon I assembled them to School in the wood, present, readers 13, nonreaders 18 = 31. Afterwards, I was engaged with a Class of Catechumens, 16 in no., (including those of yesterday) among whom were 3 new ones. Preached at Evening

Service from James ii. 19, 20. Conversed with Natives at my tent till a late hour; the principal Chief, Te Rangihiroa, being also among them; he did not , however, attend our Services.

10. Rose this morning at  $\frac{1}{2}$  past iv, and, though it was lowering and rainy, we started at v. By iii, p.m. we gained the summit of the mountain pass, Titiokura, where we halted to roast a few potatoes; while thus engaged the rain came on, which soon drenched us. There being little or no alternative by which we could better our situation, we pushed on, & at v. o'clock emerged from the forest in very heavy rain, all like drowning rats! We fled for refuge to some miserable forsaken sheds, which stood in a potatoe plantation hard by, into which we had scarcely entered, thrown off our dripping garments, and lit a fire, when my lads accidentally fired the best one! Such a scene presented itself as I have seldom seen in a N. Zealand wilderness—the roaring winds and pouring rain—the flaming house & adjoining reeds—they crawling naked out of their burning house, and to running hastily about endeavoring to save their clothing & my baggage, and making such a noise withal,—and the rapid approach of night adding to the confusion! Fortunately our loss was small; though had I happened to have gone at once into *that* shed with my baggage, (instead of the worse one, whither I went to throw off my wet clothing,) our loss would, no doubt, have been severe, perhaps extending to one of our lives. As it was, I could not possibly have my tent put up, and therefore spent a wretched night—cold & wet, tormented [1849 December p.276] incessantly by innumerable

mosquitoes, which sought our blood, and rats, which strove hard for our small remnant of provisions.—

11<sup>th</sup>. This morning was much as last night—heavy, steady rain! Travel we could not, so, having repaired our leaky shed, we sat shivering in a corner all day, boiling a few greens for a meal. At night we considered our situation, and determined to make an effort & start early tomorrow morning “rain or shine”, as we greatly feared the flooding of the Te Waiohingaanga river, (down the bed of which our course lay), which, if it took place, would quite cut us off from the habitations of man!

12<sup>th</sup>. This morning we left our wretched quarters, it being still wet. In 9 hours steady persevering travelling we gained Petani, during which we crossed Te Waiohingaanga river 43 times, waist deep! Held Evening Service in their newly erected Chapel, preaching from James v. 19, 20. Heard of 2 more deaths at that unfortunate village, Te Hawera,—one of whom was my dear old friend, Caleb Te Hiaro! Passed another miserable night, wrapped up in my cloak in a Native hut, to which I had gone from my wet tent and bed (as I was suffering much from rheumatism), thinking thereby to escape both the wet & mosquitoes—the latter however abounded.

13<sup>th</sup>. Read Prayers in the Chapel; obliged, however, to sit to read, feeling very unwell. I left the School to Paul, the Teacher, and, returning to the hut, lay down awhile. Having taken a cup of tea, I visited the sick & gave them medicine. At x. a.m. we left, in a canoe; and by iii. p.m. reached the Station, and found all well. Blessed by GOD for His mercies!

14<sup>th</sup>, 15<sup>th</sup>. At home, resting. Plenty of calls for medicine, this being the fever season; not very well myself.

Engaged, also, in talking to Leonard, the N. Teacher, who, I fear, is getting more & more careless.—

16. LORD's-day. Held Divine Service this morning, preaching from Acts xvi. 30, 31: Congn. 142. At noon, I held School, present, m.72, w.39, ch.29 = 140. After School, I visited the [1849 December p.277] Chief Tareha, to see his sick and dying child who has been so long ill, and for whom we have done a great deal in attendance, food and medicine; I, seeing she was near death, proposed to him to Baptize her, to which he assented. At Evg. Service I discoursed from 1 Peter iv. 7, 8.

17. Read Prayers & held School this morning. Occupied during the day, in writing & administering medicine; very listless, scarcely able to do any thing.

18. Engaged on Comee. Papers.

19. Binding 60 copies of my lately printed Scriptural Catechism. Evening, held Prayer meeting, 28 present; lectured upon Ps. 101. 1.

20. Occupied in translating the Jubilee Letter of our Society. Held Evening Service, discoursing from 2 Pet. iii. 17; Congn. 39.

21. Binding books, & engaged with N. Teachers. At noon, Te Hapuku called, to shew me a copy of his letter to the Governor respecting his land, and to speak with me upon some other matters.—This Evening, Sydney Manuwiri and 3 other Natives, from Porangahau & Cape Turnagain, unexpectedly arrived, bringing a quantity of

property on their backs, and 4 hogs! I was glad to see them, but I told them, I should not shake hands with them until we had been to Mr. Alexander's at Ahuriri.—

22<sup>nd</sup>. This morning early we all went to Ahuriri. I was greatly surprised to find, that their back-loads of (what I supposed to be) property, proved to be "old cast cloaks and rotten rags"! which had been picked up about the wreck, and which were utterly worthless; they had also brought the few different articles of wearing apparel, which had been paid to them for services performed—but not a single article of those said to have been stolen, or missing, save some "gunny bags" of little value. All these they had brought so many miles, to shew what they really had; and the [1849 December p.278] pigs they had also brought in compliance with my demand, and, as Sydney Manuwiri said, his own body, too, to be dealt with as I might appoint. Mr. Alexander could not but believe, that they had not those things which were missing. I took, notwithstanding, their 4 pigs (the 5<sup>th</sup>. had died on the road, owing to the great heat of the weather,) and handed them over to Mr. Alexander; this I did, partly on account of one of the party having lifted his axe against the master of the vessel when remonstrating with him, & partly, because they had proceeded to break her up before she was entirely abandoned by her owners. I have good reasons for believing, that my having so acted will be productive of good. Having settled this matter in a way satisfactory to all, I shook hands with them before Mr. Alexander, who, also, did the same. Afternoon, returned to the Station. At Evening Prayer Meeting, I discoursed from John xx. 25; present, 32.

23<sup>rd</sup>. LORD's-day. Held Morning Service, preaching from Phil. iv. 5— “The LORD is at hand.” Congn.177. During the litany, a good portion of the congregation went, as usual, to sleep; and, even after I had risen up some still lay extended on the ground. I felt grieved at their irreverent conduct, this, too, being my first Sunday at home; and I called to them to arise, and once more reminded them, that I had often told them, it was much better for them to remain at home to sleep than to come to the house of GOD to do so. During my admonition some still remained stretched-out on the ground, upon which I desired them to either to sit up, or to go out— upon this someone called out aloud (to me), “*Do you go out!*” There being several strangers present, and such conduct being everywhere unusual, I could not pass this by unnoticed; so leaving the desk I walked towards the persons to whom I had particularly spoken, supposing the voice to have to have proceeded from one of them. On my reaching [1849 December p.279] them, I spoke to one of them, saying—“Do you tell me to go out of my house of prayer?” He replied, “I did not say so.” “Who was it, then, that spoke?” “That man yonder”, was the reply, pointing to one sitting against one of the pillars of the chapel. I now went up to this person, who I found to be my troublesome friend, Walker Te Haurateni. I asked him, “Do you indeed tell me to go out of my house of prayer?” He hung down his head, & spoke not. His large 8vo. Testament, which I had given him, lay before him, so I quietly took it up, and returned to the desk. At noon, I held School; present, m.92, w.50, ch.37 = 179. At Evg. Service I Baptized the dying child of the Chief Tareha; and preached from John i. 26.

24. Engaged, in writing to the N. Teachers and Chiefs of Porangahau & adjacent villages. Received a letter of thanks from Mr. Alexander. This afternoon, Paul Neera arrived from Te Waipukurau, bringing me a quantity of letters from N. Teachers & others; the object of Paul's coming is, to lay an accusation in all due form against the persecuted Teacher of the village Matthew.—

25. Xmas. day. Held Divine Service this morning, preaching from 2 Cor. viii. 9: Congn. 185. At noon, held School, present, 162. After School, Mrs Colenso distributed cakes to 140 women & children. Being much indisposed myself, as usual at this season, I lay down for a while. I rose, however, for Evening Service, and read prayers, but could not preach.—

26. Much indisposed. Obliged to listen to Paul Nera's long and abominable accusation against Matthew. I warned him several times in the course of his relation, pointing out several inconsistencies, &c., and advising him to stop, but he would not; so, finding him obstinate, I arranged for a public enquiry to be held inland, in about a month; reminding Paul, that if he failed in his proof, he would assuredly lament his [1849 December p.280] not having listened to the advice of his Christian friends. At Prayer Meeting, this evening, 31 were present.

27<sup>th</sup>, 28<sup>th</sup>. Very closely occupied with Commee. Papers which I have to make out in triplicate. Put up for Leonard, N. Teachers, £1.10.0, in cash. (See, 7<sup>th</sup> Jany).

29<sup>th</sup>. This morning I sent off my messenger to the Archdeacon with my Commee. Papers. Afternoon, engaged preparing for tomorrow.

30. LORD's-day. Held Morning Service, preaching from Rom. xiii. 11. Congn. 122. present, at School, m.67, w.37, ch.26 = 120. At Evening Service, I preached from Ps. 90. 12.

31<sup>st</sup>. This morning, I read Prayers & held School. Engaged in writing, arranging future Summer Journies for myself & N. Teachers: reviewing the past—preparing for the future. Evening, held a special prayer meeting, according to appointment, few, however, present, and I felt too unwell to speak; obliged, consequently, to shorten our little Service!—Thus are we brought to the conclusion of another year.—

—“I have nothing, LORD, to pay;  
Take, oh! take, my guilt away;  
Self-condemned, on Thee I call,  
Freely, LORD, forgive me all.”—

## **Report of Revd W. Colenso. Decr 31. 1849—**

During the past year I have been engaged as follows— On the Lords's Day in holding Divine Service twice, and in catechizing and teaching in the Schools. On the Week days, in attending to the Adult Male Schools, instructing & examining the candidates for Baptism and the Lord's Supper, holding Bible & Teachers classes, visiting sick, dispensing medicine, printing Tracts, binding Native Testaments & Prayer-books, settling disputes, &c. And on Wednesday & Saturday Evenings holding Prayer Meetings, & on Thursday Evenings Lecturing, (which is also done every week day evening when travelling). In addition have attended to secular duties of the Station. On the 20<sup>th</sup>. Jany. I left the Station on a visit to Tangoio, Tarawera, Petane & Wharerangi; and returned on the 31<sup>st</sup> of the same month. On the 8<sup>th</sup> March I left hence on a visit throughout the District, including also some villages in Cooks Straits beyond Wellington (under the care of the Revd. R. Cole) & returned on the 22<sup>nd</sup> of May. On the 1<sup>st</sup> of June I left the Station on a visit to Kohinurakau & returned on the 4<sup>th</sup>. On the 14<sup>th</sup> June I left the Station to a visit to Waimarama & was absent two days. On the 28<sup>th</sup> Septr. I left the Station with Mrs. Colenso & family on a visit to Waimarama & Kohinurakau & returned on the 25<sup>th</sup>. On the 15<sup>th</sup> Novr. I left the Station on a visit to Patangata, Te Waipukurau, Patea & Tarawera and returned by way of Murimotu in the [1849 Report p.2] Whanganui District by several villages in the Taupo and Runango District on the 13<sup>th</sup> December.

I have been absent 145 days visiting the natives.

Occasional visits to villages within one day's journey from the Station are not herein enumerated. The number of Baptisms in the District during the year is 209 adults & 53 children. The increase in the number of Communicants is 128. The number of Candidates for baptism is still on the increase, several of the Heathen and a few of the Papists having come over during the year. Three Chapels have been erected during the year, viz. at Petane, Waimarama, and Akiti; and six others are now erecting. One of these, at Whangaiwakarere (Wairarapa) is to be built by Europeans of wood, and to have glazed windows. The contract for its erection has been already made, & upwards of £60 collected by the Natives from among themselves towards its cost.

Upwards of £10 has also been collected to pay for glazed windows for the recently erected Chapel at Huangarua. Mrs Colenso has attended to the daily Infant and female School, but the general attendance both in this and the Adult Male School, save on Sundays and Mondays, is one of a very irregular kind. We have however great cause to be thankful, that we have had throughout of the year, no reason whatever to complain of either the Sunday's congregation or the Sunday's or Monday's School. Several, too, of both sexes, have learned to read & write during the year. On the 3<sup>rd</sup> of Sept<sup>r</sup>. My annual Teacher's School commenced, & continue daily until the 15<sup>th</sup> inclusive. Twenty one Teachers & Monitors were present from all parts of the district. This Year we [1849 Report p.3] have been engaged upon the 39 articles of our Church, due to the Epistle of St Paul to the Galatians. At various times throughout the year several of the First Class Native Teachers have been occupied in

visiting the more distant villages. As usual I have been annoyed this year with the Popish Priests who have set upon me on both sides, both from Wellington and the North; but they have not thanks be unto God, succeeded in perverting a single one of my flock. I have also had, to conflict with no small annoyance from immoral Europeans, whalers & others; who may truly enough be said to be the civil curse of New Zealand, and who are determined still to carry on, if possible, their old practises of buying young girls from their Heathen & Popish parents for the worst purposes. The signal interference of God in behalf of this Church here, has delivered us again for a season from this foe. The state of the natives throughout the whole of this district is perhaps a shade better than it was at the end of last year; although the letting of their Lands, apart from the many temptations attended thereupon, is still a fruitful source of much evil to them, and of anxiety to myself.

Notwithstanding that a greater number now profess the faith than last year, the Schools are not so well attended, nor are the Congregations in the Chapels so numerous as they were. This is owing to the natives becoming more & more scattered; some retiring to live upon their own Lands, to prevent them from being fraudulently let and their going to work for Europeans, or to sow & plant fruitful spots far away in the forests at a distance from their villages, in order to have a large quantity of produce for sale. **[1849 Report p.4]** Several persons, both old and young have died during the year, and in the majority of cases after only a very short illness. A few of them both baptized & unbaptised have with their dying breath declared their hope in X<sup>t</sup>. & counselled their

relations & friends to put their trust in Him. This has strengthened the weak hands & confirmed the feeble knees, vastly more than any of my exhortations have done. On my return from my journey through the district in May I found this neighbourhood in a very disturbed state; owing to the two principal Chiefs Te Hapuku & Te Pakeke, having bitterly quarrelled about their boundaries. They had gone so far that according to Native custom they could not again be at peace without fighting, for which they were preparing, but by the goodness of God that was prevented, & peace once more established between them. Another circumstance which severely tried the profession of the Natives during the past Year, was the wreck of a *small* trading vessel, at Cape Turnagain in the winter. She had a large quantity of property of the most tempting description on board which ~~property~~ lay on the sand, & was stored in the natives huts, for nearly two months, without a white man in charge, nearly every article ~~of which~~ was safely restored to the owners; and for a few things which were missing, and for injuries done to the hull of the vessel, three of the natives of the place, unbaptised, brought five large hogs a few days ago according to my arrangement. I must confess that in this matter, I succeeded beyond my most sanguine expectations. To God alone be all the praise. I have attempted to move from this place to a more healthy site, & have with the approval of the Archdeacon, fixed upon Waimarama; a village on the outer coast, forming a equilateral triangle with the Station & Cape Kidnapper. But although I have the consent of some of the principal parties to whom that ground belongs, others, heathen of equally high or

greater rank, are still opposed to my going, without at least paying each of them for so doing; So that at present, there is little likelihood of our removal. Perhaps however the hand of the Lord is in this matter of hedging me in the old Station.

Signed William Colenso

William Williams Chairman

## **Appendix**

### **A.**

“This paper contains an account of some of the sayings of Waiwaha, a little girl of Tangoio, who fall asleep in Jesus, August 14, 1849. Written by me, Paul Wakahoehoe, a Native Teacher of Tangoio.

“Her illness commenced on the 1<sup>st</sup>. day of June, and she continued unwell till the 15<sup>th</sup>. day of July. On that night she dreamt, that her spirit went up and stood on an eminence, and looking towards a certain water, she observed it had a rocky bottom, and kneeling down on its banks she prayed. Paul the Teacher said to her, “Pray thou for both of us”; she then prayed, and said, “Our Father which art in heaven, hallowed be thy name, &c.” We both then rose up, and, behold a certain rock stood on the opposite side of the water, in appearance as white as snow; this was Christ. On Monday (the next day), she dreamt again, that she had arrived at this same water, and that Paul said to her, “Leap into the water”; on which she jumped in, and dipped three times; she then came out upon the bank, and knelt down & prayed, saying “Our Father which art in heaven, &c.” On her rising up from her prayer, Christ said to her,— “What do you think is the name of that water?” Then she sought for the name of that water, and she said it was called, ‘Sent.’ On waking she told her father, Sosthenes, who said unto her, “Do thou cleave to Christ.” Colenso, a relative, fed her with medicine and food.—[1850 Appendix p.2] Again she fell asleep & dreamt, and a third time we two returned to that water; and Christ was still at that water; and she knelt and repeated again that same prayer. A

fourth time she dreamed, that Christ was standing there, and gave her some apples to eat, and Paul struck him, and they fell down, and she did not eat them. A fifth time she dreamt, that she had returned to that water, and ascending to the summit the sweet odour of the water reached her. She and Paul stood on one side of the water, and Christ stood on the opposite side; and, lo! Christ came across, walking on the water, and stood by her side. Then Christ took up the book, and it opened before her, being red outside, & He pointed out to her the words. She then awoke, and related her dream to her father, Sosthenes,—and she also said to him, “O Sir, when I am gone let your faith be sincere and good.” So this little girl continued to see Christ until the 12<sup>th</sup>. of August, she then ceased seeing him. On Monday, the 13<sup>th</sup>. August, some angels appeared, and stood beside her; and she said to her father, “O Sir, see, the angels!” then she said again to him, “O Sir, let your faith be true”;—this was the third time of her speaking thus to her father. After this she spoke again to him, saying, “O Sir, the place I am now going to is Jerusalem in heaven”; and, again, she said to her father, “O Sir, the people who are dwelling with Christ are true believers; the greater proportion of the world are in a different place.” Her mother here wept over her, and the child said to her, [1850 Appendix p.3] “Weep not for me, weep for yourselves.” On the morrow, the 14<sup>th</sup>. day of August, she said to her father, “O Sir, do not let your heart be troubled and dark concerning me, I am going to life.” And again did the little girl repeat her words, saying, “O Sir, let not your heart be sorrowful for me, look at the word in the xii<sup>th</sup>. chapter of Romans, & the 12<sup>th</sup>. verse—

“Rejoice in hope; be patient in tribulation; continue instant in prayer”—that verse is for you.” She then desired him to look at Revelations, xxii<sup>nd</sup>. Chapter and 1<sup>st</sup>. verse—“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of GOD and the Lamb,”—and said, “this verse is for me.” Just as she said this the morning sun shone out, when she said, “O Sir, get some warm water for me, and when you wash me let my neck be the first part washed.”—After she had been washed, she said to her father, “O Sir, have prayers with me.” After prayers, she said, “O Sir, after I am gone, let your faith be right.” After a little while she said, “O Sir, I shall no longer return to you; the angels are urging me to depart with them.” Her father anxiously enquired, “Art thou indeed going?” She replied, “Yes.” And then said again, “O Sir, let Paul the Teacher bury me.” Shortly after, she said, “O Sir, make a good coffin for me.” She then begged her parents and relations to shake hands with her. Having shaken hands with all, she said to her father, “O Sir, where is that bell which is now ringing?” Her father said, “I do not hear it.” To which the child [1850 Appendix p.4] replied, “There! It is ringing now.” Her father answered, “It is yours and the angels’ perhaps.” “Yes,” she replied, “it is indeed a bell to fetch me away.” And saying these words she fell asleep in the Lord. The name of this dear little child was Waiwaha.”

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The parents of Waiwaha, Sosthenes Ngutu and Arabella Te Awa, middle rank Natives of the Ngatimoe Tribe,

became candidates for Baptism, the father in June, and the mother in July, 1846; and were both Baptized by me at Tangoio in August 1848. Waiwaha, the eldest of their 5 children, a healthy girl of about 8 years of age, was not Baptized with her parents, owing to her not being able to read; and being rather too old (no necessity existing) to be received as an infant. I having unfortunately proved, that whenever children of from 6 to 10 years of age and unable to read have been Baptized, they are generally (for some time at least) thrown considerably back.

Hence, while I instruct and examine such children, both in school and in separate Classes as Candidates for Baptism, I seldom insert their names into my Book as such until they are able to read, or nearly so. The parents of Waiwaha, who are a quiet simple pair, had their faith again severely tried in the winter of 1850, when they lost 2 of their remaining 4 children in one week from fever. Their conduct, however, has been consistent & Christianlike throughout. The happy death of Waiwaha, & her dying exhortations, made no small impression upon some of the people of that neighbourhood.—

## A.

### **The dream of Victoria Kaumoana.**

The dream of Victoria Kaumoana was on the 17<sup>th</sup>. of September, 1848. She dreamt that she went in the night to search for Lazarus Tamaikakea and Ani Kanara (his wife, her neighbours). On arriving as far as the house of Leonard she became frightened on account of the night. Then she returned, and in so doing saw a great & clear light in the heavens. this was the second time of her seeing the light in the heavens. She then looked steadfastly up towards heaven, and she prayed, "O GOD, have mercy upon me this night, for Satan has power to take away my soul: GOD, also, has power to take (and save) my soul. O GOD, write I beseech thee thy words within my heart."—Her prayer here ended. Then she went again, and she said to Lazarus, "Wash ye yourselves, that we may all travel clean." She then went to seek for me (Paul the Teacher) and Taylor (Te Paea, the Xn. Chief). On her finding me (Paul) and Taylor, she beckoned with her hand to us, to look up at the heavens. I (Paul) then prayed, and afterwards we all together began to climb the rock which was before us, which rock reached quite up to the sky. So we ascended the rock, I first, next Moses (my son), and they behind. Our prayers in the midst of climbing that rock were four; at the fourth prayer, she looked, and beheld, water came forth out of that rock; on which she thought that the water was the Holy Spirit. We continued ascending that rock; then we prayed again, the fifth time, and still there was great & clear light in the heavens shining downwards towards us, appearing from within a white cloud. Again we

ascended, [Appendix p.2] I being very near to the sky; we prayed again for the sixth time. Here it ended, for she awoke from her dream.

Written by me, by Paul Wakahoehoe.

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## B.

Copy of a Letter from Rev. Monsr. Le Comte,  
P. Priest at Wellington, to W. Colenso—

“Port Nicholson, April 10/49.

“Sir,

“I went on this day (as I have been accustomed to do during the last fortnight) to visit the Maori now in prison. I went to instruct him in the Dogmas of the one, Holy, Catholic and Apostolic Church. On seeing him, this day, he informed me, that you visited him. Had this your visit been one of condolence and commiseration, and withal gladness, that he had listened to the salutary doctrines of Christianity, I should have rejoiced at your visit. But, alas! instead of infusing the principles of Christian Charity into his bosom, you tried to infiltrate him with your own peculiar and erring views of Christianity. Two years ago, I had the honour of sending to your Bishop an Unchristian letter of yours, which you addressed to the Catholics of Wairarapa. But allow me this turn to inform yourself that human cunning and vain cant, are ill omens to hope, that the Spirit of genuine Christianity abides in your breast. Had this poor ignorant savage sent for you, as he did for me, oh! then, whatever

my personal feelings might be, still, I should have honoured the voice of conscience, however erroneous, and respected its dictates; and should have scorned to have obtruded myself, uncalled for, in the ministration of another.”

“I have the honour to remain,  
“Your obed. Hum. Servant,  
(signed) G.R. Comte.

“Rev. Mr. Colenso,  
&c,  
Care of Rev. Mr. Hadfield. (true copy, W.C.)

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### [Appendix p.3]

#### C.

Copy of a Letter from a Popish Priest, to Walker Papaka,  
Chief & N. Teacher of Waimarama.—

“On the 3<sup>rd</sup>. of December, 1848.

“O friend, O Walker,

“Greeting to thee, suffer my letter to come to thee. Great is my love for thee, therefore it is, I thought I would shew to thee, and to the whole of you, which is the true church. Behold, ye have not yet known the real faith, therefore it is, that ye have caused great trouble to the Catholics who are residing among you. This is not the way whereby to search well for the way of the God of truth; but, rather, by much prayer to our Saviour, to open the eye of the heart, lest it sleep in the midst of darkness,

in the midst likewise of the deceitful words of the Europeans of your worship: if, indeed, there were any truth with your church; if indeed, your teachers were true shepherds, then certainly they would not deny the true way, whereby to shew to the Natives the true Church. If there were indeed two true worships, then ye might possibly remain well enough at your own worship; but, seeing there is but one true church and good worship, therefore seek thou and all of you that worship that true Church. Because, on the outside (of her pale), O Sons, there is no eternal life of heaven for man. All the prayers of men, who are living without the pale of the true church, go to Satan; it is of no avail to call upon Christ to save you, (you) will not be saved, because upon Satan's manner (or worship) are ye cleaving.—Most true is this, there are no signs from God in your worship; ye have been deceived by your money-seeking [**Appendix p.4**] Europeans. This all their way with you, to make you afraid, lest you should believe in the one true church. Therefore their deceitfulness, their bitter words, their mockings against us. Nevertheless, the mother church, the Catholic Church, will never never fall, because with her is the Saviour residing continually, that is, her Maker. She is not a broken branch like yours. We have long been grieved with these corrupt doings towards the great truths of the true God and his church. Therefore I said, Persist in entreating one of the Europeans of your church, to jump into the fire; we are not in doubt regarding this way (of trial), for we bear in mind the words of our Saviour, his word says, the good shepherd giveth up his natural life for his sheep; but the hireling, that is the bad shepherd, comes to murder the souls of

men, and to corrupt the truths of the true God, and will not indeed give up his natural life for his sheep, because he is but a hireling and not the true shepherd; but rather he is the shepherd of Satan.—These are all my words to you, from your loving and true friend this letter.”

(signed) "From John Rapira.  
(correctly translated, W.C.)  
"To Walker, at Waimarama."

[Appendix p.5]

B.

"Ahuriri, Decr. 1849.

"Revd. Sir,

In returning you the enclosed noted respecting the property which was stolen from the wreck of the "Gypsy" at Cape Turnagain, I would be wanting in gratitude did I not express my sense of the important services you have rendered me in recovering that property which, amounting to between £200 & £300., I would entirely have lost but for your kind assistance. Your great personal trouble also in obliging the Natives to give compensation for damage done to the wreck, and for some of the missing articles of property deserves my warmest thanks. As your rank in society precludes me from offering you any thing other than this expression of my gratitude, it is a feeling which it is my duty, so I hope it will be my wish, to cherish to the latest period of my existence.—

“I must also acknowledge the much improved conduct of the natives in this neighbourhood towards me.—And as these Tribes were at one time, perhaps, the most untractable in these Islands, it is a matter of thankfulness to me that I am now, through your influence, enabled to live amongst them in comparative comfort and security.—

“Wishing you and your family the compliments of the season, I remain, with much respect, Revd. Sir,

Very sincerely yours  
(signed)  
Alexander Alexander.

“Revd. W. Colenso  
Mission Station, (True copy,  
Waitangi W.C.)

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### [Appendix p.6]

(Copy of my answer to the foregoing, Letter)

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“Mission Station, Waitangi,  
January 1<sup>st</sup>. 1850.

Dear Sir

I embrace the earliest leisurable opportunity of replying to your Letter of last week, in reference to what little I

was enabled to do for you in connection with the loss of the “Gypsy” at Cape Turnagain.

Had I, indeed, succeeded in securing you your vessel, I might, perhaps, be inclined to think, that I had been enabled to render you a little service; but, as it is—what I did is scarcely worthy of notice, save with the prospective hope of a greater good arising therefrom, if not to ourselves, to some, perhaps, unfortunate countryman of ours. But even when viewed in this—the most favourable-light, my attempts in behalf of her freight, cannot be considered as deserving a tenth of the encomiums you have loaded me with.

I am, however, gladdened at heart in hearing, that you do receive a little better treatment from the Native Tribes about you than you did; and that you, also, view arightly its source—their reception of Christianity. May this be increased within them; and then, not only that, but all other good fruit will assuredly continually abound!

Receive then, dear Sir, my thanks for your Letter, and my best wishes for your welfare, and the Compliments of the Season, which I now tender you in the *highest* sense of the same. And, believe me, that I hope [Appendix p.7] to be always ready to do my utmost towards prevailing upon my fellow-men to observe the golden rule of “doing unto others as they would be done unto.”—

And am  
Dear Sir  
Ever sincerely yours  
W. Colenso.

To Mr. A. Alexander,  
Ahuriri.—

## 1850

January 1<sup>st</sup>. Spared to enter another Year! With no small share of indisposition of body. May I share a portion of that grace mercifully granted me, which was bountifully vouchsafed to holy Paul, through which he both gloried and took pleasure in his infirmities. Reviewing the past,—“*Thou hast been a shelter for me*”; and my hope & confidence is, that GOD will perform all His promises in which He hath inclined me to put my trust; and, that, as heretofore, so henceforth shall I again prove, that as my day my strength shall be.

“From all the guilt of former sin—Let mercy set us free;

And let the Year ere now begin—Begin & end with Thee.” **[1850 January p.281]**

—Though very unwell, I sent for Leonard, my N. Teacher, not having had any close conversation with him very lately. On his coming, I first, paid him £1.10.0 (a half-year’s stipend, or, better, perhaps, an unexpected donation,)—and we talked together in my study for a long while. I told him of several things which I had lately heard against him, all of which he denied. I remarked, the evil report which one or two persons, might raise about a canoe, or a bridge, or a road, would not be greatly noticed; but, that it was a common saying, “what everyone says must be true”; and that he should get up and testify to the falseness of those many “little things” now so commonly said concerning him. I said, I had scarcely a person about me now on which I could

depend;—that I had, on my return from Taupo, called on all, and particularly on the Teachers and Helpers, to consider their ways at the now closing year; but that out of 4 three had immediately gone off, and had only sleepily shewn themselves on Sundays. He replied, It was very wrong in them to have done so. I said, another thing I am told is this, That whenever you do conduct the School, you merely read the chapter & then conclude, without asking a single question; Is it so? He answered, “It is so; I do not understand the meaning of the chapters, so as to ask questions in the Class.” This statement, and the *manner* in which it was spoken, opened my eyes a little. I talked to him seriously and affectionately (for I loved him), shewing him, that he should have been the *last* person to have entertained such an idea, &c. And once more begged him to consider his ways; this, too, being the first day of the Year.—

2<sup>nd</sup>. Busy all day in writing letters to N. Teachers at Wairarapa. Having rung the bell for our usual evening Prayer-meeting, I went to the School room, and, after waiting a long while and only 2 Natives coming [**1850 January p.282**] (besides the two strangers from the Wairoa, messengers from Mr. Hamlin, who arrived this afternoon), I held a short Service, and came away much grieved. On enquiry, I found, that Leonard had early this morning left with his people for the swamps a few miles off, there to scrape flax for Mr. Alexander; (he and Katene had, in September last, taken the putting up of a fence on the Station, the timber being already on the ground; for which they had asked £2.14.0, and I had promised to give them £3.0.0—but this work they soon threw aside:) and, that *he* had told Abraham Powā (an

Assistant Teacher) and others, on my return from Taupo, that for them to do as I wished, was the way to kill and starve themselves outright—"What! School Monday morning,—Prayer meeting Wednesday evening,—School Thursday morning,—a full Service Thursday evening,—and Prayer meeting again on Saturday evening;—where is the time for work?" Hence it was that Abraham left for Waimarama.

3<sup>rd</sup>. 4<sup>th</sup>. Writing, copying Journal for CMS. Natives still all away; some cutting wheat, others in the swamps scraping flax.—

5<sup>th</sup>. Morning, compositing and printing a plan of my approaching Autumnal journey, and of the N. Teacher's visits for the next six months. Afternoon, preparing for tomorrow. At sunset, the natives congregating here as usual for the Sunday, I caused the bell to be rung; and finding Leonard was not forthcoming I went to the Chapel and read Prayers; 62 present. Had some difficulty in getting across the river, from the large canoe being aground. Leonard did not attend.

6<sup>th</sup>. LORD's-day. This morning, after the ringing of the *second* bell—(my plan is, to ring *twice* on the Sunday morning, the *first* bell at  $\frac{1}{2}$  past 8, as a preparatory one, and the *second* at 9, when I leave the house;) [1850] **January p.283]** on going to the river with Mrs Colenso and family, we found the *large* canoe (which serves as a common floating-bridge for *all*) aground, and my two household lads vainly attempting to drag her into deep water. While we were standing on the banks, the Chief Te Moananui & his people (upwards of 20) came up from Leonard's village, and I said to them, "Did you not

hear the *first* bell? Why did not some of you make more haste here and get to rights our bridge—it is the bridge of all, and cannot be done by two persons.” And afterwards, on entering the canoe, I said nearly the same words to the Chief himself, who was next to me, adding, “Why did you not send some of your young men on before you to help my two lads to float the canoe for us?”—No remark whatever was made by any one to what I had said—there not being room for any. Just as we were shoving off, Leonard & Katene and their party came hastening down to enter the canoe; on seeing them, I said,—“Where were you when the first bell rang, that you did not come to drag the canoe off? One person can not do it alone; and it is a bridge for the whole of us.” Leonard replied, “It could have been shoved off by Matiaha” (my household lad); don’t you go to make a great deal of it as a cause of finding fault with the people.” I said, “I spoke just now to Te Moananui and his party, and they said nothing; but when I speak to you, you turn upon me directly. You, Leonard, should have been here, to your duty, instead of being away the whole week.” Upon which he said a good deal; and on my desiring him to cease, he replied, “Rather thou cease talking — — — Thou thyself — — — Thou thyself only, cease thy talking.” — Katene, also, said much in an under tone. A great deal more was said [1850 January p.284] by Leonard, who remained on the banks of the river talking loudly while we were crossing, which, from the noise of the paddles, I did not catch; but I heard,—“See! he is going angry to prayers. Presently he will be angry with the people in the church. He only is breaking the Sabbath. O Sir! I was not appointed by the

Committee.”—(a sly, low insinuation.) On landing, I said, “Leonard, if that is the state of your heart, I think you had much better return to your house, and not come on to Church.”—When he replied,—“If I return all shall return; there shall not be a man to attend they worship.” Mrs Colenso, stepping on shore, said, to me,—“He seems determined to contend;” so, leaving him talking, we went on to the Chapel. I held Service, preaching from Eph. iii. 5, 6: Congn. 106; who were very sleepy. At noon, I held School, present, m.58, w.31, ch.19 = 108. After the Morning Service, I had remained alone (as my custom is) in the chapel until the bell rung for School; during which time I thought deeply whether I should place some one else over the 2<sup>nd</sup>. Reading class, instead of Leonard; at last I concluded, that should he come to the School, and rise to take his Class, to say nothing (at present), but to allow him quietly to do so. The bell rung, and the School having been opened with singing and prayer, Leonard rose and took his class; and no allusion was made by any one to the occurrences of the morning. At Evening Service, there were only 3 women present (besides our own girls), and 35 men;—the majority of the morning’s Congregation sitting idle in the neighbouring village.—A sad beginning for the new Year! Preached, this evening, from Rev. ii. 21.—

7<sup>th</sup>. This morning, early, I crossed the river to prayers & School. Prayers over, I remarked to the women (of whom nearly 40 were present), that they wilfully absented themselves yesterday, to sleep & sit idle [1850 **January p.285**] during Evening Service; and that, as several of them were Candidates for Baptism, and hoped to be Baptized next month, it would be well for me to

remember their conduct. And, turning to the men, I said, that several of them were not here yesterday at Evening Service, therefore, if they would honour the Services on the LORD's-day, now that they were professed Xns; the end would be, that I should consider their coming to the Monday morning's School as a very little matter, &c.

Then, coming down from the desk and taking my class (the first), and seeing my own steward, Samuel, going for the slates in his thick blanket, (in direct opposition to my strict charge to *him*; having, in fact, repeatedly cautioned them *all* against wearing their hot dirty blankets, such being not only a cause of sleep, but, also, of fever at this hot season,) I went to him, and quietly desired him to leave the School. Returning to the class, Katene, in the act of adjusting his heavy red blankets, unknowingly exposed his person; on which I remarked, that it was really shameful that they would not clothe themselves properly in their shirts, &c., they being Communicants and of the *first* class, (this, too, being writing-day, when they could not hang their slates to their necks in consequence of being so clothed,), instead of being merely loosely wrapped in their hot heavy and dirty blankets! Presently all was commotion! Such a scene!! Leonard, the N. Teacher (although I had confined my remarks to my own class) upbraided me with "Killing people and making them publicans, &c."

Katene, a young man, one of the first class (who has lately been to the Bishop's College School, and of whom I had hoped better things,) was particularly saucy; saying, (among other & similar remarks,) that I was destroying the faith of the people; and, why did I not go away to a better place?—to make haste and be off to Te

Kaikokirikiri, &c. Several others, too, had a kick and a thrust. To some of them I was obliged to speak, they being Teachers, Helpers, [1850 January p.286] and Monitors (and even *Oracles*! Especially Katene & Leonard), and, in time, silenced them all. One, however, Thompson Pekapeka (of the 3<sup>rd</sup> class), to whom I had never said a word, (a man who has been several times suspended for gross sin,) was like a person frantic; he rushed at me, and 4 several times took a run, and a grin, and muttering words, flew at me; but each time, as he neared I, putting my hands in my pockets and bowing my head, said, "Strike; I am willing to die here in GOD's house." And, each time he was withheld as by an invisible hand; and, finally, he rushed from the Chapel gnashing his teeth with rage. Then, my Teacher, Leonard, begun afresh, saying, that I was doing wrong, evil, sin, error, &c. Katene helped him mightily with a sneering remark, "to have pity upon me, for I *too* was getting wild (or, mad)." This, I confess, coming from him, I felt keenly—"et tu Brute"!—as it was reference to our afflicted brethren Messrs. Dudley & Stack; for whose sakes, as well as for Archdeacon Hadfield's, I have often had to bear the scoffers taunt from this "crooked generation." All this while I was silent, standing still, with my hands in my cassock pockets. At length, Leonard, having ceased his general accusations, I called upon him, since he had said so much, to come forward & publicly accuse me of what he knew to be wrong. So leaping up with alacrity to where I stood (near the chancel), he begun; and now were all attentive listeners.—He said, that on my return from my long journey in May last, I called for a meeting of the church

to examine into Tiopira's matter; and, as GOD caused heavy rain to fall on that day, which hindered us from meeting, he *knew* that I was wrong!—The rain being sent by GOD to stop the meeting. And, again, in the depth of the winter, when my mule was nearly destroyed by the entire horse of Karaitiana Takamoana, (which was allowed to [1850 January p.287] go about loose, and) which broke in to my little field; and I, having lost a horse already, (principally through the kicks & bites which it had received from their horses,) proposed a Meeting to consider the matter; it again rained on the day fixed, so he *knew* that I was wrong! and so saying he finished. I marvelled, indeed, to hear Leonard so speak; but I felt thankful that such was the charge; and was also glad to get hold of their secret thoughts concerning me. For I had never heard the least remark of this nature from any one, although both Tiopira's affair, and that of the Mule, caused great talk ere they were settled. I replied, that, following out his way of reasoning, we must, as a matter of course, conclude, whenever it should happen to rain on a Sunday, that it is GOD's wish that we should not assemble for Divine Service on that day.— Which remark vexed him not a little. Soon after he left the place, calling to the Natives to follow him, and nearly all obeyed his call. To the few who remained, I said, "You have heard me accused by my Teacher of error, sin, &c.—Now I will confess my error, this is it— My admitting many of those Natives—(Thompson Pekapeka & others,) to the Holy Communion the other day. You know that I said, I would not take upon myself the responsibility (under existing circumstances—i.e. an opportunity of the LORD's Supper, *once* in one or two

years,) of keeping any one away therefrom, unless for very gross and unrepented crimes.—Now this is my great error, that I should have allowed such persons, whose conduct is more that of pigs and dogs than Christians, to drink of the Cup of the LORD. However, one thing will result from this, there can not now be any adult Baptism here next month.” The few Natives who had remained, perceiving that I ceased talking, also withdrew; [1850 January p.288] I, being now alone, went to the Communion Table, and there thanked GOD with an overflowing heart for his great deliverance, and prayed for forgiveness and guidance, and felt greatly comforted. After we had all left the Chapel, Abraham Powā (the only Teacher who had stood by me, and who, every time that Thompson Pekapeka rushed upon me with his threats, walked close up to my side,) said to Katene, (who was sitting in the village, near the path,)—“Thou art the cause of all this contention; for, it is mainly through thy continual talking to us about the excellencies of other Ministers, and finding fault with our own, that we have been induced to act in this way.” Returning to my house, I was engaged in Compositing “Happy Deaths,” pp.23, 24; & in the afternoon, with the young chief, Te Nahu.—

8<sup>th</sup>. Last evening Tareha’s child died, for whom, according to Native usage, great wailing was made; I believe, the father was greatly attached to her. Wrote & sent a Letter to Leonard. Several people came during the day for Medicine. Evening, read prayers, 44 present, among them was Leonard.

9<sup>th</sup>. Read Morning Prayers, 52 present. As soon as prayers were ended, they all, instead of remaining to School, went out. I afterwards heard, that they had leagued together, 1<sup>st</sup>. to attend no more Schools; and, 2<sup>nd</sup>. not to allow me to appoint any one to be Teacher, save one of themselves. This morning I received a Letter from Leonard, in answer to mine of yesterday. Heard, during the day, that the Heathen Chiefs, generally, greatly disapproved of the treatment which I had received from the Baptized Natives. This evening, I buried Tareha's daughter, Ani Tuhitio; and read Prayers in the Chapel, 88 present.—

10. Read Morning Prayers, at the close of which all again marched out. Engaged in printing pp. 23, 24, "Happy Deaths", and in preparing to leave tomorrow for Tangoio, &c., as [1850 January p.289] previously arranged. Had extreme difficulty in getting any one to go with me as baggage-bearers, Leonard having succeeded in keeping back those who had promised to go. After Evening Prayers, which I read, I had a long conversation with Tareha, (who mourns the loss of his child very much,) in the verandah of my house. Endeavored to comfort him, gave him nails and Totara timber for a fence round her grave; and lent him my boat & oars (the first time of her being used), during my absence, to go a fishing. He tried much to persuade me from going to Tangoio; but, I told him, I could not remain; not merely on account of the Natives having assembled there, but that this was a journey to make peace with, & restore the, Tribes of that valley from their late fall; which he, also, knew.

11<sup>th</sup>. Left the Station this morning at 11 o'clock, leaving a note for Abraham Powā to take the Sunday and Monday morning Services. After we had crossed the Ahuriri harbour, Brown Te Heihei, a Thames Native, who I was glad to get to go with me, told me what Leonard had told him that morning.—He had endeavoured to persuade him not to go with me to Tangoio, and, finding he "would not disobey his Minister," he (Leonard) said, If Brown had been from these parts he would make him remain; and, that this morning, as soon as I should be gone, he (Leonard) would go to the *pa*, and use all his influence to get the N. Chiefs to rise against my cows, which were eating their grass & not paying for it; and, further, that he would not be satisfied with anything less than their driving me from *the whole Island!!*—And, that he would soon get another Minister, for Ministers were plenty enough. And, as to Abraham Powā, if he, or anyone, dared to take the Services on the Sunday, he (Leonard) would get up in the Chapel, strike him, and put him down. At Sunset, we reached Petani. Having pitched my tent, and it being too dark to hold Service [1850 January p.290] in their large unfinished Chapel, I did so in the open air, discoursing briefly, from Rom. ix. 29.

12<sup>th</sup>. This morning I read Prayers and held School. At noon, we proceeded towards Tangoio. Arriving there, we entered the village almost unperceived. Martha, the Teachers valuable wife, soon saw us, and coming up to us, sat down & commenced her wail, which lasted some time, and in which we all joined. Paul, the Teacher, and others, subsequently came up, and made their orations, which were very suitable, and which I answered.

Evening, I held Service, preaching from Rom. x. 20; Congn. 50. I was gratified in finding a Reading Desk, & Communion Table, & other little decent matters, furnished. Spent the Evening talking with the N. Teacher and others.—

13<sup>th</sup>. LORD's-day. Held Morning Service, preaching from Matt. xi. 27: Congn. 70.—Several being still absent at their plantations, and others with the whalers at Table Cape. At noon, I conducted School; present, readers, m.17, w.12; non-readers, m.14, w.18, ch.7 = 68. This afternoon, while resting in my tent, Maunsell Kio came to see me, and to tell me, that he had returned the saw to the Sawyer, having received the Calico, and that he was very sorry for his conduct, &c. At Evening Service, I preached from Rom. xi. 5. Afterwards, I visited the Sick, administering Medicine, &c. Talked with Natives at my tent till a late hour.

14<sup>th</sup>. Read Morning Prayers and held School. After breakfast I examined & Instructed a Class of Catechumens, 17 in no., 3 of whom are new. Visited the Sick. Talked with the Chiefs, Te Awi & others, and advised them. At iii p.m. we left, on our return to Petani; Paul, the Teacher, & 2 others accompanying us. At Sunset we reached that village; held Service in the Chapel, discoursing from Rom. xii. 5-8: Congn.90. Heard, this evening, of the sad doings of Leonard at the Station, since I had left; and of the great and increasing commotion [1850 January p.291] there, and of the resolutions which they (the Chiefs) and Leonard had come to;—namely to drag me before their “Komiti” (assembly), and then to propose three things:—1. That I

should never use such words as pigs, or dogs, or log of wood, in reference to them, for any behaviour of theirs, nor find fault with them for sleeping in the Chapel, &c;—and, 2<sup>nd</sup>.—That my Public Services must be shortened, and to have no School; or (if I would not immediately and fully consent,) 3<sup>rd</sup>.—That I should be driven from the Station,—and, if I sought refuge in the Thames, or Bay of Islands, that they would follow me, and never rest until I had been expelled the Country! The people of Petani (upwards of a 100 in no.,) were very indignant, and pressed me much to consent at once to come & reside among them, or, at all events, to be allowed to escort me in a body to the Station; both of which I strenuously refused.

15. Read Morning Prayers & held School. After breakfast I examined and Instructed a class of Catechumens (or, rather, 3 classes,) 58 in no., one being new. I was thus occupied till 2 p.m., when I left for Warerangi; whence Paul Kaiwata, and W. King Te Raheke (2 Communicants), had come to meet me & take me thither. We crossed the inner harbour safely in our little canoe, and hastening onwards reached Warerangi by dark—just as the people (who had collected there to see me) had finished Evening Service. I pitched my tent, & had scarcely made my fern bed, ere the rain began to pour down in torrents, accompanied with thunder & lightning, insomuch, that I was obliged to put up an umbrella in my tent, and sit in the pitchy darkness without a Candle.—

16<sup>th</sup>. At a very early hour this morning I read Prayers and held School; present, readers, m.8, w.8; non-readers,

m.14, w.10, ch.4 = 44. After breakfast I examined & Instructed two Classes of Catechumens, 19 in no., 8 of [1850 January p.292] whom can read, but most of them seemed to be very careless. Arranged for Baptizing some children, (the new-born infants of Communicants,) and held a special morning Service for that purpose, Baptizing 3 children, and preaching from Titus ii. 11–13. Afterwards, and while preparing for starting, the leading natives of the village (who had been to the Station, to mourn over Tareha's daughter,) told me of the great violence which the Chiefs assembled there had displayed against me, through the incitement of Leonard. They described him (though a relation of theirs) as being mad, and exalting in the thought of how he will serve me;— firstly, by degradingly dragging me before them (him?), and, secondly, by expulsion. Some had proposed, now that 2 vessels (a very unusual thing) were in the harbour, to go in a body, & forcibly take all my goods on board! while others, pointing to the number of graves in the Chapel Yard of those who had died during my residence, were not for allowing me to get off so easily. All were greatly angry with the Warerangi Chiefs, for daring to say, that I was going to Baptize some of their children, and endeavored to dissuade them from permitting it.

Leaving Warerangi at iv. p.m., we soon reached Te Poraiti, where the two Chiefs Mapu, & the venerable old David, whose children & grandchildren compose the majority of this Tribe. As we could not possibly cross the harbour at present, (owing to the roughness of the sea and the smallness of the canoe,) I sat and talked with the old man, who was busily employed in making ropes for his fishing nets. He said, he always prayed at Evening

and Morning, even when alone; and seemed to be not a little indignant at my merely asking him the question. In reference to the present disturbed state of the Natives at and about the Station, he said, that he wished me to take no notice of their mad proceedings; concluding with, "White man! You are now going into deep and [1850] **January p.293]** troublous waters; You have already seen somewhat of Native evil, but you have yet to learn what these Tribes can do. One only word will I say, Be patient; endure hardness." I replied, "That is what I have already determined upon." At Sunset, we ventured to cross the inner harbour to the place where our canoe lay; which having gained, we paddled on towards the Station, but were eventually obliged to leave the canoe on the beach, there not being water sufficient for her to proceed. I reached the Station, to the great comfort of my wife & family, (who had been a few miles over the stormy banks looking for me, & who had returned disappointed,) by xi. p.m. Long, however, before I reached Te Awapuni *pa*, the loud orations of the enraged Chiefs, as they passed up and down among their people before their fires which glared in the distance, broke upon my ear. I entered suddenly, & passed boldly along the pathway through their village, without receiving any molestation.—

17<sup>th</sup>. Early this morning I crossed the river to the Chapel, and read Prayers; only a few of those in the *pa* attended, & none remained to School. Returning to the Station, and having breakfasted I commenced compositing pp. 25, 26, "*Happy Deaths.*" I heard, during the day, that the malcontents had concluded to make me appear before them tomorrow. In the course of the day a great number

of Natives arrived from Petani and other villages; some to cry over Tareha's child, and some to hear the result of this (to-be) famous Committee respecting myself, all the Chief men of the neighbourhood being also here assembled. Towards evening, the Natives getting tired and impatient at my non-appearance, sent me a Letter, written by 3 of the principal Chiefs in (*apparently*) a kindly tone; but, unfortunately for them, I well knew the stratagem which they had laid to get me among them. Read Evening Prayers, upwards of a 100 being present. Returning [1850 January p.294] in the dusk to the Station, I found Te Hapuku by the river side waiting my coming, that he might shake hands with me, (at this crisis a truly significant and friendly action,) he did not, however, speak. During the evening I wrote and sent my answer to their Letter; and, also, a request to the Xn. Natives of other villages to disperse quietly in the morning. The receipt and reading of my absolute refusal to appear among them, caused great commotion among the discontented; who, loading me with abuse, vainly sought to discover who had informed me of their *secret* determinations. Leonard and Cotton were indefatigable in stirring them up; the former proposing, that they should take me by force, even if shut up in my Dwelling house! the latter inciting them to revenge for the degradation (?) they had recently suffered, in compelling the Porangahau Natives to make restitution to Mr. Alexander, &c.—

18<sup>th</sup>. Went to the Chapel and read Prayers; soon after which all the better disposed Natives returned to their homes, laughing loudly as they passed at “the sagacity of the white man”! Some of the discontented also left,

vowing they would never come again to Divine Service; while those who remained proceeded to hatch further mischief. Leonard bitterly upbraided them for their cowardice, saying, that if he were they, he would make me come to the Committee to be judged,—he would fetch me from the house, and drag or carry me forth by force, &c; and, finally, he counselled them not to sell us any food, saying, that if he caught anyone bringing food to sell, he would fight him, and anyone who took my part should be expelled also. He was, also, exceedingly angry with his brother Noah Huke, and with Abraham Powa (an Assistant Teacher), for their going to fetch some valuable goods, which had arrived for me from Dixon & Co.—which goods I certainly expected they would pounce upon and distribute among themselves. Engaged, [1850 January p.295] in printing "*Happy Deaths*," pp.25, 26. Evening, read Prayers, but few present.

19<sup>th</sup>. Read Morning and Evening Prayers, but few present. Heard, today, that the reason why Tareha so earnestly sought to keep me from going to Tangoio on the 10<sup>th</sup>. inst., was, that the people there might the more readily be induced to join them here! Busy in opening some Cases which were wetted in landing. Evening, preparing for tomorrow.

20<sup>th</sup>. LORD's day. Early this morning, just as we were going to Family Prayers, a lad came from the *pa* to the outer fence with a letter. After Prayers it was given to me, but as I knew it was from the disaffected party, I said, I would not look at it till Evening. Going, at the usual hour, to Church, we were hissed at by the

discontented party, Leonard being also among them, but we passed quietly along and took no notice. The old bell-ringer, who lives in the village, was not allowed to ring the bell, which we, however, did.—Some were laid hold of, and their clothes torn off them; while others were shut up in houses to keep them from going to Divine Worship. Having concluded Morning Prayer, I spent an hour in reading several portions of Scripture closely bearing upon the present state of things, which I had selected, instead of a Sermon. Congregation, 20 men, 19 women, & 13 children, = 52; including my own household of 12. Several of whom (womn. & childn.) stole away from their husbands & fathers. Leonard held Service with the disaffected, none of whom came to Church. At noon, I rung the bell for School, only 13 males attended. Evening, I held Service, discoursing from 1 Cor. ii. 4. After Service, being very feverish, I went and bathed in the river. Returning to our house, I read the Letter received in the morning, and was astonished at its contents. I felt thankful I did not read it this morning, and that GOD had again delivered me.

[1850 January p.296] I considered awhile, and wrote them an answer, tearing up their Letter and enclosing it. More than a hundred disaffected persons were assembled this day in the *pa*, with whom Leonard was all day closely engaged in teaching them any thing but good. At times they made a great noise among themselves, and often was his voice in particular heard. During the whole of the past fortnight he has done all that he could to stir them up against me, and has withheld from coming to Prayers all those of his own tribe over whom he had any

influence. Received, this evening, a nice consolatory letter from Noah Huke, Leonard's brother.

21<sup>st</sup>. During the past night and while dressing this morning, it was strongly impressed upon my mind, that the turbulent Natives in the *pa* would probably hide our canoes while we should be at Prayers, so that, on our return, they following me to the water's edge where I could not escape them, would there make me listen to their offensive language. I, therefore, determined, if they should do so, to plunge into the river, clothes and all, and swim across, and, consequently left my watch, &c., behind. At an early hour I crossed over, and read Prayers, as usual, in the Chapel. I had, on Saturday, informed the *few* who were faithful, that it was my intention to recommence holding School with them, although they were but few, and that, when the others went out immediately after Prayers, they were to remain. They (the 13 of yesterday) accordingly did so; and, School being over, we peacefully departed; I, as usual, last, shutting the doors and gates after me. I had scarcely got beyond the Chapel-Yard fence, when a friendly Native hastily whispered, as he passed by,—“Thou art waylaid, and about to be seized!”—I made no reply, but followed my Scholars in the way. Just as I had crossed the stile of the *pa* (over which our path lay), 20 [1850 **January p.297**] or 30 Natives rushed forth into the road, calling upon me to stand. I made no reply, but attempted to pass on. Upon which they immediately closed in upon me, and Thompson Pekapeka, seizing hold of me by the legs, lifted me up and bore me off. I struggled (*defensively*, and without speaking,) to free myself, and succeeded in doing so, when I was again laid hold of by

two of the Chiefs, Tareha and Karaitiana Takamoana, & by them borne into the village, amid the uproarious shouts of the multitude. I endeavoured to hinder my progress, by laying hold of the fences, &c., as I passed, thinking, that by my thus shewing my determined unwillingness, they would cease striving, but not so. Arriving in the open space in the *pa* they set me down in the midst of, perhaps, 150 Natives, some few of whom were weeping, and a few others calling out, “*Ka he! Ka kino! Aue! Ka kohurutia te pakeha!*” (It is bad! It is evil! Alas! the white man is being murdered!) While the greater number were savagely rejoicing. On my being set down I again tried to get away, upon which two of them again pinned me. My 3 domestic lads (and, in fact, all my 13 Scholars, among whom were Noah Huke and Abraham Powā,) had closely followed me, and one of my 3 lads named Edwin, (a young Chief of note from Taupo, who had only returned from taking my Yearly Papers to the local Committee at Turanga on Saturday night last,) seeing a Native named Tahatiti (a retainer of Te Moananui’s,) slyly crawling behind me to lay hold of my legs, sprang towards him to drive him off, when several flew upon Edwin, and I verily thought he would have been killed; particularly when I saw the principal Chief Te Moananui (who stands nearly 6 ft. 3 in. without shoes,) rushing toward him with a [1850 January p.298] countenance distorted with rage and clenched fists. At this moment I was closely gripped, as if in a vice, by two men, but my right hand was at liberty; so seizing my beaver hat I struck Te Moananui such a full flat and unexpected blow in the face, as made him stagger back—when his fists were scarcely 6 inches from

Edwin's eyes. The hat, a hard one, in descending made such a sound as to procure a momentary silence. Te Moananui, recovering himself from his unexpected rebuff, now made towards me in a dreadful passion, cursing bitterly and vowing what he would do. I, utterly defenceless, being closely held, cried out, "*Patua mai, patua mai; kauaka ia aku tamariki!*"—(Strike hither, strike hither; but do not touch my children.)—and, bowing my head, expected the blow. But Karaitiana and other interposed, and I was not struck; but, in the melee, had my feet trampled upon and very much bruised with their heavy nailed boots, the bones of my toes being all but broken. They now tore Edwin's new shirt to rags, and, no doubt, would have killed him outright, had not the consideration of his rank and his powerful relations saved him. My graspers being again tired relaxed their hold a little, and I again sprung out of their hands—but only to be seized again. I said to Tareha, (who is very strong, and who was handling me very roughly,) "Is this the father of Te Tuhitia?" (His little daughter, to whom he was said to be closely attached,—whom we had attended to for so many months,—and whom I had buried only a few days ago.) Karaitiana, her uncle, replied, "What of that? Will she return to us?" As they still held me so very fast, and I saw the skin was beginning to peel off my arms, I said, "Am I your slave that you should use me thus?"—They replied, "Promise to remain quietly, and to be judged by us, and we will cease holding you." I answered, [1850 January p.299] "No; that I will never do; I have told you so already, again and again. You have no right whatever to judge, or dictate to me; and I will neither remain here, nor listen to

what you may have to say.” And so saying, I again bounded out of their hands; but, being hemmed in on every side by living as well as by dead fences, I could not escape; so they again laid hold of me. The sun had been very powerful all the morning, with no wind stirring; and such a fine dust now filled the air from their incessantly moving about, and I, having taken medicine the night before, and not having yet breakfasted, felt as if I would faint. Some now cried out, “Oh! let him go”; while others cried, “Hold him fast.” And Te Moananui, coming close up to me, and putting his face close to mine, while 3 others held me steadily, said, “Listen! Thou art a slave; Yes, our slave. This is our word to thee; make haste, and depart, for here in this District thou shalt not stay”:—and much more of a similar import. To all this I made no reply, and they letting me go, I staggered towards the outlet, and regaining the path, walked slowly towards the river. Tareha, Te Moananui, Karaitiana, and other Chiefs, rushing towards the outer fence, called loudly after me,—“Be sure to remember, that thou art not going to thy house to dwell, but to be off, for there thou shalt not remain; no, nor yet in all New Zealand.” On nearing the river, followed by some weeping women, I met Mrs Colenso and our 2 dear little ones, with all the girls of the house (7 in no.,) who, having heard from the screaming women, that I was being killed, had rushed down to the river, and not finding a canoe had crossed where the water is fordable at some little distance further down, and were now in a dismal [1850 January p.300] plight, though right glad to see me. It was, perhaps, a providential thing for them (or, for all of us,) that they did not find a canoe, otherwise they would have reached

the *pa* in the very heat of the disturbances. On gaining our house, I called my family and domestics together, and having read the 46 psalm, I commended ourselves to Him who alone could save us. We then fastened our doors and windows, & pulled down the blinds, and awaited the result. Soon Lazarus (a very quiet Native and Communicant, who, though unwell, had attended School this morning, having heard that I was going to be maltreated, a son of the old priest Te Motu,) made his appearance with a bruised and bleeding head, from wounds inflicted by Tareha, for his daring to speak a word in my behalf, directly after I had left. Poor fellow! I went out to him, and could not help weeping with him; he wept for my ill-usage, and I for his. After I had left the *pa*, Noah Huke (a consistent young Christian Chief of the Paneiri Tribe,) made a good speech, in which he said, that since the day they had behaved so outrageously towards me, and had turned me off, they should also order off his brother Leonard, who was the *putake* [root, or cause,] of all the mischief, &c. Shortly afterwards I received a hurried note from Abraham Powā, informing me, that he had been ordered to quit his house by Leonard, and asking whether I would consent to his coming by my side to dwell;—to which I joyfully consented. I wrote a short note to Te Hapuku and Puhara (the two other principal Chiefs), who reside at a village about 3 miles off, to ask, whether they had consented to my being thus treated, &c.; which I sent by some Chiefs' wives, who came here to bewail my treatment, and who expressly said, that if I should be put to death they would be my *wariki*:—*wariki*, is a mat to lie upon; here it means, that they would be *first* got down under the feet

[1850 January p.301] of my enemies. Occupied, this morning, in giving out medicine to some Tangoio natives returning thither; and, in the afternoon, in distributing Type. All the Natives, who yesterday attended Service, dispersed this morning to their work in their wheat fields; several, also, of the noisy ones departed. Noah Huke, on returning to his house at Te Pokonao, gave Leonard a severe public talking; telling him, that as he had enlarged his error almost to murder for us, he (Noah) should now leave him;—that he was like a “*tahunga raupo*,” (the dry downy seeds of the bulrush,) &c. I could not but marvel at Noah’s thus talking to Leonard, he not only being of a timid retiring disposition (the very opposite of Leonard), but it also being quite contrary to N.Z. customs for a younger to presume to dictate to, much less to rebuke openly an older brother. GOD be praised, for the Christian courage & faithfulness so graciously vouchsafed to his servant Noah at this critical juncture! His conduct brought to my mind that of Milton’s Seraph Abdiel (Par. Lost, book v.); and his words, those of Job, xxi. 18—a glance at which referred me to Isaiah xvii. 12, 13—which still further comforted me.—Leonard spent nearly the whole day at the *pa* among the noisy ones. He said, publicly, among other hard things, that if he had been there he would have shut his eyes—an expressive idiomatical expression, as much as to say, he would have carried on to the utmost regardless of consequences. Heard, this evening, that Te Moananui had left directly after the tumult of the morning, saying he had had enough of it, that they might finish their own business. And that Leonard, Karaitiana and Tareha were busy all day in

concocting and writing letters to the Bishop and others against me! This afternoon [1850 January p.302] Te Heihei, our quiet neighbour who is much cast down, called to tell me, that as there was now no longer any chance of the adult Baptism (which I had arranged for the 17<sup>th</sup> Feby.) taking place, he, his wife and child, should immediately see about returning to their own home and people, near Mercury Bay. I could not but acquiesce in what he said, although I felt grieved at his returning unbaptised, seeing I had kept him last year upon that account. This man came here on a visit (his wife being a woman of rank from these parts) in 1848, bringing an introductory letter for *her* from Revd. Mr. Dudley, by whom she had been received as a Candidate for Baptism. After a little reflection I proposed to him, to be Baptized on Sunday week at Kohinurakau, (where I had promised to be, and where was also a young man, a stranger too, named Pakaru, awaiting Baptism,) or, this next Sunday here. If he chose the latter I engaged to send to Kohinurakau for Pakaru, and, also, to Warerangi for Ngahei, (the son of Te Kaipou, the Chief of Patea, who accompanied me from his home in Decr. 1848, and whom I had promised to Baptize at this season,) to be Baptized with him, his wife & child; this last proposal cheered his spirits much, and we finally agreed upon it.

22<sup>nd</sup>. Engaged in composing pp. 3, 4 of Translation of Society's Jubilee Letter. This afternoon Te Nahu (Te Hapuku's eldest son) arrived, bringing me a letter from his father and Puhara, in answer to my note of yesterday, which cheered me not a little. Te Nahu also informed me, that the sole reason why he and his people remained absent last Sunday from Service, was, the report which

the people at the *pa* had industriously circulated, viz. that I had said, there would not be any Services on the Sunday.—And, that his father and uncle (who were residing in the *pa* here last week) had approved much my not [1850 January p.303] having gone to see them when there together, as, he said, if I had blood would assuredly have been shed. My feet, arms, and sides, very painful all day from the bruises of yesterday.

23. Engaged in printing pp. 3, 4 of Jubilee Letter. This evening, Pakaru, one of the selected Candidates for Baptism, arrived from Kohinurakau; bringing me letters of Condolence from the N. Teacher and Chief there.

24. This morning early, Ngahei, another of the selected Candidates for Baptism, arrived from Warerangi. Commenced finally examining and Instructing the 5 Candidates for Baptism, viz. Te Heihei, his wife Turi, and their little girl, Ngahei, and Pakaru. This latter is a native of an isolated village several miles distant N.W. from Taupo lake, whose name, as a Candidate for Baptism, I first entered in my book in Septr. 1848, although he was a Candidate before that period. He has been of great use here, for the erection of the Chapel at Kohinurakau is in great measure owing to his instrumentality. I intend to assemble them twice daily during this week for Scripture reading, examination, and Prayer. All can read, save the child, and she, too, would have learned to read ere this, had it not been for her residing at a distance during the winter, and the disturbed state of the neighbourhood during the last month. Both Te Heihei & his wife have learned to read since they

came here. Read, today, Matt. iii., and closely examined them thereupon.

25<sup>th</sup>. Engaged with 5 Candidates as yesterday: read, & examined them upon John iii. and Acts ii.—The Influenza again very prevalent, self & family suffering.

26<sup>th</sup>. Engaged with Candidates, as yesterday. Read, & examined them upon Eph. ii & Rom. vi. At night engaged in preparing for tomorrow's duty. During the week I have received several letters of condolence from various quarters, among which I should particularly notice, one from Tamaiawitia, a principal Heathen Chief of Tangoio.— [1850 January p.304] Heard of Karaitiana Takamoana, having been severely talked to by Puhara & Te Hapuku for his conduct. He said, they had not done yet, that he was tired of hearing the bell so often, and that Puhara and Te Hapuku must not be alarmed at what they might hear hereafter. Puhara, enraged, ordered him to make haste and leave these parts, &c.

27<sup>th</sup>. LORD's day. Morning, held Service, Baptized the 5 Catechumens, and preached from Is. 55. 10, 11; Congregation, 38, 17, 12 = 67.—Among whom were Cotton, Karaitiana, and a few other of the discontented ones; Cotton sitting with his back towards me! At noon, I held School; present, males, 29. At School I gave public notice, that those of the disaffected who returned were to be put down a step—viz., those of the 1<sup>st</sup>. to the 2<sup>nd</sup>., and those of the 2<sup>nd</sup>. To the 3<sup>rd</sup>. Class, &c., which notice, when they heard of it, gave them occasion for fresh talk at “the venturous daring of the *pakeha!*” At Evening Service I discoursed upon 1 Cor. viii. 6. I strove

hard and GOD graciously enable me to hold out so as to conclude the Services, although with difficulty, being very unwell.

28<sup>th</sup>. Felt much too unwell to go to this morning to early Prayers & School, which was conducted by Noah. This Evening, Paul Wakahoehoe, Native Teacher of the Tangoio, arrived; he had been to Tarawera, to see those Natives, and has brought me word, that they are going about their chapel immediately.

29. Engaged with Paul and other N. Teachers. Received 12 Letters from Wairarapa from N. Teachers and Chiefs,—some of which cheered me, especially one from Rihara Taki,—containing an account of his labor about their new Chapel,—of £87. being already subscribed and paid towards its erection by a few natives, (one of whom, Raniera, whom I had married lately at Huaangarua, having but down £25.,) and accompanied with a sketch of its elevation, &c.

30<sup>th</sup>. Engaged, compositing pp. 5, 6, Translation of Jubilee Letter.

31<sup>st</sup>. Engaged, printing ditto.— [1850 February p.305]

Feby.1. The disaffected Natives, particularly Karaitiana Takamoana, still talking largely of what they would do to me, I deemed it proper to write a letter this day to the Lt. Governor.

2<sup>nd</sup>. This morning I left for Patangata, according to Public Notice, there to hold an enquiry into the serious & repeated charges made by Paul Neera against Matthew Meke, the N. Teacher of Te Waipukurau. We travelled by Kohinurakau, which village we reached a little before

Sunset. I received a most affecting welcome from *all*—every man, woman, and child, came out to meet me, and we sat down and wept together. Arising, at the ringing of the bell, we went into the Chapel, where I read Prayers and discoursed from 1 Cor. xiv. 26—“*Let all things be done unto edifying.*”—Congn. 40. Spent the night with the Teacher and others.

3<sup>rd</sup>. LORD’s day. Held Morning Service, preaching from Mark iii. 35; Congn. 51, who were very attentive. At noon I conducted the School; present, *Readers*, m.12, w.8, ch.5 = 25; *non-readers*, m.13, w.9, ch.4 = 26. At Evening Service, I preached from 1 Cor. xv. 57, 58, and spent the night with Teachers and others conversing.

4<sup>th</sup>. This morning, I read prayers and held school. After breakfast I married an aged Couple; and, while my lads and the villagers were discussing the wedding feast, I wrote some letters to Wellington, &c. At one, p.m., we left for Patangata, nearly all the inhabitants going with me, “*to shew their love for their Minister.*” I had scarcely gone half a furlong from the village, when my mule, suddenly stopping in the midst of a sharp trot, threw me violently over her head, but, providentially, without the least injury. By iii. p.m. we reached Ngawakatatarā, where I was loudly welcomed, especially by the old priest, Te Motu, who sitting down wept much, in which I could not refrain from joining.— [1850 February  
p.306] Having given vent to his grief, he got up and made a very feeling oration, which I briefly answered for my heart was full. Some of these natives were not content with a single *hongi* [a rub of the nose], or shake of the hand; I was, consequently, obliged to gratify them

with 3, or more! Several speeches were here made by the villagers, and answered by the Natives of Kohinurakau, the burden of all being my ill-treatment. Having dined we left for Patangata, the Natives of this village also accompanying "to shew their love". On nearing Patangata, Micah Iwikatea, the N. Teacher, came to meet me, and we entered the village amid the shouts and hearty welcomes of nearly 300 persons, who had assembled from several adjacent villages to meet me. With all of whom, after they had satisfied their gaze (according to N. Zealand etiquette,) we had to shake hands & rub noses, a ceremony which occupied nearly an hour! Micah, had considerably held Evening Service just before I arrived. Several speeches were now made by the leading men, and many very severe and cutting reflections were cast upon the Chiefs Te Moananui, Tareha, & Karaitiana. I sat quietly among them in the dark, listening, until past 10, when I retired to my tent. I ascertained, this evening, the report, which I had yesterday heard, to be *true*; namely, that those Chiefs had banded together to seize me again last Sunday week the 27<sup>th</sup>. ult., and to *pitoti* me (bind hand & foot) like a pig, if I attempted to Baptize, or to hold Divine Service: why they did not is yet to be explained.

5<sup>th</sup>. This morning I read Prayers, & held School. After breakfast we held our enquiry into the sad & heavy charge made by Paul Neera against Matthew Meke his own Teacher. The people being all quietly seated before my tent in the large area of the village, I appointed 4 young men to keep order, and selected 6, as a jury, [1850 February p.307] from among the Teachers, Monitors, & Chiefs (all Communicants), to assist me in the enquiry—

one of them being Isaac Pakitara, Paul's brother-in-law. I, then, exhorted all—hearers, witnesses, accuser, and jury, and, lastly, we all knelt down & I prayed. In less than an hour the accuser and all his witnesses (all being relations of his own,) had related their stories, and it grieved me not a little to hear them, and to see the sad spirit which possessed them all. It turned out as I expected it would; they completely failed in proving their horrible accusation. But old Paul would not be so easily put down, and we had a long and strong contest of words, which only ended in his abruptly leaving the place, drawing about 40 Natives after him. They retired to the farther end of the village, where they endeavoured to encourage themselves with their noisy oratory.

Towards evening I sent a deputation of 3 of the jury to ask Paul, whether he would abide by my judgment—to give Matthew a recompense and to do it in clothing? For, I had assured Paul when he came to the Station (on the 26<sup>th</sup>. of last December,) and deliberately entered his accusation for the 2<sup>nd</sup>. time against Matthew, that, in case it proved false (as I then believed it would), I should demand a payment from him; but which he vowed he would never make. To this question Paul returned no answer; but, when they were returning, he called after them, that he would do so, and began pulling off the garments he had upon him for that purpose. They, however, returned to me, to report progress. We waited some time, when I sent them again, when they immediately returned bringing a trowsers and shirt of Pauls, and another shirt belonging to George Niania (a young Chief of rank and the monitor of the same village with Matthew, who had sided with Paul against

Matthew, and whom I had publicly rebuked). Quietness being obtained, I delivered judgment:—handing over to Matthew [1850 February p.308] a new blanket of my own with the shirt & trowsers of Paul, I reproved both him and Arabella his neice for not abstaining from *the appearance* of evil; and, returning the shirt to George I again reprimanded him; and closed with a strong rebuke to Paul Ngaero, (who, when I and Paul Neera were contesting together, had abruptly said, he was ready to strike me, &c.,) this being the third time I have received threatening & violent language from this man. After which, though quite worn out, I held Evening Service, preaching from 2 Cor. i. 9, 10; Congregation, about 250. Engaged till a *late* hour with the Natives. Sat up until 1, a.m. to finish my letters, to send off with my letter to the Lieut. Governor to Wellington tomorrow, viâ Manawatu.

6<sup>th</sup>. Early this morning I read Prayers and Baptized a Child; and, having breakfasted, and visited Priscilla, the sick wife of Isaac Pakitara, (whom I found patiently bearing her illness, & to whom I gave a few words of exhortation, &c.,) I left on my return; Micah, and others, going with me, for the sake of conversation, &c. Calling again at Ngawakatatara, I sat and conversed for a short time with the old priest Te Motu, who was not able to walk to Patangata with us. During the day I had no small difficulty getting my mule through some of the swamps; and, as my course lay by the villages of some of the discontented Natives, and as my own Natives with me were very unwilling that I should go on alone, I consented to travel together. Shortly after sunset, it being very dark, we lost our path in the fern; after some considerable time spent in going backwards and

forwards we found it again; and, finally, about midnight, or later, we threw ourselves down among the fern on the banks of the Ngaruroro River, not caring to swim the mule across in the dark, the banks on both sides being high, and we being also quite worn out.— [1850

**February p.309]**

7<sup>th</sup>. We were all so tired and sore with yesterday's long march, that we did not get up till an hour after sunrise, when the pattering of the rain caused us to bestir ourselves. Crossing the river we reached the Station in about an hour, and found all safe and well! All this day I suffered much from a most severe headache, which, indeed, commenced last evening. I found, that the disaffected party had been very busy during my absence, and were still bent upon further mischief. Among other things of a similar kind which they had last Sunday projected, was for Leonard & Cotton to go immediately to Auckland to fetch another Minister!! This proposal of Leonard's the Chiefs strove hard to carry, but Cotton steadily refused to go, and Leonard (wily enough) would not go without him. Upon this Cotton got greatly abused by Karaitiana Takamoana. At all events they are (apparently) united in my being expelled, having again and again vowed, that I should not remain in the neighbourhood. What vexes them now is, the probability of my going to reside among some other neighbouring tribe, and thus they (as they say themselves) if they get no other Minister shall come to nothing. "To think," says Te Waka Te Kawatini, "of his (my) going to reside with any of the neighbouring tribes; they to have the wheat and we the straw, they the benefit and we the shame! I cannot endure the thought, it tears my very liver to

pieces!!” Noah, last Sunday morning, preached from James iv. 7, 8; and Abraham, at the Evening Service, preached from Ps. 18. 1; both plain and faithful Sermons; congregation, 108; among whom were the ex-teacher Leonard (for the first time since his very sad behaviour,) Karaitiana Takamoana and Katene. Paul Nonoi, a restored Communicant, one of the disaffected party, says, he shall now be able to do what he has long [1850 February p.310] wished—take a *second* wife, his wife being still alive and they dwelling together.

8<sup>th</sup>. Engaged in composing pp. 7, 8, Transln. of Jubilee Letter; and in talking with some friendly Xn. Natives, who had come from Warerangi and Petani to see me.

9<sup>th</sup>. Occupied in printing pp. 7, 8, Jub. Letter, and in preparing for tomorrow. Spent the Afternoon conversing with Noah and Abraham. Great speechifying & much noisy oratory at Leonard’s residence at Te Pokonao during the night, which was continued until a very late hour.

10<sup>th</sup>. LORD’s day. This morning I held Divine Service, preaching from 2 Tim. iv. 2–5; Congn. 113. Several of the discontented Natives sat close before me, as if to mock; among whom were, Karaitiana, Leonard, Paul Muri, & Cotton, the latter sitting as before with his back towards me. Leonard often made remarks to his friends in an under tone, loud enough to be heard but not to be distinguished. At noon, I held School, 34 males present. At Evening Service I preached from 2 Cor. vi. 7, 8—a part of the 2<sup>nd</sup>. Lesson, the whole of which was most suitable.—Much strengthened this day—to GOD be all praise!!

11<sup>th</sup>. The pouring rain of this morning accompanied with thunder and lightning prevented our crossing to the Chapel to prayers and School. Just as we had finished breakfast, Abraham Powā came to inform me of a sad affray which took place the last night at Te Pokonao. Leonard and Te Unuunu (a young man one of his own relations), had had words about my Sermon, from which they, having thrown off all their garments, came to blows, when Leonard having succeeded in getting his opponent down proceeded to *gnaw* his head as he lay beneath him on the ground! His cries of "*E hoa, kaua toku upoko a ngaua!*" [O friend! Do not gnaw my head!] brought Paul Muri (also a relation) to his assistance, who now flew like [1850 February p.311] a tiger upon his quondam friend Leonard, and darting his fingers into his eyes & so tearing upwards, succeeded in dragging him away from his victim. Upon this three others of Leonard's party rushed forth to succour him, and probably Paul Muri might have been killed had not John Mason Takihi (brother of Karaitiana) quickly led him away, and being favored by the darkness of the night he escaped. On Leonard's returning to his house, he turned round & said to Paul Muri, "*E mihi koe ki to ora!*" [Be astonished, or congratulate thyself, at thy deliverance!] and declared, that if he had not been interfered with he would have done for both Te Unuunu & Paul Muri. At noon, Brown Te Heihei informed me of what Henry Te Apatari, a Chief of note from Te Wairoa (belonging to this Tribe & now returning to his home from Wanganui), had this morning said to Karaitiana and others before Brown. He told him (Karaitiana), that he had done very wrong in acting as he had; "when was it ever before

known," asked Henry, "even among us bad as we are, to lay hands upon a Minister, a Missionary? their persons have always been sacred even in the worst of times, &c." And said further, that he had better repent; and until he should do so, to be content to be called by his old name of Takamoana. Karaitiana acknowledged to Henry that he had done wrong, being led astray by Leonard. Henry, also, said, that he had been to Te Moananui's place to see him, but that he was gone down the coast; he had, however found Tareha there, with whom he had conversed, and told him he had done very wrong, which Tareha acknowledged fully in many pithy sentences; adding, that he, a blind (unbaptized) person, was carried away by others who were Communicants and Teachers to act as he did, but that he now knew [1850 February p.312] he had done wrong; Tareha also said, that Te Moananui was the first to detect their error, hence it was that immediately after I had been seized and ill used, he (Te Moananui) left them to return to his own place, saying, in answer to their (i.e. Tareha and Karaitiana) entreaties not then to leave them, that he would no remain because they had gone so far as to lay their hands upon me, which was what he had been averse to. Henry also said, he had been to see Leonard, and had upbraided him with his conduct; and, that he had paid particular attention to my 2 Sermons of yesterday, and could not (like them) find fault with my words. On the contrary he was both pleased & instructed by them, &c. I was cheered in hearing this recital, as I have every reason to hope that Henry's words, both from his rank and relationship, will have good effect. Two of Tareha's wives are now very ill in the *pa*; we have both to attend

to with food & medicine, he being gone down the coast. One of them, the mother of Ani Te Tuhitio, is sister of Karaitiana Takamoana. Engaged in compositing pp. 1, 9 of Transl. Jub. Letter.

12. Occupied in printing pp. of Jub. Letter composited yesterday; and in conversing with several Natives calling.

13. *Ash Wednesday*. Notwithstanding the pouring rain I managed to hold D. Service at xi. this morning, agreeably to announcement on Sunday last; Congn. 30; among whom were only 2 of the discontented party. Afternoon, writing.

14, 15. Folding, stitching, &c., my copies of Transl. Jub. Letter. Copying Journal for CMS., &c.—

16. Copying Journal, & preparing for tomorrow.—

17. LORD's day. This morning I held D. Service, preaching from Gen. xix. 9; Congn. 80, among whom was Te Moananui. At noon I conducted the School, present, 29. At Evening Service I preached from Gen. xxii. 1.

18<sup>th</sup>–21<sup>st</sup>. Copying Journal for CMS.—

22<sup>nd</sup>. This morning I received 2 notes; one from Karaitiana [1850 February p.313] Takamoana, prohibiting any N. Teachers coming here to hold Divine Service during my approaching absence, which note I briefly answered by referring him to the printed list of appointments, circulated in the first week in January. The other note was from his brother, John Mason Takihi, written in a very different tone, declaring his sorrow, and

begging to be allowed to see me, &c. This being his *second* upon that subject (and as he has not been an *active* opposer) I received him this evening, and, after having talked some time to him, shook hands with him. This evening Te Waka Rewarewa and wife arrived from Te Rotoatara with their sick child for medicine and advice.

23. Wrote a letter to the Bishop by Brown Te Heihei, who, with his wife and child, leave on Monday for Hauraki. Several Natives arrived from Patangata and other villages to sell their wheat, to fetch medicine, and to see their relations leave for Opotiki, &c.; a very busy day. Evening, preparing for tomorrow's duties.
24. LORD's day. This morning I held Divine Service, preaching from Gen. xxvii. 34; Congn. 122; a number being here from Petani with 2 couples to be married tomorrow.—At noon, I held School; present, 42. Te Moananui and Paul Muri attended School this day, to the great vexation of all the other disaffected ones. Noah informed me, that after morning Service, Leonard said to Te Moananui, "*Ina; mou te kauwau nei: ko koe ano ko Ihau.*" [Listen! This sermon is for (or concerning) thee: thou art Esau.] Te Moananui replied, "*Ko koe ranei; ko te tangata nana te putake o to pohehe.*" [For thee rather; the man who is the root of all this evil.] At Evening Service, I preached from Eph. i. 12, 14. During Morning Service Te Waka's child died. At night, Wiremu Tipuna, a N. Teacher from Patangata, (Micah's older brother,) was taken very ill; he being in [1850 February p.314] my native domestic's house, sent for me, and I went and gave him medicine, which did him great service.

25. This morning I married the 2 couples from Petani, & gave out medicine, Books, &c., to a number of applicants. At an early hour Leonard with his party (his own relations only) left for Manawatu, their course being entirely through the woods some miles to the right of the path; none of the Xn. natives caring to speak a word to him, nor he to them—not even to his brother Noah. He (Leonard) last night told Te Moananui, that he should, on his arrival at Manawatu, *hahu* [exhume, with heathen ceremonies,] and bring away thence the bones of Te Wanikau. To this Te Moananui made no reply; but, on being thrice urged to speak, he said, "*Mau ra tena mahi; kua mutu hoki ta matou.*" [Thou mayest do that work; our part is over.] Te Moananui also, with Brown te Heihei his wife & child, left this morning for Hauraki; and Tareha, more than a week ago, left for Wairarapa, "There," as he said, "to wander about, and so get rid of his grief, shame, & vexation"—This is quite the N. custom. Abraham & Noah already seem quite happy now that their little village is again become quiet. This evening Te Waka and his wife left for their home at Te Rotoatara, 25m. distant, intending to travel all night, he carrying his dead child in a coffin on his back, there to be interred. He has now lost *all* his children, this being the eighth. His friend, W. Tipuna, remained behind, being too weak to accompany him. Commenced my letter to the Archdeacon upon the late unseemly outrages.

26<sup>th</sup>—28<sup>th</sup>. Very busy writing to the Archdeacon, and, occasionally, talking with Native Teachers. Have determined to leave conducting of the Divine Services &

School, at the Station, in the hands of Abraham & Noah during my absence. [1850 March p.315]

March 1<sup>st</sup>. Hard at work, preparing to start tomorrow on my usual long autumnal journey; my proper day for leaving being passed.

2. This morning at 11 o'clock I left the Station with my 6 baggage bearers, upon my usual long round throughout the district. The sun set when we had got a few miles beyond Cape Kidnapper; the approach of night, with the rising tide, made our travelling very disagreeable, we having, in several places, to scramble up the wet clayey and dangerous ever-falling cliffs, groping about with our hands, to save ourselves from the breakers. At 9, p.m., we reached Waimarama, cold and wet and quite knocked-up. The natives of this village who had been on the look-out for us, had gone to rest, having quite given us up. On our arrival being loudly proclaimed they all started from their huts to render some little service, shewing thereby how glad they were to see us.—

3. LORD's day. This morning I held Divine Service, discoursing from the 2<sup>nd</sup>. Lesson; Congn. 46. At noon I conducted the School; and at Evening Service I preached from the 2<sup>nd</sup>. Lesson. My feet being so sore that I could scarcely stand.

4. This morning I read prayers and held School. After breakfast I conversed with the N. Teacher and Chiefs, settling some little matters which had disturbed them. Distributed some copies of the Translation of the Society's Jub. Letter (a lot of which I had brought with me), with the injunction, that it is to be read for 3

successive weeks at their prayer-meetings. At noon we left for Manawarakau, which village we reached by sunset. About 3 miles on this side of it we met Hadfield Tatere, the hospitable Chief & Teacher of this village, coming on towards Waimarama to gain some information respecting me. Held Service in their Chapel, discoursing, as usual, from the 2<sup>nd</sup>. Lesson; Congn. 32. Spent the night talking with Hadfield in my tent. A young couple here, whom I had married about a year ago, were averse to having their [1850 March p.316] newly-born child Baptized upon a week-day, and I did not press the matter, as I knew, that if anything should befall the infant it would be immediately imputed thereto.

5. At an early hour I read prayers. Breakfast over we started afresh; I did not hold School, as I wished, if possible, to overtake time! so as to keep my appointment of next Sunday at Mataikona, intending to return to these nearer villages again in the winter. At 2 p.m. we gained Tuingara, the heathen village where a white trader dwells, and of which Morena is Chief. As usual, he gave me an oration; which was in more civil language than I had expected, and which I answered. He also gave us some fish and potatoes, which was vastly more acceptable than his oratory. I promised to sleep here, on my next visit this way, which pleased him much. Continuing our journey till dark, we reached the little village of Ouepoto, our old sleeping place, where we found 5 persons who had assembled with us for prayers. The mosquitoes at this place were innumerable, and exceedingly annoying, which, at this season of the year, is quite unusual.

6. Early this morning we left on account of the rising tide; 3 hours steady march over tidal rocks brought us to Parimahu, where were also 5 persons, one of whom was very ill, awaiting my arrival. Here I read prayers & breakfasted; & having given the poor sick woman some suitable medicine which I happened to have with me, and advice to her & her husband, (both hitherto heathen, and but lately returned from Wanganui,) we recommenced our journey. By 3 p.m. we had crossed the long sandy beach, and shortly after met Matthew Meke, the N. Teacher of Te Waipukurau, and Richard Huripoki, the Monitor of Porangahau, who had come thus far to meet me. It now began to rain, and we had a long wet and dirty walk to the village, which we reached by sunset. As we were entering, the bell rang for Evening Prayer, but we were all too wet to go. Having [1850 March p.317] pitched our tent, thrown off our wet garments, and got a cup of tea, the N. Teacher W. Maehe Puarere, came, and informed me that he was (again!) going to Turanga to get a horse for himself. (I have often wished him to return thither to his people, and they knowing that, have written to him to do so, but to no purpose; here, he is almost worse than useless.) I recommended him, if he went, to take his wife and child with him, and to remain quietly there among their own tribe. This was enough! W. Maehe got into a great rage, and said many hard things. I allowed him to rant away, merely saying, that, I, knowing him well, was determined not to be thrown off my guard by anything he should this evening say or do. After he had run the length of his line, and Matthew Meke had quietly given him a word of advice, I said, If he now went off to

Turanga merely to get a horse (the very thing of all others which I now most opposed, as being the great incentive to cause them to forsake not only School and Divine Service, but, also, every common duty, even to the tillage of the land for food for themselves, as well as a fruitful cause of quarrelling and Sabbath-breaking,) he would find on his return some one else as Teacher here in his stead.—On hearing this he went quietly away.

This evening Matthew confirmed the sad news that I had heard respecting Paul Neera, viz.,—that immediately after the Commee. of Enquiry at Patangata, on the 5<sup>th</sup>. ult., Paul left for Tuingara, where Te Hapuku, Puhara, Te Weretu from Waraurangi, and others were, and joining them, he said,— “I once said, ‘I renounce the devil and all his works,’ but now I return to them again,” at the same time taking a pipe from the mouth of one of the Heathen party he commenced smoking it—they, jeering him for so doing. Paul had voluntarily left off tobacco a year ago, but now he has taken to it again. He also, on his return from Tuingara to Te Rotoatara, where his relations were busy in erecting a Chapel (being enraged [1850 March p.318] at their not noticing him,) forcibly and by stealth took away his sister Priscilla, the sick wife of Isaac Pakitara, from her husband, and carried her off, in his canoe to Te Waipukurau. Isaac, a steady quiet and useful young man, was one of those whom I had called to act with me as Jury-assessors on Paul’s sad accusation against Matthew, hence his (Paul’s) wrath against his brother-in-law.—

7<sup>th</sup>. Read prayers this morning and baptized 2 Children.—After which the Chief, John Hobbs Takou, came to make his customary oration, (which the rain and

the lateness of the hour had last evening prevented,)—mourning much for the sad treatment I had received from the Natives of Heretaunga. Having heard and answered his speech, I got my breakfast. During the morning I visited 2 sick communicants, both elderly men, Thomas Tuhinga & Abraham Te Wakaanga, the former being very ill indeed. I also conversed with several of the Natives; and fully instructed Matthew Meke how to act—especially, when the LORD's day for him to go to the Mission Station to take the duties there should come, and was gratified in perceiving that he was not to be deterred from going thither by the threats of Karaitiana Takamoana & his discontented party. At i. p.m. we left; and, heavy rain coming on, we halted at iv. p.m., at the little fishing-village of Wangaehu, where there was a hut.—

8<sup>th</sup>. This morning having breakfasted we recommenced our journey. By noon we had reached the little village of Tautaane just under Cape Turnagain; whence the Natives came who brought their pigs, as a Compensation to Mr. Alexander, in Decr. last. They now gave us a good meal of boiled pumpkins and corn, and lots of unripe water-melons as dessert. Solomon, the person who has hitherto conducted the Services here, (a middle-aged man having grandchildren,) had lately been convicted [1850 March p.319] of adultery with Ruth, a nasty old woman who has forsaken her own husband, (although they live here in the same village,) and who has given me no little trouble year after year. The consequence has been, that Solomon fled to the rocks near the Cape, there to reside in exile. At this place, two years & half ago, Solomon and his son John assisted me in publicly burning the

garments of his daughter Priscilla for a continued series of shameful fornication; six months after John's garments were served in a similar way; and now the father was exiled for a like offence! All three, apparently quiet natives, Readers, Communicants, of some standing in the Ch., having been Baptized by the Archdeacon before I came to this district to reside. Proceeding hence, we travelled till sunset, when we halted under a clump of *Karaka* trees, which grew close to the shore. At night the mosquitoes were exceedingly annoying.

9. This morning we recommenced our journey, and in less than 2 hours reached Akitio, the inhabitants of which village were on the look-out for us. Here, out of 20 persons, 5 had died during the past year, 3 of whom (the father and his 2 Children) in one week! Joel, who is both Teacher and Chief of the village, made us a mournful oration; which I answered, endeavoring to comfort the afflicted with some of the blessed promises of GOD. Having breakfasted, (on pumpkins, for their crop of potatoes had totally failed,) we once more put ourselves into marching order and left for Mataikona, the majority of inhabitants going with us. At  $\frac{1}{2}$  past viii, p.m., cold and tired, & groping our way, we dragged ourselves into Mataikona. A large pile of firewood was immediately kindled, & having pitched our tents, and shook hands and rubbed noses with about 70 persons, (among whom were, my good friend Zachariah, the Monitor Chief of Te Kaikokirikiri, and Brown Te Horo from Te Hawera, who had [1850 March p.320] travelled hither purposely to meet me.) we got a little supper, chiefly of *Karaka* berries, but *no* potatoes. We soon

concluded our meal, when I read prayers to my company at my tent door, and shortly after we sought rest.

10<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from a portion of the 2<sup>nd</sup>. Lesson; Congn.86. At noon, I conducted School, present, *readers*, m.32, w.10; *non-readers*, m.13, w.22, ch.13 = 90. At Evening Service I Baptized 3 infants, and preached from the 2<sup>nd</sup>. Lesson. One of those infants is another son of my old antagonist *Pipimoho*, who still stoutly refuses to join us, although his wife and family are all within the pale of the Church, and steady in attending on the public ordinances of grace. I felt sadly grieved at the appearance of their Chapel, now in utter ruin; so that had it come on to rain we must all have immediately left it. The manners, too, of this people are deteriorating fast; an irreverent carelessness even in the house of prayer is not even concealed—sure effect of the companying with the miserable whites who are employed by the Settlers—everywhere found to belong to those who do so. (1 Cor. xv. 33.) Few attended the Evening Service! Another evil which is increasing fast among the Native Christians, and which is to be traced to the same prolific source.—

11<sup>th</sup>. This morning I read Prayers & held School. After breakfast I again talked with the few remaining Heathen, now reduced to 3, *Pipimoho*, *Te Horo*, and *Patuai*;—the 4<sup>th</sup>., *Wairau*, (whom I succeeded in getting to enter the Chapel 14 months ago, and who, subsequently occasionally attended,) had died very suddenly a few months ago. He had gone to a neighbouring wood, to gather the fruit of the *Karaka* tree for food, and in a short time after reaching it expired. With *Te Aweke*, the old

Native priest, (who was, but till lately, the 5<sup>th</sup>, &) who regularly attends the means of grace, I also conversed. He was inclined [1850 March p.321] to speak rather harshly in reference to the sudden death of Wairau, which, he said, they attributed to his having attended Divine Worship, &c. George, the N. Teacher, informed me, that very few now attended Divine Service, save on Sundays, and even then a large number were commonly absent in the woods and plantations.

12<sup>th</sup>. This morning I read Prayers and held School. At noon we started for Rangiwakaoma (Castle-point), which place we reached by sunset. In my way thither I stepped aside to see some aged Baptized women, and gave them a few words of comfort and exhortation, which they appeared glad to receive. In no one thing have I a greater difficulty than in this—in getting any of the N. Teachers to visit the sick, although I urge it incessantly upon them. And when they do visit them, I fear, that, in 7 cases out of 10, their manner is any thing but correct. Having pitched my tent I called upon Mr. Guthrie, whom I found at home, and, with his wife & family & domestics, well. Held family prayer at his house, discoursing upon John iii. 14, 15.

13<sup>th</sup>. A heavy gale of wind and rain, which set in last night, prevented our travelling this morning. Spent the greater part of the day at Mr. Guthrie's; at evening I held family prayer. Here is a Soldier's widow and her little girl residing; the poor woman asked for a Bible, which I promised to send her, and, also, Tracts for general use. Mr. or Mrs. Guthrie (for the husband is often absent) regularly holds prayers with the family and domestics,

although the men in their employ (or, rather, travellers & newcomers,) often speak against it. I returned at night to a Native's hut to sleep, my tent having been torn & blown down during the day.—

14<sup>th</sup>. The weather being somewhat better, although scarcely fit for travelling, we left Rangiwakaoma, accompanied by Joel, the Teacher of Akitio, and George, the teacher of Mataikona, and some others, who were going (voluntarily) with me to Huaangarua, a week's journey, to [1850 March p.322] partake of the LORD's Supper there. By sunset we reached Waipupu, where we found Abraham te Ao, the N. Teacher of Wareama, and others of his party who had preceded us. The sharp and heavy showers which occasionally fell during the day, & the time consumed in crossing the Wareama inlet in a cockle-shell canoe, greatly impeded our progress. This creek was the spot where Simeon te Kauwaeki (my old travelling companion along these desolate shores to the Communion at Te Kopi,) was drowned during the winter. His body was only found in January last, when his own dogs were discovered devouring the remains of their master! those the Natives immediately killed. Here, at Waipupu, was also Te Wereta from Waraurangi, who had come hither on horseback a few days ago to deliver up the goods salved from Mr. Fitzherbert's schooner, the "Sarah Jane," in October, 1847, to a boat's crew who had come for that purpose, and which had left this morning with the goods. Held Service in their large hut, discoursing upon the 2<sup>nd</sup>. Lesson.

15<sup>th</sup>. At an early hour we assembled for Prayers, and, having breakfasted, we recommenced our journey;

Abraham te Ao and his wife Sarah (only recently delivered of an infant) also going with us to Huaangarua to the Holy Communion. Poor fellow! he, 3 years ago, commenced erecting a Chapel at his village, but, being subject to severe rheumatism in his back, and having a large family, and but little help from others, his work progresses but very slowly.—This is his constant grief—his unfinished Chapel; which was now augmented through a severe fit of tooth-ache, which I could not relieve. And, although I told him, it would, in all probability, be increased with travelling in the present high and cold wind which blew, he would not consent to remain at home. At ii p.m. we called at a little retired village near Te Unuunu, in which were 1 old man and 3 old women, the former declared himself to be a *Jew!* (as the old confirmed Heathen often style themselves.) I

[**1850 March p.323]** addressed a few words of exhortation to him, but, I fear, to little purpose.

Continuing our journey we reached Waraurangi 2 hours after sunset, quite knocked up with the roughness of the way. Held prayers in Te Wereta's house—in that very house in which I had (humanly speaking) so very nearly lost my life, during my *first* journey down this coast, in March 1845!—The Chief, himself sitting quietly by my side. Discoursed upon the 2<sup>nd</sup>. Lesson, about 30 persons being present, several of whom were from Oroi, having come hither to lament over an aged Chief (one of the two old men whom I saw & conversed with here in April last,) who had lately died. During the night Te Wereta told me, that his wish to be placed by me as Teacher, &c., of his own village was very great. I replied, that as we were going on to Pahawa, there to spend the LORD's

day together, and where I should have much more leisure time, I would talk with him *there* on this subject.—

16<sup>th</sup>. This morning, prayers & breakfast ended, we started for Pahawa, the Chief Te Wereta and some others going with us.—Te Wereta and another being mounted on horses! In the way we met Joel Wakataha, the N. Teacher of Pahawa, also, on horseback! coming to meet us. He kindly offered me the use of his steed, but I much preferred my own legs for going over such a coast. By iii. p.m. we gained Pahawa, and were loudly welcomed as usual. The Chiefs soon commenced their loud & impetuous oratory, charging me with some errors, which they had got information of from Tareha & his party, who had lately passed through this place on their way to Wairarapa.—Which I answered, & satisfactorily refuted. They had provided a large store of pumpkins & corn (Maize), & wheat flour, and bread both baked & boiled for us; but here, also, they were almost without potatoes. Having finished our speechifying, and pitched my [1850 March p.324] tent, I held Service, preaching from a portion of the 2<sup>nd</sup>. Lesson, Congn. about 80. Spent part of the evening talking with the N. Teacher and others in my tent.

17<sup>th</sup>. LORD's-day. Held Divine Service this morning, Congn. 95. At noon, I held School, present, *Readers*, m.24, w.7, ch.6; *Non-readers*, m.16, w.22, ch.12 = 87. At Evening Service I Baptized 5 children, and discoursed from the 2<sup>nd</sup>. Lesson. I was pleased to find the Natives so cleanly dressed, & their Chapel so very nicely spread over with large clean mats, which I knew, from their size, were manufactured expressly for the House of

Prayer. One of the infants (Baptized this evening,) a fine boy, the son of a Native Chief a Communicant (lately arrived from Nukutaurua), was nearly murdered by his mother (a Heathen) directly after his birth! She attempted to crush him between her knees, saying, she was weary with rearing children, having no relations to help her in nursing them. Te Wereta being present, sprang forward & extricated the child. This, too, is only her third, the eldest being about 6 years of age. At night I conversed with the N. Teacher & others in my tent until a late hour.

18<sup>th</sup>. Read morning Prayers & held School. After breakfast I married 3 couples, and Instructed & examined a Class of Candidates for Baptism, 13 in no., (6 men & 7 women,) only 2 of whom could read, and one of the two, a youth, is a *new* candidate. In the course of the day I conversed privately with Te Wereta, in the Chapel, and told him, that though I was glad to hear, that he had returned to the profession of the Faith—in attending on the means of grace, and reading the Scriptures and prayers in his own house, &c.,—yet, (inasmuch as he had not put away from him those women, his former wives, whom he had again taken on his casting aside his profession in March, 1845,) I could not accede to [1850 March p.325] his request.—In conclusion, I again faithfully, exhorted him to consider his ways, &c. He took all that I said very well, at which I was both pleased and thankful. I, also, talked privately with some others, offenders, and they promised amendment. I was sorry to hear, that my hopes of a Chapel being built at Oroi were again to be blasted, through the carelessness of the people of the place. And,

I was, also, grieved to find, that their disputes among themselves were daily increasing from that fruitful source—the boundaries of their estates; now frightfully reviving every where, in consequence of the rage for letting land to the Colonists. I fear, this will be the rock on which many will make shipwreck of their faith.

Evening, read Prayers, preaching from a portion of the 2<sup>nd</sup>. Lesson. Spent the night with the N. Teacher & others in my tent. I was further grieved in finding, that several of this village, believing the lying report which Tareha's party had brought—"that the N. Teacher and others in the neighbourhood of the Mission Station had returned to the use of Tobacco,"—had again taken up the dirty habit of smoking.

19<sup>th</sup>. Read morning prayers & held School. Breakfast over we started for Wairarapa, going up the bed of the Pahawa river.—Joel, the N. Teacher, & his wife, & some other communicants going with us. By sunset we reached Te Takapau, the little village at its head, where we found 5 persons, with whom I held Evening Service in the open air, expounding a part of the 2<sup>nd</sup>. Lesson.

20<sup>th</sup>. We rose very early this morning, and, prayers and breakfast over, started afresh for Huaangarua, which village we entered a little before sunset amid the loud welcomes of the inhabitants. I was gratified in finding so many N. Teachers & Monitors assembled from distant villages; and they also appeared to be very glad [1850 March p.326] to see me. Having shaken hands and rubbed noses with about 200 Natives, (an almost tiresome ceremony from the time it takes,) I caused the bell to be rung for Prayers, preaching upon the 2<sup>nd</sup>.

Lesson,—Congregation nearly 200. I was not a little gladdened in beholding 7 of the 9 glazed windows, which I had ordered at Wellington, firmly fixed in their places; the 2 large ones for the E. end had not yet been brought thence. For these seven Sydney & Lot, the 2 N. Teachers, with 2 of the Monitors, had to go *twice* to town, a distance (each time) of nearly 80 miles, & bring them thence on their backs.—Had some of the young & able men of the place assisted them, all might have been brought at once and with ease. After Evening Prayer, my old antagonist Te Ropiha [John Hobbs] Te Waitai, who had come hither from his village Hurunuiorangi, on purpose to meet me, came to shake hands and to sit at my tent-door saying, that he was different man now, and assuring me, that he should never oppose me again, &c. I spent the evening conversing with the N. Teachers in my tent—hearing their mournful accounts of Sin and its Fruit—Backsliding & Death. A very great number indeed of the inhabitants of the valley had died since my last visit; I took down the names of 46 persons, of both sexes & of all ages, of the Valley of Wairarapa (exclusive of the coast) who had died within the last 10 months; which, with 10 persons of the few small villages S. of Castle Point (who had also died during that period), makes a total of 56—being about  $\frac{1}{13}$ th. of the population of this part of the District! And, what makes the matter more mournful is, the departure of nearly all without a single cheering ray!! Among them were 5 male and 4 female Communicants; of the male Communicants, one, Simeon, was drowned at Wareama; another, Manasses, shot himself through shame,—having attempted, but in vain, to seduce his brother's wife, and fearing lest it

should be told and so he become ridiculed, he shot himself dead! [1850 March p.327] Of two of the remaining three, an extract from the letter of the Monitor of Te Kopi, Maae Watarau (a quiet steady Christian) informing me of these deaths, &c. will suffice; not only for them but for the generality of the Adults deceased. Of one of the female Communicants (Arabella Taiwanga), a young woman who lay long and suffered much, I received a somewhat better account; she opposed the heathen wishes of her heathen relations respecting herself to the last, and seemed to be able to trust her Saviour for *all* her needs. Of the other 3 nothing consolatory is known.—But the sick New Zealander speaks very little indeed. From Micah Meha, and enlightened & consistent young Monitor, I received a short written account of his visit to Te Huahua, an unbaptised young man, when on his dying bed, who is, also, among the number of deaths.—This ray of light slender though it be, coming too from an uninstructed Heathen, (for Te Huahua was not even a Candidate for Baptism,) appeared to me to be so much the more bright and valuable as this time was dark and comfortless, and “the children of the kingdom” carnally minded and careless. Received a short but affecting note from Richard Taki, the Chief N. Teacher of the valley, who is very ill, confined to his bed at Wangaiwakarere, a village a good day’s journey S. from this place,—stating his deep regret at not being able to come to the LORD’s Supper and to see me as usual. I hope, however, to go to see him on Monday next.

21<sup>st</sup>. Read Prayers & held School. Breakfast over, I commenced examining & Instructing the Candidates for

the LORD's Supper, in classes; closely engaged all day in this work. Passed 87, of whom 72 were readers. Held Evening Service, preaching from 2<sup>nd</sup>. Lesson; Congregation, upwards of 200. Heard, during the day that Rev. Mr. Cole was absent, with the Lieut. Governor at Taranaki; which information made us all droop our heads. I dared, [1850 March p.328] however, to hope—as I had not received any letter from Mr. Cole and as I had communicated to him the day fixed, so long back as the first week in January, and as I knew him to be very punctual,—that it would prove to be but a Native report.—

22<sup>nd</sup>. Read Prayers & held School. After breakfast I recommenced my examining & Instructing work; and, during the day, passed 56—of whom 27 were readers, & 30 now admitted for the first time. Several I had to reject in consequence of some misdemeanour, and I was highly gratified at the faithfulness of Lot, the N. Teacher here—a faithfulness without that spice of bitterness too common among the few N. Teachers who are found to belong to the faithful class. At Sunset I held Evening Service, preaching from the 2<sup>nd</sup>. Lesson, to about 250 Natives. The sad news of Mr. Cole's absence was this day confirmed by Mr. Barton, a respectable Settler who called upon me in passing; “but,” he added, “he is fully expected to be back in time”;—upon this very slender thread now hung all our hopes. Received a long letter from the Carpenter employed to put up the Native Chapel at Wangaiwakarere, complaining of the Natives' non-fulfilment of their part of the contract—the bringing the timber from the Sawyers in the forest so as to keep him at work, &c. As he lives & works at the village

where Rihara Taki is lying ill, I hope to see him also, on Monday.

23<sup>rd</sup>. Read Prayers & held School. After breakfast I married 8 Couples, and then proceeded with my examining and Instructing the remaining Candidates for the LORD'S Supper, in hopes that Mr. Cole might yet come. Passed, to-day, 23, 5 of whom are readers, and 15 new, the greater no. of them being aged persons; making a total of 166 passed to be admitted to this Holy Sacrament. Held Evening Service, preaching from the 2<sup>nd</sup>. Lesson. After supper I endeavoured [1850 March p.329] to keep up the drooping spirits of the Natives, several of whom had come many a weary mile to partake of this Communion—I reminded them, that Mr. Cole had on one occasion arrived on the Sunday morning, and that I should not abandon all hope until the hour for ringing the bell tomorrow.—The different N. Teachers held prayer meetings in 3 of the houses this night, while I rested & prepared for tomorrow's duty.—

24<sup>th</sup>. LORD's day. I was awoke this morning at 1 o'clock (just as I had got off to sleep) by a white-man's voice calling me by name: at first I thought it was a dream, but it soon proved to be a reality.—Mr. Cole's brother-in-law, Mr. David Hunter, from Wellington, sent expressly to inform me that Mr. Cole had not returned, and that Archdeacon Hadfield was far too unwell to attempt the journey hither. The Natives, who, springing from their dormitories, flocked about the tent, soon learnt the news, and the amount of their disappointment. Fortunately for them they had been preparing for it during the last 3 days. I felt grieved, more than words can express,

principally upon their account. I immediately received Mr. Hunter (who had postponed starting from town until the last minute, & who was very cold,) into my tent, and soon got him a little tea, &c. He brought me letters from Archdeacon Hadfield, Mr. St. Hill, and other kind friends, in which they kindly condoled with me, on account of my late ill-treatment at my Station. And, as Mr. Hunter, spite of all I could urge, was determined to return to town immediately after breakfast, I was obliged to answer my letters, instead of taking the rest I so greatly required. Sharing my blankets with my visitor, he sought sleep, while I sat up to write, finishing my work shortly after 1<sup>st</sup>. cock-crowing; and so sending on to the Post-office, by this good opportunity, 2 packets addressed to CMS., containing a portion [1850 March p.330] of my Journal, and a Copy of my Letter to Archdn. W. Williams;—a ship being about to sail directly for England. This altogether unusual beginning of the LORD'S Day I not only very much disliked, but found it to be any thing but preparatory for my duties. Breakfast and prayer over Mr. Hunter left; and I held Morning Service, preaching from John. xi. 25–27, to a closely-packed congregation of 258 Natives, among whom were the chief Tareha and his party from the neighbourhood of the Mission Station,—who were here residing. At the close of the Service 3 Settlers on horseback rode up, saying, that they were of a party who were proceeding to Capt. Smith's, (about a mile further up the valley,) there to attend Mr. Cole's English Service—supposing he would hold one in the afternoon. They wished me to acquaint the Natives of a Combination into which they had all unanimously

entered, namely, to charge the Lessors of their lands for every sheep of their flocks which should hereafter be destroyed by Native dogs, at the rate of 10/- pr. head, which sum total was to be deducted from the rents due at the end of each year. I wished them to communicate their own resolutions, but they pressing me, I promised to do so *tomorrow*.—This may become another fruitful source of strife! At 1 p.m. the N. Teachers conducted School, while I lay down awhile, being greatly fatigued. Evening, held Service, Baptizing 16 Infants, and preaching from Heb. v. 8, 9. Over one of the infants—the daughter of Philip Rare, a Monitor Chief—I could not help shedding tears—of joy shall I say?—for I saw that the hand of death was already on her, & knew she was near her rest; several of the Natives who stood nearby wept with me. At the close of the evening Service a Collection was made, to make up the cost of the glazed windows for the Chapel, when £1.2.10½ was collected at the door; which, with £11.7.11¾, collected on two former occasions, makes £12.10.10¼,—just [1850] **March p.331]** sufficient to pay for the windows. £12.0.0 being the sum for which they were contracted, and 12/- charged by my agent at Wellington upon the same. I was gratified this evening to find, in enquiring of the N. Teachers, that no symptom of grumbling at their (the Natives) being assembled here from a distance, and (as many of them thought) *to no purpose*, had been by them detected. I was apprehensive, however, that the Heathen party under Ngatuere, and his brother Ngairo (who has left off attending upon the means of grace, through the repeated delinquencies of his Baptized wife,) aided by those who, for misconduct, I had been obliged to reject,

would commence taunting them; but I hear of nothing of the kind during the day, and tomorrow morning the majority of them will leave for their respective homes. Made arrangements for leaving early tomorrow morning for Wāngaiwakarere, to see Rihara Taki, although the weather has altered, & threatens wind or rain.

25<sup>th</sup>. Towards day light the strong South wind had brought its companion, heavy driving sleety rain, which quite precluded my going to Wāngaiwakarere—as the whole way thither is in a Southerly direction and over open downs, and I was already suffering from Rheumatism in my face, which I dreaded augmenting. Read prayers and held School; and having desired the Natives to remain without in the Chapel-yard, I acquainted them of the determination which the Lessees of their lands had come to respecting their dogs, which caused a sensation among them. Shortly after breakfast, Philip's child, whom I had yesterday Baptized, died. During the day I put several matters in which the Teachers were concerned to rights. A great number, beside myself, who wished to leave, were obliged to remain on account of the weather. Evening, held Service, [1850 March p.332] preaching from 2 Tim. iii. 1–5. Finding, on due consideration, that in the event of my going tomorrow to Wāngaiwakarere, I should have to travel on Good Friday in order to keep my engagements, and, if it should again happen to rain break them all, I came to the conclusion (though sorely against my inclination) to write both to Rihara and the Carpenter; which, with the N. Teachers, occupied me till a late hour.

26<sup>th</sup>. Read Prayers and held School. After breakfast we proceeded up the valley, Sydney and Lot, the N. Teachers, and others, Xn. Natives, accompanying us. I called, in passing, on Capt. Smith, as usual, and was surprised to find, that Mr. D. Hunter had *not* left for Wellington!—He was, however, out with Capt. Smith. By sunset we reached Hurunuiorangi, where several Natives had got before us. The Chief, Te Ropiha Te Waitai, to shew his zealous love for me, was busily employed in preparing pegs for my tent. Having supped, I held Divine Service in a large hut, discoursing from 2 Tim. iv. 8.

27<sup>th</sup>. Prayers & breakfast over we left Hurunuiorangi for Te Kaikokirikiri. We had travelled, however, but a few miles when it commenced raining, which soon drenched us thoroughly. By iii. p.m. we reached Te Kaikokirikiri;—having received and returned three salutations, & thrown off my dripping clothes, I held Service in the Chapel, preaching from Heb. ix. 23. Spent the night talking with N. Teachers in my tent.—

28. Morning Prayers & School. After breakfast I visited 2 sick women; the one, Mary Eha, a Communicant very near death, whom I could just get to hear what I said, she being speechless, or nearly so;—the other, that fine young woman, Amelia Raumatomato—whose marriage with the heathen brother of Ngatuere, I had been mainly instrumental in hindering. I had not even heard of her being ill, and I was now very much surprised [1850 March p.333] in seeing her in the last stage of a consumption, so wasted, and so altered!—So very different from what she was when I last saw her!! By her

side was her well-worn Testament. Sitting down I conversed with her, and found she had very properly given up all hopes of recovery, and was preparing for death. She said, she believed in Christ, and though she knew she was a sinner she was not afraid to die, for Christ her LORD had died for her. She was, however, far too weak to talk much; (she said, to speak a sentence in a low tone was more than she had strength to do;) which, joined to the natural backwardness of a sick New Zealander to speak, kept her from saying much. I read a few passages of Scripture to her, and prayed for her, her parents, both Baptized, sitting by. They wept, and well they might, and I wept with them. The last time I was here, their little son died, and their only other child, a girl (save their eldest, a young man, far off in slavery at Waikato,) already very weak, seemed as if she would soon follow her dying sister. The resident N. Teacher here, Campbell Hawea, told me, that Amelia was particularly punctual in attending D. Service and School, as long as she was able to walk. That even after she had got so weak as not to be able to do any thing whatever, she still managed to crawl to D. Service, and to sit in the Reading Class at School. Evening, I held Service, preaching from Luke xxiii. 42, 43. At night I was engaged with the Teachers & Natives in my tent.— Nikorima Te Tia, having lost nearly all his children, is now at the point of death; he says, he shall lose all first, and then go himself for his sins! He was now lying at a distant plantation, too far off for me to visit him.

29. Good Friday. Morning, held Service, preaching from 1 Pet. i. 18–20; Congn. 79. Evening, held Service,

preaching from Rom. v. 6–9. A quiet, &, I trust, not altogether unprofitable day. [1850 March April p.334]

30<sup>th</sup>. Morning, read Prayers, and held School. Breakfasted, visited Sick; Instructed a small class of Catechumens, 6 in no.; and assembled all the Baptized readers I could get, 22 in no., into a Bible Class. Mr. H. Kemp, Government Land Agent, arrived here to day overland from Rangitikei.—Evening, held Service, preaching from Heb. iv. 16.—

31<sup>st</sup>. Easter-Day. Morning, held Service, preaching from Rom. vi. 9–11; Congn. 65, 23, 22 = 110—among whom was Mr. Kemp. At noon I conducted the School; present, *readers*, m.44, w.20, ch.4; *non-readers*, m.22, w.18, ch.9 = 117. At Evening Service, I Baptized 8 infants, and preached from Eph. i. 13, 14.—Mr. Kemp again attended; and so did another white, who, though he came to my tent & told me, he had come purposely to hear D. Service in the N. language, went out while I was reading the exhortation!

April 1<sup>st</sup>. Read Prayers & held School. After breakfast I again visited the sick; Mary Eha still alive, but in great pain (being quite raw in several parts of her body), and almost unconscious. Conversed with, or rather, talked to Amelia, and prayed with her, and took my leave of her, firmly believing I shall see her in a better world and state. How different now to what she was when I took my leave of her in Nov. 1848! when on her following me to the outside of the village, with the Teacher and others, I said, “Amelia, do not be cast down, cheer up. Do you think you have strength to resist the overtures which Watarau may make—(i.e. to do as many others—to run

away with him to the woods)?" She answered, "I don't know; I will not promise; you will hear." Yes, dear girl! I have heard and seen, and humbly dare to hope, that thou art espoused to another even to Christ. Her parents wept much at my leaving, and greatly wished me to take, as a present, the handsome mat with which she was covered; her mother [1850 April p.335] even followed me to some distance from the village, urging me to take it! At noon we left Te Kaikokirikiri, and travelling steadily on reached the edge of the great forest by Sunset. Here we halted,—sorry indeed to perceive every indication of rain being at hand.

2. We had arranged last night to start very early this morning, in order, if possible, to get through the long forest before us in one day. It, however, commenced raining during the night, so that, when we arose, we had no heart whatever to enter the wet dripping forest before breakfast, being, also, apprehensive of not finding any dry firewood. While our breakfast was preparing we consulted as to which course we should pursue—to go back to the village, or to go on in the rain; for remain where we now were we could not, as another meal or so would finish our food. We determined to persevere; so making up our minds to the worst, we commenced our miserable journey. We travelled till 4 p.m., when, it getting dark, and my Natives being very tired, I consented to halt. Seized, at night, with a severe attack of rheumatism.—

3. Resuming our disagreeable march, and pressing steadily on, we suddenly emerged from the dark woods upon the little isolated village of Te Hawera by 111. p.m.

Our arrival called forth afresh the mournful cries of the survivors, who, slowly defiling from their village as we approached, preceded us to the little enclosure near the Chapel, where my tent has always stood, and there assembling together at a short distance from us, bewailed the loss of their Chief, my old friend, Karepa Te Hiaro, and two others (Baptized Adults), who had all died since my last visit. I was now sitting on the spot where Karepa and myself had parted; on the one side of me was his tomb, neatly fenced in, and the weeping widow and tribe; on the other was the little chapel which Karepa [1850 April p.336] had erected and where he had been Baptized, and close at my feet, within a little fence which he and I had put up, were 4 young and healthy apple-trees, which had grown rapidly from as many seeds from an apple which we here had ate together on the day of our parting. The strange association of ideas of quite an opposite character which thronged my mind was great, and I could not refrain from weeping with the mourners.—And those young and flourishing trees were to me as cheering as angels' wings—truly a ray amid the gloom; they spoke volumes to my inner man, preaching powerfully the resurrection—which, our journey hither, & only just now emerging from the dark and tomb-like forest into the open space and sunlight and blue sky, and the present holy season (being within the octave of Easter), not a little helped. By-and-bye the villagers slowly came towards us, with wet eyes sighing silently, and as each one shook hands and rubbed noses with me, he quietly said, “Accept the dying love of Karepa”—which almost overpowered me with an intenseness of feeling; but I ever and anon looked upon the vigorous

apple-trees with their green leaves tremulously playing in the sunbeams, and I was refreshed. Mikaera, now the principal man, made an oration, in which he feelingly alluded to the deceased chief and his last words, to hold to the Faith; which, he said, they should never cease to do. I answered him, by encouraging him and all to bear in mind those words of dying Caleb; assuring them, that though sowing in tears they should yet reap in joy—and here the apple-trees helped me again. Having pitched our tent, I caused the bell to be rung for D. Service, preaching from Heb. v. 8, 9—a portion of this evening's 2<sup>nd</sup>. Lesson, most appropriate for this people in their present chastised and suffering state; congrn. 23. Spent the evening talking with Natives in my [1850 April p.337] tent; among whom were Hohepa Paewai, the N. Teacher of Puehutai, and Te Ropiha Te Huarere from Puhangina, beyond the great mountain range, who had come hither to meet me. Rheumatism particularly painful all night.

4<sup>th</sup>. This morning I read Prayers and held School; present, *readers*, m.4, ch.2; *non-readers*, m.6, w.8, ch.3 = 23. After breakfast I was engaged in publicly talking to & rebutting Huru, the only son of the late Chief Karepa, who had again repeatedly fallen into gross sin, to the great grief of his deceased parent, who died without being seen by him.—After I had finished my exhortation, Huru arose, and again confessed to the justice of all that had been said; but, added, that he should not follow out the line which I (following up what his dying parent had said respecting him,) had marked out for him. Afterwards I was busy in urging upon the remnant immediately to retire to a more healthy

spot, which they consented to do. At Evening Service I Baptized Mikaera's newly-born infant, and preached from Heb. vi. 18. At night I got from the Natives an account of Caleb's last illness & death; of which the following is an abstract:— “Karepa,” said my informant, “adhered to your advice, and when he felt a little unwell, he moved about and did some light work. In the early part of October he was taken unwell, but he exerted himself as usual. Among other little things which he did, he dug around and cleared away the grass from the 4 young apple-trees, saying, how glad he was to see the trees of his own Minister spring & grow. His illness increasing, he was obliged to cease working; and on my going to see him, he said, he would take some of our native medicine, the infusion of the bruised bark of trees. I recommended him not to do so, but to take a dose of Epsom Salts, which you had left, and which I had & would give him. He assented; I went for it, mixed it [1850 April p.338] and gave it; he tasted, but would not swallow it. He was in great pain at this time, and, consequently, could not go to the Chapel to the daily prayer; notwithstanding he always prayed. The next day he said, he thought he should not recover from this illness. He now summoned us all to come close around him, and, with much love, exhorted us, talking energetically (as was his custom) a long while. He said— ‘You well know that I have brought you from time to time much riches. I have obtained for you, muskets, powder, hatchets, knives, blankets, shirts, spades, &c. I, afterwards, heard of the new riches, called Faith; I sought it. I went to Manawatu; in those days a long & perilous journey, for we were surrounded by

enemies; no man travelled alone. I saw the few Natives, who, it was said, had heard of it; but they could not satisfy me. I sought farther, but in vain. A afterwards heard of a white man, called Hadfield, being at Kapiti,—at Otaki,—and that with him was the spring where I could fill my empty & dry calabash. I travelled to his place—to Otaki,—but in vain; he was gone; gone away ill. I returned to you, my children, dark-minded. Many days passed by; the snows fell, they melted, they disappeared; the tree-buds expanded; the intricate entangled paths of our low forests were again passable to the foot of the Native-man. At last we heard of another white man, who was going about over mountains and through forests and swamps, giving drink from his calabash to the poor secluded Native folk—to the remnants of the tribes of the mighty, of the renowned of former days; now dwelling by two's and by three's, among the roots of the big trees of the ancient forests, and among the long reeds by the rills in the dells! Yes; my grand-children! my, your ancestors, once spread over the Country; even as our birds the Koitareke (*Quail*) and Kiwi (*Apteryx*) once did; but now their descendants are even as the descendants [1850 April p.339] of these birds, scarce—gone—dead—fast hastening to utter extinction! Yes; we heard of that white man; we heard of his going over the high snowy range to Patea; we heard of his going up the East Coast, all over the rocks to Turakirae. I sent four of my children to Mataikona to meet him; they saw his face. Yes; you, you talked with him. You brought me a drop of water from his calabash. You told me, he had said, he would come to this far-off islet to see me. I rejoiced; I disbelieved his coming; but,

I said, he may. I built the chapel; we waited expecting. You slept at nights, I did not. He came; he emerged from the long forest; he stood upon Te Hawera ground. I saw him; I shook hands with him; we rubbed noses together. Yes; I saw a Missionary's face; I sat in his cloth house; I tasted his new food; I heard him talk *Maori*. My heart bounded within me; I listened; I ate his words. You slept at nights, I did not. Yes; I listened; and he told me about God, and his son Jesus Christ, and of peace and reconciliation, and of a loving father's home beyond the stars.—And now, I, to, drank from his calabash; I was refreshed with his water; and he gave me a book as well as words. And I laid hold of the new riches for me and for you; and we have it now. My children! I am old; my teeth are gone, my hair is white, the yellow leaf is falling from the *Tāwai* tree; I am departing. The sun is sinking behind the great western hills; it will soon be night.

[1850 April p.340] But hear me; do you hold fast the new riches—the true riches. We have had plenty of sin and pain and death, and we have been teased by many,—by our neighbours,—by our relations; but we have the true riches. Hold fast the tru riches which Karepa sought for you.'—Here he became faint & ceased talking. We all wept like little children around the bed of the dying old man,—of our father. We were few in number and far from human aid or sympathy."—[but, I thought, doubtless, they had the consolations of the blessed and Holy Comforter.] "The next day he expressed a wish, that his only son, Huru, might be sent for. He had been several weeks absent, roaming about on the Manawatu river. The messenger went to the nearest villages on the river, & learned, that he was nearly a week's journey off,

so that he could not be fetched in time to see his dying father. In 2 days the messenger returned, and Karepa, when he heard that Huru was not come, and considered, that he should no more see the face of his only son in this world, was, for a time, very sad. But he soon talked again as before, & left instruction for his son. The next day the old Chief said, "My children, I have been dreaming. I, last night, saw my Minister; he was here, looking smiling upon me, & praying intercessory prayers for me. It is well. It is good. Now I know I shall go to the world of spirits. It is well. Hold fast the true riches when I am gone. God be merciful to me a sinner!" He now suffered much pain, from which he had scarcely any cessation until death relieved him. He prayed much and often—under the trees on the edge of the wood, going (in his pain) from place to place. His prayers, in his exigency, were those he had got by heart—viz. the collect for Ash-Wednesday, for the 2<sup>nd</sup>. Sunday in Advent, for the 2<sup>nd</sup>. & 4<sup>th</sup>. Sundays in Lent, and the 1<sup>st</sup>. in the Communion Service, and the LORD'S Prayer. [1850  
**April p.341]** He, also, well-knew the Daily Collects of Morning & Evening Prayer, with the Confession, and Chrysostom's, and St. Paul's benedictory prayer; these, with the 3<sup>rd</sup>. chapr. of S. Matthew's Gospel, the old man always used, whenever he should be obliged to stay away from his chapel, or act as Minister. His constant prayer was, however, that of the publican,— 'God, be merciful to me a Sinner'!"—[And, without doubt it was not uttered in vain.] "He said, he should like to see your face once more; and straitly charged us to tell you, that though his body is dead, his love for his Minister still lives; this, he often repeated. On Sunday, the 4<sup>th</sup>.

November, while we, the few inhabitants of the village were at School in our little chapel, Leah, Mikaera's wife (who had remained as a friend with Azubah, Caleb's aged wife,) came running to the chapel, to say, he was gone! We concluded our school abruptly, and went over to the edge of the wood where the body was, the soul had fled away to Jesus' city to dwell with Him. With much grief we paid the last rites.—In less than a fortnight after, Caleb's only brother, Seth, also an aged man, who was in perfect health at this time, had also died; and now, oh! our father, your eyes behold the remnant!" I wept much during the unadorned yet affecting recital; and it was some time before I became calm; but the holy and certain hope of his having, with all the faithful departed, entered into *rest*, comforted me not a little. Late at night, however, when the Natives had all retired to their village, taking my lads with them, leaving me alone in my tent close to his grave, through the paled fence of which the night wind of the forest plaintively sighed, strange thoughts stole over my soul, which kept me a long time awake.

5. The days being now considerably shortened, we rose this morning before the sun, to cook our [1850 April p.342] breakfast. At sunrise Joseph Paewai read morning prayers in the Chapel, while I packed up my books, clothing, & small articles; and having hastily despatched our breakfast, we wished these simple villagers good bye, and once more entered the forests. We travelled steadily on without stopping, and reached Ngaawapuria, on the Manawatu river, half-an-hour after sunset, very much fatigued. At this village, their old chapel having fallen-in, they are now busy erecting new & larger one.

As it was late and dark, and the Natives at this time assembled for prayers in a large hut at the farther end of the village, and I very tired & suffering much from rheumatism, Joseph, at my desire, went and read prayers. On their return, I could not, notwithstanding my pain, refrain from laughing, on finding that the Natives of the place had brought a large iron pot of boiled *tea!*—of real *Chinese* tea!—as a *gusto* for their baskets of cooked potatoes.

6. This morning, according to last night's arrangement, we started very early, nearly all the Natives of the place going with us,—some, including myself, by canoe, & some overland. After we had poled up the river nearly 3 hours, we ran our canoe on shore, and landed to prayers & breakfast. Resuming our poling, (which is very heavy work, especially to those who are unused to it, as the state of some of my Natives' hands abundantly testified,) we gained the village of Puehutai a little before sunset, and were loudly welcomed by a number of natives, who had assembled thither from several villages. I had been informed of a large party of the Ngatiupokoiri tribe having preceded me up the river to await my coming to Puehutai, among whom were some of the near relations of Leonard the ex-teacher.—I was, therefore, prepared for a little hard language from them. The Monitor of the village hearing we were coming, and finding evening drawing on, had had prayers; so, after the usual shaking of hands & rubbing of noses had taken place, [1850  
**April p.343]** Hirawanu, the principal chief, made a display of his oratory, in a long speech, in which he made several very good remarks, and asked some useful questions; which, upon his ceasing, I answered. This

over, I held a short Service with the party who came up the river with me; and, having supped, spent the evening talking with the Natives. I had fully expected to hear, that Leonard, in passing from the Mission Station towards his own place and people, had said a great many hard things concerning me, in order to justify himself; still, however, I was somewhat surprised on being informed of some of the vile falsehoods which he had uttered;—such as,—“See! my friends and relations, this is the return I have for bringing this white man to Heretaunga and settling him there, and for my procuring him the respect of the Chiefs there”!—“The Bishop is coming, and then I will serve him out. I saved him once before in the affair of Hoani Waikato from being disgracefully turned off by the Bishop’!—and, “The only reason why he was not driven right away from the Mission Station is, because they (Te Moananui and party) rose rashly before the hour fixed, when Te Hapuku & myself were to have been there, and then he should have been driven away; for Te Hapuku was greatly enraged against him, on account of his continually *cursing* upon his children, &c.”!!

7<sup>th</sup>. LORD’S day. This morning I held Divine Service; Congn. m.53, w.30, ch.17 = 100. At noon I conducted School; present, *readers*, m.30, w.13; *non-readers*, m.18, w.16, ch.10 = 87. At Evening Service, I Baptized 3 Children, and preached from Heb. ix. 23. Spent the evening with N. Teachers & others in my tent.

8<sup>th</sup>. This morning I read Prayers and held School. After breakfast I married 14 Couples. Returning from the Chapel to my tent, Rameka, one of the Ngatiupokoiri

tribe, (and uncle of [1850 April p.344] Leonard, who had been patiently waiting for a favourable moment, displayed his oratorical powers in a long and animated speech, the burden of which was, the taking-away of the teachership from Leonard; and, that they (his tribe) wished much to know what it was for, as they only knew of *three* things for which a Teacher should be put down, viz:—Murder, Adultery, & very very shameless Theft. In reply, I referred Rameka to Noah, Leonard's brother,—or, to his near relatives, Te Kaipou (Chief of Patea), and Mapu, a Chief at Ahuriri, for a satisfactory answer,—they being well-acquainted with much of Leonard's proceedings.—I assured them, they were altogether wrong in supposing that a Teacher could only (properly) be removed for those three glaring offences; and, the more fully to convey my meaning, I told them, that a large ship was not only lost through *three* things—Fire, Rocks, & Tempest,—but that a very small unseen & unapproachable leak was quite enough to sink her.—And, in conclusion, I likened Leonard's fall to that of such a vessel upon the main ocean, having a small hole near her keel, which for a long time is unknown, and when discovered cannot be stopped; the water daily gains upon her, and, at last she founders! Two other Chiefs also made speeches upon sundry matters. One of them, a Heathen and a great Native priest, said, I must consent to his seeking to me for Instruction, although he lived in another's district, &c. Having answered them also, and finding it was near sunset, I got the bell rung and held Evening Service, preaching from 1 Cor. v. 6. Spent the night talking with the great Heathen priest and other Natives. The report which I had heard of Leonard's

being about to disinter Te Wanikau (after the old heathen custom,) and take his bones to the neighbourhood of the Mission Station in Hawke's Bay, I found, from his own people to be quite correct.—So, after they had retired, I wrote a letter to the [1850 April p.345] three principal Chiefs of that Tribe, who are all Baptized, calling upon them to hinder it. I, also, this evening, heard of the sad end of Te Kanaka Matau, a fine young man, a communicant, and formerly an Assistant Teacher here—a Native of whom I had, at one time, strong hopes of his being useful. He was out with some other Natives hunting wild pigs, when one suddenly turned upon him and wounded him in his thigh, and, before his companions could come up he was quite dead. They described the wound as being a very small one, but that the flow of blood was immense, so that I have little doubt but that the pig's tusk had penetrated a large femoral artery. His end was not only awfully sudden but *sad* withal; for he had lately not only fallen into gross sin, but had scoffingly spoken of holy things! Insomuch that many of the Natives looked upon his untimely end, as a judgment from the LORD. He was Baptized by the Archdeacon, Decr. 5/43, at Porangahau.—

9. This morning I read Prayers and held School. After breakfast, I examined and Instructed a class of Catechumens, 14 in no., (5 men & 9 women,) 6 of whom could read. I had, also, privately to rebuke and exhort some, who had been sadly misconducting themselves. At ii. p.m. we left Puehutai, the Teacher, Monitor, & others accompanying us to Te Hautotara, which village we reached by v. p.m., the natives of the place having preceded us. Held Evening Service in the Chapel,

discoursing from Heb. xi. 6; Congn. 25. After supper, all the Natives of the village came to my tent, and said, that if I should be driven from Waitangi to be sure to come here, where a large piece of land, and plenty of timber, and a most hearty welcome should be mine. This is not the first time these Natives have made me this offer. We continued talking till a late hour.

10. We rose by break of day to cook our breakfast, & having placed our pots on the fire, we went to the little rustic chapel and had Morning Prayer together.

Returning thence, [1850 April p.346] we soon despatched our simple meal, and left the village. We travelled till near sunset without halting, when, finding we could not clear the forest by night, we halted by the side of the river Mangatawainui. I met with an accident on leaving Te Hautotara this morning, which I am not likely soon to forget.—In leaping across a streamlet in the wood (in order to escape wet feet), I did not closely observe the character of the vegetation on the opposite side, and inadvertently jumped among a species of Nettle, (probably *Urtica ferox*, of Forster,) a formidable shrubby plant, the large palmated leaves of which are beset with rows of spines the size of small pins.

Fortunately, I only got stung in the two last fingers of my left hand; the pain, however, was immediately great, although I lost no time in pulling out the poisonous spines. My fingers swelled considerably, and the pain, soon extending to my arm, lasted throughout the whole day. Providentially this noxious plant is exceedingly scarce, I having only hitherto detected it in three places, viz., near Wellington, near Te Hawera, and near Epairima, and in each place only a single plant. It grows

to the height of 4–6 feet, with a thick woody stem 1½ in. in diameter, and large palmated leaves somewhat resembling a deeply indented vine leaf.

11. At a very early hour this morning we recommenced travelling, and by keeping steadily on reached Te Waipukurau village an hour after dark. Tired enough! yet glad withal to be among friends, and that so near the Station. Matthew Meke, the N. Teacher, had only yesterday returned from Waitangi, where he had last Sunday conducted the Services of the Chapel according to arrangement. I was much gratified in hearing, that all had turned out well, and that no fresh out-break had taken place: praise GOD! Priscilla, the wife of Isaac Pakitara, (who had been forcibly brought hither by her brother Paul Neera,) had, during my absence entered into her rest.—[1850 April p.347]

12<sup>th</sup>. This morning I read Prayers and held School; 47 present. Returning to my tent from the Chapel I declined shaking hands with Paul Neera; not because of his having again taken to the use of tobacco, but because of his having forcibly carried off Isaac's wife, and his still unchristian conduct towards Matthew. He is, moreover, trying to induce the white settlers to come and reside at or near this village, here to form Sheep & Cattle Stations; and this will inevitably be the snare by which he himself and some of his people will be ruined. £60. pr. ann., has already been offered by some of the whites of Wairarapa for the place as a grazing Station, while £100. have been demanded by the Natives; but they will very soon now close the bargain. At noon I left for Te Tamumu village, Isaac Pakitara accompanying me, who

minutely related the last illness and death of his wife Priscilla; which affecting and (in this day of small things) very cheering recital I desired him to write down on paper for my use. We reached Te Tamumu by sunset, and were heartily welcomed by the old Chief Brown Hakihaki, who, as customary, made a long speech, which I answered. Evening, I held D. Service, discoursing from James i. 5; present, 33. After supper, I sat, conversing with the Natives, till a late hour.

13<sup>th</sup>. This morning I read Prayers and held School. After breakfast I assembled a Bible Class of 13 persons, 9 of whom were readers, with whom I read & expounded a chapter of S. John's Gospel: a quiet solemn time. At ii p.m. we left for Patangata, which village we reached by dusk, and found a goodly no. of Natives assembled to meet us, from the neighbouring villages. Evening Prayer was past, but, after supper, I conducted prayer meeting in one of the larger huts, discoursing from Acts xiv. 22; 40 present. Micah, the Teacher, was absent at Kohinurakau, according to my arrangement. I was much pleased with [1850 April p.348] the simple Scriptural prayers of William Tipuna, the Assistant Teacher, Micah's brother.—

14<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from Acts xi. 18; congrn. 83. At noon, I held School, present, *readers*, m.30, w.9, ch.3; *non-readers*, m.17, w.17, ch.9 = 85. At Evening Service I discoursed from James iii.

2. Spent the evening with the Natives. Got very little rest during thye night from rheumatism.—

15<sup>th</sup>. This morning I read Prayers and held School. After breakfast I examined and Instructed a Class of Catechumens, 16 in no., (6 men & 10 women,) mostly aged persons, 7 of whom are new; one being the old father of the little ghirl who met with such a sad accident here more than 2 years ago, (and who is now residing with us, her leg not yet healed!) and two boys, his sons, who could read. The old N. Priest, Te Motu, from Ngawakatata village, distant nearly 3 miles, (who had walked hither purposely to meet me,) was, also, one of the number.—His answers were, as usual, strikingly simple & child-like. Often when engaged in Instructing these *great* men—the Priests, Chiefs, & Warriors of former days—have I been struck with the extreme simplicity of their answers and demeanour—affording such a striking contrast, not only to what they once were, but to the pert showing-off of the young men who are readers; and no mean illustration of our Saviour's beautiful remark, St. Matt., xviii. 3, 4,—which always recurs forcibly to my mind at such seasons. I was exceedingly glad to find, that they were progressing rapidly with their new Chapel at Te Rotoatara, a village about 4 miles distant, & I promised to give them 2 windows for the E. end, although I shall have to make them myself, aided by my native steward, Samuel. At ii p.m. we left this village for Ngawakatata, (W. Tipuna, Isaac, and [1850 April p.349] other Xn. friends going with me,) the Natives of that palce having preceded us. We reached it by v. p.m., and found Micah had returned from Kohinurakau; but his information was of a gloomy kind. For several of the Natives of that place (communicants!) had been too lazy to leave their

plantations at the foot of the hill on which their village and chapel stands, to attend D. Service in the chapel on the LORD'S-day. Yet, on his return, this morning, he found, that those same persons had crossed the river Tukituki, and gone away over the barren and high hills a-pig-hunting!! Held Evening Service at my tent-door, discoursing briefly upon James iv. 7, 8. After supper I conversed with Micah, W. Tipuna, Isaac & others. They had heard, that I, heartily tired of the conduct of the Chiefs living near me, had made arrangements with Mr. Guthrie, to send my few head of Cattle thither, and now they lamented the prospect of their by-and-bye not being able to get a couple. I reminded them, that I had made them an exceedingly liberal offer last year, which, though at the time they had willingly agreed to, they had subsequently refused. [My offer was this:—On leaving for Wairarapa last autumn, I had offered them, to take my few Cattle inland upon their own plains; they were to have the milk and butter and £10. per annum for keeping them, for the first 5 years, and, at the end of the 5 years, £15. pr. ann., with Dairy produce as before; and at the end of the second five years (supposing all to be still well) £20. pr. ann. , would have already yielded them 2 head of cattle to begin with. On my return, I heard, that Te Hapuku had disallowed their doing so.—But, I now, for the first time, learned the *truth*,—it was not Te Hapuku, but *Leonard the (then) Teacher*, who had actually talked them out of it! Saying, “that it was [1850 April p.350] a deep-laid plan of mine to become possessed of all their lands for all the Ministers and Missionaries at the North had so used their Cattle to the ruin of the Native Christians.”!! And this, they now

acknowledged, was the sole reason why they did not fulfil their agreement—*Their believing Leonard's statement.* They had however already (so they said) seen their error, but, as is too often the case, only when too late to retrieve it. Got little rest at night from Rheumatism.

16. Early this morning we rose, had prayers, and breakfasted together, and parted. Micah and his party to proceed to Te Rotoatara to finish the Chapel, and I and my party to thy Mission Station, which we reached by iv. p.m., and found all well. Thanks be to GOD for all his many mercies!—

17<sup>th</sup>. Received a letter this morning from Mr. Anketell, a newly-arrived trader at Ahuriri, complaining of a robbery committed there, upon his premises and property by 4 natives, 1 Baptized & 3 unbaptized. Set about making an enquiry into the matter.—What a beginning! immediately upon my return!! It seems as if I must always have some unfortunate thing or other to contend with. Engaged, settling with baggage-bearers, &c.—

18<sup>th</sup>. Making pills, &c. Abraham Powā, one of my present helpers, returned from Tarawera, whither I had sent him on a visit to the Natives. He reports, that they are getting on with their chapel.—

19<sup>th</sup>. Looking after various stores, &c. During the day Te Hapuku and his eldest son Te Nahu called; we conversed together for some time, but only about Lands and Money, of which subjects his heart seems *full*.

20<sup>th</sup>. This morning I received a letter from Puhara, one of the 4 principal Chiefs, who upholds the Papist party

here,—informing me of the butchering of his papist Native Teacher by the Heathen Chief Te Haurangi (*alias* [1850 April p.351] Te Waihiku, Te Hapuku's brother,) for adultery with his wife, and of the sad state of things at his village, & begging for medicine, &c., for the wounded man.—I sent what I could, seizing the opportunity once more to remind him of "*the only Name*," as Saviour, Mediator, & Hope. Engaged, preparing for tomorrow. This evening, the Natives having assembled from their plantations, I held Service in the Chapel, 40 present. During the evening Tareha's boy died.—A new source of unquiet to him and to his tribe; fortunately he is still absent at Wairarapa. Ever since I returned I have been suffering severely from rheumatism; obliged to enter upon a course of medicine in hopes of getting relief.

21<sup>st</sup>. LORD's day. Held Morning Service, preaching from John xii. part of 35 v., Congn. 47, 25, 16 = 88;—among whom were Karaitiana, Te Moananui, Te Katene, and Paul Muri.—Te Moananui had returned during my absence from Tarawera, not choosing (under existing circumstances) to go so far North as Hauraki. Abraham Powā conducted the School. Evening, held Service, preaching from 1 Pet. v. 8, 9. In much pain all day yet I strove hard to hold out.

22<sup>nd</sup>. After a night of much restlessness I found myself too unwell to rise to early morning prayer and School; the mornings too now getting cold. Abraham and Noah read prayers & conducted School. Conversed with them concerning matters which had taken place during my absence. Paul Kaiwata, the N. Teacher from Ahuriri,

arriving, I, also, conversed with him, respecting the theft which had been committed at Mr. Anketell's; and was somewhat relieved, in finding, that the article stolen was only *fresh* pork—that it was taken away by a number of lads (8–10) who were cutting it up—and, that the moment the tribe knew of it, they had denounced it, and had made full restitution in value; all which [1850 April p.352] had been done before my return, and two days before Mr. Anketell had written me concerning the matter! in answering Mr. Anketell's letter, I quietly called his attention to these particulars. Gave out nails for a coffin & tomb-fence for Tareha's child; although they have again resuscitated the old atrocious story of my having *waiwaiia* (i.e. inflicted my malediction upon) their wives and little ones; hence it is that they die! During my absence, Paul Torotoro, a communicant, (a Chief of second rank, and a near relation of Tareha and Karaitiana,) who has hitherto been considered a pretty quiet though sulky native, has been saying many outrageous things against me, the Schools, and the Services of the Church. This poor man has, in particular, received much kindness from Mrs. Colenso and me, for himself and family.

23. Engaged, entering in the Register the Baptisms and Marriages performed during my late journey.

24. Occupied with several Natives calling upon me. Evening, held a select prayer meeting in our own dwelling-house. Much pleased with the living Scriptural prayer of Abraham. Rheumatism still very heavy upon me.

25. This morning, Te Waaka Papaka (the Chief & Teacher of Waimarama,) who had yesterday returned with a large party from Turanga, bringing with him Te Teira Turereiao, the eldest son of his late brother Tiakitai, came with his party to see me. I was occupied with them all the morning. This being the *first* appearance of this young man here, since the sad loss of his father, brothers and friends in September 1847, (who were, it may be said, drowned upon his account,) there is, consequently a great stir among the Natives about receiving him, as he is one of their young chiefs of 1<sup>st</sup>. rank. He *seems* determined to do his utmost to get the other chiefs to consent to our immediate removal to [1850 April p.353] Waimarama. This party brought me a letter from the Archdeacon, in answer to mine of Feby. 25, which I was right glad to get, as I had not heard from any quarter;—also, an affectionate letter from my good brother Baker, full of condolence and love.

26. Still quite out of order through Rheumatism; the pain is just bearable, but constant, and of a very depressing nature. Endeavored to do a little writing. Engaged with Teacher of Kohinurakau. Received a letter from the Heathen Chief Te Haurangi, respecting the man whom he had fallen upon and nearly killed, which I answered; seizing the opportunity of saying a word, which may be "*a word in season.*" Those proud semi-Papist & Heathen Chiefs writing thus to me when in trouble, speaks volumes, as far as regards their opinion of me, and gives me to hope for a brighter day.

27. Talking with N. Teachers and preparing for tomorrow.

28. LORD'S day. Held Morning Service, preaching from Isaiah i. 10, 11; congn. 153. Paul Torotoro, who was present, was very turbulent; continually making offensive remarks in an under tone during my sermon which I did not catch, to the great annoyance, however, of some of the better disposed who sat near him. At noon, I held School; present, readers & non-readers, m. & f., 138; among whom were Te Moananui and Paul Muri. At Evening Service I preached from 1 John iv. 15. On leaving the Chapel, Paul Kaiwata gave me a note from Te Moananui, which that Chief had given him for that purpose. I feel almost in a dilemma as to how I should act with this people, in consequence of not hearing from the Lieut. Governor and the Bishop. I had heard, that some of the discontented Natives were about to write to me, but I greatly wish that the Governors letter to them (if he writes) should reach them *first*. And, inasmuch as I know not what it is that they have written [1850 April May p.354] to the Bishop and others (Archdeacons & Ministers) against me, although I have heard of its being very bad, I think I ought to act cautiously towards the receiving of any of their professions.—They having, in their madness, referred the matter to Cæsar, must patiently wait for Cæsar's judgment.—

29. A rainy morning; Abraham read prayers & conducted the School. Engaged, in writing up my journal.—

30. Engaged, as yesterday, on my journal. Puhara's principal wife, Hinepaketia, (or "*the Queen*," as they term her, she being *the* principal person of the whole

District,) called this morning with some other wives of principal chiefs to see me. Received them kindly, and gave them some of the grapes and apples of our little garden. They left, apparently, much pleased.

May 1<sup>st</sup>. Still unwell from rheumatism; engaged, however, at intervals throughout the day in writing-up my Journal, &c.

2. Copying Journal for CMS. This afternoon the Chief Puhara called, to ask, why I had erased his name, and the name of Te Waaka Te Kawatini from the memorandum of deed of gift to the CMS., of the piece of ground on which our house stands? I stared with astonishment at this charge; telling him that I had not done so; and demanded his informant. He replied, Karaitiana; and that it was the copy of the deed which was in his (K's.) possession that was so erased! I assured him, I had not seen that paper since it was given to them, by the Archdeacon and myself more than 5 years ago. Upon this Puhara said, "Well; let us for the time cease talking about it; after the Sunday I will get the paper, and we will look at it together." I have reason to believe, from what I subsequently heard, that they are about to make a fresh demand upon me for payment of rent, &c. Having ascertained that there were no letters for me from Wellington, on board the little vessel Lately arrived, I wrote, this evening, an answer to Te Moananui's letter.— [1850 May p.355]

3. Copying Journal for CMS. Writing Letters to N. Teachers.

4. Morning: engaged with Abraham Powā going to Petani for tomorrow's duty there, as well as to Instruct (for upwards of the 20<sup>th</sup>. time!) the numerous Catechumens of that place.—Afternoon: preparing for tomorrow, &c.
5. LORD'S day. Held Divine Service this morning, preaching from 1 Cor. v. 7; congn. 64. At noon I conducted the School.—At Evening Service, I preached from Rom. iv. 7, 8.
- 6, 7. A vessel in—writing to England. The Chief Tareha returned with his party from Wairarapa, bringing me a number of letters thence, and from the Coast. These letters, as usual, contained both good and evil news.— Amelia Raumatomato had entered into her rest a few days after I left Te Kaikokirikiri; and the LORD's Supper had been administered at Huaangarua by the Rev. Mr. Cole, assisted by Rev. S. Williams, on the 28<sup>th</sup>. of April; but to less than 100 Communicants.
8. Engaged, in writing letters to the N. Teachers at Wairarapa, and on the Coast; and in preparing to start tomorrow on a visit to the villages N. of Ahuriri.—
9. Left the Station with 5 baggage-bearers on a visit to the villages & tribes N. of Ahuriri. By sunset we reached Petani, and found the people busy about their chapel. Having pitched my tent, &c., I held Divine Service in their chapel by firelight; preaching from Eph. iv. 8; about 90 present.
10. This morning early we started for Tangoio; by the way I was seized with a severe headache, which lasted all day, and almost unfitted me for every-thing. Having

breakfasted and had prayers with my own party, I examined and instructed a class of Catechumens, 24 in no., (13 males & 11 females,) one of whom is new and 7 can read, and found them all pretty well acquainted with plain Scripture truths. Evening, held Service, preached from Rom. ix. 33; congn. 75. Spent a miserable evening owing to the intenseness of my headache. [1850 May p.356]

11<sup>th</sup>. Early this morning I was awoke from a refreshing sleep which I had just fallen into by the incessant crowing of 4 crows which roosted in a tree overhanging my tent! My lads were in the Teacher's hut sleeping, quite a way out of the reach of my voice, and, having no help, the clamour of the noisy birds soon brought back my headache. It, moreover, rained heavily, and the chapel being at some little distance, across the river, I desired Paul to read Prayers & hold School as usual. After breakfast I consulted with Paul, and selected 14 of the 24 Catechumens for Baptism tomorrow—viz. 6 males and 8 females—all of whom had been Candidates for some considerable time. One of them is Pohutu, the poor girl whom I succeeded in wrenching from the white villains at Te Wairoa last year. She had been a Candidate for Baptism, before she was sold to them, and, ever since her return, she has been residing with the Teacher's wife, Martha, and behaving in a very proper manner. The whites had repeatedly tried to get her back, by threats, & promises, & offers of money and clothing, but could not succeed; the knowledge of which, together with her approaching marriage with a young Christian Native, (already deferred a few months by me,) caused me to hasten her Baptism.—She had, also, learned to read

since her return from Te Wairoa. Several of the Native chiefs showed their displeasure during the day in consequence of my refusing to Baptize Hemotahuna, a rather careless young woman, but sister of one of the principal men of the village—Te Teira Te Paea; she, however, could *not* read, although her advantages were far greater every way than those of Pohutu. My receiving of Pohutu (a “slave-girl; who had been sold like a pig, & defiled,” as they said,) and rejecting of Hemotahuna (“*the* lady of the village & tribe,”) they could not (or would not,) comprehend. Some went so far as to propose, the hindering by force my Baptizing of those who had been selected! I allowed them to talk away, without interfering; being closely [1850 May p.357] engaged during the day with my 14 selected Catechumens. Evening, I preached from Rom. x. 9; congn. 50. After Evening Service I again instructed and exhorted the chosen ones for the last time. A gloomy day of heavy rain; depressing rheumatism clinging close to me.—

12<sup>th</sup>. LORD’s day. This morning I held Divine Service, Baptizing the 14 adults, (several of whom wept much, in which, Paul the Teacher and myself and some others could not help joining,) & preaching from Matt. x. 33; Congregation (*within* the chapel at the close of Service,) 160; besides a number who left during Service, and several Heathen and Papists who remained outside the door & windows. At Evening Prayer I Baptized 4 children, and preached from Rom. xi. 22. The rain, which all day threatened, was, fortunately for us, withheld; for which I felt thankful. We could not, however, have School, as bothy the Morning & Evening

Services were long, and the days are now getting very short. I suffered not a little from rheumatism all day and night.—

13. This morning I read Prayers and held School; present,—*readers*, m.26, f.22 (of the latter 9 could also write);—*catechism classes*, m.31, w.32, ch.10 = 121. A day of pouring rain confined me to my tent, and the Natives to their huts. During the morning, a Scotchman named McQuarrie (who has long resided in this place and neighbourhood, cohabiting with Irirake, the sister of Te Awī one of the principal chiefs, who has also borne him 5 children,) called to see me. Irirake has long been a Candidate for Baptism, and has also learned to read her New Testament in the School. On Friday last I told her, that there was now no other bar against her Baptism, than her present mode of living. That to be Baptized she must either be married to McQuarrie, or leave him; desiring her, at the same time, to tell him what I said. This was the reason for his now coming; and he soon told me [1850 May p.358] in a very heartless way that he would never marry her, although he allowed that she had ever behaved well to him. Engaged, during the day, in writing letters to some Xn. Natives at Taupo, in answer to Letters received from them; and in talking with Paul the N. Teacher. At Evening Service I preached from Rom. xii. 12. Scarcely any sleep during the night from rheumatism.

14. At bell-ringing this morning, the rain, which still poured deprived me of all heart to hobble to the Chapel; Paul, therefore, at my request, read Prayers and held School. After breakfast, the rain lessening, I assembled

the Candidates for Baptism, 16 in no., (3 of whom are new,) and instructed them. Afterwards I proceeded, according to appointment, to one of the larger houses of the village, where the chiefs & others had assembled to discuss the marriage of some young folks of the place, and which had nearly been arranged among them, to give my opinion thereupon. Of the four couples, two were soon agreed upon; the third was now only opposed by the bride's father, (she, *Wera*, being the young cast-off wife of the principal Chief of the village, Te Teira Te Paea, whom I had last year Baptized, & whom I had then desired to further the marriage of his cast-off wives,) but, seeing that no reason whatever could be assigned by *Wera*'s father for his opposition, I was very determined upon the marriage taking place, so I made the marriage of the two first couples to hang contingent upon this, believing thereby I should gain my point. The fourth Couple I positively refused to marry at this time, the bridegroom being but a boy of about 12 years of age. He, however, is the son of Te Korou, the native who gave me so much trouble here last year. Te Korou was now present, and urgently endeavoured to induce me to alter my resolution, but to no purpose; his language & conduct, however, were very much [1850 May p.359] better than I expected. At Evening Service I preached from Rom. xiii. 11. Engaged in my tent till a late hour, talking with Natives from Waikari and other places. During the day I had several visits from Papist Natives, some of whom stealthily attend our Services, while others of them say, they shall soon give in; but I rarely ever say anything to *hurry* them to a conclusion.

15<sup>th</sup>. Morning read Prayers, held School. Wrote notes to Wera and to her father (who were not present yesterday), which I sent by an influential relative of theirs. During the morning I received a visit from Tamairuna, one of the principal men, a careless Heathen, though sometimes professing to belong to the Papist party for gain. I spoke to him seriously and affectionately which he took very well. I have little doubt, but that, ere long, the pernicious off-shoot of the Papacy in this village will be entirely rooted out; for which I hope & pray, & *quietly* strive. At ii p.m. I left Tangoio on my return to Petani, which village we reached a little before sunset. Found the people all diligently at work upon their new chapel.— Having pitched my tent I held Service, the fires having been kindled in the chapel in lieu of candles, preaching from Rom. xiv. 17; congregation, 70, who were very attentive. The lofty white reeded roof of the chapel, with its massy dark pillars and beams and cross-pieces of red pine, (every portion of which was clearly shewn by the steady flame of the 3 fires which blazed in the nave,) were now seen to advantage. I could not but devoutly give GOD thanks for permitting me to see such a building erected in this place, and that, too, by such a very careless tribe; and they, moreover, all quietly assembled within it to worship Him, nearly all, too, being Candidates for Baptism! What made me the more thankful was the fact of this being [1850 May p.360] the *second* chapel which this people have erected; their *first* (also a large one) having been blown down by the strong westerly winds.

16<sup>th</sup>. Read Prayers this morning & held School. While we were at School, a party of Natives, about 40 in number,

(among whom were the chiefs Te Moananui, Tareha, Karaitiana and others,) arrived from Heretaunga on their way to Tangoio; whither they were proceeding to lament (native fashion) over the lately deceased Papist chief Te Waretuku. They remained quietly in the outskirts of this straggling village; and, having had their breakfast promptly supplied through the hospitality of the villagers, they soon passed on. After breakfast I proposed to the Natives, as their chapel was not finished, (and as I knew them too well to doubt, that, if they should now be Baptized, they would immediately put off the completion of their building to a more convenient season,) to defer the proposed and all but fully-settled Baptism until I should return from Tarawera (inland), 5 weeks hence. And I was pleased to find that they all, after a little explanation, cheerfully assented, at the same time freely acknowledging that if the Baptism was to take place next Sunday as appointed they should directly leave off working about the chapel, as their food was still in the ground. Engaged, all day, in designing and marking-out the windows, &c., &c., for the chapel; I promised to give them two for the chancel end, although, in so doing, I shall not only have to provide, but to *make* them myself; and carpenter's work is, of all other, that in which I am the least expert. At Evening Prayer, I discoursed from Rom. xv. 12.

17<sup>th</sup>. Read Prayers & held School. While we were at School, the party, who yesterday passed on to Tangoio, returned, and again went to the outskirts of the village; whence, however, they were soon fetched. On entering the village they quickly & loudly related, how very much they had been [1850 May p.361] ill-used at Tangoio!

From what they said, it appeared, that the Xn. Chiefs there had told them, that they would not have now come to lament over Te Waretuku (he being a Papist), had they not themselves gone astray from the path, and therefore it was that they now sought again to build up those heathen customs which they had been so zealous in destroying!! My tent was nearly 200 yards from where they were, yet I plainly heard the speech of Te Moananui, in which he repeatedly declared what they would shortly do by me; often saying,— “the ill-usage of the other day shall be as nothing in comparison thereof.” I was enabled, however, to “look up”; and I, again, felt comforted in *my GOD*. Oh! what an unspeakable blessing, that I have a GOD to go to—and that I can go to Him—and return strengthened. By noon, the Natives of the village having, at last, breakfasted; I assembled a Class of Candidates for Baptism, 13 in no., (8 males & 5 females) all readers, and exhorted and Instructed them: after which a class of women, 30 in no., 2 of whom are new, the majority of them being aged, only 2 could read; with these I was occupied till the hour of Evening Prayer. Held Evening Service, preaching from Rom. xvi. 19; congn. nearly 200—the travelling party also attending, but sitting apart in the farther end of the chapel. After Service, I examined and Instructed (by firelight in the Chapel,) another class of Catechumens, 24 in no., all males, 3 of whom were new. I found them, like the Class of women, to be very stupid; although two thirds of the whole number have been under Xn. Instruction for nearly 4 years!

18<sup>th</sup>. Read Prayers & held School. The majority of the travelling party attended Prayers, but only 5 remained to

School, one of whom was Te Moananui! Shortly after breakfast, I received a submissive note from Paul Torotoro (a Communicant,) one of the party, requesting [1850 May p.362] to be allowed to return to the School, &c.! This I answered in the evening in a suitable manner, allowing him to return, but *not* to his former (the first) class. During the day I was closely engaged with my 3 classes of Catechumens of yesterday, with the addition of 2 others who had been absent, making a total of 69 candidates for Baptism from this locality. The old people I found to be exceedingly stupid; yet I dare believe they have Faith, that precious gift of GOD,—and I cannot altogether doubt their sincerity. This village greatly needs a good energetic N. Teacher, their present one (one of themselves) not being worth much. At Evening Prayer I preached from 1 Cor. i. 18: Te Moananui present, the others having left immediately after breakfast. After Service, he, as usual, had a good deal to say to the Natives upon my sermon, which occupied him till near midnight. This evening, Paul Wakahoehoe the N. teacher, Taylor Te Paea, Te Awi, and other Xn. Chiefs of Tangoio, arrived, to spend the Sunday with me. They also related the reception which Te Moananui and his party had received from them, and I was gladdened at the recital. They also brought notes from the father of Wera, giving his consent to his daughter's marriage, which was another point gained in the right direction.

19<sup>th</sup>. *Whitsunday*. Held Divine Service this morning, preaching from John xvi. 7–11; congn. 150, who were most attentive. I was greatly strengthened in my sermon, and surely the word of the LORD came with power. Some of my hearers sat still without moving, though stiffly

dressed in tight European clothing (coat & trowsers); while others seemed to quail under the power of the word of the living and eternal GOD. I rode on my high places this day, and spared not Te Moananui and his party. The exertion, indeed, was great; and, dripping wet, I had but little strength left at the close. Gaining my tent I threw myself on my bed of fern, and gave [1850 May p.363] my GOD thanks with an overflowing heart. I could not but say, and believe, that I should not preach many more such Sermons. Although tired, yet, having rested awhile, I held School; present, *readers*, m.30, w.18; *Catechism classes*, m.30, w. 35, ch. 22 = 135. I was pleased in seeing Paul Torotoro quietly standing by the side of Te Moananui in the 2<sup>nd</sup>. class. At Evening Service I preached from Acts ii. 17, 18, during which the Natives were again remarkably attentive. Heard, this morning, that Te Moananui had been forcibly struck with the morning's Sermon; that he now freely confessed his grievous error, saying, he should never again speak against me; urging, also, the people at Petani not to follow his ill example, but to cleave to the Faith; and, declaring, that, though he must now be content to lie down quietly, "as nothing," for a season, he yet hoped to rise by-and-bye and find his way into the Church, &c., &c. Spent some time, this night, talking with Paul Toki the N. Teacher.

20<sup>th</sup>. Read Prayers & held School. Breakfast over we struck our tent, and packed up to return to the Mission Station. While thus engaged several of the Chiefs gathered round me, and bore testimony to the altered manner and good words of Te Moananui, which they, last night, witnessed.—May such be real & lasting! He

particularly, they said, praised Paul Torotoro for returning to the School. Left Petani at xi., many of the Natives shedding tears at parting, and reached the Mission Station shortly after sunset. Found family and household all well.

21<sup>st</sup>. Suffered much last night from rheumatism. Engaged in giving out Slates, Lessons, Catechisms, &c., for the Schools at Petani and Tangoio; and in conversing with Noah Huke the assistant teacher, who informed me, that Karaitiana Takamoana had threatened to drive off Abraham Powā, the other assistant Teacher, & [1850 May p.364] to burn down his house! because Abraham had formerly said, (when I was seized, and threatened to be tied hand & foot like a pig,) that if Karaitiana so tied me up, he also ought to be tied up in like manner.

Abraham is now absent, being gone with his wife to Wairarapa to see her relations and Children. Received several letters to day from Native Teachers, scarcely one of which contained any cheering information. Wrote a note to Te Hapuku, to appoint Monday next for our meeting, to hear, finally, whether the small piece of ground at Waimarama is to be given for a Mission Station.—May the LORD, in whose hand are all hearts, guide both him and me!

22<sup>nd</sup>. Commenced upon my 2 windows for the E. end of Petane Chapel. Te Hapuku called this afternoon, in his journey to Ahuriri. Natives everywhere busy scraping flax.

23<sup>rd</sup>. Today we killed an ox! our *first*, and the first one slaughtered in these parts. Had great difficulty in hanging it. Walter Papaka, the Teacher Chief of

Waimarama, came thence to see me, & to tell me of the sad altercation which had taken place there, caused by Isaac Motoro & his daughter Te Rangi; in which Isaac had cut George's head with a stick, and, in return, had nearly got killed himself.

24<sup>th</sup>. This morning I married a young couple:— Emmeline, the daughter of Tamihana Pekapeka, to a steady young man, a candidate for Baptism, and a near relative of Noah Huka. This is a great relief to both Mrs Colenso and myself, as the girl had been educated in our School, and had often been employed in our house, sewing, &c., and we greatly feared, from what we had heard, that the brutal father would take her to the shipping at Ahuriri. Cut up our [1850 May p.365] ox, which, though not 4 years old, weighed 1137 lbs, without offal. Gave away about 5 cwt., to the different principal Chiefs, including our disaffected neighbours Tareha, Karaitiana, and Te Moananui.

25<sup>th</sup>. Preparing for tomorrow: writing letters to Chiefs & Teachers inland. Every indication of a very heavy gale being at hand.

26. *Trinity Sunday*. A dismal day! cold, heavy winter's rain. Notwithstanding we managed to hold Divine Service at xi. a.m., discoursed from Ps. 119. 111; Congn. 78. We did not however hold School owing to the weather. At Evening Service I preached from 1 John v. 8.

27. No Public Prayers nor School this morning, owing to the pouring rain. Engaged, all day, in inserting Baptisms, Marriages, &c., in the Register; and in working upon the

windows for Petane Chapel.—Hindered, also, by the weather, from going to see Te Hapuku, as I had last week appointed.

28. This morning I went in a canoe to Wakatu, Te Hapuku's village, taking a few Native Xns. with me. Found him and his brother Te Waihiku, awaiting my coming. Shortly afterwards, Hineipaketia arrived, the principal wife of Puhara, and chief person pf the district. We conversed together till sunset. Te Hapuku, however, would not hear of my going to Waimarama, unless I bought the site, for which he demanded £200! But I well knew his secret reason for this high demand, is to keep me near him. In conclusion, I said, "Since all the surrounding country, you say, belongs to yourself, point me out the spot which you will give me, without payment, for a Mission Station."—To which he coolly replied, "I have not a single place to which thou canst go without paying for it."—"Well, then," I said, "since you have always opposed [1850 May–June p.366] my removal, I must now seek further off, for a place upon which you have *no* claim." On leaving, he followed me to the canoe, to say, that he now wished me to go to Te Wataarakai!—but I *now* greatly doubt its suitability for a Mission Station; for, from its being surrounded by grassy plains, it will, doubtless, ere long, be hemmed in on every side by Settlers and their flocks.—

29<sup>th</sup>.—31<sup>st</sup>. Writing: copying Journal for CMS. Glazing windows for Petane Chapel. A severe shock of an earthquake took place on the evening of the 31<sup>st</sup>., at  $\frac{1}{4}$  past 6 o'clock, while we were sitting at tea. It was the most severe one we had hitherto felt. We all ran out of

our moving house as quickly as possible, fearing the falling of the heavy ridge-pole and rafters. It lasted about 90 seconds, and it was (as all before) accompanied with a peculiar rumbling half-hissing unearthly noise. The shock seemed to come from the W. The sky very clear, stars shining brightly down; wind, N.W. Our bell rang; and the turkies and other fowls flew away affrighted from their roosts. Finding it a difficult matter to stand, I threw myself down on the grass. Our 2 dear children were asleep in the bed-room and so frightfully sudden was the shock that we had not time to go to them ere the worst was over; but they and all were mercifully preserved.

June 1<sup>st</sup>. Engaged in writing, & in preparing for tomorrow. Paul Wakahoehoe, the N. Teacher of Tangoio, returned today from Tarawera, whither I had sent him.—He brings the unwelcome news, that they have not yet finished their Chapel; and that they were all scattered. For, though his day fixed for being there was well-known to them, he only found 4 men and 3 women at the place! For whom he had travelled nearly a week (there & back), through rain & snow, and [1850 June p.367] deep rivers, at no little risk to himself. From their Chapel not being finished, I shall not go there next week as I had arranged, my visit being contingent thereupon.

2<sup>nd</sup>. *LORD's-day*. Held Morning Service, preaching from John iii. 6; congrn. 60. I, afterwards, conducted the School, present, 54. At Evening Service I preached from 1 Cor. xvi. 9.

3<sup>rd</sup>. This morning I read Prayers & held School. During the day I was occupied in writing letters to several

Chiefs & N. Teachers, in answer to theirs received on Saturday night; wrote 11 this day.—

4<sup>th</sup>—8<sup>th</sup>. A week of most winter-like weather. Blowing exceedingly strong from the S., insomuch that we almost expected our houses would be blown down. Heavy rain, too, at intervals, through which (the mouth of the river being again dammed up,) the low lands around the Station became inundated, and we began to fear for the premises. The sea very tempestuous, coming majestically over the shingle bank in front of our house, and only a few yards from it. Plenty of snow on the mountains and hills, which are now looking sublimely grand. Writing, all the week.

9<sup>th</sup>. LORD'S-day. Held Divine Service this morning, preaching from Mark x. 24; congn. 49. At noon I held School, present, 42. At Evening Service I preached from 2 Cor. vii. 10; only 30, however, present. A fine day but very cold;—Mountains & hills looking beautiful with their snowy covering.

10th. Read prayers & held School, only 13 present. Natives all dispersed to their plantations, &c. Commenced distributing Type, &c., preparatory to my doing a little Printing.

11<sup>th</sup>.—14<sup>th</sup>. Engaged in translating and revising "Happy Deaths," and in compositing p. 27 of the same. Also, in copying Journal for C.M.S., & in dispensing medicine.

[1850 June p.368]

16<sup>th</sup>. LORD's day. Held Divine Service this morning, discoursing from 2<sup>nd</sup>. Lesson; congn. 44. At 1 p.m. I

conducted School, only 32 present. At Evening Service I also lectured upon a portion of the 2<sup>nd</sup>. Lesson.

17<sup>th</sup>. This morning I left the Mission Station for Tangoio, to marry 4 couples, according to arrangement. An hour after sunset I reached Petani, feeling very weary with my long walk over the heavy shingle, and in no little pain from Rheumatism. Not one of the natives of the village, save Paul Toki, came to see me; all being (it is said,) greatly vexed, at hearing of my not being willing to Baptize them until they shall have finished their Chapel.

18. Read Morning Prayers & held School, 45 attended. Breakfast over, we left for Tangoio; a large party, nearly 60, going with us, to witness the marriage of the daughter of Te 'Awi and the son of Tareha's sister—a young couple of high rank. Arriving at Tangoio, I found, that Dorcas, (the cast-off wife of the Te 'Awi & the mother of the principal bride,) had this morning died! Held Evening Service, preaching from Gal. ii. 16; Congn. 115.

19. Read Prayers & held School. Early this morning, Paul Wakahoehoe, the N. Teacher, accompanied by Te 'Awi, went to Aropauanui, (a small village about 6 miles off,) to bury Dorcas, and to bring the daughter, Hannah. It was of little use my shewing them, the more decent way would be, to defer the marriage of Hannah for a season, as they (including herself) were all of one mind that it should now take place. So I consented to await their return. At evening prayer I discoursed from a portion of the 2<sup>nd</sup>. Lesson.—A dismal day of heavy rain.

20. This morning I read prayers and held School. After breakfast I married the 4 couples—Hannah (one of the brides) having arrived last night, with her father [1850 June p.369] and Paul in most miserable plight, from their long walk in the rain over clayey hills. Eliza Pohutu, another of the brides, is the young woman whom I had last year rescued from the vile European whalers at Te Wairoa, and whom I had Baptized here on the 12<sup>th</sup>. of last month. An leaving the chapel, a great deal of property (such as, new blankets red & white, elegant flax mats, &c.,) was displayed; and, after a while, it was all put on the back of Te 'Awi's horse, and, with it, given by the father and relations of Hannah.—I had hoped, to her and her husband; but the Heathen Chief, Tareha, (whose nephew the young bridegroom is,) rushed forth & grasped *all* for himself! which rapacious conduct (joined to their hasty and indecorous behaviour of yesterday) grieved me not a little; and filled me with gloomy forebodings as to the results of a marriage begun in such a manner: which I hesitated not to inform Te 'Awi & others of. At Evening Service I discoursed from a portion of the 2<sup>nd</sup>. Lesson.—Another cold & gloomy day.—

21<sup>st</sup>. Morning Prayers and School. At noon I left Tangoio, and travelling steadily on reached Ahuriri shortly after dark. As it was too great a risk to attempt to cross the harbour in a small canoe of a winter's night, I spent a miserable long night on the shingle, which was my only bed. Suffered much from rheumatism.

22. At an early hour this morning we crossed the harbour. Just as we landed it commenced raining

heavily, consequently we had a wretched walk to the Mission Station, which we reached, cold, wet, and hungry—& I in much pain.

23<sup>rd</sup>. LORD's day. Pouring rain! no Morning Service. It clearing a little in the afternoon, I held Evening Service, discoursing from a portion of the 2<sup>nd</sup>. Lesson; only 38 present.

24–29. This week I had arranged for visiting Waimarama; but, owing to the wet weather and my severe rheumatic [1850 June–July p.370] pains, I could not leave the Station. Did very little, indeed, all the week. During the week, Micah Iwikatea, the N. Teacher of Patangata, came to see me, and to confer with me concerning the approaching opening of the newly-erected chapel at Te Rotoatara. I offered him 2 cows for a site for a house at Patangata, which he immediately accepted. On his return, I wrote a letter to Te Hapuku, to inform him of it, and to get his consent also; which letter Micah took. Within the week we have been all but flooded again; there being nearly 3 feet of water upon part of our garden and paddock, and the kitchen & other offices being a foot under water!

30<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Luke xii. 58; Congn. 51. Afterwards, I conducted the School, present, 44. At Evening Service I discoursed from Eph. vi. 11.

July 1–4. Occupied with various matters; the days being very short, cold, and wet. Te Hapuku called, to tell me, that he must have my mule, or a horse, for himself!! as well as the 2 cows for his sister, Micah's wife. After a

long conversation, he engaged to meet me at Patangata, on the 15<sup>th</sup>. instant, on my return from Te Rotoatara.

5. This morning I left for Waimarama. An hour after dark, we halted under the high cliffs near Cape Kidnapper.

6. This morning we resumed our journey, which proved a bitter one, for the cutting Southerly wind blowing full in our faces. In the afternoon we reached Waimarama. Held Evening Service, discoursing from Col. ii. 6, 7; Congn. about 90.

7. LORD'S-day. This morning I held Divine Service, preaching from Luke xix. 10. At 1 p.m. I conducted [1850 July p.371] School; present, *readers*, m. 24, w. 17; *catechism classes*, m. 14, w. 15, ch. 16—86. At Evening Service, I Baptized 2 Children, and preached from Col. iii. 12; Congn. 97.

8. This morning I read Prayers & held School. After breakfast I married a young couple. During the day, I heard the Native Teachers of this & the next village, having agreed to give their Baptized daughters to two young unbaptized Chiefs of the disaffected party. At Evening Service, I preached from Col. iv. 5 and 2 Cor. vi. 14, when the LORD graciously gave me an utterance; many of the congregation hung down their heads through shame like bulrushes. At night the Chiefs & N. Teachers came by my tent; I conversed with them till a late hour, & spared them not.

9. Read Prayers this morning, and, breakfast over, we left Waimarama by an inclined path for Kohinurakau, reaching it by dark. Found the whole of the country over

which we travelled to be more o less under water! In finding the R. Tukituki (there being no canoe, the river being nearly 3 feet deep and about 80 yards wide,) myself and my native lad Samuel were *very nearly* swept away, through the cold and the strength of the current. Had it been 5 or 10 yards more I do not think we should have escaped.

10 Read Prayers and held School. After which, orations flowed! During the day, Micah arrived from Patangata to meet me. And, at evening, a party from the Station, who brought the news of the death of Tareha's 3<sup>rd</sup>. and only remaining child! It was taken by him to Tangoio (where it died) on the 18<sup>th</sup>. ulto. when it was quite well. At Evening Service I discoursed from 1 Thess. ii. 19; congn. small.

11<sup>th</sup>. This morning I read Prayers and held School.— After breakfast we left, & reached Ngawakatataro village a little before sunset, & thence pushed on to Patangata.— [1850 July p.372]

12<sup>th</sup>. This morning I read Prayers. On leaving the Chapel I was informed of a boy whose thigh had been broken yesterday.—I went to see him, and found him to be Henry, a son of Isaac Pakitara. He was lying on the floor of a hut in great agony, with his leg unbound! On enquiry, I ascertained, that they had unbound his leg during the night, because he was in pain! consequently, we had to set it again. Hastily swallowing our breakfast, we left for Te Rotoatara, and reached it by ii. p.m.; nearly all the people of Patangata having preceded us. Several speeches were made during the day. At Evening Service I preached from 1 Thess. iv. 1; congn. 150, who

were assembled from several villages. The new Chapel, a plain neat building, and warm withal, was well filled. Its 2 little glazed lancet windows in the E. end, (which myself & my native lad Samuel had made,) gave it a finished and snug appearance.

13<sup>th</sup>. Read Prayers this morning, but no School, the days being short & cold. Instead of School, I commenced examining and instructing the Candidates for Baptism, 34 in no., (15 males & 19 females,) of which no. 7 are new, and 8 of the males readers; several being very aged persons. After breakfast I again reassembled them, and, after a further examination and conferring with the N. Teachers, I selected 14 (viz. 6 men & 8 women,) for Baptism tomorrow; among whom was the celebrated old Native Priest Te Motu,—and another aged man, a warrior of former days, the father of the little girl who received such a sad injury in the river Tukituki from a canoe during a former visit of mine to Patangata. This man with his wife were then Heathen, and now both of them, together with a son, are set apart for Holy Baptism tomorrow. Their little daughter still lives with us, her leg not yet healed. She [1850 July p.373] has, however, learned to read and sew. Hearing of a sick Native, named Piharoa, lying in the village, who had intended to come and offer himself as a candidate for Baptism, I went to see him, and had a long conversation with him. I was exceedingly pleased with his earnest manner, and amount of Scriptural knowledge; he was far beyond some of those whom I had this morning selected for Baptism, and who had been some years under constant Instruction. As I thought it scarcely possible he could recover from his present illness, and his wife was among

the chosen ones, I gave way to his pressing wish, and consented to Baptize him also tomorrow. Before I left him I prayed with him, and he seemed to join very heartily. After Evening Service I sent one of the N. Teachers to converse with & further instruct him; he, too, returned to me wondering at “the good talk” of Piharoa.

14<sup>th</sup>. LORD’s day. This morning I held Divine Service, Baptizing the 15 adults, (including Piharoa, who was supported,) and preaching from Rom. vi. 23; congn. 178. We could not hold School, the days being so very short. During the afternoon a messenger arrived from Te Hapuku, to inform us, that himself with several other chiefs, had arrived yesterday evening at Patangata. At Evening Service I Baptized 4 Children, & preached from rev. 21. 6, 7.

15<sup>th</sup>. Early this morning I read Prayers & held School. After breakfast I visited Michael Piharoa, & encouraged him to cleave to the Faith. I, also, visited Samuel, the eldest son of Isaac Pakitara, a fine youth of 12 years of age, who lay dying from that scourge of the young New Zealander, scrophula. Poor lad! (or, rich, perhaps, I ought rather to say,) his present state is as outwardly miserable as it can well be. The abscesses in his thighs are frightfully large, and are fast draining away his strength; yet, the New Testament [**1850 July p.374**] is his constant companion, and from it (he told me) he got “light consolation, which drove away the fear of dying.” I encouraged him also; and, having marked some suitable passages for his perusal in the word of GOD, I prayed with him, and left him—soon, I hope, to join his

mother, Priscilla, in a better world. Leaving Te Rotoatara and arriving at Patangata, I found Te Hapuku, and his brother Te Waihiku, Puhara, Karaitiana Takamoana, Hori Te Kaharoa, and several other chiefs. Soon there was quite talking enough about the bit of land, which, at one time, seemed as if it would end in blows. Order being restored, I tried to get a suitable spot for a Mission Station; and finally closed with them for a piece adjoining, for which I was to give 4 cows & a horse, or the estimated equivalent, £60. Read prayers this evening, in the chapel, to a large body of Natives, but it was rather too late to preach. Engaged with Native Teachers and others till a late hour.

16<sup>th</sup>. This morning I read Prayers & held School; and, having breakfasted, we proceeded to mark out the boundaries of the piece of ground. I now found (for the first time) That there was not a single tree growing on it! (although plenty grew close by,) the adjoining wood being separated from the piece of land by an almost hidden streamlet, which I had supposed to flow on the outside of it. This led to more talking; although I told them, that I would not recede from my word. Eventually, I arranged, to give 2 more cows and a horse, (or £40.,) and so include a part of the wood and an additional piece of ground, which would form a small village and cultivation for Xn. Natives. I was obliged to give so much, in order that every Tribe might have a cow, and, also, that the two principal men present (Te Hapuku and Puhara,) might each have a horse. And, having been so long a time trying to get a place to which [1850 July p.375] we might remove from our present low & unhealthy situation, and having so often failed, I was

now determined if possible to succeed, careless of the cost; which, if needs be, I myself would bear. We, finally, arranged, that, on Wednesday, the last day of the present month, the Chiefs and others were to come to the Mission Station to sign the deed of Sale, and receive the six cows, and (if I could procure it,) £40. in cash, wherewith to purchase the horses. I did not think that the Governor would object to this my arrangement, as he had, long ago, been made acquainted with our peculiar situation & circumstances; but, be that as it may, "*necessity has no law.*" In the afternoon, we, all, travelled to Ngawakatatarā; where I held Evening Service, and remained for the night. At night, a written message was brought me by Te Hapuku's eldest son, requesting another horse! This, however, I steadily refused.

17<sup>th</sup>. Retirned to the Mission Station. Arrived late at night, alone, very tired and wet with so much swamp-wading; my boys remained behind at Wākātu, Te Hapuku's village, being quite worn out.

18–20. Writing, and mixing Medicine, & making Pills.

21<sup>st</sup>. LORD's day. This morning I held Divine Service, preaching from John ix. 6, 7; congrn. 35. I did not hold any School, the weather being exceedingly cold and wet, and our large unfinished being anything but comfortable. At Evening Service I preached from 1 Tim. vi. 3–5.

22<sup>nd</sup>. This morning I read Prayers & held School; only 14 present. Heard, today, of a Popish Priest having arrived at Turanga for *this* place! His vessel from Port Nicholson having out in there through stress of weather.

23<sup>rd</sup>. Writing; preparing my deed of sale, &c.—

24. Early this morning, I, most unexpectedly, received a letter from the chief Puhara, *again* demanding payment for the site on which our present house stands, [1850

**July p.376]** as well as for the grass of the swamp eaten by our cows & mule! I answered it (as before,) with a direct refusal. And wrote immediately to Te Hapuku, and to the Chiefs & N. Teachers inland, to tell them, that, in consequence of this reiterated atrocious demand, our late agreement respecting the piece of ground at Patangata must be considered as broken and nullified. Received a note from Te Rotoatara, informing me of the death of Michael Piharoa, the Native Baptized on the 14<sup>th</sup>. inst., who, I hope, is at *rest*.

25<sup>th</sup>. Sent of my messenger with my letters to the chiefs.

26<sup>th</sup>. Occupied with various secular matters. Received another letter from Puhara, in which he repeats his demand; and, also, restates his former false accusation, of my having *erased* his name from the deed of gift of the spot in question! which, together with what we have heard, warns me to prepare for more trouble. At night my messenger returned from Patangata, bringing several consolatory letters from the Xn. Natives of that village.

27<sup>th</sup>. Occupied with a little Printing, and preparing for tomorrow. At night, the visitor chief from Manawatu, Hori Te Kaharoa, came from Te Hapuku's village to attend Divine Service tomorrow, bringing Te Hapuku's answer to my letter, in which he gives me his opinion concerning Puhara's demand, which is not far from the

truth; and, also, his wish, that I should still fulfil our agreement respecting the land at Patangata.

28<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from John xvi. 8, in which I could not forbear making particular allusion to the Chiefs and their bad conduct towards me. Congn. 47. At noon, I held School, present, 38. Te Hira Te Ota (Tareha's father-in-law) attended School, and immediately afterwards went to Te Awatoto (Tareha's village) to tell Tareha my sermon, &c. At Evening Service, I preached from Ps. 136. 19, 20.

[1850 July–August p.377]

29<sup>th</sup>. Engaged, during the greater part of the day, with Hori Te Kaharoa, one of the principal chiefs of the Ngatiupokoiri (or Manawatu) Tribe, to whom I had written a letter when last at Manawatu; which letter, I now found, had never reached them, having been given by Rameka to his brother Leonard! I was not a little grieved (though not surprised) today, to hear of Katene Te Kori's further (?) fall. He has, for some time past, been living with the white traders at the harbour; and to Sabbath-breaking he has now added rum-drinking! he is, also, accused of adultery; this latter, however, he denies. I, also, heard, that Tareha had expressed himself in a very proper manner, in reference to my sermon of yesterday morning; saying, It was true, that he had done wrong, and it was quite right that I should so preach against his bad deeds.—

30<sup>th</sup>. To make sure of not seeing the Chiefs tomorrow, about the land, I left the station this morning for Cape Kidnapper. Before I left, I sent word to the chiefs, Tareha, Te Moananui, and Te Hira, and to their people,

that I would receive them, and make peace with them on Monday next, the 5<sup>th</sup>. of August. For some time past I have had good reasons for believing, that they were pretty well humbled for their conduct towards me; but I had deferred communicating with them until I should receive an answer from either the Lieut. Governor or the Bishop, or both. I have, however, now waited nearly 6 months, and cannot well wait any longer.

31<sup>st</sup>. Rusticating at Cape Kidnapper.—

August 1<sup>st</sup>. Returned to the Mission Station in soaking rain, and got thoroughly drenched.—

2<sup>nd</sup>. Engaged in various secular matters.—

3<sup>rd</sup>. Preparing for tomorrow's duty. Heard, today, [**1850** **August p.378**] that my message to the three chiefs and their people had been joyfully received, and, that they would all come to the Station on Monday next.

Received, this evening, a joint letter from them to that effect.

August 4. LORD'S-day. This morning I held Divine Service, preaching from Acts ii. 39; congrn. 99. At noon, I conducted School, present 85, among whom were Tareha and his Tribe. At Evening Service, I preached from Heb. vii. 26; Natives attentive.

5<sup>th</sup>. This morning the 3 Chiefs and their people came to the Station, and sat down very quietly without our house fence, waiting to be invited in. On their being called, they all came inside, and orations quickly followed. We were engaged in talking nearly the whole day, and I was greatly pleased with their appearance and conduct. I dare believe, that they have had a thoroughly good humbling.

Having shaken hands and rubbed noses with them all, and given them somewhat to eat, (boiled rice & flour with milk & sugar, and roasted apples,) I proposed to the Chiefs, that they should accompany me tomorrow to Puhara's village, to see him, and endeavour to settle amicably our long-standing differences. To this they immediately assented; but, said, that it would be better first to send a messenger to Petani, to fetch Te Waka Te Kawatini, (a Chief, who is equally interested with Puhara in the matter,) and on his arrival to go to see Puhara; which was agreed upon. I particularly wished to be on friendly terms with this chief, before the P. Priest should come to dwell with him.

6<sup>th</sup>. Busy, writing.—

7<sup>th</sup>. This morning Te Waka Te Kawatini arrived from Petani, and came fully dressed to see me, & to make friends. His deportment and words were very good. He, also, brought me a letter from Paul Torotoro, in which he [1850 August p.379] made a very humble and unqualified submission; begging to be forgiven.— Blessed be GOD, who hath *not* allowed *one* of my many foes to triumph over me!

8<sup>th</sup>. This morning I went in a canoe to Te Wareotokopounamu, Puhara's village. On arriving, I found all the principal chiefs, save Te Hapuku, already assembled; he being absent with Hori te Kaharoa. His eldest son, however, came in hi stead. Puhara soon opened the business, in a long & energetic speech, in which, after having gone the round of the island of N. Zealand, to shew, that every where, and by all sects, Land had been bought and paid for, save in this place by

myself, he demanded 2 cows & 2 horses, declaring less he would not take, neither would he ever give up his claim. Of course I did not interrupt him; but, when he had ceased, I spared him not. I recounted the numberless favors he and his tribe had received from us, in medicine and food, &c., and again reassured him, that I never would pay him aught for what he & his coadjutors had freely given. But, I said, (and this I had told the other chiefs on Monday last,) for peace' sake, I will give you 2 cows, to obtain for mine a "right of common" to the marshy flat, and to quench all further vexatious demand. He, however, tried hard to get the 2 horses, or, at least, one; but, finding he could not prevail, and that my proposal had pleased the other chiefs, he gave in: and so this matter is, at last, settled! Praised be GOD!! In my concluding speech, I significantly warned Puhara, that, now that we had amicably and publicly arranged our differences, should he hereafter be induced to threaten me again as heretofore, I should apply to the Governor for protection. As I had expected, this statement created [1850 August p.380] a sensation among them all, notwithstanding it had an excellent effect. At sunset our meeting peacefully broke up, and I returned to the Station.—

9. Busy, doing a little printing.

10. This morning, Puhara, Te Waka Te Kawatini, and other Chiefs came, according to arrangement, to see and receive and mark their cows. On handing them over (two fine heifers in calf,) I told the chiefs, that I valued them at £10. each, and that I would, if they preferred it, give them instead £20.—they, however, wisely determined to

keep the 2 cows. Afternoon, occupied in preparing for tomorrow's duty.

11<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from Acts ix. 31; Congn. 114. Gave Public notice for the Catechumens to re-assemble on the 19<sup>th</sup>. & 26<sup>th</sup>., being the *first* meeting at the Station since the unhappy outbreak in January last. At noon I held School, present, 94. At Evening Service I Baptized a child, & preached from James i. 18.

12<sup>th</sup>. This morning I read Prayers & held School. During the greater part of the day I was engaged with Puhara & other chiefs, conversing on various matters. And in writing to Mr. Chapman at Rotorua, by some of Puhara's natives going thither tomorrow.

13–16. A very heavy & continuous gale of wind & rain; premises again threatened with inundation. Wrote letters to all the N. Teachers residing within 70 miles of the Station, to summon them to the Annual Teachers' School, to commence on Septr. 2. This I could not do before from the very unsettles state of the natives about me.

17<sup>th</sup>. Still unwell; but a large party (21) of Tangoio Natives, headed by the old Chief Tohotohu, unexpectedly calling on their return from Mataikona, I was obliged to get up & attend to them. [1850 August p.381]

18<sup>th</sup>. LORD's-day. This morning, though still unwell & very weak, I managed to hold Divine Service, preaching from Acts xvi. 30, 31; congn. 126. At noon I conducted School, present, 112. Gratifying to find our

congregations & Schools again increased to their former numbers. Returning from School, I went to see Tareha, who was not at Service, and whom I heard was unwell. Found him much indisposed; sent him medicine. At Evening Service I preached from 1 Pet. iii. 21. Returning from the Chapel, I called again to see Tareha, when he told me his peculiar dream:—That he had seen his little deceased daughter, whom I had Baptized, standing together with me in the entrance of a fine house, and that, on his attempting to draw her towards him, she refused to come, but, on the contrary, she earnestly besought him to make haste and enter also, or he must be lost! I perceived, that his dream had made a wonderful impression upon him, which I endeavoured to deepen and improve.

19. This morning I read Prayers & held School. After breakfast I was engaged in examining and instructing 24 Catechumens, all readers, (viz. 19 m. and 5 f.,) of whom 2 are new. Among the number are, 3 young principal Chiefs, and 2 of Tareha's wives. Some of them had walked purposely from 20 to 30 miles to attend the Class. This afternoon, we were not a little astonished by the sudden appearance of a European sawyer, sent hither from Turanga (at this inclement season) to saw timber for a dwelling house for us! The Archdeacon having heard, that I had *obtained* a suitable site.

20–22. All hands—men & women—busy, gardening; Spring coming upon us fast. Tareha, who had returned by water to his village, is said to be very ill.

23. Engaged with N. Teachers.

24. Lord's-day. This morning Tareha was again brought back to [1850 August p.382] the Station, that I may be the better able to attend upon him. He is, apparently, very ill, & suffering much. The Natives of his Tribe again say, that this also is my doing! Some of the Xn. Natives, however, look upon this visitation as a kind of judgment from the LORD upon him. He is now lying in the *pa*, in Karaitiana Takamoana's house; which house I now entered for the *first* time since my being seized & carried thither as a slave, and grasped so tightly, too, by him who is now stretched on the floor at my feet. What a glorious opportunity is now afforded me to shew the Heathen some of the fruits of our Holy Faith! (Matt. v. 44, 45. Rom. xii. 19, 21.) May the LORD, in mercy, open their eyes, and soften their hearts, and bless them with saving faith in his Son Jesus Christ! Amen.

25<sup>th</sup>. LORD's-day. This morning I preached from John iv. 50; Congn., 132. At noon I held School, present, 112. At Evening Service, I preached from 1 John ii. 12, 28. Returning from the Chapel I again visited Tareha, who is in a very low state. I humbly hope and pray he may recover.

26. This morning I read Prayers and held School. During the day I was engaged in examining and instructing 39 Catechumens who cannot read, being mostly aged persons, of whom 13 are males. On visiting Tareha, this evening, I found him a little better, but very weak; before leaving, I exhorted and prayed with him.

27–30. Busy, writing Journal for CMS., and Letters for England. Also, in preparing for Teachers' School, which commences next Monday; and in looking-out and

putting-up their various little articles of payment;—in mixing & dispensing medicine—visiting Tareha,—and in attending to Natives calling.

31<sup>st</sup>. Thirteen N. Teachers arrived today from different parts of the District to the Annual School; bringing me, as usual, lots of Letters, (nearly 50!) containing, both [1850 August–September p.383] good and bad news. Among which was an affecting note from Te Kaikokirikiri, from Joseph Te Pu, informing me of the death of not only his eldest daughter, Amelia, (whom I had left dying,) but, also, of his youngest daughter, Ellen! which finishes his family—at least, those who dwelt with him. Among the Teachers was Richard Taki, the principal N. Teacher residing in Palliser Bay, who happened to be at Wellington (wither he had gone, a distance of 100 miles, for the *fifth* time, within a few months, upon matters connected with the wooden chapel now building at his village,) when the news, of my being about to hold a Teacher's School this year, reached Palliser Bay. Upon his return to his home and family, he, being greatly desirous of seeing me, (which pleasure we had not on my last journey thither,) immediately left them again to attend the School, (although, from the distance, and short notice, I had not written to any Teacher residing beyond Castle Point to do so,) & arrived here this day, but with sadly swelled & painful feet. He brought me a letter from Wellington, from Rev. Mr. Cole, containing one (the long looked-for Letter) from Lieut. Governor Eyre to the disaffected N. Chiefs, which, lest it should neutralize my teaching tomorrow, I ventured to retain till Monday.

Sepr. 1. LORD'S-day. This morning I held Divine Service, preaching from Ps. ii. 12; congn., 175. At noon I conducted the School, present, 167. At Evening Service I preached from Rom. ii. 10, 11. Our congregation were rather larger than usual, several small travelling parties of Natives having arrived here yesterday.

2<sup>nd</sup>. This morning I read Prayers and held School. On leaving the chapel I entered the *pa*, and gave the Chiefs the Letter from the Lieut.-Governor, and, at their desire, read it aloud to them. On finding what its contents were, I felt glad, that I had not informed the Natives [1850 September p.384] of my having written to the Governor, and, also, that I had not waited for the arrival of this Letter. Very busy, all day, making the usual preparations for School. At night engaged with Teacher from Palliser Bay.

3–7. Closely engaged with Teachers in School, 16 in number, 5½–6 hours a day. During the week, the Medicines, ordered in Feby./49, from CMS., arrived—a *most timely* supply, for which I desire to record my thanks. On the morning of the 7<sup>th</sup>., a Ngatiawa Native, (one of the crew of the little trading vessel from Wellington, having been left behind,) was brought here in a state of high fever.—

8. LORD'S-day. Held Divine Service this morning, preaching from Matt. ix. 12, 13; congn. 140. At noon, I conducted the School, present, 120. At Evening Service, I discoursed from Rom. ix. 33.—

9–14. This morning (the 9<sup>th</sup>.) I read Prayers & held School.—After breakfast the Teacher's School

recommenced. In the afternoon, Mr. Smith, the 2<sup>nd</sup>. Master of H.M. Steamer "Acheron", arrived, from Turanga, where he had been surveying, and left, on Wednesday, the 11<sup>th</sup>., for Port Nicholson. Both the sick Ngatiawa Native and Tareha much better.

15<sup>th</sup>. Lord's-day. This morning I held Divine Service, preaching from Matt. xvi. 24; Congn. 139. At noon I conducted School, present, 134. At Evening Service I preached from James. ii. 5. Some of my congregation were much vexed at my morning's sermon, particularly Abraham Powā, the Assistant teacher, who said, that I was preaching against him!

16<sup>th</sup>. This morning, I read Prayers & held School. At the close of the School I gave Public notice, that all persons absenting themselves from Sunday afternoon [1850 September p.385] Divine Service, without any adequate cause, would, if Candidates for Baptism, be excluded from the Candidate Class; and, if Communicants, would be suspended from the LORD's Supper. This, I considered myself obliged to do, in consequence of the *small* congregation on the afternoons of the two last Sundays. Very busy all day, in putting-up medicine, Books, Slates, &c., &c., for N. Teachers returning. At night we held our usual parting Prayer-Meeting; I expounded Daniel ii. 34, 35, and Richard Taki made a nice Prayer. During the day, Te Hapuku called, to inform me of another sad estrangement having taken place between himself and Te Moananui!

17<sup>th</sup>. Closely engaged with the Teachers from sunrise till 3 p.m., when they all left—May the LORD be with them! By sitting-up *late* (for two Teachers from every locality

were with me every evening till viii,) I had managed to write 30 Letters as answers, to send by them. Work done in the Teacher's School:—the following chapters of the N. Testament expounded, (in a half-lecture half-Bible-class manner,) viz., Romans iii, iv, xiv; Hebrews xii; 1 Cor. i, ii, iii; John I; Matt. vii.—and, in figures, Sums in Numeration, Addition, Subtraction, & Multiplication; of which 4 fundamental rules these Teachers have now a pretty good knowledge. I found, that the most stupid among them, got on wonderfully when in class. Poor Richard Taki had to endure the pain of his feet during nearly the whole of his stay, but which never kept him from hobbling to Daily Morning and Evening Prayer in the Chapel, as well as to School. After the fortnight's School, he would have travelled nearly 500 miles in seven weeks, over such a country as this District, entirely for the purposes of the Mission. [1850

**September p.386]**

18<sup>th</sup>. This morning I was occupied in repairing the Station Boat. In the afternoon with Te Waka Te Kawatini, who has been patiently waiting nearly three weeks to tell me his grievances, namely, his land, which the Ngatihinepare Tribe are about to let to Mr. Alexander. While listening to his long tale, I was busily employed in making Pills, &c.

19<sup>th</sup>. Gardening, pruning, &c. Afternoon, writing to Patea, as Noah Huke, the N. Teacher, goes thither next Monday according to the appointment.

20<sup>th</sup>. Morning, occupied with N. Chiefs of Waimarama and Turanga, concerning the marriage of Taylor Turereiao (Tiakitai's eldest son,) with Catherine

Pikaokao, the girl from Turanga, whom his father had selected for him. I closely questioned the girl, who formerly refused to have him, but who now consents over & over. I fear, however, it will not turn out well, as it was begun badly. Afternoon, engaged with two white men from the whaling and Trading Stations; one, for medicine for himself, and one, to have his hand attended to, which is in a dreadful state.—

21<sup>st</sup>. Occupied in writing to Turanga, & in preparing for tomorrow.

22<sup>nd</sup>. LORD's-day. This morning I held Divine Service, preaching from Heb. iv. 12; cong. 149: among whom was Tareha, convalescent, but still very weak. At noon I conducted School, present, 144. At Evening Service, I preached from 1 Cor. vii. 23. Evening & night, engaged in finishing my writing to the Chiefs and people of Patea and Murimotu, to go by Noah tomorrow. This day, 6 years ago, I was ordained Deacon!— “Enter *not* into judgment,” &c. Felt much out of order all this day from grievous Rheumatism, which sadly weakens & irritates.

23<sup>rd</sup>. A dolorous night through rheumatism! did not go to early prayers & school, which Noah conducted. After breakfast I was engaged with him, & also with a party going to Turanga. At noon I instructed 17 Catechumens, all readers; 9 of whom had, since our last meeting, [1850 September p.387] got Rom. vi. by heart, which they rehearsed. We read John iii. together; upon which chapter I also examined them.

24–27. Engaged in writing, and with several Natives calling. Grieved to hear of sad defection at Tangoio,

owing to the conduct of the Monitor-Chief, Abraham Te Iwiwati, who, having recently lost his grandson, a fine boy, and being very much cast down thereat, purchased a quantity of rum, & having made himself & several others drunk, they ("to mend the matter"?) subsequently cast off attending Divine worship! Received, this evening, a Letter from the Bishop, in answer to mine of the 23<sup>rd</sup>. February last.

29. LORD'S-day. This morning I held Divine Service, preaching from Ps. 139. 23, 24; congr. 175. At noon I conducted School, present, 169. At Evening Service, I preached from Rev. xii. 11.

30. This morning I read Prayers & held School. After School, Paul Toki, the N. Teacher of Petani, came for the chapel windows which we had made; he gave me a long account of his having been sadly ill-used there; having had his food stolen, a serious matter at this scarce season; I was, however, enabled to give him about 4 cwt. of Potatoes. During the morning I was engaged with the old Catechumens who cannot read, 46 in number; and, in the afternoon, with the poor white man with hsi bad hand, who had walked 6 miles from the Trading station in perfect torment.—Also, with messengers from Waimarama, come to fetch Medicine for some persons there dangerously ill; and with the Chief Te Tawa, about the second marriage of his son, Tururu. At sunset, while [1850 September–October p.388] engaged with Te Tawa, Te Matenga te Wakapiripiri (another Chief, who had just left me,) suddenly fell down in a fit, to the great alarm of Mrs. Colenso and the household, with whom he was conversing at the time. It was some time ere he was

recovered; after that he had come to himself, he began to make close enquiries respecting his manner of falling, fearing, poor fellow! that in so doing he had unknowingly exposed his person; concerning which he mourned greatly, nor would he be comforted. During the day I received a note from Te Katene Te Kore, begging to be permitted to see me! Answered it, by desiring him to wait my return from my inland journey.

October 1<sup>st</sup>. Engaged in making preparations for my journey inland (in the direction of Taupo) tomorrow; which I ought to have commenced today but my being so very fully occupied yesterday prevented me. This evening Te Moananui called, to tell me of the sad disagreement again existing between himself and Te Hapuku (of which I had already heard, vide, 16<sup>th</sup>. Ult.).); and, of his going inland to set fire to the “rahui’s” (Landmarks) which Te Hapuku had recently set up. I requested him not to do so, at least, until I should return from Tarawera; to which he reluctantly assented.

2<sup>nd</sup>. This morning I left the Mission Station with 5 Natives, to visit Petani, Tarawera, and Tangoio, according to appointment. By sunset we reached Petani, when, getting the bell rung, I held Divine Service, discoursing from 2 Cor. i. 24; congn. 50. Spent the night conversing with the Natives; and with Paul Wakahoehoe the N. Teacher of Tangoio, who had come hither to tell me of the sad state of things there through drunkenness, &c. Received a note from Abraham Te Iwiwati (the late Monitor there), written by one of those vile Europeans! To exculpate him on account of his rum-drinking!! [1850  
**October p.389]**

3<sup>rd</sup>. Early this morning I read Prayers, and, leaving the School for Paul to conduct, I hastened to pack up, breakfast, and start for Tarawera; hoping to reach it by Saturday night. While at breakfast, Te Tawa (who had arrived here last evening,) and some Natives of the place, came in a great hurry to tell me, that the poor girl Marakena (who, knowing Tururu's harsh behaviour to his former wife, had, hitherto, refused to be married to him,) had suddenly consented to have him! I, knowing well how shamefully such matters are contrived by the cunning old folks, refused to listen to this information; and, upbraiding them severely for their unmanly conduct, I left them. I had, previously, told Te Tawa, that I was going to Petani, and that I would enquire of the girl; which assurance of mine then appeared to satisfy him: on second thoughts, however, he had posted on before me. We travelled steadily on all day, but were obliged to halt at Kaiwaka stream (where were two old sheds) an hour earlier than usual, in consequence of the very heavy rain which fell.—

4<sup>th</sup>. Resuming our journey, we reached the Mohaka river by sunset; where, after wasting more than an hour in crossing, owing to the great fresh in the river, we halted on the opposite bank for the night. Heavy showers of rain and hail fell during the day, which also hindered our progress.

5<sup>th</sup>. Continuing our journey, we reached Tarawera an hour after sunset, hungry and weary. I was particularly tired, insomuch that I could scarcely stand. In passing the end of the village where the Papists reside, we heard then bawling lustily upon "*Maria*", and howling over the

dead! We, afterwards, learned, that Te Paura, a young man and one of the two Papist Catechists here, [1850 **October p.390]** a desperately bad character (a son of Te Pohe, one of the principal Chiefs,) had died a few days ago, and was still unburied.

6. LORD'S-day. This morning I held Divine Service in their newly erected and still unfinished Chapel, preaching from Mark ix. 23; Congn. 33: of whom a third (including my own five baggage-bearers) were visitors from Tangoio & Petani. I found it exceedingly cold in the chapel, owing to the wetness of the ground within from the late heavy rains, while without every thing was dry and parched. At noon I held School, when 31 attended. At Evening Service I discoursed from 2 Cor. v. 19, 20. Endured great pain all day from my bruised feet. I much fear, that their chapel (which has cost me so much labour and striving,) will, from the miserable manner in which it is put together, soon fall.

7. This morning, I read Prayers and held School. After breakfast, 7, of those who were present yesterday, left for their respective homes. During the day, Te Pohe (the father of the deceased young man,) came to see me, and to relate his grief and loss,—this being (he said) the *last* of his 7 children. I told him, that, as I never used flattering words, I could *not* console him; that the Scriptures only spoke of *one* way to rest, Christ Jesus; and for the mourning relatives of those who were gone by *that* Way there was plentiful consolation. He said, that, since the death of his son on Tuesday last he had not joined the Papist party in their religious services; and, that he should now cast aside his profession of

Mariolatry. I recommended him to do nothing rashly. Spent the remainder of the day in conversing with the Natives; feeling, however, very listless, and having a severe cold, which I attribute to the cold & wet [1850 October p.391] chapel of yesterday. At evening I held Divine Service, discoursing from the 1<sup>st</sup>. verse of the 2<sup>nd</sup>. Lesson.

8<sup>th</sup>. This morning I read Prayers & held School. After breakfast, I examined and Instructed the Candidates for Baptism, 16 in no., (viz. 6 men, 8 women & 2 children,) of whom 3 of the men only were readers. I found them, as might be expected, very ignorant. Dismissing them, I assembled the little Baptized party, 8 in no., (6 men and 2 women, another, the ninth, being absent at Taupo,) and read with them the 5<sup>th</sup>. chap. Of the Ephesians, examining & instructing them therein. I would I could see these isolated Natives oftener, but they are so far off, and so few in number, and I have so much travelling in other directions, as quite to preclude my coming hither oftener than once a year. At iv. p.m. I left, on my return, being desirous of gaining the first of the high ridges (the whole ascent of which is very steep & lying through fern,) in the cool of the day. Reached the *Tawai* (*Fagus*) wood on the top by starlight, where we halted.

9. Early this morning we recommenced our journey. We crossed the River Mohaka by noon, & gained Titiokura, the topmost ridge, by iii. p.m., when a violent thunder-storm coming on, accompanied with heavy rain, we were obliged to take refuge in the forest, where we were eventually compelled to spend the night. Taken seriously ill at night; doubtless owing to my getting so very wet

upon my already severe cold. My poor native companions were not a little alarmed; certainly our situation was any thing but enviable.

10. This morning the wind blew furiously, and I was much too unwell to move; which sorrowful news I was obliged to break to my Natives. At noon, however, having taken a cup of tea, and [1850 October p.391] knowing that our food was nearly expended, and that we were away from human aid, I was constrained to make an effort, and, by sunset, reached Kaiwaka our former sleeping-place, halting often by the way. I think I never travelled in more furious wind, which, fortunately for us, was in our backs.

11<sup>th</sup>. This morning we again resumed our journey towards Tangoio, which village we reached by ii p.m., to the great joy of Paul, the N. Teacher, who was anxiously expecting me, I being a day beyond my appointed time. Here was also Paul Toki, the N. Teacher of Petani, who had come hither to see me & to tell me, that the people of that place had been considering what I had said to them, (in reference to the poor girl Marikena,) and that they were now quite willing to follow my advice, and that, therefore I must not pass them by in returning to the Station. Having considered awhile, I concluded not to return till Monday, and would consequently take the Sunday afternoon Service at Petani. Pitching my tent I rested a short time, when (with difficulty, for I still felt very unwell,) I read Prayers, discoursing, briefly, upon the last verse of the 2<sup>nd</sup>. Lesson: congr. 40.

12<sup>th</sup>. Having had a very restless night with much cough, Paul the Teacher read Prayers & conducted School this

morning. During the day I conversed with him & some others of the Church. And towards evening, Abraham Te Iwiwati & his party (who had been all the day hanging about in hopes of being fetched,) came to see me and to hear what I had to say. They were 9 in all, and they sat with their backs towards me! Abraham related a long incoherent story, in which, with much chagrin, he acknowledged that he had been drunk, & the means of making many others so, &c. I reproved them all for their sad misconduct, particularly Abraham, and Deborah, his son's wife's mother, a woman who formerly cohabited with an Irishman at the Bay of Islands, for whom & for her 2 fatherless children the Mission had done much. She had encouraged them to act as they did, by asserting, that she had seen the various [1850 October p.393]

Ministers at the Bay engaged in giving out *rum* to their work men! and knew them to use it themselves!! Which atrocity she had the hardihood again to repeat before me!!! I told her, at last, (finding she would not yield the point,) that I should now look upon her as "a heathen and a publican"; and again recommended the others to a consideration of their ways. This employment brought on a violent fit of spasmodic coughing, which quite exhausted my little strength, and Paul was, consequently, obliged to conduct the Evening Service.

13<sup>th</sup>. LORD's-day. This morning I held Divine Service; but having, with difficult, accomplished the Baptizing of 2 infants at the end of the 2<sup>nd</sup>. Lesson, Paul said the Litany, &c., at the conclusion of which I preached (quite beyond my strength) from the last verse of St. Mark's Gospel; congn. 96. Abraham and his party were not present. Returning to my tent and resting there for a few

minutes, I left for Petani, leaving my baggage-bearers to follow me with the baggage tomorrow and join me there. Reached Petani by iii p.m., and found the villagers sitting together very decorously. At v. I held Divine Service, preaching from "*I seek not yours but you*"—2 Cor. xii. 14; Congn. 79; who were very attentive. Spent the night with the principal Natives, in Paul Toki's hut, where I also slept; he having kindly made me a good bed with fern and new mats & blankets which he had borrowed from his richer neighbours.

14<sup>th</sup>. This morning I read Prayers and held School, present, *readers*, m. 17, w. 6, ch. 2; *Catm. Classes*, m. 14, w. 15, ch. 5 = 59. After breakfast I was engaged in conversing with the Chiefs until my Natives arrived from Tangoio, when, having a canoe granted us, we left, & reached the Station an hour after sunset. Found all well.

15. Engaged with Micah, the N. Teacher of Patangata, who has conducted the LORD's-day Services and School, [1850 October p.394] here at the Station during my absence. From him I learn the near approach of Mr. McLean the Government Land-buyer, and, that Te Hapuku had called a great meeting of all the Chiefs at Te Waipukurau to meet Mr. McLean; but that Te Moananui and others had said they would not go, in consequence of their being at variance with T Hapuku. We had a long Xn. conversation together; Micah deplores the "muckrake" spirit of the times, in which I wholly unite. Received several letters; among which were some from the N. Teachers at Manawatu and Te Waipukurau, informing me of the sad increasing defection of their people, and of the prospective war among the Tribes, in

consequence of some Chiefs & Tribes daring to sell the Lands of other Chiefs & Tribes to the Government.

Wrote a Letter this evening to Tareha and Te Moananui, calling upon them to bury their petty animosities (at least for the time), and to go together to Te Waipukurau (seeing they are but *one* tribe and all nearly related), and conjointly talk with the Government Agent. From Mrs. Colenso I learn, that Micah preached two exceeding plain and faithful Sermons on Sunday to his countrymen and relations, from 1 Tim. vi. 9 & 17; but to which, alas! None pays the least heed.

16. Engaged in writing to Mr. Hamlin, & in seeing several Natives who visited me. This evening, Te Maonanui & Puhara called, both on horseback! Te Moananui said, that he would go to the meeting at Te Waipukurau, inasmuch as he had been "*ordered* to go by his minister," but that I should certainly hear of his having been insulted to death by Te Hapuku, and of the consequences. I endeavoured quietly to reason the point with him. In conclusion, he said, that on Monday next, he, with his co-adjudtors would talk over the matter, & speak with me about it.

17. Writing; working in garden, &c.—

18. Copying Journal for C.M.S.— [1850 October p.395]

19<sup>th</sup>. Preparing for tomorrow, &c. This evening, Noah Huke returned from Patea. I was gratified in receiving from him a pretty good account of that simple & secluded people.—

20<sup>th</sup>. LORD'S-day. Held Divine Service this morning preaching from Eph. vi. 13; congn. 129: being still

unwell with a heavy cough, I returned to the House, leaving the School to be conducted by Noah, who reported 130 as having attended. At Evening service I preached from the same text, so concluding my morning's Sermon.

21<sup>st</sup>. Early this morning I read Prayers & held School.— After breakfast I was engaged with the Candidates for Baptism, 22 in no., all readers and mostly young persons. They had learnt the first 12 verses of Eph. ii, since we last met, which verses they now rehearsed; we read, also, the viii. Of the Acts together, I examining & Instructing them thereupon. They have all a pretty good *knowledge* of the way of Salvation, but whether any of them have been blessed with godly sorrow for sin and saving Faith in Christ, is very much more than I can dare say concerning them. In the afternoon I was engaged for a long time, even until sunset, with Te Katene Te Kori, who came to see me according to arrangement. Poor fellow! he shewed every outward sign of true repentance; freely confessing his many and grievous errors, and asking pardon for the same. He wept much; and sat, with his hands clasped, downcast looks, voice faltering and tears falling, the very likeness of a true penitent. I said a good deal to him, concerning his grievous & open backsliding & base ingratitude; and, while I abstained from any thing harsh, I often touched him to the quick with my remarks. Among other things of like nature, he said, that Leonard Te Kawepo had commenced drawing him aside the very *first* night of his arrival here, (Sept. 1/49,) by insinuating very much against me, and begging him *not* to dwell with me;— [1850 October p.396] the very purpose for which he

came hither from his former employer, the Rev. S. Williams, Otaki! Perhaps Leonard thought, that if Te Katene lived with me, and conducted himself properly, (as he had done, when formerly residing with the Archdeacon of the District & other Missionaries,) he would, in all probability, supplant him; for Leonard well knew that he was failing. However, I told Te Katene, that,—while I had no doubt of the genuineness of his repentance, and I had long ago fully and heartily forgiven him, yet, inasmuch as his error had been so very heinous, and, also, personal against myself—I should not now restore him, but wait the expected arrival of the Archdeacon, whom I should request to do so. To this he willingly acquiesced. On leaving, he said, that he wished much to be permitted to attend School again, (not having done so since that memorable day—Jany. 7/50,) and asked my advice, as to how he should act. I replied, that I should also be glad for him to attend School, but that he must do so as those others had done whom I had restored, enter into a lower class; to this he, also, willingly consented.—May the LORD, indeed, give him “true repentance & his holy spirit” for Jesus Christ’s sake. Amen. This evening, Mason Takihi, the Monitor, informed me, that the three principal Chiefs, Te Moananui, Tareha, and Puhara, had made up their minds *not* to attend to Te Hapuku’s call, to assemble at Te Waipukurau to meet the Government Agent!

22. Having been busily engaged yesterday with the Natives from sunrise till after sunset, I had hoped to have this day without interruption for writing but not so. For, just as I had entered my study, a great noise was heard at Te Pokonao village, as of Natives quarrelling, and which

I soon found to be really the case. Hadfield Takuao, a very disagreeable meddling noisy Native with "brazen lungs", having fallen out with some other [1850 October p.397] Baptized Natives, merely however, as a preliminary to a more direct onslaught upon a lately returned assistant Teacher, Noah Huke; against whom Hadfield had vainly endeavoured to prepossess me, during his late absence at Patea, by laying a false accusation against him.—The assigned cause being, Noah's having cursed him! which information Hadfield had received from the semi-papist Chief, Puhara; and, without further enquiry (and in direct opposition to my advice) had firmly believed. Noah, who lives at Te Pokanao, came running for me, and we went thither together; and found a number of Natives already assembled. On seeing me Hadfield sobered down a little, making a long rambling fustian harangue; which Noah quietly and Christianly answered, denying any knowledge of the whole affair. Noah having done, I arose & concluded the matter, giving Hadfield (for the 10<sup>th</sup>. time!) a severe and plain lecture before them all. Returned to my house by noon, but felt almost unfitted for any quiet writing.—Afternoon, copying Journal, for CMS.—

23<sup>rd</sup>. This morning I was engaged with a party of 7 Natives from Patea, who had accompanied Noah on his return hither. Some of them, including Paul Pokorua the N. Teacher of that village and Ruth his wife (who is far advanced in pregnancy and carrying another on her back), are come to the Station, in hopes of there being an administration of the LORD'S Supper here during the summer, they never having had an opportunity of

partaking thereof at Petani. Afternoon, copying Journal.—

24, 25. Closely occupied, copying Journal for CMS.—  
26. Morning, copying Journal. Afternoon, compositing p.28, "Happy Deaths"—it being more than 4 months since I composited the last page! Evening, preparing for tomorrow. Received a note this afternoon from Abraham Powā, )who has, for some time past, been inclined [1850 **October p.398]** to "*sit in the seat of the scornful*", stating, that he wished to see me; in answer, I desired him to wait till Monday. This whole week I have been suffering from severe Influenza, which is again epidemic among us.

27<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Matt. xviii. 34, 35; congn. 129. I was led to my text (it being, too, part of the Gospel for the day,) through meditating upon the sad envious & malicious dispositions of the principal Chiefs of these parts; who, although of one Tribe and closely related by blood and intermarriage, are scarcely ever on speaking terms. At noon I conducted the School, present, 121. At Evening Prayer I preached from Phil. i. 6; remarked the Natives being unusually attentive.—

28<sup>th</sup>. Read Prayers this morning & held School. After breakfast I was engaged with the elder Catechumens who can *not* read, 41 in no. I was inwardly much grieved to find many of them both ignorant & careless, although they have received so much Instruction; some of them having been on my books upwards of 5 years! I cannot, however, find any fault with them for *not* attending

upon the means of grace and Instruction; they are seldom absent; but the great thing is, *to get them to think*; which, with many of them, is, I fear a hopeless task. I try, however, and try again—by every possible way, old and new,—to find an avenue into their soul. Sometimes I have a gleam of hope, anon it vanishes, and I have to grope in deeper darkness than before. I often task myself—as to my Doctrine—my Teaching—my call to the Ministry—my knowledge of the language & of Native habits—my praying for them, &c., &c.

Sometimes I cast the blame on them, at other times I lay it entirely on myself. Thus, I am inwardly tossed up & down, like David's "locust."—I *read* of what other have done, and of what other Natives are said to have attained to; and my heart [1850 October p.399] questions deeply, within and without. The "*seed*", however, is sown: *GOD's own word* is given to them, which, sooner or later, shall accomplish His purpose, and, if he pleases, yield an increase. This afternoon I was again engaged with Hadfield Tukuao, (who came to see me,) giving him a second edition of my last week's reproof with additions, as ha had been again endeavouring to do mischief. I sincerely hope, that this private lecture will have the desired effect.—On Saturday last, Te Hapuku (against whom he had been speaking,) told him, that if it had not been for the water which had been sprinkled upon his brow, he would long ago have broken his head; this, he has more than once reminded him. On his leaving, I was occupied till sunset with Abraham Powā, (my late Assistant teacher,) and was delighted to hear his ingenuous confession of having done wrong, and his determination by GOD'S help to do better. Among many

similar remarks, he said, that my Sermon on Septr. 22, from Heb. iv. 12, had cut up the thoughts of his heart; and, that my Sermon on the 20<sup>th</sup>. inst., from Eph. vi. 13, (in which I had represented "*the evil day*" of the present N.Z. Church, as being their insatiable rapaciousness after earthly riches,) had completely shewn him the evil of his own heart. Abraham did very well until his unfortunate visit to the Wairarapa in the autumn, when his heart got filled with desires after horses and other fine things. I have always, however, had a good opinion of Abraham, and have proved both his faithfulness and usefulness; his defection, therefore, from my truly small *working* band, pained me much. I believe, that he was, in this matter, principally led away by the covetousness of his wife & her relations,—or, I may better say, *rapacity*,—the truly besetting sin of the Natives. A very stormy day; wind a [1850 October–November p.400] hurricane; quite in fear for the roofs of Dwelling-house and Chapel.—

29<sup>th</sup>. Engaged this morning in printing pp. 27, 28, "Happy Deaths"; being the first printing done for several months. Afternoon, obliged to be again occupied with Te Waka Te Kawatini, about his plaguy land quarrel.

30<sup>th</sup>, 31<sup>st</sup>. Writing to CMS.—

Novr. 1<sup>st</sup>. Distributing Type, & Compositg. "Happy Deaths," pp. 29, 30.

2<sup>nd</sup>. Morning, printing ditto: Afternoon, preparing for tomorrow.

3. LORD'S-day. This morning I held Divine Service, preaching from Luke xvii. 22; Congn. 175. At noon, I

conducted the School; present, m. 95, w. 55, ch. 26 = 176. At Evening Service I preached from Coloss. iii. 15.

4<sup>th</sup>. Read Morning Prayers & held School. Engaged, all the morning, with Tareha, Te Waka Te Kawatini, and other chiefs, endeavouring to settle the serious disputes between Te Waka & the Ngatiuhinepare Tribe about their land; and hope I shall quite succeed. Afternoon, closely occupied with the many sick, and in administering medicine.—Also, with Te Katene Te Kori, who again called, to know if I had heard from the Archdeacon.

5<sup>th</sup>. Morning, Distibg. Type & Compositing "Happy Deaths," pp. 31, 32: afternoon, engaged with Noah and Abraham, Assistant teachers, & in rebinding Native prayer-books, and 8vo. Testaments. At tea, this evening, Mrs. Colenso related a conversation which she had had this morning with Paerikiriki, one of Tareha's wives, who has long been ailing, and who is a Candidate for Baptism;—this conversation I now extract from Mrs. Colenso's notes:—

"Novr.5.—After School this morning, Lydia (wife of John Mason Takihi, the Monitor,) asked me, to go and see Paerikiriki, (her husband's sister,) who, she said, was very unwell: I, accordingly, went with her. As we neared the village we met her coming [1850 November p.401] from the well with a small calabash of water in her hand, and looking exceedingly pale & ill. She sat down on the grass behind a breakwind fence, and we also sat down. After asking her a few questions concerning her illness which I fear is consumption, I asked her, what her thoughts were, now that she is ill? She said, she thought on GOD, and that she sometimes prayed, but not much.

After several other questions, I asked her, whether our good works would gain us acceptance with GOD? She said, Yes. I said, Do you recollect this passage—*Not of works lest any man should boast?* (which we have frequently had in the reading-class, of which she is one.) She said, Yes; she recollected it, and that Christ's death was the only satisfaction. I said much to her (fearing she may not have long to live,) upon the uncertainty of life, and the necessity of preparing for eternity;—that her two little infants were gone before to the bosom of Christ, who loves little children, and how sad it would be for the parents to go to one place and the children to another. I cautioned her against trusting to her own good works,—such as, attending Divine Services, Schools, &c., and not falling into open sin;—which last if they avoid, and perform the first, the New Zealanders are too prone to think is quite enough to gain them acceptance with GOD. I told her, the law of GOD required perfect obedience, extending to every thought of the heart—that we were unable to yield this obedience; and, that if we only looked into GOD's word, to see what He requires, and then prayerfully watch our own hearts for even *one* hour, we should see our vileness and utter inability to do any good thing:—that the best Christians felt this burden in themselves, and it is this which makes them cleave to Christ, and makes Him so [1850 November p.402] precious to them; and that Satan is ever on the alert to instil into our minds evil thoughts, adapting himself wonderfully to the occasion. The whole time I was speaking, Lydia paid the most fixed attention, and assented continually in a very earnest manner; especially when I spoke of the temptations to evil thoughts and

angry tempers when we are crossed in any thing. On my return, she accompanied me to the canoe, to get some medicine for her sister-in-law; and told me, that she, too, had been very unwell, while at Te Awatoto village, with pain in her back & side; and that her husband was angry with her, and said, she was pretending to be ill, so as not to work. This grieved her much, she said, and she could not help crying whenever she thought of it, and that she felt tempted with many evil thoughts; and, that when she heard her Minister's Sermon on Sunday evening last, her heart assented to the truth of it.—I told her, that all who would be Christ's disciples *must* bear their cross, and that this was her cross, to bear with her husband's unkind and overbearing manner towards her; and, that GOD would hear her, because He had promised to do so. This woman I have long had hopes of; and pray GOD, that if He has begun a good work in her, he will carry it on; and that she may be a crown of rejoicing to us in that day.”

6. Not having yet heard from the Archdeacon, and the proposed time of Communion here being passed, and not being able patiently to wait any longer, I sent a messenger to Te Wairoa, to obtain some information concerning him, as well as to take some medicines to Mr. Hamlin. Afternoon, preparing to leave tomorrow on a visit to the inland villages, according to appointment. This evening a messenger arrived from Mr. Hamlin, bringing [1850 November p.403] Letters, Records. &c., &c., and the surprising news of the Archdeacon having left Turanga on his way to England! Quite upset with the unlooked-for tidings. At night my messenger returned from Petani, having passed Mr. Hamlin's unobserved.

7. Put off my arranged going inland (although very unwilling to do so,) in order to write to the Archdeacon, in hopes of my letter overtaking him at Auckland.  
Closely engaged all day writing.
8. This morning I despatched Mr. Hamlin's messenger. Afternoon, I wrote letters to the different N. Teachers, to acquaint them of the reason for my not fulfilling my engagement, and despatched them; intending to visit them next week.
9. Printing, pp. 31, 32, "Happy Deaths";—preparing for tomorrow.
- 10<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from John. ii. 4—"My hour is not yet come" congn. 131. Published the Banns of a Son and Daughter of the late Chief Tiakitai; and gave notice (in pursuance with Archdeacon's notification,) that the LORD's Supper would be administered here by Rev. Mr. Grace, on the first Sunday in February next. At noon I conducted School, present, 137. At Evening Service I preached from 2 Thess. i. 8; I noticed the Natives being exceedingly attentive. Several strangers present, from Coromandel Harbour, Turanga, and Pahawa. Wrote a note to Te Katene Te Kori, who was present, telling him, that now, since the Archdeacon would not be here, I would restore him on the first Sunday in December.—
- 11<sup>th</sup>. Read Morning Prayers & held School. Morning, engaged with Natives, Matiu Porou and his party from Turanga, to whom I had written a severe letter in September last, relative to their having threatened to strip off the clothing of Mr. Smith, R.N., (2<sup>nd</sup>. [1850]

**November p.404]** Master of the “*Acheron*” steamer,) for walking over their road, and afterwards taking 8/- from him as a payment for his passing! I now found that my letter (which I had ventured to write in the Archdeacon’s absence,) had had some good effect. Afternoon, occupied with Paul Pokorua and his little party from Patea, now returning thither much disappointed at their being *no* Lord’s Supper: how sad!

12<sup>th</sup>. Distributing type, & compositing pp. 33, 34, “Happy Deaths.” Received letters from Wellington, from Lieut. Govr. Eyre;—his packet contained, a copy of his letter to the disaffected Natives here (received in Septr. last), and a note to me. In his note he says— “—I trust sincerely that you have not since met with any interruption from the Natives. Any thing the Government has it in their power to do, to render your position more secure or less disagreeable, I should be most happy to direct,—if you can suggest any thing which is properly within their sphere of action.” The Chief Tareha, who is only recently got well (after a deal of close attention from us, and medicine and food,) sent one of his wives to demand payment for his bringing the letter in his pocket from Ahuriri! Of course I sent him a shilling immediately.

13<sup>th</sup>. Morning, engaged in writing out Yearly Papers for local Committee. Afternoon, occupied with Patea Natives, who return tomorrow. Read John xv. with them, which I expounded. Ruth, Paul’s wife, is so very near her confinement, that I scarcely know how she will get along. At night, writing to N. Teachers and Chiefs at Tarawera, Tangoio, Patea, &c.

14<sup>th</sup>. Morning, giving out Books, Medicine, &c., to Patea Natives, who left at noon. Afternoon, making preparations for starting myself tomorrow.— [1850  
**November p.405]**

15<sup>th</sup>, This morning, at xi., I left the Station to visit the Natives residing between it and Cape Turnagain; taking my mule with me. My four Native baggage-bearers being rather heavily laden travelled slowly along in single file through the fern, myself last. On nearing the banks of the Ngaruroro river, about 3 miles from the Station, by a new path, they suddenly ran down a *steep* descent (quite unexpectedly on my part,) and the mule rushing after them, I was thrown with violence to the lower ground, a distance of several feet. At first, I thought my thigh was broken, at, or in the hip joint, the pain was so exceedingly severe; but, after they had brought me water from the river, and I had recovered myself a little, I found, that, though greatly bruised, I had providentially escaped broken bones! Samuel, my old and faithful Steward lad, seeing the state I was in, begged me to return; but such being altogether foreign to my hitherto mode of acting (and having already put off this visit,) I refused to do so. Having crossed the river, we proceeded slowly on till near sunset; when, finding that we could not reach Ngawakatatara village by night (to which place I had last week sent my tent), we determined to go out of the direct path and ascend the hills to Kohinurakau. This village we gained by dusk, but found no one there, save the old couple whom I had married a few months ago; all the villagers being absent at their work in their various plantations. The aged pair received us very kindly, and did all they possibly could

for us; and the old man going to the brow of the hill, which overhung the valley beneath, called long and loudly until those in the nearer plantations below heard & answered his call. During the night, 6 or 7 young Natives arrived, with whom & with my own party I held Evening Service. Spent the night in my clothes, in a miserable hut, in much soreness & pain.— [1850

**November p.406]**

16. This morning I felt much too sore to walk to their chapel, which is a few yards from the village, so I requested Elisha, the young Monitor, to read Morning Prayers to the few who were present. Having breakfasted we descended to the valley; but, the hill being much too steep to ride down, and I being unable to walk, my lad Samuel carried me down on his back, often begging me to return, which I, knowing the Natives would be assembled & expecting me, could not assent to. We passed by the potatoe and kumara plantations where the Kohinurakau Natives were busy at work. By noon we gained Ngawakatatara, and found, that nearly all the inhabitants had already passed on to Patangata, there to receive us; to this village we, with the few who had remained, now proceeded. We reached it by iv. p.m., and were, as usual, heartily welcomed. While my tent was being pitched, Noah Taikiwa, the old chief of Te Rotoatara, made an oration, which I briefly answered. Going to the Chapel I held Divine Service, preaching from 1 Tim. v. 22— “*Be not partaken of other men's sins*”: cong. about 100. At night, Micah, the N. Teacher, briefly informed me, of a sad case of adultery having been only last night discovered; the parties, Wiremu Pupora and Martha, the wife of the Monitor

Paul Nikahere, both Communicants. W. Pupora had been already once suspended upon a similar transgression, and had been strongly suspected for some time past. The ancient, white-headed (and, formerly,) Native priest, Melchizedek Te Motu, kept pathetically expressing his sorrow for my fall; and remained sitting in my tent door till a late hour.

17<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Luke xvii. 22; congn. 121. At noon, I conducted School, present, *readers*, m. 26, w. 13, ch. 8; *Catechism classes*, m. 26, w. 25, ch. 16 = 114. At Evening Service I Baptized a Child, & preached from 1 Tim. vi. 12.— [1850 November p.407]

18. Read Morning Prayers & held School. After breakfast we proceeded to hear this sad case of adultery;—this I was obliged to do, as it had not yet been enquired into, and the greater part of the Natives were well-nigh ready to burst with impatience and resentment. I would, however, very much rather been engaged with my Catechumens, who were here quietly waiting; some of whom, too, had come several miles to be further instructed and examined. This disagreeable affair (with some other though less heinous matters) occupied us till near sunset. It was a very foul case, and, to me, a very disheartening circumstance; still there were a few things of a pleasing nature, which, though small in themselves, shone the brighter in the deep deep gloom. In particular I noticed, the calm and subdued manner of the injured husband (Paul), when publicly relating his long and unadorned tale; and his reasoning internally with himself on his sitting over the adulterer, (whom he saw stealing

away from his (Paul's) house in the darkness of the night, and pursued, and found, stretched flat on the ground, endeavouring to hide his face,)—he reasoned thus:— “Shall I kill this man or not? shall I call my eldest brother (the principal chief of the village) or not? If he comes he will kill him; because, they had a severe falling-out a short time back, and their hearts are still sore;—and, then, what will the church say? what will our Minister say? &c., &c.” I also, noticed, that no one rose to defend either of the offenders, not even their near relatives; quite a *new* feature among the New Zealanders. At last, it was asked, what should be done to them? Some proposed, to follow my old rule, and to burn a portion of their clothing. This, however, I spoke against; as, *now* that they had got plenty of clothing, they would not feel that mode of dealing, [1850 November p.408] and would be sure to be gainers thereby, because their relations would each give them a garment when they should come to condole with them. Some proposed flogging; on which I remarked, If you do so you must flog *both*; and, also, be prepared to execute a similar judgment hereafter, irrespective of persons, for similar crimes: so this, too, was abandoned. The Chiefs now called upon me to say, what should be done; for some time I refused to advise; at last, I said,— “Shave their heads, or clip them closely, and turn them out of the village to the wood; one on this side of the river, & one on that, until their hair is grown.” Hubert Weas, one of the principals of the Tribe & an elderly man, immediately ran off for a pair of scissors to commence operation; while others opposed their being either shaved or shorn—a bald head being a particularly hateful thing,

and an object of ridicule to a N. Zealander. Awaiting my time, I again rose, and addressing the pair in an affectionate tone, I called them to repentance, and desired them to go to their respective houses and cut off their own hair, & then to retire to two woods, each about a mile from the village in opposite directions, and there to dwell until they should be restored. To which they assented directly, and, rising, proceeded immediately to do so. During this long day's business, I had ample opportunities of *again* speaking to the Xn. Natives upon their besetting sins—and which, I trust, I availed myself of. I pointed out to Wiremu Tipuna (the eldest), to Micah Iwikatea (the second), and to Paul Nikahere (the third brother), and, *to all*, the error of their ways—*their excessive worldliness*; and that this was, in a great measure, the fruitful root of all their many errors. And, I think, I shewed them, that they broke the Commandments of God in so doing, as surely as W. Pupora and Martha, on whom they were now sitting in judgment. I observed, [1850 November p.409] that some of them felt my words much. Another young man, a communicant, I put down from his class in the School, for a month, for beating his wife and tearing her face with his nails. Held Evening Service, preaching from 2 Tim. i. 3—“*GOD—whom I serve with a pure conscience.*” Spent the night with my natives about my tent, all of whom often & loudly exclaimed, that they never should have *settled* the matter themselves; which I, knowing them well, fully believe.

19. This morning I read Prayers & held School. After breakfast we left Patangata for Te Waipukurau;—Micah, the N. Teacher, and Christian Kahurangi (one of Te

Rotoatara Chiefs) going with me. We reached Te Waipukurau by iii. p.m., and were welcomed into the village as usual; but the folks were *few* compared with those of former days. Matthew Meke the Native Teacher, made a feeling oration, lamenting the sadly apathetic state of the people, and their conduct towards both him & me. This was followed by other speeches, and responded to by Micah and myself. At Evening Service I preached from 2 Tim. ii. 19—GOD'S foundation & its seal:—congn. 45.

20<sup>th</sup>. Read Morning Prayers & held School; present,—readers, m. 17, w. 2; catechism classes, m. 11, w. 15 = 45. I was engaged, during the greater portion of the day, in endeavouring to bring the Teacher, Matthew, and the principal Chief, George Niania, (who was lately Monitor,) to a good & comfortable understanding, but could not fully succeed. Among other astonishing things which George related, was, his having heard and believed! that *I* had said, “If he (George) undertakes a Service in the Chapel, the roof shall assuredly fall upon his head!” I asked, in vain, for his witnesses; and assured him, that I had never said such [1850 November p.410] a thing. This day also was nearly wholly occupied (or wasted) in hearing their recitals of squabbles, and heart-burnings, & proposed letting of land to Europeans, and such unprofitable matters. At Evening Service I preached from 2 Tim. iii. 12.—Felt much cast down at the present appearance of things here. *Here*, where, 3 years ago, everything wore a flourishing appearance, but now how altered! This is, in a great measure, to be attributed to Paul Nera (the Chief who once ran so well,) and George Niania; to their envy and dislike of Matthew the Teacher.

Paul, it is true, *now* says that *he sees* his error, but he does not yet lament it, or perceive the inevitable consequences; while George, from his being the brother of Hineipaketia (the person of *greatest* rank in the whole District, and head wife of the Heathen Chief Puhara,) is so led away by her (or, their?) evil counsels, and puffed up with his own imagined greatness, that he fancies every word of Matthew is an allusion to himself, and is, consequently, daily taking offence and speaking bitter things against him. Hence it is, that George is determined to include *this place* within the block of land to be offered to the Government Land-agent on his arrival, now daily expected; to which, however, Te Hapuku is said to be opposed; saying to his nephew, George,— “It is not right thus to disturb your uncles and aunts who are quietly residing here and worshipping GOD.”—(This from a professed Heathen Chief to a Christian one—a Monitor & Communicant!!) It was but 3 years ago, when George lived at Table Cape, that he was working as a common servant in the employ of the whalers there, at which occupation he would *now* have been, had I not used my influence, on his returning to this side of the Bay, and prevented him.—

21. Read Morning Prayers & held School. After breakfast I gave a few suitable words of exhortation & counsel to both George and Matthew, which done, myself and [1850 November p.411] party left for Porangahau. By sunset we had reached the little isolated village of Eparaima, where we found the Natives (Abiathar Te Awakarikari and his relations) expecting us. Held Evening Service in the Chief's house, (there being no Chapel here,) discoursed from 2 Tim. iv. 6, 7;

about 20 present, excluding my own party. A native of Porangahau, who had arrived here just before us, brought me a packet of nearly 20 letters from the N. Teachers and Chiefs of Wairarapa; containing as usual, both good & bad news. Sadly tormented all night with mosquitoes, which are innumerable here.

22. Read Prayers & held School. Nearly all the Natives of this place can read; they are near relations of Matthew Meke, who belongs to this Tribe, and are remarkably quiet, I never having heard any evil of them. This village is almost within "the block of land," which the Chiefs, Te Hapuku and George Niania, intend offering to the Government, and which the people of the place lament much. They are not, however, of *first* rank, and therefore they must go to the wall; for here, (as in too many other places) it is *not right*, but *might* which carries off the prize. Having breakfasted, we left for Porangahau; all the villagers accompanying us, that we might spend the Sunday together. We arrived there shortly before sunset; having pitched my tent, I held Evening Service in the Chapel, preaching from Titus i. 2; congn. about 80. Spent the night talking with the Natives.—

23. This morning I read Prayers & held School. After breakfast, I assembled the Candidates for Baptism, 19 in no., (viz. 12 males & 7 females,) of whom two boys were new, and nine were readers. It was not my intention, on leaving the Station, to Baptize any Adult during this journey; as the present is the season when food is scarce, and the Natives therefore cannot assemble; and as I shall see them again (D.V.) in the approaching autumn; but—on finding from the Teachers,

that the Candidates had been here already more [1850 November p.412] than a week, and that they had also travelled hither in the winter, (when the adult Baptism took place at Rotoatara,) from their respective dwelling-places, two days journey off on the coast, upon a native report, that I was then on my way to Porangahau,—I consented to Baptize 8 of them tomorrow, which included all the aged ones, and one young married woman, nearly all of whom had been candidates from 1845! The young woman, who is a reader, would have been long ago Baptized, had she not taken a husband (a Communicant) Native fashion, whereby both of them became suspended for a season from School, &c.

Another of this selected party is Taupiri, a middle aged Chief from Cape Turnagain; who was one of those who, last Christmas, made restitution to Mr. Alexander, for damage done to his wrecked vessel. This man, a Heathen, returned, in 1847, from Waikato, where he had been taken as a slave, and, with his wife and eldest daughter, soon became Candidates for Baptism; he had taught himself to read during the past year, at which I was much pleased; himself, his wife & infant child, were among those to be Baptized tomorrow. I deferred the Baptism of all the others, who were young & nearly all readers, till the autumn; much to the chagrin of some of them, who had also been some considerable time candidates, and who fully expected to be received, inasmuch as they could read well, &c. Having again reassembled those chosen for Baptism, I further instructed them; after which I passed them on to my travelling companion, Micah, the N. Teacher of Patangata, for further Xn. counsel & admonition, which

he is well able to give.—At Evening Service I preached from Titus ii. 11, 12.

24<sup>th</sup>. LORD's-day. This morning I held Divine Service, Baptizing the 8 adults, & preaching from John xvi. 8; congn. 84. At noon I conducted School; present, *readers*, m. 21, w. 11, ch. 6; *Catechism Classes*, m. 28, w. 11, ch. 15 = 87. After School [**1850 November p.413**] Richard, the Monitor, informed me, that Luey, the wife of Broughton Mouriuri, (a couple who had lately migrated to this neighbourhood from Te Wairoa,) had refused to allow her infant to be Baptized, although they had come to this village expressly for that purpose. I sent for Luey, and she came with her infant in her arms. I enquired of her, If she had said so, and the reason. She replied, that it was in consequence of a falling-out which had taken place between herself and her husband, in which he had told her, *to eat her child* (an intolerable offensive phrase in the ears of a New Zealander); and that she did not wish her child to be Baptized until her husband and herself had made up matters. The husband is a chief, while the woman is of low rank. Hearing her say so, I sent for him, and he soon came. I told him he had spoken improper language to his wife, & desired him to make peace with her. He immediately went up to her, and held out his hand to shake hands, speaking kindly to her, but she turned her back upon him; he tried her again, but she would not regard him. Upon which I told her, I was sorry to see her acting thus. He then went to her, and quietly laid hold of the child to take it, but she held it firmly by its legs, and between them they made the poor infant cry much; at last she gave it up. At Evening Service I Baptized it, together with the infant daughter of Marsden

Taupiri, and preached from Phil. i. 6. This evening, after Prayers, Luey & her husband shook hands. The chief of the place, Te Ropiha Takou, came at night to beg me not to leave tomorrow, to which I assented.

25<sup>th</sup>. Read Morning Prayers & held School. Engaged all day in hearing their grievances, arising from their proposed letting-of-land, and their fallings out among themselves. Endeavoured to preserve peace among them, and gave them, I believe, much good counsel. May the LORD graciously enable them to receive & apply it!

[1850 November p.414] Abraham Te Wakaanga, an old Chief and one of the first Baptized, made a good address to the newly Baptized, and so did my companion, Micah Iwikatea. At Evening Prayers, I preached from Heb. i. 3,— "*He by himself purged our sins.*" During the night I conversed with the Monitor and Chiefs in my tent, and I was not a little gratified as well as surprised, in hearing that Thomas Tuhinga (an elderly Native, whom I left ill, and, as I supposed, for death, in March last,) could now read well! He having taught himself during his slow recovery from his dangerous illness.

26<sup>th</sup>. Morning Prayers, School, and breakfast over, we left Porangahau; and, the tide favoring us, we reached Ouepoto, a village belonging to the Heathen Chief, Morena, by sunset. I had, on my last journey down this coast, promised him, that I would spend a night with him, and I had heard, some days ago, that he was here awaiting my arrival. He loudly welcomed us, and, as usual, made an oration, which some of his relations seconded, and which myself and Micah answered. We called upon him to consider his ways, and to cast in his

lot with us. To the latter he assented; but, added, that we must be content to wait a little longer. Having pitched my tent, I held prayers at the door of the hut in which the greater number of the villagers were, discoursing upon a portion of the 2<sup>nd</sup>. Lesson.—I had attempted to sit within the hut, but it was so strongly heated that I, although pretty well used to such things, was obliged to rush out. About 20 persons reside at this place, two-thirds of whom profess Xy. Three of the aged persons whom I Baptized on Sunday last dwell here, and returned hither with me; one of them, an old woman, having preceded us yesterday, and slept on the beach at night.

27<sup>th</sup>. This morning I read Prayers & held School. As soon as the tide permitted us we left for Manawarakau, which village we reached, stumbling along over the rocks, [1850 November p.415] an hour after dark. Here we found the Teacher Chief, Hadfield Tatere, and a few of his people awaiting our arrival; several having already preceded us to Waimarama, the next village, there to witness the marriage of Hadfield's eldest son with the daughter of their late Chief Tiakitai.—

28. This morning we had Prayers & School in the open air, the neat little rustic chapel having very lately fallen-in. After breakfast we proceeded leisurely on, Hadfield's wife, who had only two days before given birth to a child, also going with us. Being rather a delicate woman, she wholly unfit for such a journey in her present state; we managed, however, to render her some assistance with my mule, and I should gladly have walked the whole of the way, but I could not, owing to the still severe pains of my bruised hip joint. By vi. p.m. we

reached Waimarama, and found a good party of Natives, some of whom had lately come from the Mission Station, bringing the sad news, of a violent contention having taken place between two communicants residing there,—Hadfield Takuao (the unfortunate & mischief-making man,) and Mason Takihi, the Monitor of the Station Chapel, which quarrel ended in curses and blows! and, also, of the sudden arrival, by vessel from Turanga, of the Popish Priest, (who had very recently been expelled with his few adherents from Te Wairoa, and) who had, immediately upon landing, *bought* a piece of ground not far from the Mission Station of Puhara! By this cunning stratagem, he, doubtless, hopes, to obtain for himself an advantage over me. This evening I held Divine Service, discoursing upon a portion of the 2<sup>nd</sup>. Lesson; congrn. about 80. At night I arranged for Baptizing 3 Children tomorrow morning; greatly importuned to Baptize a fourth—a son of Te Hapuku by Tarewa, one of his wives, and daughter [1850  
**November p.416]** of Tuahu, one of the principal chiefs of the Tribe—but, its father not being here, I steadily refused to do so. Both Tuahu and his daughter Tarewa, and, also, her mother, his wife, are Candidates for Baptism.—

29. Early this morning I read Prayers, and Baptized the 3 Children. After breakfast I married two couples; the one, Taylor Turereiao, the eldest son of the late chief Tiakitai, to Catherine Pikaokao, the young woman of Turanga, whom Tiakitai had selected for his son, and in going thither to fetch her he & his men met with their sudden and untimely fate; the other, William, the eldest son of Hadfield Tatere, to Georgiana, the eldest daughter of

Tiakitai; four, apparently, well-matched, healthy, and promising young Christian natives; unless, unfortunately, the world seduces them from their allegiance to Christ. At the conclusion of the marriage ceremony I addressed the whole congregation, shewing them—that, had Tiakitai but listened to me, he would, in all probability, have been here this day with the 21 persons who were drowned with him;—that, all his plans, although aided and backed by *all* the Chiefs, had proved abortive, while every word of mine (which he had scoffed at,) had come to pass in a very remarkable manner;—and, that, his six widows & many children (whom he, in 1845, had publicly given to the LORD & me, His Servant, as recompense for my hurt,) had all (though subsequently hindered by him,) become Baptized, and had been preserved to the present hour, while all the other chiefs had lost both wives & children during the same period. They all paid remarkable attention, and I plainly saw, that they assented to the *truth* of my statements. In conclusion, I once more urged them, to cast away entirely any remaining portion of the pernicious custom of betrothing (i.e. destroying?) their children. The N. Teacher here, Te Waka Papaka, had received a letter from Abraham [1850 November—**December p.417]** Powā, about a month ago, upon the occasion of my making friends with him again, which I happened to peruse. Its contents afforded me much pleasure; the more so, as the writer could never have supposed that I should see it. Instances of this nature afford me a pretty correct indication of what is passing in the Native mind; although, alas! it is too often like the morning cloud & early dew.—Having staid awhile to

*taste* their delicacies, (pork, bread, sweet potatoes, &c.,) I unwillingly left them at ii. p.m., being under engagement to spend the approaching Sunday at the Station. Travelling steadily on, we halted, by star-light, in Hawke's Bay, near Te Awhanga village; but got no rest during the whole night, through the incessant attacks of the worrying mosquitoes, which were very numerous, and which fairly drove me from my tent (it being a well-worn one) to the sea-beach, a little after midnight!

30. Three hours travelling this morning brought us to the Mission Station. I arrived quite feverish, & felt so indisposed (from want of rest?) as not to be able to do any thing, or to see any person during the day. In the afternoon Te Katene Te Kori called, according to appointment, but I was very much too unwell tom see him profitably, which I regretted. Heard, this evening, of the severe illness of Te Waihiku, Te Hapuku's brother. Sent him medicine, and a short note to Te Hapuku to inform him of my return, and that I would go to see his brother tomorrow if he wished it. At midnight my messenger returned, with an answer from Te Hapuku, to be sure to come.

December 1<sup>st</sup>. LORD's-day. This morning I held Divine Service, preaching from Ps. iv. 5; congrn. 98. After Service, I went in a canoe to Te Wareotokopounamu, Puahara's village, to see Te Waihiku, leaving Noah [1850 December p.418] Huke to conduct the School, and hold Evening Service.—Arriving there I found him very low, and attended to by Te Hapuku, Hineipaketia, and some other persons of note. Tyhe sick man was so very ill, that I could not make him hear any thing I said; the medicine,

however, which I had sent, had operated well, and there was still hope. Seeing there was now no opportunity of saying any thing to the sick heathen, I turned my attention to the living ones; and speaking *over* the apparently dying body & dark soul, I called upon them to consider the plain *fact*, of his now having no light, nor hope, nor friend *with him*! Nor morsel of consolation had I to offer *them* in case of his death!! On ceasing, Te Hapuku quietly replied, that all I said was very true, and that he should soon receive the Gospel, especially if his brother should recover; that I had often warned him and told him good and true things, which he had not forgotten, and shoul soon heed. On my leaving, he followed me to the river's side, saying, that I might rest assured, that he should *not* turn to the Popish priest who lived hard by; and, again, implored me to do my utmost for his brother. At me request, a Native accompanied me on my return, to get medicine & food for the sick man.

2<sup>nd</sup>–5<sup>th</sup>. Busy, finishing my papers & copying them in triplicate for the local Commee. Despatched my messenger to Turanga with the, and with a letter to Mr. Grace. to inform him, that we fully expect him here on the 1<sup>st</sup>. or 2<sup>nd</sup>. Sunday in February. Sent more medicine and food to Te Waihiku, who, though still low, is, I hope, getting better.—Felt not a little grieved at the malevolent reports of Puhara, that my medicine had been the means of his (Te Waihiku's) severe illness! and, that what his priest had done (giving him cold water) had saved him, &c.!!

6<sup>th</sup>. Received several letters from N. Teachers and others inland; among which was a good one from Paul

Nikahere, [1850 December p.419] the injured husband of Martha; and one from Matthew Meke informing me, that Leonard Te Kawepo and a large party of his Tribe, with several horses and plenty of property, had arrived at Te Waipukurau on their way hither; that they, Matthew & his people, had sent him word, not to come by the way of their village, but rather to go by the way of the forest, which way he went in his going to Manawatu; but that he had refused to listen to them; and, that he was holding his head very high! From all which I auger but little good; *my trust, however, is in the LORD.* This afternoon, some Natives came to fetch Medicine for some of the Papist party; but, on finding that they had already received something from the P. priest, I refused to give out any. Laying down, at the same time, a simple rule for the future,—that it is far better *not* to go from one to the other; as, all who should die, would, undoubtedly, be laid to my charge, and all who should recover would, not only be attributed to the gracious and mighty influence of “the Queen of Heaven” & the Saints, but be claimed by him. From all, however, that I can learn, I believe, that the poor man has no Medicine whatever, save holy water.

7<sup>th</sup>. This morning one of the Popish priest’s French lay-brethren called, to ask me to sell them a cow! which I plainly & firmly refused to do. He, then, endeavored to get me to converse with him; but, on finding that I merely answered his questions in the most distant, yet civil, manner, he soon withdrew. This afternoon, Te Katene Te Kori again called, begging to be restored; which (as the Archdeacon would not now be here,) I had agreed to do. In conversing with him, I informed him,

how very strict they were in primitive times with such offenders as himself, and called his attention to the Commination Service; telling him, that, while I was quite willing & heartily ready to be fully reconciled to him, I thought [1850 December p.420] that it would be much better if done tomorrow before the Congregation, some of whom he had sadly grieved by his conduct. And, that I also considered it advisable publicly to acknowledge his error before them; inasmuch as it was *in* that Chapel that he had begun to speak publicly against me!—At the same time, I said, *I should not request him to do so.* He immediately declared it to be his wish so to act, and that he should like to say a word or two on the occasion if I would allow him; to this I readily agreed, only requesting him to be brief.

8<sup>th</sup>. LORD'S-day. This morning I held Divine Service, preaching from Rom. xv. 12; congn. 127. At the conclusion of the Service I desired the congregation to remain seated, and signified to Te Katene (who was sitting in the body of the Chapel) to arise;—he did so, and walking slowly up to the open space before the Communion Table, and there turning round to the people, he said;—“O Sirs all, here am I, the chief of evil men, arising & standing forth before you to confess my evil deeds; because also it was I indeed who stirred up the evil among us in that former time. I have seen my error; and I now stand up that you may hear my confession, and that you may also see my reconciliation [lit. peace-binding]. Here finish my words.”—He could not well say more for tears. I then called upon all to kneel and pray, and said the 57<sup>th</sup>. Psalm, and the 4 last prayers of the Commination Service. After which I went

down to where he was, and shook hands and rubbed noses with him, before the congregation, who, immediately afterwards, quietly dispersed. At noon I held School, and called Te Katene to come back to his place, the first class, present, 141. At Evening Service I preached from James i. 12. After Service I went to the *pa* to see Te Rawatahi, a sick young woman, a Candidate for Baptism;—the only child of Abraham the bell-ringer, who, though lame, has, for several years been the steady teacher of the 4<sup>th</sup>. Class.—

9<sup>th</sup>. This morning I read Prayers and held School. After [1850 December p.421] breakfast I examined and instructed 23 Candidates for Baptism, all readers, who rehearsed the remainder fo Eph. ii (i.e. from 13 v.) and also a part of the iv. chap which I had appointed. Engaged all day with the principal Chiefs, Tareha, Te Moananui, Te Waka Te Kawatini, Te Hira Te Ota, Te Nahu, and others, settling and arranging different secular matters. I somehow begin to fear for Te Moananui, (who was formerly a Papist, and who is son-in-law to Puhara,) as there is, apparently, an unsoundness about him. He often remins me of one of those persons whom Solomon speaks, who "*bless with a loud voice*"; and not infrequently, of Jehu, with his "*Come & see my zeal for the LORD.*" Today he said, he should soon want a cow. I was taken suddenly ill this evening, (owing, perhaps to over exertion in the sun,) from which, however, an emetic relieved me.—

10<sup>th</sup>. At an early hour this morning I was somewhat surprised to see Te Moananui come up to my study door. He had walked from his village, more than a mile, (a

very unusual thing for him to do at such an early hour,) to repeat his demand for a Cow, and to say, that he had brought the *money* to pay for it! which (he said,) his sister, who had recently returned from Waikato from slavery, had brought with her. I, being busy, and never yet having sold a cow, said, I could not then attend to him; but, that I would see about it after Xmas., when nearly all the few I have would be driven away (according to arrangement made last year,) to Castle Point, to a Mr. Guthrie. He strove hard, however, to get me to attend to his cow business, but he could not succeed; not from any particular erason on my part save an inward indisposition. During the day, nearly all of the N. Chiefs & many of their followers went inland to Te Waipukurau, to meet Mr. McLean the Government Land-Agent, who is on his way hither.—As the interior boundary of a large block of land which [1850 December p.422] the Native Chiefs have decided upon selling, adjoins that village. Te Katene Te Kori, also, went among them, to see & talk with Leonard Te Kawepo. Engaged in binding several old Native Prayer-books and Testaments; and a quantity (upwards of 20) of new N. Testaments, the binding and even the sewing of which had completely rotted in coming out from England,—not having now a single Testament left.

11<sup>th</sup>. Engaged, in attending to Natives calling, in dispensing Medicine, and in visiting the sick; and in conversing with my two assistant Teachers, Noah and Abraham, as to how we should act upon the arrival of Leonard and his party. This afternoon I felt surprised and grieved, in hearing from Mason Takihī, (Christian Takamoana's brother) that Te Moananui only wanted the

cow to sell to the Popish Priest!!—Truly, with David, I may cry,— “Help, LORD, for the godly man ceaseth; for the faithful fail from among the Children of men. They speak vanity every one with his neighbour, with flattering lips and with a double heart do they speak.” Ps. xii.—

12<sup>th</sup>.—14<sup>th</sup>. Binding Books.—

15<sup>th</sup>. LORD’s-day. This morning I held Divine Service, preaching from Acts xv. 30, 31; congrn. 81, a large number being gone inland. At noon I conducted the School, present, also, 81. At Evening Service I preached from Peter iii. 10, 11.

16. Read Morning Prayers & held School. Engaged, in binding Books, &c. Found, on further enquiry, that the information given me by Mason Takihi, on the 11<sup>th</sup>. inst., respecting Te Moananui, was quite correct.

17. Visited the sick in the *pa*—Paerikiriki (Tareha’s wife), Te Rawatahi, and Te Tio a middle aged man; all being very unwell. Conversed with every one, but could not elicit much from them. During the day several of the Chiefs returned from Te Waipukurau, where they had seen Mr. McLean, who had accepted the tract of land which Te [1850 December p.423] Hapuku and other Chiefs had offered him. It is, also, reported, that he is to be here tomorrow, accompanied by all the principal chiefs of the neighbourhood, and by Karaitiana Takamoana returning from Manawatu. Busy, finishing my bookbinding. This evening, Te Katene Te Kori, also, returned from Te Waipukurau, and came to tell me of his interview with Leonard. He feelingly said, how very

much he was grieved to find Leonard in the same (or worse) state of mind as that in which he went away.

And, that in his (Te Katene's) expostulating with him, he (Leonard) upbraided him, with having "crouched like a dog beneath my feet"! And, on Te Katene's telling him, that he had *seen* the different letters, from the Governor, Bishop, Archdeacon, & Ministers,—Leonard replied, "they are all false; all forged by him (myself)"!! He, Te Katene, said, that he had sat up during a whole night talking to him; and he related a great deal of what had passed between them, which too clearly revealed Leonard's state of mind. Few of the Xn. Natives who went to see the Govt. Land Agent, cared to speak to him; while Te Hapuku, Puhara, and other principal Chiefs, displayed their oratorical powers in rating him soundly for his conduct. Te Katene, in conclusion, assured me, that he should now have nothing more to do with Leonard; no, not even to speak to him.

18. This morning the Govt. Land Agent (so long expected and wished for by the Natives) arrived. At noon he called at the Mission house, and remained with us during the remainder of the day. He told me, that he much wished my cooperation; when I shewed him the copy of my Letter to the Government, in which I had respectfully declined to act for either side; and which fully satisfied him. We had a great deal of conversation, in which he told me much of the Natives on the W. Coast—of his manner of acting—of his plans, &c., for their benefit. I felt greatly interested in much that he said, and am [1850 December p.424] thankful that a person (apparently) of such a proper disposition is come here upon his important business.

19. This morning Mr. McLean went to Ahuriri, where a large meeting of Chiefs is now about to be held, concerning the selling of the harbour and adjacent localities to the Government. After he had left, I was again suddenly taken very unwell, with a severe headache, insomuch that I greatly feared I should not be able to keep my appointment to leave for Tangoio tomorrow. However, I took a strong dose of medicine, which, about midnight, afforded me relief. During the day, Noah Huke called, to tell me, that Karaitiana Takamoana (who yesterday returned with the party) had expressed a wish to attend School as before, and that Noah had consequently put him into the *second* class; in which I fully concurred.

20. Wrote a letter this morning to Te Moananui, telling him, in as kind a manner as possible, that I should decline for the moment selling a cow to any of the Chiefs of the district; without, however, assigning any reason, or telling him what I had heard. After breakfast I left for Tangoio. Crossing Ahuriri harbour & landing on the opposite shore, I found Mr. McLean & the Chiefs very busily engaged; I soon, however, passed on, leaving them at their work. By sunset we reached Petani. Ringing the bell about 30 assembled in the Chapel for evening Service, whom I addressed from 2 Peter iii. 9; the greater part of the Natives of the village being at Ahuriri.—

21<sup>st</sup>. This morning I read Prayers & held School. After breakfast myself & baggage-bearers resumed our journey to Tangoio, which village we reached by noon. Rested awhile, during which I conversed with Paul

Wakahoehoe, the N. Teacher, and several other Xn. Natives and chiefs; many of whom had only this morning returned by canoe from Ahuriri in order to meet me. Here, [1850 December p.425] among others, I found the Native Priest (or, sorcerer), Pihuka, who went and pulled fern for my bed! which he also brought on his back; and, in the evening, accompanied me to the chapel!! Poor creature! he has lately reaped some of the bitter fruits of his own sowing—having lost his wife and all his children through sickness, after vainly exerting his utmost skill! This man possessed great influence over these Natives a short time back; to him they often resorted; his name was dreaded by them; and he was no common enemy of my own and the Gospel. At Evening Service I preached from 1 John i. 4; congrn. about 70. I was pleased to find, that Abraham Te Iwiwati, the late Monitor, had been pretty regular in attending both School & Divine Service, quietly submitting to his being placed in the *second* class; his wife, however, still absents herself from both School and Divine Service. Rutene, the present Monitor, informed me, that Te Korou and his wife Wakinga had cast off their Papistry; and, that his wife, who is very unwell, had been regularly visited by him (Rutene), who read to and prayed with her. And, that she also prayed to Christ for herself, and wished much to see me. I felt increasingly cheered on hearing this, and sent her word, that I would go myself tomorrow to see her; their house being about half-a-mile distant. The principal young Christian Chief of this place, Te Teira Te Paea, having hitherto kept back his infant from Baptism, in order to please the old Heathen Chiefs, his uncles, (that it might continue to be

called by the name which they had imposed, it being that of one of their celebrated ancestors,) and I having spoken to him once already upon the subject, but to little purpose; and secretly wishing him to partake of the approaching Communion, I wrote a note to him this evening, reminding him of the 1<sup>st</sup>. rubric to the [1850 December p.426] office of Private Baptism, and sent it by Paul the N. Teacher. By-and-bye Paul returned, saying, I had succeeded; and that not only Taylor's, but, also, two others, children of Baptized parents, were to be Baptized tomorrow. These few little things of today, almost all un hoped for, constrained me afresh to thank GOD & to take courage.—

22<sup>nd</sup>. LORD's-day. This morning I held Divine Service, preaching from Rom. xv. 12; congrn. m. 53, w. 32, ch 21. = 106. At noon, I conducted the School; present, *readers*, m. 22, w. 13; *Catm. classes*, m. 17, w. 15, ch. 12 = 79. After School I went with Rutene to see Wakinga, the sick wife of Te Korou. Arriving at their hut, I found them both within it, expecting me. Entering, we saluted each other; & sitting down I conversed with the sick woman for nearly an hour, the husband, who paid great attention, sometimes joining in the conversation. I plainly saw that the hour of her death was not far off, and told her so. I trust I dealt faithfully with both of them. I was gratified in finding that they had fully cast off their Papistry, which I knew they had done before I entered the hut, or even spoke to them, from seeing a New Testament lying by the woman's side—a book which no N.Z. Papist would be seen to touch! and my pleasure was increased, on finding that they did not evince any dislike at my plain dealing; and, also, in

observing the peculiarly eager manner of the poor woman, who, though in pain, would insist upon sitting-up, devouring all I said. Her conversation was altogether of a pleasing character; she could not read, but she prayed often, and Rutene sometimes read to her. I read a suitable portion of Scripture, which I, also, briefly commented upon, and having prayed with her I left.

Returning to my tent I caused the bell to be rung & held Evening Service; Baptizing the 3 children, and preaching from a portion of that golden chapter—the 2<sup>nd</sup>. Lesson (1 John ii). Tamairuna, one [1850 December p.427] of the two principal and old Heathen chiefs, (and the hitherto zealous upholder of the Papist party here,) came, with some others of that deluded people, into the chapel, to witness the Baptism of his nephew Taylor's son; but, as soon as the Baptism was over, they hastily fled from the assembly of "heretics". Their noisy bell, however, did not intrude upon the quiet of the Sabbath; another highly pleasing circumstance. After Service I sent Wakinga some medicine to ease the great pain in her chest; and sat in my tent talking with Natives till a late hour. The sick woman, Wakinga, having informed me, that she had thought she was getting better until she "was taken to Petani to Te Hura", since which she had relapsed, and was now worse than ever; I made, this evening, some further enquiry concerning this person, Te Hura; and found, that it was an old woman, a Candidate for Baptism! who had taken upon herself to recover sick folks, and that her fame was daily increasing, bidding fair to surpass that of Pihuka;—Paul & Matthew, the two Natives who conduct the Services there at Petani,

being her chief instruments! to the disparagement of the Xn. Faith.

23<sup>rd</sup>. This morning I read Prayers & held School. I was sorry to find only about half the number of yesterday present; and was soon informed, that a white trader had arrived here yesterday from Ahuriri, while we were at Evening Service, to hurrying the villagers *then* to taking off their wheat, maize, &c. to his vessel! this, however, they would not do till this morning, when they went early about it. After breakfast nearly all who had remained also left for the landing place on the beach; the principal chiefs, however, still continued with me. With them,—Tamairuna, Te Awi, & Taylor Te Paea,—I spent a considerable portion of the day conversing. [1850]

**December p.428]** The old heathen, Tamairuna, said, as usual several hard things; but his behaviour and words were on the whole better than they have been. He said, that he himself had given up attending Papistical Services; and gave me to understand that ere long they should join us. However, I was careful in what I said; having already said so much.—I desired Paul, the N. Teacher, to pay extra attention to the sick woman, Wakinga, and that, if she continued to look to Christ, when he found she was near death, (which I expected might take place in about 2 or 3 weeks,) to send for me & I would come and Baptize her. At 2 p.m. we left Tangoio; Paul, Martha his wife, and 2 others, Xn. women, going with us; Paul to return from Petani, the women to spend the Xmas. at the Station. By vi., travelling leisurely, we reached Petani; held Evening Service, discoursing upon 1 John iii. 23; cong. 35:—the greater number not having yet returned from Ahuriri,

where, I was grieved to find, they had also spent their sabbath. Yet I could not shut my eyes to the fact, that *here* they had scarcely any thing to eat, their crops not being near ripe; while *there* they had fish of many kinds in abundance, which—added to the circumstance of Mr. McLean being there, and the very disagreeable travelling (particularly at this season from the great heat) over the long dry & heavy shingle bank of many miles—spoke powerfully in their favor. Conversed with N. Teacher & a few others during the night.

24<sup>th</sup>. This morning I read Prayers & held School. After Breakfast I assembled the few Baptized Natives who happened to be here, (among whom were Paul Toki & Matthew the two who generally conducted the Services & Schools,) and sitting with them in the shade of the chapel, I proceeded to enquire concerning the old woman, Te Hura. To my astonishment they immediately allowed, that all I had heard and now related was true! And, that [1850 December p.429] “everyone, both here and at Tangoio, and also at the neighbouring villages, thought of little else nowadays but Te Hura”. I was not quite prepared for so much as this, but I plainly saw that prompt measures would now be quite necessary. Sending therefore, for Te Hura, she soon came, decently dressed, and sat down in front of and very near me. At my request she began her story: she said, that one day she was up on a high hill about 4 miles off, called Pukekohu,—[ lit. “*the hill of mists.*”] and, that while there the spirit of one of her deceased children came to her, and it was like a thin sharp wind [or, stream of air]. This spirit was accompanied by Moses (the Jewish Lawgiver), and the spirit told her, that the Natives, who had hitherto died in

such numbers since the introduction of the Faith, were now about to be pitied, and that she was henceforth appointed to heal the sick & diseased, who had been increased greatly through the white-man's medicine & the Faith.—Giving her, at the same time, full instructions how to act. But that, first, she was to go to Paul Toki, (the Native who conducted the Services & School,) and by him she was to be washed with hot water. The spirit & Moses then disappeared; and she flew breathless down the hill to Otihere, (a small fishing village,) where Paul Toki & some others then were, screaming, as she neared it, "*Waiweratia a au! waiweratia a au!*"—i.e. Wash, or cleanse, or purge, me with hot water [lit. *Hot water me!*]; and this P. Toki did! though some unbaptized Natives who were there mockingly said, The old woman is deranged! and she immediately entered upon her important mission. Her plan was, to prepare a large native oven with stones, and when they were sufficiently heated to lay certain herbs upon them, and then the diseased person lay, or sat, upon the steaming herbs (in fact, a kind of vapour bath). All this she calmly related, without the least excitement [1850 December p.430] or fear, with her small dark basilisk-eyes intently fixed upon me, so that I found it no easy matter to stand her keenly settled gaze; which, however, I knew it was highly needful for me not to be disturbed by.

Notwithstanding I did not interrupt her, but, at the close, I asked, "Tell me also the words you used, when you laid those persons upon the steaming herbs?" (I had not been given to understand that she had done so, this question was, therefore, merely a surmise of my own.) She cunningly replied, "Ah! I think you will say my words

were evil." And so saying, she hesitated to repeat them. I pressed her for them, and at last she said, "These are the words,— 'O Lord O Lord steal away out of this person his stink & rottenness for Jesus Christ's sake Amen.'"— Which words she uttered in a very peculiar and rapid manner. I now asked her, Whether she would consent to throw her practice aside? She replied, "No." I said, "Do you really think, then, that you were supernaturally called to this work?" She firmly answered, "Yes." "And you are determined to follow it up?" I asked: "Yes;" was her reply.—I now pointed out to all present, The folly & shame of such proceedings being considered as supernatural and efficacious for good; for, 1<sup>stly</sup>., that, 2 young persons, who had lately been attended to by Te Hura, had dies; (one, the only child of Te Moananui's sister, on her return from slavery at Waikato; and one, the nephew of Tareha, a Baptized youth; both of which cases had been kept secret from me;) and that Wakinga (Te Korou's wife) was also now dying:—2<sup>ndly</sup>., that the application of steam & hot vapour was both an old & common practice everywhere throughout the island, and was also (I allowed) of service in some of their disorders:—3<sup>rdly</sup>., that her story of Moses appearing to *her!* a poor stupid old N.Z. woman;—and not to the Bishop, or to the Archdeacon, or to myself their Minister;—and that, too, as accompanying [1850 December p.431] her deceased heathen child, was highly ridiculous: and. 4<sup>thly</sup>., that, her more than insinuation against the Xn. Faith, and her irreverent manner in which she had ventured to use the holy name of our LORD & Saviour, was most reprehensible, and fully pointed out the author—Satan. I, also, reminded

them, of the 7 sone of Sceva (Acts xix.), of Papahurihia, and other imposters among the Ngapuhi Tribes at the North, 15 years ago; and of what Moses had written, in the book of Deuteronomy, concerning such women & persons. And, lastly, I sentenced Paul Toki to be put down from his position for 2 Sundays; and Te Hura to reside apart, at some one of her plantations, and to be kept out of the chapel, until she should come to a better state of mind. This determined & unexpected decision of mine, respecting their Teacher & witch, did, I believe, more good than all my reasoning. Having rather summarily concluded this affair, I proceeded to stir the villagers up, and direct them about finishing their chapel, which those present agreed to do; the women, also, to commence forthwith weaving flax mats to cover the whole floor with. Having arranged this matter also, I assembled the Candidates for Baptism whom I found in the village, 18 in all, of whom 4 only were men, and affectionately & exhorted them. This duty over, I took the girl Marikena aside, and had a long & close conversation with her, respecting Te Tawa's son, Tururu, whom, she said, she was still quite averse to; at the same time acknowledging, that she had said, Yes, on the morning of the 3<sup>rd</sup>. October, she having been tormented all night even until cock crowing by her parents and relations to induce her to do so. Striking tent, we travelled towards the Mission Station; Martha and the other women accompanying. It was past viii. at night by the time we reached Ahuriri, and past x. [1850  
**December p.432]** long before we reached the Station. The day was an exceedingly sultry one.

25<sup>th</sup>. *Christmas-Day*. This morning I found myself very unwell, (as usual on Xmas.-days,) notwithstanding I strove hard and held Divine Service, preaching from Luke ii. 11; congrn. 177. The School I was obliged to leave to my Native assistants, Noah and Abraham. In the afternoon Mrs. Colenso distributed cakes to the women & children, nearly 100 in number; another 100 being sent to the principal Chiefs, Teachers, & others.—At Evening Service, Noah read Prayers.

26, 27. Very unwell indeed during these 2 days; could do but little either for myself or for others. Heard, today, of Leonard Te Kawepo (who is now with a large party very near us on his way hither,) having declared, that if, on his arrival here, his brother Noah Huke would still dare to side with me and not go over to him, he (Leonard) would shoot him! I immediately gave notice, that, in case of Leonard's greatly misconducting himself towards Noah, or Abraham, or any Xn. Native, I should directly seek to Mr. McLean, the newly-arrived Magistrate, now staying at Ahuriri, and demand the protection of the Law. In this resolution I was greatly strengthened by Te Hapuku, who, on his way to Mohaka, called to see me, and who shews a just indignation against Leonard.

28. Preparing for tomorrow. Engaged with Teachers, Noah and Abraham, directing them how to act on the arrival of Leonard and his party. Still unwell, but better.

29. LORD'S-day. This morning I held Divine Service, preaching from Gal. iv. 4, 5; congrn. 130. My Native helpers conducted School while I rested awhile, being still weak in body & feverish withal. At Evening Service I preached from 2 John 9–11; solemnly warning my

hearers against the errors of Papery. [1850 December  
p.433]

30. This morning, Noah Huke read Prayers and held School. After breakfast I examined and instructed 22 Catechumens, readers, who rehearsed part of the viii chapr. of the Acts, from the 26 v. to the end. Noah, examined and instructed the old folks who could not read, 40 in number. After some consideration, I fixed on Feby. 9<sup>th</sup>., ensuing, for the Baptism of the Adults. Heard, today, that Leonard had declared, his resolution to drive me off these grounds to be still unaltered, and that he is determined to do it, cost what it may!

31. Leonard Te Kawepo and his large party arrived this morning at the *pa* close by, and were received with much more noisy gratulation than I could wish; they had no less than 9 horses with them! which fine show excited the applause & cupidity of the Natives of this place. Held a full Evening Service, according to notice given, (it being the last evening fo the year,) preaching from Rev. x. 5, 6; congn. about 150: I was gratified in seeing so many present, among whom were Leonard and some of his people. This evening my messenger returned from Turanga and Uawa, (whither he went on the 5<sup>th</sup>. inst.,) bringing us sad news thence:—1<sup>st</sup>. That Rev. J.S. Grace will *not* be here to administer the LORD'S Supper at the time fixed (Feby. next), if at all! as he is about going to Auckland:—2<sup>nd</sup>. That serious disagreements had arisen between him & Messrs. Barker & Baker, & others:—3<sup>rd</sup>. That numbers of the Natives of Turanga and other places were speaking in a very sad way of the absent Archdeacon:—and, 4<sup>th</sup>. That, Mr. Baker is seriously

unwell!—Gloomy tidings, indeed, to close the year with. Thus, through GOD's mercy, I am permitted to conclude a most eventful year;—one of the most troublous of any I have yet passed through. It commenced darkly, & ends gloomily; yet, blessed be GOD, we *have passed through*, and that *unhurt!* I was able to commence it with an experimental review of past mercies, which led me, once more, feelingly to [1850 December–1851 January p.434] exclaim—“*Thou hast been a shelter for me*”! and my hope and confidence then was, that I should again prove the stability of that ancient & consolatory promise,—“*As thy day thy strength.*” and now, at the close, what remains? but again to affirm, that we have fully realized that gracious word, and that in a most remarkable manner. Nor can we do better than adopt the affecting language of the church of old:—“If it had not been the LORD who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the LORD, who hath not given us as a prey to their teeth.” Ps. CXXIV. 2, 3, 4, 6. Which holy Song is exceedingly suitable for *us*, standing, as it were, between the old & the new, between the outgoing and the incoming year. May it be our lot, always to declare and always to prove the *last* verse of that Psalm!—“Our help is in the Name of the LORD, who made heaven and earth:”—which verse we now take to begin the coming year with.—

## Appendix to Journal, From Jany. 17, to May 11, 1850.

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### A.

A tabular view of Deaths among the Natives, which took place at Wairarapa, and on the Coast South of Castle Point, during the 10 months ending March 20, 1850.

| Place               | Baptized |    |     | Commits. |    |    | Unbaptized but attending Sermons |     |    | Heathen |     |    | Papists |     |    | Gross total |
|---------------------|----------|----|-----|----------|----|----|----------------------------------|-----|----|---------|-----|----|---------|-----|----|-------------|
|                     | m.       | w. | ch. | m.       | w. | m. | w.                               | ch. | m. | w.      | ch. | m. | w.      | ch. |    |             |
| Valley of Wairarapa | 4        | 5  | 10  | 4        | 4  | 4  | 3                                | 3   | 2  | 1       | 3   | -  | 1       | 2   | 46 |             |
| Villages on Coast   | -        | 3  | -   | 1        | -  | 1  | -                                | -   | 3  | 2       | -   | -  | -       | -   | 10 |             |
| Total               | 4        | 8  | 10  | 5        | 4  | 5  | 3                                | 3   | 5  | 3       | 3   | -  | 1       | 2   | 56 |             |

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### B.

Copy (translated) of a letter from Isaac Watarau, a Monitor residing in the lower Wairarapa.—

December 24th, 1849

To the Awapuni, to Colenso, Minister.—

O my beloved friend greeting to thee, dwelling away there at thy place, thou and thy children & thy wife. O Sir, I am thinking of thee in my heart;—perhaps thou art returned from preaching the Gospel of our LORD at Taupo. O Sir, two people belonging to my place are

dead; Sydney Kopeke, from Omoekau, and Timothy Kapo from the same village. I did not perceive any signs of the faith at their departure, not a word, nor a good sign, nor any thing else took place when they died. I am dark [grieved] on account of the manner of death of those two men. O Sir, do not thou think, that I neglected working on any Sundays. They will no more see the light of this world.—Perhaps they allowed all their thoughts to run upon food and riches; and Christ truly says, “Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.” **[Appendix p.2]** See, Matt. vi. 19, 20, 21. O Sir, on some day in February, I will go to Wāreama, and there perhaps I shall see thee, but if not, some great thing of the world will have hindered. That is all.

From me, from thy loving friend,  
Isaac Watarau.

From Peretanginoa, Wairarapa.

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## C.

A memorandum from Micah Meha, respecting the death of Te Huahua.—

—“On this visit I spoke first. I said, “O Hua, does the comfortable state of thine heart continue?” to which he immediately answered, “Yes; my heart still continues happy.” I enquired, “Who is the enlightener of thine heart?” “Jesus Christ,” was his reply. I said, “Has, then, the hand of Jesus been indeed stretched forth towards

thee?" He answered, "Yes." I asked, "Where is Jesus now?" "Among us here," he replied. I said, "With whom is thy strong refuge?" He immediately answered, "With the great GOD." Here it ended.—

"This man, Te Huahua, only belonged to the Catechism Class."

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C\*.

Copy (translated) of a Letter from Richard Taki; written in bed, when just recovering from a severe illness.—

"March 14, 1850.

"O my father, O! greeting to thee. O Sir, alas! I shall not be able to go and see thee, in consequence of the great sickness which is devouring me, which is the alone reason for my not coming. All my strength is gone with the illness; but if it please the LORD to restore me to my strength, it will be restored; but if the time appointed by Him for me to die is arrived, my strength will not be restored.—And, if so, it is well; if I die, I die unto the LORD; if I live, I live unto the LORD, and unto Him alone. One thing only I [**Appendix p.3**] consider now; that is, the word of Christ, the word which says, "The man who believes shall never die." Yes; GOD indeed will restore me. He himself, whose I am, hath restored me from sickness. Yes, here indeed is GOD'S work towards me; He has rescued me out of the very teeth of death. Here I am, sitting and lying on my bed, and reading my book; 9 days have I now been sitting up a little.

“O Sir, the men who want to fight against Joel Wakataha, [the N. Teacher at Pahawa,] were Maunsell Te Kehu’s people alone, all Wesleyans; of ours, there were, Frederick Tuhirae, and William King Te Hiakai; only 2 Communicants, that is all.

“Here are the names of 17 men and women, communicants, of the reading-class, who are dwelling peaceably. And here, also, the names of 12 men and women, Communicants, of the Catechism Class; who are also living quietly. And these, 9 in number, of the newly-Baptized ones [i.e. last year,] who, I think, may be admitted to the Holy Supper. Being, in all, 38 from my flock. Enclosed is a trifle, 1/6, to pay for my book. It is not enough I know, the charge being 2/-, but I do not often see money.—

“O Sir, I have not strength either to write or to express myself properly to thee.

This must be all. From me,  
(signed) From Rihara Taki.

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## D.

Some account of the last illness of Priscilla Pere; written by me, by her bereft husband Isaac Pakitara, at the request of Colenso my Minister. A word this to the Church.—

“Priscilla’s illness commenced in December, 1849. As soon as her illness commenced she began to think seriously, and her thoughts towards GOD became

[Appendix p.4] more clear. At this time she frequently made enquiries of her female friends concerning the Sermons they heard preached in the Chapel; and she secretly examined into her own heart, and thought much of GOD, and prayed to Him. On her going alone to her bed-room (or sleeping-house,) her voice has been overheard praying thus unto GOD, “O my LORD, O! what; how, may I be saved by Thee? Behold, Thou hast said, pray in the name of the LORD, and I shall be saved. Confirm, O LORD, the faithful heart,—the heart which is ever striving after righteousness—the heart which fears GOD.” She continued thus till January, with her heart steadfast towards God.—And remembering the Sermons of her Minister which she had heard during the years she enjoyed health. One day she said to me, “It is a very good and desirable thing for the men and women to think and believe, whereby they may arrive at GOD’s own kingdom”.—Priscilla likewise said to me, “While I was in health I had no faith in GOD, because I did not understand GOD’s dealings with the world of wickedness. I only now perceive clearly the meaning of a heart loving GOD.” She then asked me, “Pray what is the medicine by which believing men & believing women can be made whole?” To which I replied, “Through the Name of Jesus Christ thou wilt be saved.” Now this was her pleasing deportment throughout these two months, even until February, when the serious thoughts and hopes of her inward desire became still deeper. One night in particular she slept, and on waking in the morning, she prayed and entreated that GOD’s words might be given to her; that the living heart and the living soul might be given to her. Her illness at the same

time increasing, she said to me, “The [Appendix p.5] thought concerning me is with GOD; if He is pleased to spare me, I shall be spared, and if he is pleased to take me hence, it is well: with Him is the thought; it rests with him.” Here, also, is another word of hers to me and her relations; she said to us all, “O my brothers, O my relatives, O my children, be very strong to believe in the Almighty GOD, in the GOD of Truth.” One word she also spoke to her brother, Paul Neera,—that he should testify his faith to the Church, by building the Chapel at Te Rotoatara. At the time of your arrival inland, O my Minister, somewhere about the 6<sup>th</sup>. of February, (after the Committee of enquiry at Patangata,) when you came with me to see her, a little additional strength was granted to her, that she might go to the churches and see what they were doing. She wished much to attend Divine Services, and to hear the words of preaching,—the words of the expounders of the new Law. After your return, O my Minister, to the Mission Station, from hence; you sent some more Medicine, and a word of exhortation, a word causing heartsearching thought in your letter; and in your letter was the great word spoken by the Scriptures, that through GOD will man be made whole. Priscilla’s thoughts dwelt much on this sentence, and her heart fully consented to it, as being the very thing she earnestly wished. March set in, and found her natural strength failing fast; but her steadfast faith swerved not: she leaned upon her staff, that is, upon her Great Father. This was her constant deportment; her worldly things she had no thought for. When near her death she enquired of me, “How many more Sundays of March are yet to come?” [Appendix p.6] I replied, “Five.” On the first

Sunday in March she said to me, “I am about to go to my Maker, to the principal holy Church in heaven. O Isaac, my tender regards to thee and our children. O my husband, the voice of GOD has spoken to me.”

Afterwards, she took her last leave of us all, saying, “Good bye, all of you; I go from death to life; the right hand of GOD has beckoned to me to go.”—After this she gradually sunk away, until the 30<sup>th</sup>. of March, when she died at Te Waipukurau.—

“These are a few of her sayings. She also conversed with Matthew Meke, the Native Teacher of Te Waipukurau; which conversation Matthew will add to this writing of mine.

“O Sir, greeting to thee and thy wife. There is now much sickness here. Samuel, another of my children, has just died; he died on the 4<sup>th</sup>. of May.

From me, from thy loving Son in the faith,  
(signed) From Isaac Pakitara.

From Patangata,  
May 7, 1850.

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This short account of a Conversation I had with Priscilla Pere during her last illness, is written by me, by Matthew Meke, the Native Teacher of Te Waipukurau. This is written to go along with Isaac's statement.—

“One day I went to see Priscilla; and after shaking hands with her, and salutations over, I said, “O mother of children! do you know who I am?” she replied, “Thou art Matthew.” To which I answered, “Yes.” I asked her,

“Art thou ill?” She replied, “Yes; I am very ill.” I asked, “Where is your pain?” She replied, “In my throat.” I again asked, “Is your illness great?” She said, “Yes.” I then said, “What [Appendix p.7] are your particular considerations at this time?” She replied, “Nothing particular.” I asked her, “Do you dislike the idea of death?” She answered, “No; I am waiting (or inclined) towards it.” I questioned her, “Who was it that died as a payment for thy sins?” She spoke clearly, “Jesus Christ.” I asked her, “Is your love to God great?” “Yes,” she said, “my love is great.” I asked, “Art thou willing to die, & to go and be with him?” “Yes,” she replied. I asked, “Whom only dost thou love?” “Christ,” she replied. “Who else?” I asked. “Jehovah, and the Holy Spirit,” she rejoined. I then asked, “And thou sayest thou hast love towards him?” Priscilla answered, and said, “Yes; my love is great and continuing.” I again asked, “Where is he?” “In heaven,” she replied. “What is he doing there,” said I. “Preparing a place,” she answered. “For whom,” I asked. “For believers,” said she. I then said to her, “Is that all Christ is doing in heaven?” Priscilla answered, “No; he continually gives his blood to cleanse us from our sins.” To this I assented; and enquired further, “Is this all he is doing in heaven?” “No,” she replied, “He is interceding for us.” “Where is he standing?” I asked. “He is standing at the right side of his Father,” she replied. I then asked Priscilla, “Dost thou indeed understand the words of Christ to us?” She said, “I do understand them.” I enquired, “What are those very words of Christ which thou understandest?” She replied, “These are the words of Christ, ‘Come ye blessed of my Father, inherit the kingdom of GOD, prepared for you

from the foundation [**Appendix p.8**] of the world." I remarked, "Yes, that is correct; what other word is there of Christ's to us which thou rememberest?" She replied, "Yes, here is another word of his,—'Come unto me all ye that are weary and heavy-laden, and I will give you rest,'" This, O Sir, was the conclusion of my conversation with Priscilla.

" This conversation took place between us on the 24<sup>th</sup>. of March, in the year 1850. From me,

(signed) From Matthew Meke.

Matthew's recorded conversation with Priscilla took place only a few days before her death. It ends somewhat abruptly; but this is, I think, accounted for, from its filling up the sheet of paper on which he wrote.—To the foregoing I will only add, that Priscilla Pere became a Candidate for Baptism in April 1845; was Baptized on the 28<sup>th</sup>. June 1846, at Te Waipukurau; and was admitted to the Communion on the 14 March 1847. She passed Christianly through several severe trials; she had learned to read, and was of a quiet disposition.

W. Colenso.

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## E.

Copy of a Letter from Mr. Anketell, respecting some Pork stolen from him by some Natives.—

"Ahuriri, April 17, 1850.

Revd. Sir, I take the liberty of troubling you about some pork which was stolen from here about 10 days ago, by some natives belonging to the tribe Ngatipopua, their names are, Nuka, Issacher, Terenga, and Te Heuheu, and I shall feel greatly obliged by your giving them such reprimand as their offence deserves. The quantity of pork stolen was about 80 lbs., and I would have been still ignorant of the fact, had I not been acquainted with it by a native called Te Katene. As I [Appendix p.9] promised not to let the natives know that he gave me the information, I shall feel obliged if you also will keep his name concealed.

I remain, Sir,  
Yours respectfully,  
(signed) Wm. Anketell.

Revd. W. Colenso,  
Waitangi.

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## F.

Copy of my answer to the foregoing Letter.

“Ch. Mission Station, Waitangi,  
April 22, 1850.

Sir,

I duly received your letter of the 17<sup>th</sup>. instant, and should have answered it directly had I not been both unwell and desirous of seeing if possible, some of the Natives of the

Tribe who had done you the injury of which you complained in your communication.—

I have, this day, received a recital of the whole matter from Paul Kaiwata & others; which corroborates your statement, with this additional particular,—that there were a great many (perhaps 10) persons concerned in the affair, all of whom were young, and (with the exception of Issachar) unbaptized.—I find,—

That their tribe almost immediately knew of it;—

That they were indignant at it, and set to directly to scrape flax wherewith to make a recompense for the same;—

That on Monday the 15<sup>th</sup>. inst., (2 days before the date of your letter,) they took you flax, to the value of 15/-,— together with 3 baskets of potatoes, and 1 of maize, as compensation—(this you do not mention);—

That you were not willing to accept their flax, &c.; saying, that our custom was to punish such offenders by confinement in prison, &c. And, that, on the [Appendix p.10] Natives remarking, that there were no prisons here; you replied, then banish them away into the woods, &c;—and,

That they left the flax, &c., at your place.

In considering the matter, it appears to me,—from the number of young persons concerned therein—their being of the Tribe with whom you dwell—the articles (fresh pork in small pieces) taken away by them—and, the manner in which it was done, to be not of a very serious nature;—certainly not to be compared with the breaking

into a store (for instance) and taking therefrom any European article.—

However, those of the party who are Candidates for Baptism, will of course be kept back therefrom; and Issachar, and others, *readers*, I have put down to the lower Classes in the Schools.—

I think you should take their flax, &c., if it is *equal* (in value) to the pork they took away.

In conclusion, I can not but thank you for your communication, and, Believe me

Ever sincerely yours  
W. Colenso.

Mr. W. Ankatell,  
Ahuriri.

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## G.

Copy (translated) of a letter from the Chief Te Haurangi, (alias, Te Waihiku,) concerning a man whom he had nearly killed.—

“April 26, 1850.

“To Colenso, O Sir, greeting to thee; my love to thee is very great. O Sir, This is my word to thee, my heart is very dark on account of my part, inasmuch as I did not see my child. But, O Sir, it was not my fault, other persons perplexed me. But, O Sir, I had expressed my desire that a Committee should be held; that it should be quietly enquired into. Then Puhara said, to me, that the

audacious male should be [Appendix p.11] killed. I said,  
Not so; better have an investigation.—On which he  
[Puhara] insisted; and I gave way to him.

Notwithstanding, my proposal to him was according to  
the Christian rules. Afterwards he saw that he was in  
error. This, however, I have, pain in my heart, on  
account of my wife being taken away from my bed.  
Afterwards, I consented that she should be given to that  
man. Then Puhara was again offended, and the woman  
was returned to us again.—Hence it is, O Sir, that I am  
wrong; I and thy children who closely embrace the  
truth.—O Sir, this is my grief. Behold, O Sir, O Colenso,  
here is also another word of mine to thee.—Give me  
some illuminating word of consolation, because I am  
sitting in the midst of darkness. Even my near relation,  
Malachi, fled from me, and I said to him; O Sir, I am not  
quite entered yet into the Church, I am only a half-and-  
half; my thoughts only are there. Yes; and Walker, too,  
stood aloof from me. I said, It is very good; but, O Sir,  
this causes my grief my mortification on account of this  
people. O Sir, if thou art inclined to give me any  
comfort, write it to me; and if thou art incensed against  
me, still write. That is all,

From me,

(signed) From Te Haurangi.

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## H.

Copy (translated) of a note from Te Moananui.

“To Colenso, greeting to thee. Listen thou; I have received a Letter from Hamlin, shewing me what the word of GOD says. O Sir, what can we do? [or, how can it possibly be otherwise?] when Satan works in me, and in that man, and in that man. Behold, thou dost teach us rightly the word of God; we rebelled against it, and did wrong, and are still wrong. Eph. 4. 32. Matt. 5. 6.— These texts Hamlin wrote to me, From me,  
(signed) From Moananui.

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## I.

Copy (translated) of my answer to the foregoing.

“From Waitangi, May 3, 1850.

“O Sir, O Te Moananui, greeting to thee. Thy letter has come to me. It is well that thou hast written to me. Yes, thy words are good. But, O Sir, I cannot now say any thing in the matter; and that because ye have appealed to a far distant quarter. Ye did write far away to the Bishop; therefore, I cannot now suggest, say, or do any thing. The judgment concerning us all now rests with him. Had ye permitted the misunderstandings to remain quietly, like former ones; long ere this would the sea have become calm, & the canoes have ventured out. As it is, however, there is no prospect at present either for you or for me; because I have it not in my power to do any thing whatever. Yes, indeed, O Sir, even as thou and I heard at prayers, on Monday morning last, regarding the conversation of Festus and Agrippa concerning Paul, in which Agrippa said, “*This man might have been set at*

*liberty, if he had not appealed unto Caesar.*" So, likewise, with your affair, it would have been healed ere this, had ye not appealed to the Bishop. Then it was, O Sir, O Te Moananui, even on that very day on which I heard of it; I said, "Ah! this will be the very thing that will bind & hamper them hereafter, this appealing of theirs to a long distance." That is all about that.

"Behold, it is well for thee to continue doing as thou art doing, attending prayers & School. Yes, it is good. O Sirs, you all, O! let the churches witness in your fruits meet for repentance, that their kindly feelings may abound towards you.—

From me,  
From Colenso.

To Te Moananui.

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## 1851

1851. January 1<sup>st</sup>. The *first* thing I received this morning before breakfast, was a *violent* letter from the chief Te Moananui, being intended as an answer to mine of the 19<sup>th</sup>. ult. At first I felt cast down; it being altogether unlooked for; he having constantly attended Divine Service & Schools of late: I, also, recollecting the outrageous events of this season last year; and, knowing, too, that Leonard had only yesterday arrived, with whom this chief had yesterday been. But, remembering Hezekiah's case, (which I had read in the Lesson last Sunday morning,) and how he acted (v. 14,) and was strengthened, I did the same, and, blessed be GOD! I, too, was soon enabled again to stay myself upon my covenant-keeping GOD.—(Ps. xxxvii.1.) On mature consideration I resolved to take no notice of the Letter. Shortly after breakfast I [1851 January p.435] I was again suddenly surprised by Abraham Wakahutu, an old bell-ringer, coming in haste from the *pa* to inform me, that his only daughter, Te Rewatahi, was dead! She had been unwell upwards of a month, and we had regularly attended upon her with medicine and food; but I never once thought her to be *dangerously* ill. I had conversed with her, and read and prayed with her; and she was also present in her place in the Catechumen class on the 9<sup>th</sup>. ulto. It was but this very morning, while at breakfast, that I said to her cousin, (a young man, who came, as usual, to fetch bread & tea for her,) that I would go & see her during the day; when, just as I was about to do so, her father came to tell me of her sudden demise! This

young woman was, on our arrival here, a *perfect* heathen! being “sacred,” she durst not go near the chapel, much less enter it; but, by-and-bye, she became a regular attendant, both there and at School, and soon learned to read and write. She fell, however, into sin, in the year 1848, (during my absence from the Station,) and, was, consequently, excluded from the School for some months; but, on her subsequent repentance, and at her pressing request, was re-admitted. Since that period she had behaved in a much more orderly manner than heretofore; was again re-admitted into the class of Candidates for Baptism; and, being possessed of a good stock of Scripture knowledge, would have been Baptized at the approaching Baptism of Adults had she lived. Although deformed, she was, apparently a very strong & healthy person, and was about the age of 16 years. Her deformity (a broken back) the Natives formerly ascribed to her having inadvertently eaten unhallowed food (she being a “sacred” person), which drew down upon her the indignation of the Native god, or Devil!—We would, however, humbly dare to hope, that, through the abounding merits of Christ, she has found mercy with her creator & judges.— [1851 January p.436]

2<sup>nd</sup>. This morning I sent off 12 head of Cattle, being the chief of my little stock, to Castle Point; a long distance, and difficult for them, but which we hope they will accomplish in a fortnight. Several Natives bewailed their being driven away.. I have, however, in doing so, fulfilled my word, and also hope thereby to make sure of tranquillity. This afternoon I buried Te Rewatahi; who, poor girl! was dressed in her new gown & other garments, which she had assiduously prepared to be

Baptized in! Held Evening Service, upwards of 50 present.

3<sup>rd</sup>. Engaged in writing. Received several Letters from N. Teachers & Chiefs at Wairarapa & the coast. Martha, and the other woman, who came from Tangoio to spend the Xmas, returned today.

4. Engaged in writing, & in preparing for tomorrow. A note received today from Paul Wakahoehoe, N. Teacher at Tangoio, informs me, that the poor woman, Wakinga (for whom Martha took medicine yesterday,) had died last night. He, also, gives a hopeful account of her last days, and her sayings in her last hour. She died, it appears, when they little expected her to do so; although I had told them, that her death would very likely thus happen. I could not but feel grieved, that I had not been fetched to Baptize her, as I had appointed.—

5. LORD'S-day. Held Divine Service this morning, preaching from Matt. iv. 7; congn. 164. At noon I held School, present, m. 83, w. 49, ch. 26 = 158. At Evening Service I preached from Rom. iv. 6–8.

6. This morning I read Prayers & held School. During the day I was engaged with the Chief of Mataikona, Te Wiremu Te Potangaroa, who has lately arrived here. He informed me, of no less than 8 deaths having taken place among his few people, since I saw them in April last. And, that several had also gone astray. A few however of the steadier ones are engaged in building a new chapel *there!* which is good news indeed.—

[1851 January p.437]

7<sup>th</sup>.–10<sup>th</sup>. Engaged in copying Journal for CMS. On the 8<sup>th</sup>. Mr. McLean unexpectedly returned to us from Ahuriri, and remained 3 days, consequently I could do very little. I had, however, pretty much useful conversation with him respecting the Natives, in whose welfare he seems much interested; and which, I think, his acts on the Western Coast in their behalf shew. He leaves, in a few days, for Te Wairoa, Turanga, & Uawa.

11<sup>th</sup>. Copying Journal & preparing for tomorrow.

12<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Matt. x. 39; Congn. 129. At noon, I conducted School, present, 132. At Evening Service I preached from Rom. x. 9.

13<sup>th</sup>. Read morning prayers & held School. During the day occupied with Natives. This afternoon, Abraham Powā returned from Petani, (where he had yesterday been holding Divine Service & School,) and reports well—of their getting on with their chapel,—of Te Hura's now being ashamed of her conduct and freely confesses her error, saying, that she would never more do so,—and, of Paul Toki being *very sore* at his having been put down; the Catechumens, too, rallied well about Abm.

14<sup>th</sup>.–18<sup>th</sup>. All my leisure time this week has been occupied in copying Journal for CMS., occasionally hindered through indisposition; having been again taken unwell on the 15<sup>th</sup>.—Mr. McLean, hearing thereof, kindly came from Ahuriri to see me. During the week, I heard of Paratene Te Akonga's sad conduct at Kohinurakau: this man being covetously desirous of

getting hold of a stack of wheat, wherewith to partly pay for a horse for himself, (which stack belonged to Te Wereta, a quiet old Native, a Communicant, who died last spring, and which now belongs to the widow and children,) and finding that his grasping desires were opposed, he *rahuid* it! [made it **[1851 January p.438]** sacred, after the old Heathen manner:] so that the poor widow and children can neither dare to sell nor use it. This man has ever been a complete pest to the Church; I have often wished he had never been Baptized.—

19<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Matt. xvii. 15, 16; congn. 157. At noon I conducted School; present, 167. In the School (after mature consideration) I adopted a new regulation; instead of taking an entire class (generally the first), as hitherto, I selected those whom I had some reason to hope well of, and whom I had also noticed behaving decently in the chapel, and paying attention to the Sermon, whether belonging to the 1<sup>st</sup>., 2<sup>nd</sup>., or 3<sup>rd</sup>. class: I hope, by thus acting, to stir them up a little. At Evening Service, I preached from 1 Cor. i. 23, 24. At night I wrote a sharp letter to Te Paratene Te Akonga.

20<sup>th</sup>. Read Morning Prayers & held School. After breakfast I again examined & instructed all the Catechumens, 66 in all, which occupied me the greater part of the day. The Readers, 24 in no., rehearsed part of the ii chapr. of the Acts, from the 36 verse to the end.

21<sup>st</sup>.—23<sup>rd</sup>. Busy, copying Journal for CMS. The expected vessel, in calling, merely hove-to; consequently, I had to send off what I had ready, not having time to write a Letter. Natives all very busy, reaping their wheat.

24<sup>th</sup>. This day a large party of Native Chiefs, mostly Heathen, in 2 canoes from Te Wairoa, came, with Te Nahu, and Te Waihiku his uncle, to ask, whether I would consent to their proposal; namely, to take the newly-born child of Te Nahu to Te Wairoa, there to reside for a season with the grandparents by the mother's side. They had already been to Te Hapuku, and the other chiefs, and had obtained their consent, but with this stipulation, that I must also be consulted, and give my consent. Of course, I, also, agreed; first, however, [1851 January p.439] requiring, that the child should be Baptized, which it would be (D.V.) on the afternoon of the 9<sup>th</sup>. of Feby., if (as was probable,) Te Nahu, the father, should be Baptized in the morning. To this they all consented; they will, however, return to Te Wairoa on Monday next, and, after the Baptism, come hither again to fetch it. The exertion of speaking to these natives in the hot sun, after their fashion, made me again unwell; but, on their leaving, which they did in the afternoon, I went and bathed in the sea, and got refreshed.

25<sup>th</sup>. Engaged in composing the plan of my own and of the N. Teachers' journeys for the ensuing 8 months: 2pp. 8vo.

26. LORD'S-day. This morning I held Divine Service, preaching from Is. 55. 6, 7; congn. 96. At noon, I conducted School; present, 101. At Evening Service, I preached from 1 Cor. vii. 29, 31. Felt very much indisposed, so that I held out with difficulty; the weather, too, being very sultry.

27<sup>th</sup>. This morning Noah Huke read prayers and conducted School. During the day I wrote several letters

to N. Teachers, and others. Afternoon, engaged in talking with Noah, and with Melchizedek Te Motu, who has been here spending the Christmas with us. This evening, Mr. McLean left for Te Wairoa.

28<sup>th</sup>. Engaged in printing pp. 33, 34, "Happy Deaths", (composited nearly 3 months ago!) and in distributing the same.

29<sup>th</sup>. Printing 80 copies, "Plan of Journies," distributing same; & compositing pp. 35, 36, "Happy Deaths".—

30<sup>th</sup>. Printing ditto; distributing same, & compositing pp. 37, 38, ditto. In the afternoon I went to the *pa*, to see Paerikiriki (Tareha's sick wife), who is evidently slowly declining; I found her in anything but a comfortable frame of mind. Poor soul! she, too, has her crosses, which now, in her weak state, press hard upon her. [1851  
**January–February p.440]**

31<sup>st</sup>. Printing pp. 37, 38, "Happy Deaths," & Distributing same. During my printing I had a long conversation with 2 N. Teachers from Manawatu, and am sorry to hear such a bad account of things—sin and misery—from every village! 3 more deaths had taken place at that little doomed village—Te Hawera! among whom, remarkably enough, are the 2 widows of the 2 old Chiefs—Caleb & his brother Seth—who died within a little time of each other last year. Azubah, the aged widow of Caleb, went to seek her rebellious son, Hur, (who had run off with the girl whom he had taken to the woods,) and having found the pair, the poor old creature soon after died there in the depth of the forests; where her son alone coffined & buried her!

Feby. 1<sup>st</sup>. Compositing pp. 39, 40, "Happy Deaths," & printing same. Talking, while printing, with teachers from Manawatu. Evening, preparing for tomorrow.

2<sup>nd</sup>. LORD'S-day. This morning I held Divine Service, preaching from 1 John iii. 8; congn. 172. At noon I conducted School; present, m. 89, w. 56, ch. 26 = 171. At Evening service I preached from Col. iii. 11—the *last* clause—"Christ all & in all". Next Sunday being the day fixed, and long looked forward to, as the Baptism day of a large number of Adults, my Sermon, this morning, was with particular reference to the *first* question in the Baptismal Service; while that of this evening was with reference to the *second*—i.e. to Believing in Christ; what Christ is, or should be, to a Christian. I was much gratified in seeing the natives very attentive, particularly during the evening's Sermon, although I preached considerably longer than usual. I felt greatly strengthened; nevertheless my poor body was quite worn out with exertion; nor had I a dry thread left in my clothing.—

3<sup>rd</sup>. Early this morning I read Prayers & held School. Closely occupied all day in giving out Medicine, [1851 February p.441] attending to Natives calling; and writing letters to N. Teachers and Chiefs; wrote, in all, 19 this day, concluding, my last, after midnight.

4. This morning the Chiefs commenced repairing the Chapel. After a short rest I rose early to make up my parcels, &c., and to give out medicines, books, &c., to the 2 Manawatu Teachers, who left at 9, a.m. Engaged in compositing pp. 41, 42, "Happy Deaths."—Another very busy day.

5. Printing & Distributing ditto. This evening I received several letters from the N. Teachers on the Coast, containing the sad news of a serious quarrel having taken place at Porangahau, in which they very nearly destroyed their Chapel! These letters were sent me by an express messenger; sat up till late answering them. This evening, my "ancient" friend, Melchizedek Te Motu, was not a little enraged, and it was some time before I could pacify him.—The old man would have returned ere this to his village, had it not been for the approaching Baptism, when some of his relations & grand children are to be Baptized, which he has remained to witness. It appeared, that when the bell rang for Evening Prayer, Te Kuru (the young Native who had just arrived express from Porangahau,) went out (as he supposed) *last* from my Native men's house, and shut the outer door after him, not thinking there was anyone within. The old man, however, was in a side room, and on coming to the door he could not tell how to open it! there he remained a prisoner until they returned from prayers; when, on their opening the door, he seized a stick and opened upon them! nor would he for a long time believe but that it was an intentional insult, which, if it had been, would be considered by the Natives a *very grievous* one. "To think," said the old man, (with flashing eyes, & foaming mouth, & his whole frame quivering with excitement,) **[1851 February p.442]** "to think of such a thing as my now being made a prisoner—now in my old age—now that I am in this church! now that I am here residing quietly with my Minister!! I, who have never been bound; never, not even in the worst of times; and this, too, by a boy like thee! a nonentity, &c." I was obliged

to bring him away into our dwelling-house, and sit down by his side; and to tell him of the long-suffering of GOD and of Christ, and of GOD's being provoked every day, and of Christ having been *bound* for him; which last theme completely quieted him, and he condescended to take his tea. At night Micah Iwikatea, & others, arrived from Patangata.

6. After breakfast, and according to arrangement, I commenced examining & instructing the Candidates for Baptism, 69 in no. Dividing them into 4 classes, according to their age, sex, and qualifications, and taking every class myself, I was occupied with them during the greater part of the day; the N. Teachers, Micah & Abraham Powā, also, taking each a class. Micah, at my request, held evening Service, and preached a good plain Sermon to his countrymen. Late at night, Paul Wakahoehoe, the N. Teacher of Tangoio, arrived from that place to help us.

7. Early this morning I was informed of the grievous conduct of a young man, named Tururu, one of the Candidates for Baptism; who, only a few days ago, going with a party to Ahuriri to sell their flax, &c., to the Europeans there, poured water onto his bundles, in order to make them weigh the heavier! I was greatly grieved at this;—because, he is a young chief of nearly first rank, who, with his mother, aunt, and 2 sisters, were to be Baptized on Sunday next (his eldest Sister, a nice girl, having resided in our house for nearly 2 years);—and, because, they had formerly been Papists, and [1851 February p.443] being very nearly related to Puhara, the semi-Papist chief; at whose village they, with the P.

Priest, now reside; they may be induced to return to their Papistry again should I venture publicly to notice the matter.—Especially, too, as I had such a severe falling-out with Tururu's father, Te Tawa, and that upon his son's account, at Petani, on the 3<sup>rd</sup>. of October last. The case, however, being a very clear one, I had no alternative left, whatever the consequence might be; so I wrote him a note, desiring him to absent himself from the class of Candidates today. I sent my note by the 3 N. Teachers, Micah, Noah, and Abraham; who, in about an hour, returned, bringing me a written answer, stating, that, if *one* was excluded, *all* should be:—this, I expected. I went to his eldest sister, whom I found in tears, and desired her not to be influenced by her brother; but to go and try to bring her mother, Ruamahanga, a very nice woman. Fortunately I succeeded, and both came into the class; but Pikiuwa, the mother of Tururu, (the 2<sup>nd</sup>. wife of Te Tawa,) would not come. During the day I was closely engaged in examining and instructing those whom I had chosen, 59 in all; my 3 N. Teachers, Paul, Abraham, and Micah, also, taking each class separately. At my desire, Paul held Evening Service, and preached a good plain Sermon.

8. Closely engaged all day until 3 p.m., instructing and preparing the selected Natives for Baptism; the 3 N. Teachers also assisting. Early this morning, Tururu came, to beg me to allow his mother, Pikiuwa, to stand; and, also, to say a few words to cheer *him*. At first, I demurred, as to his mother's standing, but gave way; to him, however, I refused to say any thing at present; telling him, that he must come again, *next week*, when I should be at leisure. [1851 February p.444] Having

finished with my Catechumens, I went to the chapel to glaze some of the broken windows, &c., and was not a little pleased at the quantity of nice matting which the Chiefs' wives had wrought for the floor, and which quite covered the whole area of the Chapel, 60 x 45. This I had, 2 months ago, asked them to do; but I scarcely hoped that they would weave so much, or so finely. The chapel, also, had been just finished repairing all round, with bulrushes, &c.; which will (D.V.) afford us good room and shelter for another wet winter. While I was engaged about the windows, Tareha (one of the four principal chiefs,) and several other chiefs of second rank, came, to lay down with their own hands the matting. Held Evening Service, preaching from 2 Cor. iv. 5; congn. 250. At night Te Hapuku came to see me; he, with several others, who are still Heathen, are come to witness his eldest son's Baptism.—

9. LORD'S-day. This morning I held Divine Service, Baptizing the 59 adults, and preaching from Rev. ii. 7. The chapel was crammed to overflowing; congn. 256, *at close*; among whom were, Te Hapuku, Puhara, and Hineipaketia (Puhara's wife,) *the* principal person of the whole District, and several others, Natives of rank, who are well-disposed though still Heathen. Puhara, however, (Papist-like,) left the Chapel directly after the Baptism. The Service being unusually long, and all being rather tired, we had no School. On leaving the Chapel I went into the *pa* to seek for Puhara, not having seen him, so as to speak to him, for several months; Having found him I shook hands with him. At Evening Service, I Baptized 20 Children, and preached from 2 Cor. v. 19, 20; Te Hapuku, Hineipaketia, and others, also attended the

Evening Service. My unfortunate ex-teacher Leonard, was also there, but only to mock and carp, and to make the unthinking laugh; which, I am [1851 February p.445] sorry to say, he often did, and that, too, during the most solemn parts of both the Morning & Evening Services.—Among the persons Baptized this day, were, 1<sup>st</sup>.—*all the young chiefs* of first rank of this neighbourhood, (with the exception of Puharu's son, who has been Baptized by the P. Priest, and Tururu, whom I had rejected,)—2<sup>nd</sup>. some of the *wives* of the elder first rank chiefs,—namely, of Tareha, of Te Moananui, and of Te Tawa,—3<sup>rd</sup>. the *aged mothers* of some of the principal Chiefs,—& 4<sup>th</sup>. the infant sons of others. Among the latter I may notice particularly,—one of Te Hapuku's,—of his brother Tupurupuru,—of Te Karawa (Te Moananui's brother),—of Te Hapuku's eldest son Te Nahu, who was also Baptized this morning, & who chose for himself the name of Cranmer. As a general rule I *never* Baptize the infants of *Heathen* parents, and, lest I should appear to have deviated therefrom, I should state, that the infant child of Te Hapuku (above-mentioned), is by his wife Tarewa, (the daughter of Tuahu, the principal Chief of Waimarama,) herself a Candidate for Baptism;—so, also, id Ruru, the wife of Tupurupuru (Te Hapuku's brother), who is also the daughter fo the venerable old man, Melchizedeck Te Motu;—so, also, is Te Matetaewawe, the wife of Te Karawa, whom I was obliged to keep back for a season on accopunt of her ignorance. As soon as Te Hapuku's infant was Baptized, and returned to the sponsors, he got it from them and kissed it, apparently with much affection; he, also, wept in the morning at the Baptism of

his eldest son. Three children (2 boys & a girl), the offspring of a quiet middle-aged Native of Te Moananui's Tribe, who has learned both to read well and think a little, and who was this morning Baptized by the name of Jesse, also deserve mention; they [1851 February p.446] having been all born at a birth! (in, I think, the same month in which we arrived here, Decr./44,) and brought up among the Natives with very little adventitious aid. At the repeated wish of the principal Chief, Mrs. Colenso stood sponsor to some of the children. It was not a little pleasing to find all of the children behaving remarkably well; none cried or roared as I have known them sometimes to do. The old man, Melchizk. Te Motu, sat close to the front, paying particular attention; seemingly greatly delighted at the Baptism of his own grandchildren. For the old man had spoken to me several times concerning them, and had very much feared, (in consequence of their parents not being Baptized,) that I would not receive them. Of the 59 adults Baptized this morning, 31 were males; of whom 17 could read, and nearly the whole of them could also write and do a little cyphering. The females were mostly aged persons; of this sex, however, 6 could read well.— Nearly the whole of the Readers had learned to read in our Schools. All of them had been Candidates for some considerable time, and were well acquainted with the prominent truths of the Christian Faith. In the hearts of some of them I would dare to hope the Holy Spirit has already commenced his gracious work, which He will complete & make perfect. The chief Tareha's last wife, Paerikiriki, (a fine young woman, and the mother of Ani Kanara Te Tuheitio,) who has long been ill, and who,

though extremely weak, perseveringly came to our late Instruction Classes and to Baptism, is, I believe, near the end of her mortal term, and is, I also trust, Being prepared for a better world.—Her aged mother was also Baptized with her; as were, also, the aged widow & son of old Zachariah Pikitoe, the *first adult* Baptized by me here at the Station.—There were, also, among the elder men, one who had murdered his brother, on purpose to get his wife, [1851 February p.447] whom he then took, and fled with her to the interior, to another tribe, to escape the revenge of his own; nor did he dare to return thither again until the Gospel had somewhat ameliorated their hearts.—But, if I were to write down their deeds of blood of former days, I should have *much* to say of *every one!* Blessed be GOD, that iron age is past!

10<sup>th</sup>. This morning I read Prayers and held School. After breakfast, I invited the principal Chiefs, their wives & families to a little entertainment we had prepared, of rice, and bread & milk, & roasted apples, & tea; to which all came (with the exception of Puhara, who had left yesterday,) and appeared exceedingly pleased. They remained till late, conversing upon many subjects, and arranging, with me, for the publishing of the Banns of their children—of 2 young Chiefs Baptized yesterday as husbands for the eldest daughter of the late chief Tiakitai, and for the eldest daughter of the Teacher Chief Hadfield Tatere;—which marriages I had, some time ago, hindered.—Tupurupuru, (Te Hapuku's brother,) also enquired, when my next meeting of Catechumens would be held, as he now intended to enter his name, and

so accompany his wife, Ruru, to the Instruction Class, and thence to the Church.

11. Engaged, all the morning, with Micah and Paul, and other N. Teachers returning to their Stations & homes. And, in the afternoon, with Melchizk. Te Motu, who is, also, about to return to his home at Ngawakatataro.
12. Engaged in compositing pp. 43, 44, "Happy Deaths." This afternoon the Government Surveyor, Parks, & his Surveying party, arrived here overland from Wellington, on their way to Ahuriri, to Mr. McLean. They brought me another Letter from Mr. Strang, the [1851 February p.448] Registrar-General, requesting me to make the necessary returns of Baptisms, Marriages, & Burials of *whites*; when I have already informed him that I have *none* to make.
13. Today I have been engaged with Te Rakato, a young Heathen Chief of rank from Taupo; who came here to confer with the principal Chiefs about the interior boundary of the block of Land about to be sold by them to the Government, and to see his brother Edwin, who is living with me. Engaged. also, with Melchizedek Te Motu, and with Tururu.
14. Occupied in printing pp. 43, 44, "Happy Deaths"; and with the young Chief from Taupo.—
15. Distributing Type; preparing for to-morrow; &c, &c.
16. LORD'S-day. This morning I held Divine Service, preaching from Ps. 81. 10; congn. 184. At noon, I conducted the School; present, m. 82, w. 72, ch. 37 = 191. At Evening Service, I preached from Ps. 84. 5-7. At night, I wrote a long letter to Te Heuheu (Iwikau), the

principal chief of Taupo, as Te Rakato returns there tomorrow.

17. Read Morng. Prayers & held School. Wrote a letter to Hakopa, the N. Teacher of Korohe (Taupo), in answer to his by Te Rakato; he, poor fellow! being very ill, & made up 2 parcels of Medicine for Maniapoto, the 2<sup>nd</sup>. principal Taupo chief, who has long been afflicted. Engaged, during the whole afternoon, with Melchizk. Te Motu, who leaves tomorrow. In the evening Tururu again called, with whom I spent some time.—

18. This morning the old man, M. Te Motu, left; we gave him several useful articles and should have given him more, only we know that he would not keep them a day after his arrival at his village. Engaged in compositing pp. 45, 46, "Hy. Daeths." [1851 February p.449]

19<sup>th</sup>. Printing 400 copies of pp. 45, 46, "Happy Deaths", and distributing ditto.

20<sup>th</sup>. This morning I was occupied with my two helpers, Abraham and Noah; we spent a comfortable and peaceful hour together, talking, chiefly, on spiritual things. On leaving my study, Abraham went to one of my lads, who was engaged in sewing a tent, and, entering into conversation with him, accidentally learnt, that I had consented to let them (my Native men) have a spare teakettle which I had in my store, and which Abraham had *secretly* set his heart upon (notwithstanding his having recently had a similar one from me). On hearing this, he suddenly burst out into very strong & traducing language against me; declaring that he had no European friend save the traders at

Ahuriri! and, that he would *not* now assist Noah in repairing the front of our dwelling-house, nor do any work for me, &c., &c. I had long known Abraham to be of a very violent temper, yet this information quite surprised me; and my surprise was not a little increased, when, in the course of the day, I heard from Mrs.

Colenso, how very unbecomingly Abraham had behaved to her, before the women & girls, on their leaving School this morning.—Mrs. Colenso, (having found his cat in our house, and not knowing of his being in a bad humour,) had only asked him the simple question—“Abraham, what shall I do with your cat?” to which he roared out, in answer, “Batter her in pieces, & toss her into the river”!—And, also, that he had gone about among the Natives talking largely and bitterly against me! on hearing all this I felt very much grieved for him, as I feared we should be again separated. Engaged in compositing, pp. 47, 48, “Happy Deaths.”

21<sup>st</sup>. Printing, and Distributing ditto. and attending to Natives calling for Medicine.— [1851 February p.450]

22<sup>nd</sup>. Compositing pp. 49, 50, “Happy Deaths”; & preparing for tomorrow.

23<sup>rd</sup>. LORD’s-day. This morning I held Divine Service, preaching from Luke vi. 20, 21; congrn. 173; who, I regret to say, were very irreverent, being excited thereto by Leonard Kawepo; who sat in their midst along with some scape-grace natives of his tribe, who had been expelled from Divine Service and School at their own villages for their misconduct, and whom he had brought with him from Manawatu. At noon, I conducted School; present, 138. At Evening Service I preached from Gal.

vi. 15; and was pleased in finding the congregation more attentive than in the morning. At night I wrote an affectionate letter to Abraham Powā, who has suddenly much altered for the worse, and, strange to say, become Karaitiana Takamoana's companion and friend! "Quid est homo?"

24<sup>th</sup>. Read Morning Prayers and held School; at the close, I lectured the people for their sad conduct at Divine Service yesterday morning, particularly noticing,—their continually going in and out—their sleeping—their lying about the chapel in almost every posture,—and their talking.—I felt grieved; but, anon, cheered, on finding, that they quietly took all I said. Engaged, throughout the morning, with several Natives, applicants for Medicine, Books, &c. And, also, with Tururu, who eagerly consents to my proposal; namely, to take a letter from me to the white trader whom he has defrauded, (and who is still ignorant of the same,) acknowledging his error, and making full compensation. I was disappointed in my hope respecting my letter, which I, last night, wrote to Abraham; having, this morning, received an answer from him, which grieved both me & Noah (who brought it) much. After consideration, we agreed not to notice it; but, that Noah should visit and affectionately talk with his friend, for whom [1851 February p.451] he feels greatly. In the afternoon I went, with Mrs. Colenso, our children and household, in a canoe to Te Awatoto, to see Tareha's sick wife—Wilhelmina Paerikiriki; and, also, a lad, who had received a serious injury through falling from a horse. Found her much the same as before; returned to Station by sunset.

25<sup>th</sup>. This morning I was engaged with 2 whites who called, and who say, they are about to settle in this neighbourhood;—also, with Wiremu Maehe Te Puarere, (the turbulent N. Teacher of Porangahau,) who, with his wife & child, are at length returning to their native place—Turanga. Occupied, this afternoon, in writing to Patea, by a native going thither tomorrow; and, in the evening, with Noah, who related his interview and long conversation with Abraham, and the very sad spirit which he manifested.

26<sup>th</sup>. Morning, printing pp. 49, 50, "Happy Deaths":— Afternoon, went to Waipureku, to see two sick chiefs, Noah accompanying me. We were profitably & pleasingly engaged both in going and returning, conversing on first principles of error. This evening I heard of a squabble which took place at Ahuriri on Monday last, between Te Katene Te Kori and a white man, whom the natives call be the name of Hiwè. Of this man, who resides at Tangoio, I have long heard a very indifferent account. It appears, that, on Monday, after morning School here, Te Katene went to Ahuriri to sell some peaches. They were not his own; but, as he knows well how to deal with the whites, he went to dispose of them for the owner, a relation. Now the whites, in general, have such an unfair custom as the following:— they make the native untie his basket, on pretence of seeing the fruit, which done they pick out 2 or 3, and, eating them, laugh at the simple fellow. Te Katene, well-knowing this, refused to undo his basket of fruit, offering it for a shilling. [1851 February–March p.452] Hiwè tried to induce him to exhibit the peaches, and on his declining, swore upon him, & cursed him; upon this Te

Katene moved away, when Hiwè followed, challenging him to fight, and, finally, drove him into the sea! All this Te Katene endured; although there were more than 40 Natives, and only 4, or at most 6, whites on the place! But, on finding that Hiwè kept throwing stones at him, when going quietly off in his canoe, he, leaving the peaches there, returned to the shore, and soon mastered Hiwè; who, when on the ground, beneath Te Katene, bit him, and tore his clothesd, and holding him down upon himself, called lustily upon his 2 comrades, to "come, and kill the Native!" Fortunately for *both* there were several *Natives* there, who separated them, and kept Hiwè while Te Katene paddled off.

27<sup>th</sup>. Preparing to leave tomorrow for Tangoio & Petani as arranged.

28<sup>th</sup>. Heavy rain, being the *first* for some months; everything being well nigh parched up through the long drought. In consequence of the rain I could not leave as I had intended. Wrote a note to Abraham Powà, in answer to a short one of his of this morning, in which (he said,) he wished to know whether he was to go out on the LORD'S-day to hold Divine Service, as hitherto; I, in reply, (not wishing to widen the breach,) desired him to follow his own inclination. I, also, wrote a letter, for Tururu to take to the Trader at Ahuriri.

March 1<sup>st</sup>. The weather clearing a little, and being greatly desirous of keeping my appointment, I, and my Native baggage-bearers left the Station for Petani. Near Ahuriri, we passed a P. Priest and his party, who were coming from the interior, & going to Puhara's village. Crossing the harbour, and travelling steadily on, we

reached Petani an hour after sunset. Found all the lower lands about the village inundated, through the late heavy rains. The people (not expecting me, on account of the weather,) [1851 March p.453] had had prayers, and had not gathered any fern for my bed.—This, however, they kindly sought and brought in the dark. My tent was scarcely pitched ere the rain again poured heavily down, which continued without intermission till morning.

2. LORD'S-day. This morning I held Divine Service, preaching from Luke viii. 6; congrn. about 100. At noon I conducted School; present, *readers*, m. 25, w. 8, ch. 3; *non-readers*, m. 24, w. 30, ch. 8 = 98. At Evening Service I preached from Phil i. 21; and was gratified in finding the Congregation exceedingly attentive. Weather still very wet.

3. Read Prayers and held School. After breakfast we left for Tangoio, several Natives fo Petani accompanying me. By the way, Hineiteiwaiwa, (a Baptized Chief's wife, and a Candidate for Baptism,) informed me, of the shameful conduct of Hiwè towards her, a short time ago. This young woman is the eldest daughter of Wakinga, to whom she pain much and proper attention, in reading to, and praying for her, when dying. On arriving at Tangoio, we were welcomed, as usual, by several Natives; among whom was the old Heathen Chief, Tohutohu, who had come to see me. I gave him 2 red apples, which pleased him much. At Evening Service, I preached from Phil ii. 10, 11; congrn. 85. Conversing at night, with the Xn. Chiefs & N. Teacher in my tent, I learned more of the character of Hiwè, whom they represented as often striking & cursing them; and, as being now intently

striving to get hold of Hemotahana, (the youngest sister of the principal Baptized Chief Taylor Te Paea,) a fine young woman, about 14 years of age, & a Candidate for Baptism. Her brother, Taylor, vowed, that if he (Hiwè) should abuse her, he (Taylor) would kill them both. This, the young man said more than once; and, from his rank and very determined manner, I fully believe that he will fulfil his word. I found, also, that the P. Priest, [1851 **March p.454]** (whom we had met on our way hither,) had been here, abusing me, as usual; and, cunningly enough, had desired them (the few who now adhere to him,) to bring a young couple (the Heathen Chief Tamairuna's daughter, baptized by the Papists, and Micah, a young Baptized Chief of ours) to *me* to be married! He (the P. Priest) well-knowing that I should refuse to do so. During the night I came to the secret determination, to go in the morning and see this white man, Hiwè.

4<sup>th</sup>. Read Morning Prayers & held School; present, *readers*, m. 24, w. 18; *non-readers*, m. 14, w. 16, ch. 12 = 84. After School, I went to see Hiwè; the young Chief, Taylor Te Paea, accompanying me.—I plainly told him what I had heard, and remonstrated with him, upon his fool-hardy conduct; he took what I said in a much better manner than I had anticipated, and promised amendment. Returning to my tent, and, having breakfasted, I instructed a class of Catechumens, 15 in no.; one of whom is new, and another is the wife of the old principal chief, Tohutohu, who is come back again, after an absence among the Papists of nearly 3 years! Dismissing them, I assembled all the Baptized Natives I could collect, 30 in no., of whom 21 were Readers, and

formed them into a Bible Class in the chapel; those who could not read sitting quietly, listening, and, with the others, answering questions. This evening, in going to the Chapel to Prayers, I received a written slate from Abraham Te Iwiwati; stating, that he wished to see me. Held Divine Service, preaching from Phil. iii. 7. After Service, I went to see Abraham; and, having previously heard a good account of him, I willingly restored both him and his wife Sarah. Spent the night talking with the Natives.—In the course of our conversation I felt considerably vexed at a remark of one of the Chiefs, which was, also, maintained by Paul the N. Teacher. He said:— “It is now nearly 6 years since we began to listen to you, and our chapel is more than 5 years old. During this [1851 March p.455] period we—although all sorts of people living together, white men—whalers, Papists, Heathen, and Missionaries,—we never wilfully & publicly broke the quiet of the holy day (Sunday). But, as soon as *thy friend*—who is, also, Mr. McLean’s friend,—and, it is said, an officer of the Queen—as soon as he came here with his double-barrel gun; our long Sabbath quiet was wilfully broken; our ducks astonished & killed; and we, at Service, vexed & agitated with the repeated firing-off of his gun.” This refers to a Mr. Reed, who came with Mr. McLean from Wanganui, and whom I was consequently obliged to ask to remain with him to dinner on the day of their arrival; hence his being called, “*my friend.*” This person (formerly a Lieutenant in the R.N.,) has been here at Ahuriri residing ever since his arrival; and having nothing to do, and yet not content with 6 long summer days in which he could shoot as

much as he pleased, must needs go a duck-shooting here on the LORD'S-day!

5. (*Ash Wednesday.*) At an early hour we assembled in the chapel, when I read part of the Communion Service; at x a.m., we again assembled there, when I said Morning Service and the Communion Service; congrn. 66. During the morning I was engaged in talking with the Chiefs and others; and with Deborah Mokimoki, whom I made to acknowledge publicly her lying statement ere I would restore her. Afterwards I was again occupied with the Chiefs, who are greatly vexed at my disinclination to marry Micah and Tamairua's papist daughter. At ii p.m. we left Tangoio; Paul, the N. Teacher, going with me. On my way down the river, I called to see poor old Zachariah Te Ruiwao—a truly ancient New Zealander, and a very inoffensive one,—I found him very weak; he said, that he prayed, & seemed cheerful; having prayed for him I proceeded. [1851]

**March p.456**] At iv. p.m., and when about a mile from Petani, the P. Priest (whom we had passed on Saturday last,) again met us. On his coming up, he (to my great surprise,) accosted me, asking (in English,) If I had any letters for Rotorua or Tauranga, as he was going thither!! I answered, None which he could take; and declined shaking hands with him; telling him, I could not conscientiously do so. He then turned to my party, and said, (in Native,) that he had a few words to say to them, if I would consent. I immediately said, "Say on": when he made an oration, to the effect, that he had found that the Natives here would neither welcome him nor feed him; and he, therefore, demanded from my party their authority for so doing; quoting, Rom. xii. 20. On his

ceasing, I answered, that I had taught them so to act towards all Popish Priests, who only came to disturb us; and gave, as my authority, 2 John 9–11. Presently a discussion took place between us, which the *night* ended. This priest, a stranger here, is an elderly man, and proved a very hard-mouthed fellow, being full of abusive language, and peculiarly Jesuitical; although several of his arguments were particularly puerile, not to say, false;—such as, “Your bishop was ordained by a *woman*—you, yourself, were ordained *here*—the Apostles never wrote an Epistle to the Church of *England*—we have the dead body of Peter in our church—you stole the Word of GOD!—Christ prayed *before his birth* in Mary’s womb, ergo, we are to pray to her!!—John Baptist prepared the way for Christ and then decreased; so you (Protestants) have prepared the way for us, the true light, and now must decrease!! He tried hard, and often, to get me to *leave* the Word of GOD, but to no purpose. He labored much, to shew, that παραβατίων, (2 John v. 9,) which I had quoted, meant, to sin by stealing, or murdering, & such like; contrary to the context—to its plain meaning in the two other [1851 March p.457] texts where this verb is used, (Matt.xv. 2, 3, and Acts i. 25,)—& to its derivation—as well as to their own standard, the Vulgate, and, also, to the “Douay” translation—the former of which has “*recedit*,” and the latter, “*revolteth*.” He often accused us, of having *falsely* translated the New Zealand N. Testament; and I, as often, dared him to point out a *wilfully corrupt* translation.—At length (and after much tumbling over the leaves of a copy which we furnished him,) he pointed out a clause in John xxi. 15, which, in the N. Zealand

version, is, “*O Simon, son of Jonas, is thy love to me greater than thine to these?*” and which, he contended, should have been rendered, as in our and their English versions,— “*lovest thou me more than these?*”; which English translation is, after all (I venture to think,) ambiguous, and may mean either. It was, however, highly satisfactory, that he could point out no greater error. He, also, asserted, that Peter, on his being called to the Apostleship, repudiated his wife; and, on my demanding a scripture proof, adduced, Mark x. 29! and, several times, declared, that “*Mary was the gate of heaven*”!!! Twitting me often with, “Your bishop is very kind to Catholics, and wears a cross hanging to his neck”:—which the Natives with him said, was true. I dealt, I trust, very faithfully with him, (keeping, however, from rendering railing for railing.) and dare to hope, that his own party, 6 in number, may be benefitted by what they heard. I am *sure* some of those with me were, among whom were the N. Teachers of Tangoio & Petani. By star-light we parted; he to go on to Tangoio, and I to Petani. At parting, I gave his Natives (who were from Taupo and Rotorua, and who were very hungry,) my basket of ripe peaches; they behaved, upon the whole, very well; and, (what is most remarkable,) more than once reproached him their own [1851 March p.458] Priest, for his abusive language, and for his saying, that they “did not pray to St Peter”; and, that they prayed but “little to the Virgin Mary”? This priest spoke the N. Zealand language pretty well; he had with him a small copy of the Vulgate New Testament, to which he referred; but he seemed altogether callous to its contents. On leaving him, he again wished me to shake

hands with him, “for Charity’s sake”! which I again refused, telling him, that I had taken Luther’s motto for myself— “*Mors Papa.*” Upon which, he, drawing himself pompously up, and taking off his hat, and extending his arms, declared me to be, “in accordance with Christ’s rule, since I would not hear the Church, a heathen man and a publican!!” At which we all laughed. His manner and words at parting, quite reminded me of the like hypocritical behaviour & speech, invariably used in former days, by those infamous ecclesiastical judges of his church, when they delivered over our martyred forefathers to the secular power. We got late and weary (and hungry) to Petani; and we had not pitched our tent ere *Hiwè* had arrived in search of me. From his sudden appearance and manner, I feared the worst; but soon found, that he had wished to eject a Native (his brother’s concubine’s mother) from his brother’s house, and, finding she would not go, had had a severe quarrel with her, and had come hither after me on horseback, at this late hour, to get a letter to make her go out!! which I was obliged to write before I got any refreshment.

6. Read Prayers & held School; upwards of 100 present. While at breakfast, the young chief, Tururu, (who had arrived here yesterday,) brought me an answer from the European trader at Ahuriri, to my note of the 28<sup>th</sup>. ulto., which he had himself taken, and the reply was satisfactory. After breakfast I commenced [1851 March p.459] examining and instructing the Catechumens, 62 in all, (having first rejected seven, 3 men & 4 women, for gross sin,) and was occupied with them till near sunset; Paul Wakahoehoe, the N. Teacher of Tangoio, also, examining & instructing them. Held Evening

Service, preaching from a most suitable text of the 2<sup>nd</sup> Lesson, Coloss. i. 21, 22, to 120, or more, hearers.

Heard, at night, of Abraham Powā having arrived here this evening with several others.

7. Read Prayers and held School. After breakfast, I visited Te Ruato, a sick woman, who is also a candidate for Baptism, and conversed with her on the state of her mind, &c., but could not get her to say much. Returning to the Chapel, I recommenced examining & instructing the Catechumens, with the addition of 4 others, who were unavoidably absent yesterday; one of whom, a young man, a slave, having been last week sent to Taupo by his master, had travelled night and day in order to return in time, and reached here late last night. Paul, also, assisting, as yesterday. This afternoon nearly all the Tangoio natives, including the Papist and Heathen party, as well as several small parties from the villages of Heretaunga (S. and W. of Station,) arrived, to witness the Baptism of this people; which made the village very noisy. At Evening Prayer, I preached from Coloss. ii. 6, 7; congn. nearly 200. Spent the night conversing with the Natives in my tent.

8. This morning I read Prayers and held School; present, at School, m. 86, w. 75, ch. 16 = 177: several, however, went out after Prayers. After breakfast, I (having carefully considered every candidate's case, and having made every enquiry I could of the N. Teachers,) proceeded to write out a list of those whom I thought proper to leave; namely, 11 men & boys, & 7 woman and girls; which list I sent into the villages by Paul Toki, [1851 March p.460] the Native Teacher, for him to

make known. As a matter of course I expected some noisy work to follow, and this was not long withheld; for Paul soon returned, followed by some of the principal men of the village, who begged me to receive some of those I had rejected; and among others Te Amo, a young man, a reader, whom I had decided upon leaving, partly, because of his Sabbath-breaking & rum-drinking (he having formerly lived with the Europeans at Ahuriri). I would not, however, consent to their request; qalthough the particular evils for which I had refused to admit him to Baptism were committed nine months ago; I not being at all satisfied with his demeanour and answers during the examination. Finding that I would not yield, Te Waka Te Takahari (one of the Baptized Chiefs,) passionately said, "There are worse ones than Te Amo, admitted by thee!" Hearing this, I desired him to point them out; and, if so, I would also reject them. He would not, however, do so; but, on referring again to my book, I found a memorandum (which I had written in June last,) concerning Te Rakatairi, another young man of the tribe, (but, married, and a far superior person in knowledge & behaviour,) for a similar offence. I now desired the N. Teacher, to go and desire him, (Te Rakatairi,) to leave the class of readers, who were then assembling in the Chapel for the final instruction; at the same time intimating to Te Waka, that this was solely through his interference. Hereupon they all began to storm away, in which they were also joined by Paul Toki the N. Teacher! I immediately hit upon an expedient to bring them all back to their senses and to cause quietness, so calling to one of my Native lads to bring me my travelling boots, (which he quickly did,) and

putting them on, I desired him, to make haste, strike the tent, pack up, and follow me. In a few moments, I was on my way from the village, followed by nearly all the Chiefs of Tangoio, and other places, begging me to remain. This [1851 March p.461] was what I had expected; and, at last, I consented, provided they would return and give Te Waka and his brother a severe talking to, which they immediately proceeded to do. In the meanwhile I walked down to the seashore, about a furlong off, and there meditated a short while & prayed. Returning to the village, I met several of the Catechumens, who had been crying, and who had come out to meet me and escort me back. On entering the village I found all again very quiet, and on going to the Chapel, where the reading-class had at my desire already assembled, I found the young man, Te Rakatairi, also, withdrawn. I sent, however, for him, as I had a much better opinion of him than of Te Amo; and I had, also, recently married him to a quiet decent young woman, who was also a Candidate for Baptism and reader, whom I had selected for Baptism; and I knew they would feel their separation much. He soon came, highly pleased at being received. During the greater part of the day I was engaged with those whom I had chosen, 46 in all, (viz. 23 males & 23 females,) of whom, however, only 12 were readers; the majority being grey-headed persons, and some very aged.—Of whom, Te Tore, and Kariwenua, the 2 ancient chiefs of the tribe, deserve particular mention. The latter, Kariwenua, a simple, quiet, venerable man, was attended by his son, granddaughter, and great-grand-daughter! together with his daughters-in-law and grand-son-in-law!! Among the

aged females was one, Hineitanumia, who had lived at Paihia, with Mr. Fairburn, and there nursed his daughter, now Mrs. Colenso, upwards of 20 years ago! She had been enslaved and taken hence by the Ngapuhi tribes, in Hongi's bloody days; and had subsequently found her way back to her home and people upon the spreading of the Gospel. Poor old creature! she now chose, apparently with no [1851 March p.462] small degree of feeling, the name of Mrs. Colenso's sister,—Esther,—whom she had nursed some years from her birth, as a Baptismal name for herself! Nearly the whole of the Candidates had been several years on my books. Towards evening, and while engaged with my *last* class, Mr. McLean returned from Turanga.—Having finished, I went out and saw him for a few minutes, when he came with me to see the chapel, and the large numbers of good mats which the chiefs' wives had wove, and which their husbands were now busily laying down against tomorrow;—and expressed his warm approval of what he saw. At sunset, I held Evening Service, preaching from Coloss. iii. 9, 10; congrn. nearly 200. After Service, Paul, my good helper from Tangoio, again assembled the whole of the selected Candidates in the Chapel, for a final word of Instruction from him. This evening, another party of Natives arrived from Waikari and Te Wairoa. During the night I felt grieved at hearing of Abraham Powā's sad conduct: he arrived here on the evening of the 6<sup>th</sup>., and had been spending his own time, and taking-up the time and attention of the Natives, with continually railing against me. On hearing this, I briefly remarked,— “*He that gathereth not with me scattereth.*”

9<sup>th</sup>. LORD'S-day. This morning I held Divine Service, Baptizing the 47 adults, and preaching from 1 Peter i. 2; congrn. upwards of 300, but, being a most heterogeneous assembly, they were by no means decorous. I was, however, wonderfully strengthened for my work. While I rested, my fellow-helper, Paul Wakahoehoe, conducted a short School, which 173 attended. At Evening Service I Baptized 12 children; and preached from Coloss. iv. 5, 6, to, about, 200 souls. I had chosen 46 adults from this village and tribe, the additional one, making 47, was Tururu, [1851 March p.463] whom, having both taught a useful lesson and humbled, and also seen the fruits of his repentance, I had now consented to receive.

10<sup>th</sup>. Early this morning I read prayers and held School. Afterwards, while breakfast was preparing, Tamairuna, the Heathen (or semi-papist) Chief from Tangoio, came to see me; and, as usual, we had some teasing conversation by way of preface. He seems to be greatly hurt at the scurrilous language which the P. Priest had used towards me; when we were disputing together last Wednesday, and of which he had heard, and wholly disavowed his belonging to him! He again pressed me to marry his Papist daughter to Micah, (which the P. Priest on his return had offered to do, now that I had refused,) but, I expressed, as before, my very great disinclination to do so;—not wishing to establish a precedent here in these parts. The Tangoio Natives also informed us, that on the P. Priest's arriving there, (which he did about midnight, it being a dark night, and the path an intricate one to a stranger,) he (*as usual,*) related, how greatly he had beaten me! While, however, he was thus talking to his wondering auditory, one of his *own* lads (a Native of

Taupo,) ventured to say, that he did not think I was beaten, because that the Priest had not answered the words which I had adduced from the N. Testament; and, that what I had said was very good! Upon this the Priest got into a passion, and told him, that, inasmuch as he thought so well of me & my words, he had better leave him and join me. To which the young man replied, that he should consider it. Breakfast over, we prepared to return to the Mission Station; a party of Te Ngatihineuru tribe, from Tarawera (who had come for 2 of their daughters, who have been some time residing with us,) going with me. About a mile from [1851 March p.464] Petani, we met Mr. McLean and several other whites coming from Ahuriri, to talk with the Chiefs about selling some more land. At Ahuriri, I called on a Mr. Vilters, the newly-arrived trader, (who has a European wife and 8 children,) and, having heard that he had been an elder in a Presbyterian Church, I requested him to exert himself to keep the Sabbath-day holy,—which he promised to do. Crossing the harbour, we reached the Station a little after sunset, and found all well. Blessed be GOD!—

11<sup>th</sup>. Engaged with the Natives of Te Ngatihineuru Tribe and with Noah Huke, Teacher. During my absence, a serious quarrel had taken place between 2 Natives of Te Moananui's tribe; in which, Te Hopu, an unbaptized Native, cut Stephen Mokonui (a quiet Native, whom I had lately Baptized,) severely in the breast with a hatchet. Mrs. Colenso had dressed the wound, and Te Moananui had properly and promptly driven the offender from the village. Great preparations are now being made,

in the way of food, &c., for the approaching marriage of the 2 young chiefs.—

12<sup>th</sup>. I had hoped to have this day for writing, but not so. For, first, the Native Chiefs, Hori Niania, Paul Tamaihotua (from Porangahau), Te Hapuku, and his son Cramer Te Nahu, took up all the morning. And, on their leaving, Mr. McLean, and his companion Mr. Reed, finished the day. Mr. McLean said, that my letter to Turanga had done a great deal of good; for that in consequence thereof the Natives had given up demanding a heavy toll from travellers. From him I also learned, that Mr. Grace (whom he had not seen) was still absent at Auckland; so that, I suppose, he will not now be here for the season! Watching for an opportunity, I took Mr. Reed aside, and told him what I had heard [1851 March p.465] at Tangoio on the instant; he acknowledged, it was partly true. I remarked, that he could not possibly have any excuse for so acting; and recommended him, if he wished to be respected by the Natives of this district, to regard the Sabbath. In conclusion, he promised, not to go a-shooting again on the Sunday.—And, in the course of the day, left, overland, for Wellington.

13<sup>th</sup>. After breakfast, Mr. McLean, who had remained all night, left. Today I wrote my long-intended letter to the Governor, in answer to his received in November last. I should have written to His Excellency long ago, had I not wished *first* to know, what lands the Native Chiefs would alienate, &c. I, also, answered the Registrar-General's letter, received on the 12<sup>th</sup>. ulto.

14. Busy writing. Natives assembling from all parts to celebrate the approaching marriage.

15 This morning, immediately after breakfast, I married the 2 young couples, for which so much preparation has been making. Nearly 300 Natives were present, among whom were all the principal Chiefs of the surrounding country. At the conclusion of the ceremony I delivered a discourse, in which I again earnestly besought them to cast away entirely their evil manner of betrothing and coercing their children; to which they listened attentively. Returning to the Station, I was engaged in giving out medicine; and, at 2 p.m., I was fetched, to go to the *pa*, to see the enormous pile of food which had been collected and prepared. Taking Noah and some others with me we went thither, & found the feast heaped up in the area of the *pa*, & well furnished with hungry though cheerful guests, who swarmed expectingly like bees about a hive. In addition to the ordinary New Zealand fare, of potatoes (both common & sweet), eels, [1851 March p.466] pork, melons, and bread both baked and boiled, there were, bags of flour, and sugar, and tea! Of the latter beverage, a great quantity had been prepared, in both English and N. Zealand fashion: here, on the one side, 16 new bright black iron teakettles with their burnished brass-knobbed lids formed a goodly row; while, there, on the other, a 20-foot canoe, full to the brim, steamed invitingly! By the time the Chiefs had finished the major division of the whole;—a matter neither small nor easy, requiring much care and consideration, as every sub-tribe and family must be duly remembered, and their heads publicly called upon, even though not present, often accompanied

by much shouting forth of the names of their ancestors, (leaving the *minor* distribution to those whose names had been rehearsed over the food,)—the assembly had begun to manifest symptoms of impatience; and the canoe of tea, which had caused so much wondrous talk, had cooled down so as to become drinkable. All being ready, and the party to whom the canoe had fallen having closely packed themselves on both its sides, I stood at its head & asked a blessing; when presently 50 mouths stooped, after the fashion of Gideon's disbanded army, and, with much zest, proved the sweetness of the dark desirable liquor upon which their eyes & hearts had so long been tantalizingly set. While he food was distributing, Te Hapuku came to me; and, whispering in my ear, said, that he wished my assent to present them with one of his horses; which having given, the animal was led in, and sundry articles of clothing piled upon its back. Seeing Karaitiana Takamoana standing by, to whom I had not yet spoken since the outbreak of last [1851 March p.467] year, I went up to him, & shook hands & rubbed noses with him. Leaving the Natives to enjoy their feast, I returned to the Station.—

16<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from John iii. 14, 15; congregation (at *close*) 340; chapel densely crowded & very hot.—There were nearly 100 besides on the outside.—At noon I conducted School; present, m. 137, w. 111, ch. 46 = 294. At Evening Service, I preached from 2 Thess. ii. 13, 14.

17. This morning early I read Prayers & held School. After breakfast I examined & instructed a Class of Catechumens, 32 in no., (i.e. 11 men & 21 wom. &

girls,) of whom 14 were *new!* Several of them had come a long distance to enter their names: Te Hapuku's second son, Te Wakatomo, and brother Tupurupuru, with his wife Ruru, and Tareha's aged father, Oneone, were also among them. I was afterwards engaged with some of the Ngatihineuru tribe from Tarawera; and with Te Moananui & other chiefs. Had not a moment's intermission throughout this long summer's day till sunset. That mischievous chief, Te Paratene Te Akonga, was also in the *pa*, and, as usual, very *noisy*; being greatly irritated against me in consequence of my letter to him of the 19<sup>th</sup>. of Jany., by which, however, I have hindered his taking the poor widow's wheat. The day after he had received my letter he armed himself and endeavoured to excite his relations and tribe to come against me *armed!* but could not succeed. He now threatens to join the Papists!! a threat which I may fully expect to hear pretty often from some of my careless ones.— [1851 March p.468]

18<sup>th</sup>. Writing up Journal. Entering Baptisms, &c., &c., in Register. A great number of Natives are gone with Mr. McLean and the Surveyors, to point out the boundaries of the Lands to be sold.—

19<sup>th</sup>. Pressing printed sheets, &c.: mixing and making-up Pills, &c. Find, that I can only get 5 lads to go with me on my long journey; the sixth (engaged) having chosen to follow the Govt. Land Agent & his party. This is a serious evil which I cannot now avoid, it being too late to send inland to the Native villages to seek a substitute. I begin to feel pretty early the effects of the anticipated

arrival of Settlers, and the formation of a Township in this neighbourhood.—

20<sup>th</sup>. Very busy, preparing to start tomorrow on my yearly journey throughout the whole District, according to printed & published arrangement.

21. At an early hour this morning I left the Station with 5 baggage-bearers on my usual long autumnal journey, hoping to reach Waimarama before sunset. We had hardly crossed the mouth of the Tukituki river in our canoe, before the wind suddenly rose and blew furiously, so that we could scarcely travel; and when we gained the cliffs it was so very strong, that our feet merely touched the ground in running before it! By ii p.m. we reached Matarawa, where were an aged couple and a child; one of whom, the old man, having only entered himself as a Candidate for Baptism on Monday last. Here we rested awhile until some *kumara* were cooked for my lads. I asked the old man, how, living here alone as they were, he managed in the matter of Prayers, &c. He said, that he could not read, but, that, nevertheless, he knew some of the Prayers, which he offered up [1851 March p.469] night & morning, for himself, his wife and child; and that on some fine Sundays he went to Waimarama, about 5 miles distant. My boys having finished their repast, we recommenced our journey, the old man also going with us, voluntarily carrying one of my tent poles to show his love. We reached Waimarama by sunset, just as they had finished their Evening Service, and pitched my tent barely in time to have a dry spot to sleep on, as it soon rained heavily. I was pleased at finding Micah, the N. Teacher of Patangata, here; he had arrived yesterday,

according to appointment, and he had been busy all day instructing the Candidates for Baptism.

22<sup>nd</sup>. Read Prayers & held School. After breakfast I commenced examining & Instructing the Candidates for Baptism, 16 in no.—7 men & 7 women, of the latter, 2 were new; all the others having been on my book for several years, some from 1846. After some consideration I selected 10 of the party for Baptism tomorrow, 4 of whom could read. One of these was Te Rangikoiaanake, Isaac Motoro's eldest daughter, whom I had long kept back, she having become a Catechumen so long ago as Feby./46; and two were converts from Romanism;—one of whom, Hineiteorenga, was said to have been Baptized by the Papists; but, on enquiry, I found, that she could not speak satisfactorily upon the matter; urging,—“Had I considered what I received to be Christian Baptism, I should not have sought to you for that Sacrament.” These two last-mentioned, became Candidates in 1848; and, although the P. Priest, backed by Puhara, had been here repeatedly after them, they had remained [1851  
**March p.470]** firm, and progressing in Scripture knowledge. There are now only 2 Papists here—an old couple, who are said to be “determinedly stubborn”! The chief of the village, Tuahu, (who, with his wife Tungou, and daughter Tarewa are Candidates,) wished to be admitted to Baptism; and I, having been for some considerable time past been pleased with his conduct, had no objection; but, unfortunately, he has 2 wives, one of whom I Baptized here about 2 years ago. I had hoped, that he, knowing the “*Common usage,*” would have either voluntarily relinquished one, or, have absented himself from the *second* examination of the selected

Candidates; but not so; he came, and I was obliged to deal very plainly with him, and tell him what is the rule of the *Church*. He said, that he was willing to separate from one of his two wives, (the one already Baptized,) but not for her to leave him altogether, nor to marry during his life to another man, she being the mother of several of his grown-up children; which kind of separation, while I could not help honouring the sentiment, I could not on the part of the Church agree to. And, in the dilemma, after a long conversation, I recommended him to remain for the time unbaptized; to which he consented. One old Native, Te Raro, who only became a Candidate on Monday last at the Station, got much enraged at my refusal to admit him, saying, he would *never* come again.—Curiously enough, this is the same native who, 10 years ago, (i.e. in the summer of 1841–2,) accompanied me in my long journey through the Interior from Turanga to the Bay of Islands; with whose almost ungovernable waywardness [1851 March p.471] I had then so much difficulty. The 10 selected ones I then further Instructed until near sunset; when, causing the bell to be rung, I held Evening Service, preaching from 1 Tim. vi. 12; about 70 present. This evening Abraham Powha arrived from Patangata, bringing me a letter from Mr. McLean; in which he gives me an account of his getting on pretty well with the Native Chiefs, respecting the boundaries of the block of Land which they are transferring to him; and tells me, that the bearer (Abraham) had been to him (!) and wished him to write me to get him restored, &c. The news which Abraham brought—that Mr. McLean was getting several additional estates from the 2 principal

Chiefs only, careless of the refusal of the legitimate owners,—greatly discomposed the Natives.

23<sup>rd</sup>. LORD's-day. This morning I held Divine Service, Baptizing the 10 adults, and preaching from John x. 14; present, at close, 79; among whom was one of the only 2 papists remaining at this place. Four, of the newly-Baptized, could read & write well; two, were very aged; and one of the four middle-aged persons, who could not read, (Charlotte Luma, the sister of the Teacher-Chief of Manawarakau, Hadfield Tatere,) is the wife of Wm. Edwards, a quiet Settler, by whom she has had six children. This woman, whose name I first entered in my book, in June/48, (although she had long before that, been both diligent in attending Divine Service and desirous of being received as a Candidate for Baptism,) I had repeatedly put off, in hopes of her learning to read, but without success. I could not, however, conscientiously delay any longer her admission into the visible [1851 March p.472] Church. For Hineiteorenga, the woman said to have been Baptized by the Papists, I used (as is my custom in such cases,) the conditional formula at the end of Private Baptism. At ii. p.m. I conducted School, present, 64. Evening, I held Divine Service, preaching from 2 Tim. i. 9: natives very attentive. After Service I visited Wilhelmina Paerikiriki (Tareha's wife), who is lately come here for change of air, and found her very weak.

24<sup>th</sup>. Read Prayers this morning & held School. Returning from the Chapel I noticed a young man, a stranger; whom, on enquiry, I found to be the only son of the old Papist couple, who had lately returned from

slavery at Taupo, and who (though a professed Papist himself when residing *there*,) had, on his coming hither, renounced his Papistry, and had tried to prevail upon his aged parents to do the same, but they tenaciously refuse to do so.—After breakfast I crossed the river to see a sick communicant, Wm. Jowett Tahuarangi, who has been some time ill from severe rheumatism. I sat and conversed with him for some time, and was much satisfied with his demeanour and conversation. Leaving him I sought the old Papist couple, and found the old woman weaving a mat, (her husband being gone to his work,)—I talked very plainly and affectionately to her for some time, but, I fear, without making any impression. Poor old soul! both careless and ignorant, but blithe & gay withal; she said, that *she* always said their prayers, her old husband not being courageous enough! &c. Recrossing the river I again visited W. Paerikiriki, & conversed for some time with her. She seems to be [1851 March p.473] in a quiet frame of mind, and expresses great willingness to die, &c.; but, what she complained of as continually occurring at the *pa* near the Station, so here,—namely, that almost every one who visits her, weakens her both physically and spiritually; by crying & howling, (in which she is obliged to join,) and by murmuring against the will of the LORD, saying,— “what a pity! what a shame! what a waste! what a proof of no love is this! &c., &c., for thee to die at such an early age!—Is this the fruits of believing?”—At Evening Service I preached from 2 Tim. ii. 9, 10; about 40 present: several having gone on before to Manawarakau to meet Mr. McLean, who is expected to descend to the sea coast by that village. At

night engaged with Micah and others in my tent till a late hour.

25<sup>th</sup>. Read prayers & held School. Breakfast ended I prepared for starting. While my tent was being struck, I received an interesting account from Zachariah Ngarangikamau, concerning Capt. Cook's visit to these parts in 1769; and the plan and abduction of "Tayeto," the son of Tupaea the Otaheitian, who accompanied Capt. Cook. This was done by Zachariah's maternal grandfather, Te Ori. In this affair (which took place on the 15<sup>th</sup>. of October in that year, and which has given name to the S. Cape of Hawke's Bay,) the Natives lost 2 men, Wakaruhe and Wakaika; Te Ori himself being also badly wounded by a ball, which lodging under the knee and never extracted, caused him to limp to the grave. This account agrees with the statement in Cook's Voyages; wherein he says,— "Some of the gentlemen who traced the canoes to shore with their glasses, said, that they saw 3 men carried up the beach, who appeared to be either [1851 March p.474] dead, or wholly disabled by their wounds." Zachariah and other old men, in relating the circumstance, said, that their fathers were warned by Tupaea not to approach the ship hostilely; he saying, "*mai, mate koe*" (here, thou wilt be killed); but that their priests & Chiefs contemptuously overruled all Tupaea said, with "*Kahore he rakau o te hunga o Hawaiki; he pu kakaho, he korari!*" (The people of Hawaiki have no other arms than reeds, and stalks of flax—i.e. *Phormium*.) It was, however, from this vessel, and at this time, that these Natives received the cabbage, and another plant which they call a "*Haaria*"; this latter has become extinct, but, from the Natives description,

and from their identifying and confounding it with my Sunflowers at the Station, I presume it to have been an Artichoke, or its near ally a Chardoon; especially, too, as the name, "*Haaria*", which they traditionally remember, is the nearest approach which their language will allow of to the word "chard", the edible part of the plant. The Cabbage, which still grows wild where it was first sown at the Cape, was a great benefit to them, and is still very extensively used by the Natives. Just as we were about to leave, my faithful watch-dog & travelling companion *Keeper*—who has ever accompanied me in all my wanderings—unfortunately staked himself in his exuberant joy, in leaping an old fence of the village. Falling outside, he turned round & implored my aid in a most expressive manner. Jumping over the fence I soon had him in my arms, and bringing him in, I had to sew up the wound, a large rent [1851 March p.475] in the lower belly; which done, I was obliged to leave him tied up, as he could not walk. In leaving I once more visited W. Paerikiriki, and read to her some suitable passages of Scripture, and prayed with her, and left her, not knowing whether we should ever meet again on earth. Nearly all the remaining Natives of the village went with us; and by v. p.m., we reached Manawarakau. Having pitched my tent I held Evening Service in the open air, (the little chapel having fallen-in,) discoursing from a portion of the 2<sup>nd</sup>. Lesson—2 Tim. iii—Congregation about 70, among whom was Morena, the Heathen Chief from Tuingara; he having come to this place to meet Mr. McLean.—During the evening, Hadfield, the Teacher-Chief, assured me, that he intended very shortly to erect a more durable Chapel; but whether here, or at another

village 2 miles off, is uncertain, and must be so until the vexatious question of letting lands is settled.

26. This morning I read Prayers & held School. After breakfast I wrote 2 notes, one to Mr. McLean, and one to the principal Chiefs of Heretaunga who accompany him; which I gave to Micah to take to them as he is returning from this place to his own village Patangata: and, at noon, we left. Morena accompanied me about 2 miles, conversing upon the sad state of things at his village, and begging me to appoint some Christian Native to reside there as Teacher; but I have none both suitable & willing.—On his returning (which he did at my desire) to await Mr. McLean, he requested me to tell his wife, to be sure and come to listen [**1851 March p.476**] to my words, and to turn to the Faith!! We travelled on steadily over the hills till star-light, when, quite tired and hungry, we joined Tuingara, and found Brown Hakihaki, the old Christian Chief from Te Tamumu with some of his people, and the old Heathen Chief Te Arahuri (Morena's father) expecting us. They received us kindly and soon cooked us some food, but ere my tent was pitched, a new source of grief appeared—my only remaining dog being convulsed, having eaten a poisoned bait in coming over the hills, which hilly tract, extending several miles, has been let by the Native Proprietors to Messrs. Northwood & Tiffen, for a sheep station. Fortunately I had an emetic at hand, in my box, which with difficulty we administered, & which operated just in time to save him. Had I lost this dog, my journey would have been a very trying one—it being impossible to secure one's provisions and other articles, even boots & soap—from being destroyed by the Natives' dogs. This is the *second*

time that I have very nearly lost my dog, through this new and un-English practice of poisoning; and both times, too, on the common road near the sheep-runs of the Settlers. It is this method (among other similar ones) of the Settlers, which occasions so much desperate squabbling between them and the Natives. Surely, if such a mischievous practice is allowed, the public thoroughfare should be free from such a nuisance, or, at least, public notices should be required—as at home, in the case of “Man-traps & spring-guns.” Late at night I read prayers at my tent door; & getting a cup of tea, sought rest.—

27. This morning I read prayers in the open air, and was pleased to see some of the Heathen present; [1851  
**March p.476]** among whom was the old Chief Te Arahuri: while Ruka (the papist Chief) quietly remained in the house close to me. Our morning Service over, some speeches were made; the main substance being (the present all-engaging one) the selling of their Lands to the Governor. I answered their speeches, calling upon the old Heathen Chief and his party, and Ruka the Papist, to receive the Faith. As we could not pass under the high cliffs a little beyond the village until the tide should ebb, I sat and conversed during the morning with several of the Natives of the place,—Christian, Heathen, & Papist. Ruka makes the *fourth* Native professing Papistry, residing on the whole line of Coast from Ahuriri to Cape Palliser. I reproved Brown Hakihaki severely for bringing his young Baptized nieces down to this neighbourhood; one of whom has recently been ill-used by one of the white ruffians in charge of the sheep-station. At iii p.m., we left Tuingara, and arrived at

Parimahu by dusk; here were several huts but no inhabitants, they having long since gone to Porangahau to dwell. We had some difficulty in finding water, but, at last, succeeded. In pitching my tent my lads broke in pieces my only bottle of port wine, and, consequently, lost every drop;—a loss I could but ill bear, as I could not replace it. Coming over the beaches from Tuingara, Maunsell te Pia, an old Chief of about 60 years of age, followed me, to relate his private affairs. To my surprise, he said, that Pura, another elderly chief, (the father of a girl of about 10 years of age, whom I had seen at Tuingara,) had wished him to take his daughter to wife! but that he had refused until he should have enquired of me. He also, [1851 March p.478] said, that the girl herself was equally willing. I recommended him to think no more of it. This is another strange feature in the character of this people, it being by no means an uncommon thing for a girl to do so.—The reason assigned generally being—the ability of the *old* man to catch birds & pigs, and to raise plenty of food through steady application to his cultivations, while all *young* Natives are very prone to wander. I scarcely however need add, that such discordant unions are generally productive of much sin on the part of the wife.—

28. Morning prayers & breakfast ended, we travelled leisurely on to Porangahau. When about 3 miles from the village we met a Nopera (Noble) the nice young Xn. Chief, son of Abiathar of Eparaima, who having been anxiously expecting had come to meet us; he having, with his father, sister, & tribe purposely come from Eparaima to Porangahau to see us. By iii. p.m. we reached Porangahau, and were loudly welcomed. Several

speeches were as usual made by the old Chiefs, in which they professed to deplore the selling of their Lands to the Government, as well as the consequent fears, that, “*in a little time the backs of the Natives would be turned towards me instead of their faces.*” I answered their speeches, and, causing the chapel bell to be rung, I read Evening Prayers, preaching from Titus iii. 3–6; about 50 being present. After Service, Paul, the Chief’s eldest son, arrived on horseback from Tuingara (whither he had accompanied Mr. McLean from Patangata,) bringing the news, that Mr. McLean and the numerous body of Chiefs with him, Christians & Heathen, intended to come to this place tomorrow, to see *me*, and to [1851 March p.479] spend the Sunday here! This unexpected intelligence aroused us all not a little; and (as I had good reason to suppose, that their coming hither was owing to my 2 notes to them, which Micah had delivered, and as I almost dreaded a rencontre at this time with all the Heathen Chiefs upon the Land Question,) my first impulse was to proceed hence early in the morning; but, as several of the Natives opposed it, and some of them also wept at my mentioning it, I, on second thoughts, decided to remain; concluding, however, as it would be a very bustling time, to have no Adult Baptism—to which all readily agreed. I further learnt, from the young man, that my notes had occasioned a great deal of talk. Felt very much cast down all this evening, but my hope is firmly fixed in the right place:—2 Cor. xii. 9, 10.

29. This morning I read prayers & held School. After breakfast I went to see two sick elderly females, concerning whom I had heard last evening. The first whom I saw was Rebecca, the wife of the Chief John

Tauaitu, whom I had left ill at Ouepoto in November last, and had then desired to bring her hither; she had been ill ever since, and is now apparently near her grave. Through the aid of Richard, the N. Teacher, who had to apply his mouth close to her ear, and bawl loudly to get her to hear, (she being very deaf through her long illness,) I read some texts of Scripture and exhorted & conversed with her; yet, although she professed to cling to Christ, and declared herself to be a sinner, and spoke scripturally, I was by no means pleased with her; she appeared to me to be deceiving herself sadly; and her husband, now & then, said, "It is false!" to her declarations concerning her faith, praying, trusting in GOD, &c.;—for which, although she heard him not, I was obliged to rebuke him. Having prayed for her I seized the opportunity of warning both John and Richard of the sure and similar sad state awaiting all those who had nothing but a mere [1851 March p.480] profession of Christianity. Leaving her I went to see the other,—an old woman named Tira, who had till lately been a Heathen. I had visited her when last here, and induced her to come to Divine Service; when, curiously enough, her principal objection against her embracing the Faith was, lest she should be taken ill and die! Richard, the N. Teacher, had last evening, informed me concerning her, and her case appeared to me to be somewhat remarkable.—From him I learnt, that Tira had regularly attended Divine Services & Schools from that day in which I had conversed with her until she was taken ill, about 2 months back, when she was carried by her husband to one of the plantations. There, however, she was not willing to remain, begging to be returned to the

village, that she might go to the chapel again. To the village she was indeed brought, but she was in much too feeble a state to go to Chapel, although she still begged her husband to carry her thither upon his back, which he was unwilling to do, fearing he should be laughed at. Richard had seen her at different times; and, he said, her speech was good and Christian-like; which change for good, she said, had taken place when she was first afflicted with her present illness; and, that she had also often expressed a wish to be spared until my return, that she might see me once more. On nearing her hut I found her sitting outside in the little porch of the same; her old husband being close by, cooking an iron-pot of potatoes for his breakfast. The old woman feebly welcomed me, but with gladness, however, beaming upon her wan and worn countenance, and I soon sat on the mat by her side. I put several questions to her—as to the state of her mind—her knowledge of herself—of GOD—and of Christ—and her hopes & prayers; all of which she answered satisfactorily, and in a most simple pleasing manner. Insomuch that I rejoiced at heart, and dared to believe, that I had, here, before [1851 March p.480] me, in this old and hitherto hardened and despised woman, a brand snatched from the burning, a miracle of the Divine mercy! Turning to John Tauaitu, (who, with Richard, had accompanied me hither,) I said, “Here, John, you may yourself see, and mark the contrast between outward and inward work—between head and heart knowledge.” To which he, wonderingly, assented. To some of my enquiries she replied as follows.—“I know I am a sinner; I know that GOD is good & kind, or I should not now be here. My better thoughts commenced when I

was taken ill.—I believe in GOD—in Christ, that HE died for our sins, for me; that there is no other satisfaction for sin. I pray to GOD, to Christ; I am light within; I have no fear of death, nor have I any darkness of mind about dying. I have been long ill; my pains are great;—I cannot eat, but GOD is good. I have greatly desired to see thee once more; to be Baptized if thou wilt consent: then I should die easy; I should go by the right path. Do not disappoint me of my hope and wish.” In reply to my question—“Tell me your prayers?” She answered,—“I pray, O GOD be merciful to me a sinner!—Spare me, O LORD!—Deliver me from evil!—Save my soul, O Christ! Take me to thyself. O Christ, thou art our Saviour, graciously hear and deliver me a sinful woman! Send, O LORD, thy Holy Spirit into my heart, to enlighten it.—And, I also use the LORD’S Prayer.” I read to her some suitable passages of Scripture, and prayed with her; she clearly praying with the LORD’S Prayer, and uttering a hearty “Amen,” at the close, and at the end of my prayer, and, also, at the end of the Apostolic benediction. On leaving, I said, that I would favourably consider her expressed wish for Baptism. Returning to the village, I assembled the Candidates for Baptism in the [1851 March p.482] Chapel, 9 in number, of whom 4 were readers, and one, an aged man (whom I providentially met and conversed with on my return from visiting Tira,) new. These I instructed and examined to some length, and was upon the whole rather pleased with them, except the newly admitted one who was very ignorant. Dismissing them, I conversed with the son and daughter of the Chief Apiata from Eparaima, upon some important matters affecting themselves; and,

while doing so, the approach of the expected party was announced. They soon entered the village, about 40 in number, (nearly the same number, among whom were several woman, having remained at Parimahu,) and Mr. McLean was quickly in my tent. We had a long conversation together, during which he informed me, that he had followed me almost entirely on account of my note from Manawarakau, to assure me, that I had been misinformed upon those matters concerning which I had written to him,—that he had not, and should not, depart from his original intention, as formerly expressed by him, of not taking any Lands without the full consent of the rightful owners,—and, that he still wished to have my counsel and cooperation, as heretofore. We remained together talking on those important matterstill the hour of Evening Prayer, when I read Prayers, and preached from Philemon 10–12; congn. 82. After Evening service, Te Hapuku and othet chiefs of note, who had come with Mr. McLean, came to see me; from Te Hapuku I learnt the unwelcome (though not altogether unexpected) news, of my ex-teacher, Leonard Te Kawepo, having broken out afresh; he having gone with his party armed with loaded guns and sharpened hatchets, and cut down the newly erected fences of his own quiet Xn. relations. Noah Huke had feared as much before I left the [1851 March p.483] Station, and had asked my advice. I recommended him, if Leonard should violently and seriously disturb them to speak to the magistrate, Mr. McLean.—After Evening Prayer I sent one of my travelling lads (Isaac Pakitara, who had been used to similar employ,) to see Tira, and to converse and pray with her; at 8 o'clock he returned speaking very much in

her favour. Engaged talking with the Native Chiefs till a late hour. Just as I was about retiring to rest, Te Hapuku came again "to talk"; I was obliged to tell him to defer his "talk" until Monday, when I should be quite at his service; which did not at all please him.—

30<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from John xvii. 3; congn., at close, (several having gone out,) 106; among whom was Morena; Te Hapuku, and his brother Te Waihiku, did not, however, attend. Having rested awhile I held School, present 96. After School I went, according to arrangement, to Tira's hut, taking with me a few chosen Natives. I found her, as yesterday, sitting outside, but she had been washed, and was now clean, with a decent garment on. I suppose both washing & dressing has been performed by her old husband, Daniel, (whom I had Baptized here some years ago,) a quaint & quiet ancient-looking man. She welcomed us, and sitting by her side, I read several select and suitable passages of Scripture to her, to which she paid great attention. After I asked her,—whether she "renounced the Devil and all his works,"—and, whether she "believed in GOD, and in Christ as her Saviour,—and, concerning her "desire to be Baptized,"—and her willingness to cleave to the Truth,—to all of which she feinely & severally [1851 **March p.484]** answered in the affirmative. Kneeling down together, we prayed, and I then Baptized her, naming her Maryann. Having again prayed, I again exhorted her, and returned to my tent,—giving GOD hearty thanks for this (as I hope) fresh instance of His bounteous and undeserved mercy to us sinners through Christ.—And, when I considered, that here in this village

were now assembled the principal Chiefs of the District, some of whom cared not to hear of Divine things, while all were intently following Mr. McLean with the eager hope of getting some money for their Lands,—and not one cared a rush for this poor old woman, rather looked with scorn upon her, and yet she might be the first to receive the true & enduring riches of her Saviour Christ, in a blessed immortality,—I could not but think upon our Saviour's words, Matt. xi. 25–27, and my morning's sermon, and rejoice afresh in hoped of the exceeding glory which is stored up for all and shall be revealed to those now despised ones of Christ. At Evening Service I preached from Heb. i. 3,— "*he had by himself purged our sins.*"—The Congregation being not quite so numerous as in the morning, but, apparently more attentive. The heathen party who accompanied Mr. McLean hither, particularly the children, were sadly noisy all day. Mr. McLean attended both Mg. & Evg. Services, and afterwards took tea with me, and we spent the evening together. At night I again sent Isaac Pakitara to visit Maryann Tira, to read to her.

31<sup>st</sup>. Early this morning I read Prayers and held School. After breakfast I was engaged with Mr. McLean and several of the Native Chiefs, until ii. p.m., when they all left on their return to Parinahu. I told Mr. McLean, that if he could secure me a site [**1851 March–April p.485**] for a Mission Station at Manawarakau, which is the only place which he considers suitable of those he has yet seen, and which is just without the boundary of the block about to be sold to the Government, & which I have long secretly approved of, I would lose no time in removing thither; it being understood, that the Land to the North,

on to the Cape (Kidnapper), is to be ever reserved for Native use.—To this proposal he fully assented. Te Hapuku did not call to see me; I fear he is not improving. This afternoon, the weather suddenly became rainy and quite wintry; notwithstanding about 60 Natives left; nearly all of whom intend to accompany Mr. McLean and his Surveyors upon the boundaries, where they will be, at least, a fortnight more! During the afternoon I conversed with those who remained, and also visited Maryann Tira, whom I found cold and hoarse. I read to, and prayed, for, her; and gave her some medicine to alleviate her cough. At Evening Service I preached from Heb. ii. 1; congregation, about 45. Spent the evening talking with Richard, the N. Teacher, and others; suffering not a little from Rheumatism, and ear- and tooth-ache.

April 1<sup>st</sup>. This morning I read Prayers and held School; and, having breakfasted and arranged several minor matters, I directed my lads to strike the tent, and pack up, and proceed, (although it was still rainy,) while I visited the 2 dying women for the *last* time. I first went to Ripeka Tauaitu, and reclining by her side, and putting my mouth close to her ear, I, with difficulty, got her to hear what I myself said. I exhorted her (I hope, truly and affectionately,) to some length, after which we prayed for her; when I wished her, *Farewell*, for ever in this world! Turning to her husband, John, [1851 April p.486] I, also, dealt faithfully with him, and implored him to do all he could for his dying wife. From this place I went to the hut of Maryann Tira, and found her in her usual sitting posture and place. I exhorted and encouraged her to the best of my ability, and kneeling down we prayed

for her. She said, that her heart was still light in the LORD, with whom alone rested her disposal; and, that she was not afraid to die, her trust being in Christ. Poor soul! she expressed her fear of a future want of a little warm tea and bread (such as she had twice a day during my short stay,) for the few days that she might yet linger; as she could neither eat potatoes nor maize, and I had not enough left to serve me until I should get to Wairarapa, (through my having a less number than usual of baggage-bearers,) whence I intended sending to Wellington, upwards of 100 miles, for a supply, and we were much too far from the Station to send a native thither to get some. I remained with her as long as I could, being loth to depart, and the poor old woman evidently grieved much at my leaving, never more to see each other in the flesh. At last I left; and her broken voice followed me, as I rounded her hut, with her pathetic and simple wail,— "*E Neho! E Neho!*" (*Voc. Colenso, O Colenso!*) several times repeated, until lost in the distance. To Richard, the N. Teacher, who had accompanied me to both the dying persons, I gave a strict charge, to visit and read and pray with them while life remained. Perhaps there are no partings on earth more affectingly trying than these. Such persons may be said to die before their death. To leave those whom you know can not recover, and who may yet linger [1851  
**April p.487]**] a month, or two, or more, and who, during that trying period, will need your assistance more than at any former time,—whom you have top prepare, as it were, a long time beforehand for the last enemy,—in whom, you also feel a deep interest,—and whom, notwithstanding, you know you can never see agin,—to

do such is no ordinary trial to both, and yet it is one to which a Missionary is often called—at least, such, who (like myself) have a large district and a scattered people to attend to. We, of all others, may be truly said, to have to minister continually to the dying in all our varied ministrations; and hence I strive to keep this in view in my ordinary discoursing and preaching to them, especially when in distant villages; but alas! the human heart is doubly deaf, especially when enjoying apparent health and ease, to the paying any attention to the solemn exhortation of “Prepare to meet thy GOD!” Leaving Porangahau I followed my lads, and we travelled on, over the open downs and high exposed hills, (the keen South wind blowing strongly in our faces, which much increased my rheumatic pains,) until iii. p.m., when we descended to Wangaehu, where a returning party of six natives (who had come from Tautaane to Porangahau to meet me,) had just got before us;—and here, as we could not reach the nearest village by dark, and as it had re-commenced raining, and there being a hut, we decided on remaining for the night; although we had the certain prospect of going supperless to rest. In this, however, we were pleasingly disappointed, as one of the old men who had arrived before us, had been much more provident than ourselves, having brought a few potatoes from [1851 April p.488] Porangahau, which, with 2 pumpkins of accidental growth, I happened to find nearby, gave us all a good meal. All the way hither the poor old woman’s affectingly plaintive cry kept sounding in my ears. What a change indeed it must be for any one, however exalted his rank and intellectual his mind, to put off mortality and to be clothed upon with life! but how much more

amazingly great must be that change when effected upon such poor and miserable outcasts as these!! Read Prayers to the party in my tent door.

2<sup>nd</sup>. After a bitter cold night we rose this morning with the sun, and found frost on the ground, which, being the *first* for the season, and coming rather earlier than usual, (especially on a sandy spot like this close to the sea,) betokens a severe winter. We had prayers & breakfast here, (the Natives having last evening got some Maize of last year's growth from a store-hut hardby, which having boiled all night with wood ashes, was rendered pretty soft and eatable,) and, recommencing our journey, reached Tautaane by noon. By the way, and without going out of the path, I shot five pigeons, which, as my fresh provisions were all consumed, were very acceptable. This is the *first* journey in which I have taken my gun with me, a necessity to which I have been driven through the all but impossibility of getting any *fresh* animal food from the Natives; they, universally, selling all the animals they rear to the whites, which they prefer, and which they preserve in large calabashes in the fat in which it was cooked; so that, while my lads and fellow-travellers mostly fare very well, I, from not being able to use their doubly-rancid food, have often been on a very short & meagre allowance. I had fully intended to gain Akitio this day, but as I knew we could not reach it before dark, and I also feared the state of [1851 April p.489] the tide would not allow of our passing under the farther cliffs, I consented to spend the night here. Conversed with the few Natives of the village, 11 in number, during the afternoon, and at Sunset held Divine Service in the open air, discoursing from Heb. iv. 11.

The whole of this little party had been to Porangahau to meet me, and we had there spent the Sunday together. Among them were Solomon and the old woman, Ruth, who having publicly acknowledged their error and sought reconciliation were now restored.—

3<sup>rd</sup>. We rose very early this morning, and having had Prayers and breakfasted, and given the villagers a few little books, needles, &c., we proceeded on our journey. The wind, unfortunately, soon blew very strongly against us, so that we had no small difficulty in forcing our way over the long sandy beaches and under the sand hills, the sand being whirled about by the wind in such a way that we could scarcely endure the smarting of our faces and ears. We persevered, however, and by ii p.m. reached Akitio, where we found the people of the place both expecting and glad to see us. After some speeches, which I briefly answered, owing to the violent wind, I had some conversation with Joel, the N. Teacher, and others, and was grieved in learning, that Te Wiremu Te Potangaroa, the Chief of the next village of Mataikona, (in consequence of an illness which he believed to be caused by a sorcerer's malediction,) had taken to the old Heathen superstitious practices; and, that 4, or more, of the Baptized people of his village believed themselves to be possessed by demons! Here, too, there had been sad squabbling, which, however, had been amicably ended. One young married woman of this village had lately been delivered of fine twins, both males, and both living. Held Evening Service in their little Chapel, preaching (in much pain) from Heb. v. 8, 9; congn. 30. [1851 April  
**p.490]** Spent a good portion of the night in talking with the Teacher and others in my tent.

4. Read Morning Prayers and held School, and, having breakfasted, we set out for Mataikona, nearly all the people of the village going with us; taking, also, the twins to be there Baptized. The wind was still very high, insomuch that in some exposed places on the tops of the hills we got along with difficulty, and in passing by the sand drifts the flinty showers were almost unbearable. It was most surprising, to me, to see how well some of the poor little half-naked children endured it! But, I believe, that, either from early exposure, or natural causes, the skin of a 12 months old N.Z. child is much less sensitive than mine. I had sent on a lightfooted messenger before us, to inform the people of Mataikona of my being on the way, and, by sunset, we reached the village. As we neared it, I saw the roof of the *new* Chapel which had been at last erected! at which sight, tired as I was, I rejoiced in spirit, & thanked GOD, & took courage. We entered amid the hearty welcomes of the people, & finding, that they had not yet had Prayers, I caused the bell to be immediately rung, and going straightway to the Chapel I held Evening Service. In going thither I did not intend to preach, and I being also very tired and in much rheumatic pain, but while reading the 2<sup>nd</sup>. Lesson, (Heb. vi.,) I was so struck with the fitness of it to the present occasion, that I preached from verses 4–6 to a congregation of about 80 souls, who were exceedingly attentive. Returning to the place of my tent I shook hands & rubbed noses with all who came, and was pleased in finding among them, Zachariah, the Monitor Chief from Te Kaikokirikiri,—Abraham Te Ao and his wife, N. Teachers from Wareama,—and Kahukuraamaru, the principal [1851 April p.491] Chief

from Rangiwakaoma—places from 12 to 50 miles distant—all of whom, with many others, had come hither purposely to meet me. Spent the evening conversing with Hori Karaka (George Clarke) the N. Teacher and others in my tent; and was not a little grieved in hearing his plain and faithful recital of the sad approach towards apostasy which had taken place here among those who did run well. During his relation I was several times forcibly struck with the extreme suitability of my evening's discourse to the present situation of many of this people. He also informed me of his having published the Banns of 3 young couples of the place, who wished to be married tomorrow; but, knowing that such a proceeding would sadly interfere with other & higher matters, I proposed to defer it till Monday, which was immediately agreed to. From Zachariah I received 2 Letters:—one from Campbell Hawea, the N. Teacher of Te Kaikokirikiri, informing me of the deaths, and sad declensions there; and one from Sydney Tarahawaiki, the N. Teacher of Huaangarua, giving me an account of his visit to Pahawa to raise Joel Wakataha (as I had requested him), and of the subsequent grievous conduct of Joel, in allowing and encouraging his Sister (a Communicant) to go and live with some low Europeans residing at Te Kopi.—Here was also present in this village, a young man, a Papist, (brother of the young Chief & Teacher at Kohinurakau,) who was on his way from Waikato, (where he had lived in slavery,) viâ Wellington, to his own tribe. This young man had boasted, that he would soon put down all Protestant doings in this District!

5. This morning I read Prayers and held School. While at breakfast the old Heathen Pipimoho, who had long refused to shake hands with me, came [1851 April p.492] to my tent to make peace! having shaken hands & rubbed noses with him, he went away, and soon returned bringing me a few eggs, which were very acceptable. His eldest son, concerning whom we had such a falling out, is one of the three bridegrooms. After br5eakfast I commenced examining and instructing the Candidates for Baptism, 14 in no., of whom 3 are new. Among them were, the old priest Te Aweke, and the once ferocious Chief Kahukuramaru, and his wife; 4 of the no., had, also, come on with me from Akitio;—one of whom is *Pouri*, of whom mention is made in my Journal for October 1847 (10<sup>th</sup>.). After some time spent in examining & instructing them, I, having consulted with the N. Teacher, came to the conclusion to admit 8 of them to Baptism tomorrow, viz.—5 men and 3 women,—five of whom were readers, and three very aged. The old native Priest Te Aweke, and the Chief Kahukuramaru & his wife being among them. This Chief became a Candidate for Baptism in Feby. 1846, and had then displayed his fury because I would not Baptize him; his wife had previously entered herself as a Candidate, and would have been Baptized in Feby. 1846, being one of those whom I had then selected, but her husband would not allow it. He now strove hard, but with a subdued manner, to induce me to Baptize his eldest daughter, a girl of about 10 years of age, but I again steadily refused, because she could not read.—In the afternoon I reassembled the 8 chosen ones, and further instructed them. Held Evening Service, preaching from

Heb. vii. 25.—A most miserable day! owing to the extreme furiousness of the wind, and the very unsheltered situation of this village. The little newly erected Chapel in which I met my classes was continually being shaken, and, at times, I could scarcely hear my own voice, although I strained it to the utmost; in [1851 April p.493] addition to which, I had now no less than 8 exceedingly painful (although small) boils on my lips, which caused me continual torment. The Chapel was principally if not entirely the work of George, the young N. Teacher, assisted by the Chief of Rangiwakaoma—Kahukuramaru, and Te Aweke, the old N. Priest; and when *quite* finished will be, I trust, not altogether unworthy of its designation, and one in which many a soul shall yet be watered & blessed.—

6<sup>th</sup>. LORD'S-day. After a very tempestuous night, during which I scarcely got any sleep, from the noise of the wind and the incessant flapping of the tent, which I momently expected to be blown down, the long-wished-for morning broke at last! but the wind lessened not. This considerably depressed my spirits, for I well knew, that while my labour would thereby be rendered more than double, It would all very nearly prove to be to no purpose, as the people could not possibly hear. At x. I caused the bell to be rung, and held Divine Service, Baptizing the 8 adults, and preaching from Acts iii. 6; congn. (at close) 138, which completely filled the little chapel, but who, I fear, were but little edified by what was said. At I, p.m., we held School, present, 117; and at iv. p.m., Evening Service, which, however, was scarcely attended by  $\frac{2}{3}$ rds. of the morning's Congn. I Baptized 9 children, (3 of whom were the young ones of the Chief's

family,) and preached from Heb. viii. 12; the wind making such a racket as to cause me to be completely inaudible, even at the distance of a few feet.—I thus finished this day's heavy duty—displeased with myself & with the people,—and, I fear, with hard and evil thoughts of my good and merciful GOD!! So that I lay in my tent much as Jonah under his gourd, or as Elijah under the juniper tree.—*Miserere mei Deus!* [1851 April p.494]

7<sup>th</sup>. Read morning Prayers and held School. After breakfast I married the 3 young couples, all of whom were of this place and tribe. Under any other circumstances I should have objected to, at least, 2 of the brides, as being much too young, but now, that they are daily subjected to new and more powerful temptations to evil through the incessant and wily strivings of the whites, I could not prudently refuse. Having but *one* ring left (my stock being exhausted), the old Heathen, Pipimoho, came privately to my tent, before the ceremony, and, with a very solemn countenance, besought me to leave it with his son's wife, "for," said he, "if you pull it off it is sure to be ominous of evil"! I promised to attend to his request, which dispelled his doubts and fears. Having conversed with & admonished several, and refused to go to see the Chief Te Wiremu Te Potangaroa, who would not come to Divine Service, we packed up, and left at 2 p.m.—George, the N. Teacher, going with us. Pipimoho carried me across the salt-water inlet, which is under the village, the tide being low, and accompanied me a short way; I seized the opportunity, and earnestly exhorted him to flee for refuge to the hope set before him in Christ;—and he, once more, seemed

inclined to listen. May GOD bless His word to his soul! In travelling along I was pleased in hearing from George, that Pipimoho had also assisted him in building the Chapel. We reached the little village of Wakataki by sunset, & found some old decrepid folk, whom I had formerly Baptized and who were glad again to see me. Having pitched my tent I held Service in the open air, (the evening being a delightful one,) discoursing from Heb. ix. 28; about 30 being present, most of whom had returned hither from Mataikona before us. This people formerly resided at Rangiwakaoma, (Castle Point,) but had removed [1851 April p.495] hither to be out of the way of the Cows and Horses of the settlers residing there; a removal which I had formerly advised and now quite approved of.

8<sup>th</sup>. During the night I was awaked by the noise of horses breaking through the fence and devouring the crops of the Natives,—my tent having been pitched on the edge of a maize and kumara plantation, a little way from their huts. It was some time before I succeeded in arousing the Natives, who, once up, soon drove them out. These plantations are surrounded by wooden and earthen fences, the latter raised high with a moat dug on the outside. Having read prayers and breakfasted we resumed our journey. At iv. p.m., we crossed the Wareama inlet in a very small canoe, smaller even than usual! (the Natives having sold their larger one to the whites at Castlepoint,) in which only one person at a time could be ferried across, and I was obliged to lie on my back to keep the cockle-shell steady! Journeying hence with George by my side, he finished his sad recital of the state of things at his village (Mataikona); whence I

found, that out of a population of 60, no less than eight had died, and 16 had fallen into gross sin since my last visit! Of the former, 6 were Baptized; of the latter, *all* save two; and not only so, but 8 of these were also Communicants of some years standing, having all been Baptized by the Archdeacon of the District at Table Cape.—And, worse still, among them were, the principal Chief, his eldest Son, & the two Monitors of the village! Renata Te Ao (the Chief's eldest son, whom I had married in 1848, and whom GOD hath graciously blessed with a fine son, whom I Baptized on this visit,) had lately committed adultery with two females of this village. All seemed truly "*to glory in their shame*", in the lowest and worst sense of the word. I could not but rebuke George for his not having more fully told me of these things when at Mataikona. [1851 April p.496] By sunset we reached Waipupu, to which place Abraham Te Ao and his people had very lately removed from Wareama, (to be out of the way of the Cows and sheep of the settlers,) and had just finished erecting a rustic chapel, they having brought the timber overland from Wareama, a distance of 4 miles, on their shoulders! which work was mainly accomplished by Abraham and his wife Sarah.—This worthy couple with 3 of their little children returned with us from Mataikona, whither they had gone to meet me. Their little chapel had not yet been used for Divine Service, and, as it was now dark, I deferred the doing so till tomorrow. Held Evening Service in the open air, about 25 being present.

9<sup>th</sup>. This morning I read prayers & held School in their new chapel. After breakfast I instructed & examined a little class of Candidates for Baptism, 7 in no., of whom

two, women, were new. I also had some conversation with a principal man of this little party, who, though he attends Divine Services, would not enter himself as a Catechumen; alleging, as a chief reason for his not doing so, the death of his only daughter many years ago, through the malignant enchantments of the old N. Priest Te Aweke, (whom I had Baptized on Sunday last at Mataikona,) whose death had never been avenged.

Fortunately he has no one who will *fully* coincide with him, or evil might yet ensue; but, unless things generally alter for the better, old times with all their horrors may yet return again. Spent the remainder of the day in hearing Abraham's relation of the state of his people. Here, too, are many existing evils; mostly arising from the officious, and always offensive, interference of a host of old uncles and aunts, and of 1<sup>st</sup>., 2<sup>nd</sup>., 3<sup>rd</sup>., and 4<sup>th</sup>. cousins with the proposed marriages of the young folks.

[1851 April p.497] Against all such interference I have for years declaimed with all my might, but to little or no purpose. In very many instances they have seen their error, but always when too late, and never so as to be of any service. This ancient and customary mode of proceeding of the New Zealanders is a great evil, is productive of much misery and of no small amount of gross sin; which is often bitterly repented of by them after a worldly manner. Held Service this evening preaching from Heb. xi. 6; Natives very attentive. After supper they all assembled about my tent, to repeat afresh their murmurings and indignation against each other concerning the proposed marriages. Taking Abraham and George into my tent, to explain where necessary, I allowed the folks outside to talk away, which they did

until 10 o'clock, when finding that they were no nearer approximation than when they began, I dismissed them with a cutting exhortation.—

10<sup>th</sup>. We had intended, weather permitting, to start very early this morning, so as to pass under the high cliffs about 5 miles off before the rising tide should hinder us, and then breakfast beyond them. At an early hour, however, Abraham came to tell me, that the wind was again very high, (which my tent had sufficiently indicated,) and that a gale was at hand.—So we remained to Prayers & breakfast. During prayers a little incident occurred, which was well nigh productive of serious consequences:—a woman (one of the two new ones who had yesterday entered their names as Candidates for Baptism,) repeatedly behaving very indecorously, I stopped reading the Lesson, and desired her to be orderly; she replied in many words, finishing with "*I am not ashamed.*" Upon which I desired her either to sit quietly, or to go out. She answered warmly, that she would do as she liked, and, that she would [1851 **April p.498]** not go out, &c. I went towards her repeating my request, when she got up to fight! upon which (supposing, from the non-interference of the congregation, that they were either afraid of her, or, that they did not intend to notice her unseemly conduct,) I gave this Amazon a pat on her head with my book, and ordered her to go out. To my great surprise and satisfaction she immediately went out very quietly. No one interfered; no one scarcely even looked up; so, peace being restored, I resumed reading. Service over, we left the chapel; the congregation loudly condemning and laughing at the woman for her foolish proceedings. She

sat hard by swelling and puffing, apparently quite inclined to make a noise if she could find any one who would espouse her cause. Breakfast over, I determined on proceeding (as I wished if possible to keep my appointments.—Abraham & George would also have gone with me to Huaangarua, there to partake of the LORD'S Supper, on the 27<sup>th</sup>. inst., as fixed; but I, remembering the disappointment of last year, would not advise them to do so; consequently they remained. We had scarcely proceeded 2 miles when the wind suddenly changed to the south, the course we were then proceeding over the open beaches. It soon blew strongly and bitterly cold withal, with the sea-spray and sand full in our faces, so that we could scarcely get on. By-and-bye the rain came, notwithstanding we still struggled onwards, and, after 5 hours toiling, we got, benumbed and wet, to Kaihoata, where we had hoped to find a hut, but were disappointed, as it had recently been burned down. Here we sheltered awhile under a canoe, and, afterwards, under some reeds; and having made a fire to warm ourselves, and roasted a few potatoes, we once more faced the storm, which had somewhat abated, and gained the little village of Wakauruhanga, near Te Unuunu, by sunset. We were loudly welcomed [1851  
**April p.499]** into this secluded spot among the hills, doubly hidden within its little evergreen clump of *karako* trees, by 4 of the 5 ancient folks whom I had found here last year;—the fifth having died during the winter. The survivors had, at last, fled to the profession of the Faith, in hopes of consolation in the dying hour, and their numbers had been subsequently increased by six others from Wareama & Oroi; 3 of whom were Baptized, and

the remaining 3 candidates for Baptism.—Two of these, the chief Te Piki and his son, had returned with us from Waipupu, whither they had gone to meet me. They had been apprised of our approach, and had got two large iron pots full of maize and pumpkins on the fire boiling for us; potatoes being this year everywhere excessively scarce on the coast. They also gave us a basket full of new unleavened cakes of wheaten flour, which they had managed to bake in an iron pot, and which were very acceptable. Having pitched my tent, I held Evening Service in the open air, but the state of the weather and the lateness of the hour, prevented my preaching to them. I also visited a sick woman, (the Baptized wife of Te Piki, who now conducts the little Services here,) and found her lying in a miserable hut, filled with the smoke of wet wood which was thrown back in dense eddies from the low doorway through which it continually struggled to escape; from this, however, she seemed to feel no inconvenience, while to me it was a perfect torment during the short time I essayed to spend by her side. I briefly talked with her, and on my leaving sent her some suitable medicine, intending to see her again in the morning.

11<sup>th</sup>. It rained and blew heavily during the whole night, and I felt thankful that we had got into such snug quarters. On rising I saw that there was but small prospect of our resuming our journey this day. [1851]

**April p.500]** Prayers and breakfast over, I again visited the sick woman, and sitting by her side, I talked with her: she said, that her heart was not dark, and that she prayed to Christ. I exhorted her suitably and prayed for her. During the morning I conversed with some of the

people of the village, and managed to settle some of their little misunderstandings, of which, few though they were, they had a good share. Having several times looked out anxiously at the weather—at ii. p.m., the wind and rain moderating, I resolved to leave. We had scarcely advanced a mile, when a messenger on horseback from Waraurangi, the next village, met us; he had been sent by the Chief, Te Wereta, to learn some tidings concerning me. At iv. p.m. it recommenced raining heavily from which we had no shelter. Struggling onwards we met the Chief himself coming to meet me, attended by a youth, both also on horseback. I begged him to return with his boy, and we would follow. About a mile further on I found a sick woman, whom I had Baptized at Te Kopi, attended by her husband in a little hut upon the seashore. Wet and cold I sat with her a few moments, and gave her a few words of exhortation and consolation for which she thanked me. Continuing our journey, by dark we reached Waraurangi. Having pitched my tent and got a dry mat from the Chief to spread over my wet bed of fern, and thrown off my dripping garments and got a cup of tea, I caused the bell to be rung, and we assembled in his House for Evening Service, when I discoursed from Heb. xiii. 8, to about 25 persons. After Service I conversed with Te Wereta, and with the N. Teacher, Richard Tamaka, and found that the other old man, Mumuawa, whom I had seen here on my last visit, had also died during the winter; and that the information which I had received from Sydney Tarahawaiki, respecting Joel Wakataha, was, alas! too true; and, that, Te Wereta himself (in answer to a question put to him to give his [1851 April p.501]

consent,) had said, that he, too, consented to the woman's going thither, but that he must have £4.0.0 for so doing! This admission afforded me an ample theme for declaiming against such accursed proceedings—in which I spent about an hour, being not a little vexed at their unrighteous and crooked ways.

12<sup>th</sup>. Read prayers this morning in the Chief's house. Breakfast over, we packed up and started for Pahawa, all the folks of the village going with us:—five of whom were mounted on horses! Having turned a romantic and craggy point of land, named Ngapihao, about 2 miles from Waraurangi, (most of the Natives having gone on before,) I was suddenly accosted by a whiteman armed with a double-barrell gun, who abruptly ordered me to tie up my little dog, threatening, if I did not, that he would shoot it!—suiting too, the action to the word, by raising his gun, which was cocked, to his shoulder!! I, recovering from my surprise told him, I would not tie up my dog, as we were going quietly along in the public path; and assured him, that if he shot my dog, I would seize him, and take him on to Wellington. My determined manner, and my standing before my dog, caused him to give way, saying, that he must obey his master's orders. On my enquiring after his master, he said, his name was Wilson, and that he was not then at home. I desired him to give my compliments to him, and to tell him, that I should report this matter to the Government. Walking on slowly thence, my 5 baggage-bearers overtook me, to whom I related the matter; and we had scarcely advanced half-a-mile further, ere another white man, in rags & native shaggy attire, suddenly emerged from some bushes into the pathway

before us, and making towards me (I being the foremost,) abruptly ordered me to tie up my [1851 April p.502] dog, or he would shoot it,—bringing up his musket to the ready as if about to do so! I again refused to tie up my dog, telling the man, that we were going quietly along in the road, and that I thought it quite time enough for him to threaten when he saw injury done, or about to be done, to his sheep. Hearing, however, from him, that the ground was strewed with poison baits, my natives tied up our dog and led him, and we proceeded. About a mile farther we overtook Te Wereta, who, on a grassy mound, where his horse was feeding, awaited our arrival. To him I related the affair, when he replied:— “I strove hard with that white man not to go to meet thee with the double barrel gun, saying, that the dog was thine, and that it was a good disposition dog which always went at large;—but he would not listen to my words.” This vexed me the more, for now I felt assured that the man whom I first encountered well-knew who I was. I had now a personal practical proof of what the Natives have to endure from many of the Settlers; of which I had heard very much. This sheep-station is quite a new one, having been formed since I was last this way. Revolving the whole matter in my mind during the remainder of my journey, and foreseeing that much evil would be sure to follow such an illegal manner of acting if commonly adopted, especially in the newly-acquired District in the neighbourhood of Hawke’s Bay and the Mission Station, I resolved to forward a memorandum of the circumstance to Mr. St. Hill, the chief police Magistrate at Wellington.—By iii. p.m., we reached Pahawa, and having crossed the creek we were called

into the village, but I would not enter, having determined not to do so; so passing on a few yards we halted just beyond the burial place, where I pitched my tent. After some time, most of the Natives of the village came to shake hands; among whom I [1851 April p.503] noticed Lot, a N. Teacher from Huaangarua, 2 days journey distant, Tahana, from Oroi, and Te Keepa and his party from Te Awaiti, who had come hither to meet me. Te Wereta, who had arrived before me, had fully informed them as to my intention respecting Joel, &c., and, that, as they were all concerned more or less in the matter, I had determined upon *not* Baptizing any adults of this village during this journey. Notwithstanding their being greatly cast down at this information they behaved very hospitably to us; for, although the potatoe crop of this people had failed, and their melon and pumpkin plants had been actually blown out of the ground by the strong wind! they brought us for food, two bags of flour, containing about 60 lbs., one basket of unleavened cakes, and a tin dish of butter, weighing about 6 lbs. This, I afterwards learned, was part of a cask, which they had recently purchased of the Settlers residing upon their ground for £3. How much it is to be lamented that they will neither keep Cattle nor Sheep themselves! How very sure they are to find out their error when too late!! Causing the bell to be rung, I held Evening Service, preaching from James i. 12, about 70 being present. On leaving the Chapel I found Joel in the path awaiting my approach; I saluted him distantly yet civilly, saying, that if he had any thing to say I would willingly hear him at my tent. Thither, then, he came, in the evening, with all the people of the village, and related his story, which

was pretty much the same as what I had heard, From his own mouth it appeared, that while he knew nothing of her intended running away to become a common prostitute to the boatmen at Te Kopi, he had, subsequently, been residing in their house (nearly 40 miles distant) & had approved of her remaining there with them! [1851 April p.504] Poor man! he professed to marvel at my making such ado about a “trivial matter”; and, after I had calmly and fully exposed his error, and, moreover, plainly stated what I believed to be his present position,—how truly I had warned him (some years ago),—and how sadly he had fallen—he burst into strong language, saying, that, he would go and kill her, &c., &c. Here, in this case, is another proof of the sad effects of the N. Zealand mode of opposing marriages:—Marella, Joel’s sister, was Baptized at Table Cape by the Archdeacon; and, a fe months ago, wished to be married to a young man of this place named Edward. Her old uncles & aunts and 3<sup>rd</sup>. cousins would not however consent; so, after becoming pregnant of a child by Edward, (who ran away to Manawatu,) she took to the whites. Here, too, is another sad proof of the deep injury inflicted upon this people by their little wealth, which is every where to them an occasion of falling.—When Joel was poor and had scarcely a rag to put on, he was both useful & industrious as a N. Teacher; now, however, that he has a horse & fine clothes and a watch! &c., &c., he is utterly useless as such.—I heard, that, this night, after they had retired from the tent, Joel vowed repeatedly what he would do to his sister; upon which he was rebuked by Lot Paioke, when, Joel answered, that if he fell (from his position as N. Teacher,) all should fall with

him, and the Xn. worship should be extinct here! This malevolent spirit, so truly indicative of the Native, and so often shewn by a bad one, was just the manner of Leonard Kawepo.

13. Lord's-day. This morning I held Divine Service, preaching from Matt. iv. 7; congn. 70. At noon, I held School, present 68. And, at Evening Prayer, preached from Matt. xxvi. 41. In both my sermons there was much which ought to have struck home to Joel's heart [1851 April p.505] (he sat close to me) especially as the Natives are generally so very quick in appropriating even distant allusions.—At night I was engaged with the N. Chiefs in my tent conversing.—Three infants (one of them Joel's) who ought to have been Baptized this day, (but of whom I knew nothing till it was too late), I arranged for Baptizing tomorrow morning. Two old women had died here since my last visit, one of whom, Joel's mother, was unbaptized. After the chiefs had left I commenced writing to Wellington, (although I would much rather have been differently employed,) intending to send two of my lads thither tomorrow morning by way of Huaangarua, to get some supplies, as my little stock of provisions was getting very low, and it would not be advisable to delay their going, as it was (at least) 4 days journey thither, and Good Friday was in the week on which we had now entered.—

14. This morning I read Prayers and Baptized the 3 Infants. While at breakfast, a decent Scotchman (one of three brothers residing here) came to see me; in the course of conversation he remarked, that he feared the Natives were becoming very loose principled, &c., &c.,

in which I was obliged painfully to coincide. After breakfast I finished my Letters for Wellington, among which was one to Mr. St. Hill, and having despatched my messengers I turned again to the people, who, with Joel, were waiting to have some further conversation respecting him and his sister. Their uncle, William Te Haeata, who seemed to feel their situation the most of any, stated his determination to go to Te Kopi, & bring his niece back, (which step Joel opposed,) but, said he,— “I know those whites will curse & swear, and use violence; and I shall repel violence by violence”. After a good deal had been said, I spoke, [1851 April p.506] saying, that I conceived it would be worse than useless for William to go alone, but that if several went and Joel among them they might succeed; and, that if they did not succeed, as long as they would carefully abstain from having any intercourse with her and her associates, I should still think well of them. And, as for Joel, I had (they well knew) borne with him a long while, and that now I could not any longer conscientiously look upon him as a Teacher of ours; and, that I wished them to select one or more of their number to read Prayers and conduct their Schools, whom, if I approved of, I would appoint to that office; or, on the other hand, if they thought well of listening to Joel’s suggestion, and cast away their profession, they might do so, but, I warned them of the fatal consequences, &c. Joel said a good deal of stuff, vainly attempting to justify himself; to him I paid scarcely any notice. No one spoke in answer to my proposition, of selecting a person to read Prayers, &c.— but, by-and-bye, I heard *privately* of two whom they approved of. It was not long, however, before Joel (who

had retired for a few moments with the Chief Te Wereta, and who returned with him,) said,—that no one should be appointed but Hoani Te Maire, (a youth of the 2<sup>nd</sup>. class, a creature of his own, and one who had been formerly excluded for gross sin,)—and that if any one else attempted to hold service there, he would break his head!! On hearing this, I silently put on my travelling boots, & leaving my lads to pack up, I went to the Chapel to instruct a class of Catechumens, 8 in no., who were waiting for me. These were all, save one, aged persons; and one of them, a very old man with white hair and beard, who had recently come hither from Table Cape, was new. He, with two others, had walked here from Waraurangi, for the purpose of attending [1851 **April p.507]** Divine Service and being Instructed; and I marvelled to see how well these old folks got over the very rugged and stony ground. Another three were from Te Awaiti, the next village, about 10 miles further S.; while the seventh had come from Te Unuunu, and the eighth, an old woman, was from this place. Having instructed and exhorted them and prayed for them and for *all*, (not knowing whether I should ever be allowed the privilege of again praying in that Chapel,) I left Pahawa, my natives having already departed with my baggage. In passing by the house of the Scotchmen, about a ¼ of a mile from the village, a white man came forth and accosted me. I found him to be the “Mr. Wilson”, whose men had so unceremoniously treated me on Saturday last, and that he had come to see me in consequence thereof. When I ascertained from him, who he was and his errand, I told him plainly that I had already sent my statement to the C.P. Magistrate at

Wellington. Still he wished to hear my “version of the affair,” (as he called it,) which I soon gave him; when he remarked, that our relations agreed, and that he had blamed his men for acting as they did towards *me*. He defended, however, the practice of shooting and poisoning *all* dogs; although he allowed, that his doing so might be the means of his being robbed and his house fired over his head! Of course, we did not agree; notwithstanding we conversed in a friendly manner for about 20 minutes. I assured him, that I had no animosity against either him or his men, but that I considered it highly needful for the peace of the Colony, that some notice should be taken by the Authorities of such proceedings;—and not for every settler coming among the Natives to be allowed to do whatever he considered right. (I, [1851 April p.508] subsequently found, that this Settler is the same person who had on a former occasion written me a peculiar letter respecting the Natives.) Leaving him, I hastened after my Natives, and having overtaken them, we travelled on as fast as the nature of the ground would admit, reaching Te Awaiti village an hour after dusk. Having pitched the tent, I held Divine Service in the Chief’s house, about 20 being present, half of whom only belonged to the village, to whom I discoursed from James iii. 13.—

15<sup>th</sup>. Read prayers this morning in the Chief’s house, after which I held School; only 2 readers of the village, who are the Chief and his wife. Two persons had also died here since my last visit, a man & a boy. The man being the old blind chief with whom I had formerly conversed upon my different visits here. Here, too, the Natives had very little to eat, their potatoe crop having

failed. I sent one of the women to dive for cray-fish, and she soon returned with a basket full of fine ones. After breakfast I went to see an old couple (whom I had Baptized 2 years ago,) who had lately severely fallen out with each other. I had heard, that the old woman had lost an eye in the quarrel, which I now found to be correct, her right eye being gone forever! She, the foolish old creature! not content with the use of her tongue, had first laid hands upon her husband, and he, in return, beat her with his fists, through which she had lost her eye. They had, however, seen and lamented their error, and had made peace with each other. I blamed them both, & exhorted them suitably; and directed how her eye, which was still in a sad state, should be attended to. We left this little village at noon; and reached Oroi [1851 April

**p.509]** in rain, by iv. o'clock. Having pitched my tent, I read prayers in one of the larger huts, discoursing from Js. 50. 10, to about 30 persons, who were very attentive. This little party are still very backward, although they continue to keep up the form of Prayer Morning & Evening. Their promised chapel is not yet begun to be erected; and they had lately encouraged Hemi Te Miha, (a young and principal chief of Wairarapa,) a Communicant, and one who had hitherto run well, to take 2 young women (or, rather, girls) to wife, native fashion, one of whom he had subsequently discarded. During the evening a party of 4,—William Te Haeata, Joel, and 2 others,—arrived from Pahawa, on their way to Te Kopi, to fetch Marella. From William, who came to see me, I learned, that almost directly after I had left a canoe had been upset in the river, before the eyes of, & close to, the people of the village, and that 2 boys who

were in her, were nearly drowned. Another case of adultery had also been discovered there, which had been committed the night I left!—

16<sup>th</sup>. It rained and blew heavily all night, and I felt thankful, that we had got into a sheltered spot. The state of the weather entirely precluded our moving today. Read Prayers and Catechized the people. After breakfast I again conversed with the principal men of the place, about erecting their chapel, and many other matters moral & religious. I also went to see a woman, the widow of the late chief, Ngaparaikete, who was very ill; I conversed with her for some time; she said, she prayed to GOD, and, that while she was not afraid, her heart was dark through the pains of her body. An old man being present, (*the* oldest chief of the tribe, father of Ngaparaikete, who is still hale & strong,) I seized the opportunity and conversed with him concerning his soul, and exhorted him plainly & affectionately to some length. He paid attention & [1851 April p.510] assented to all I said. During the day the Pahawa party (being provided with their N. Zealand "*Dreadnoughts*"—undressed shaggy flax mats) went on. The people of this village are also badly off for food, of which the poor sick woman complained; so I sent her a crayfish, and a few of the unleavened cakes we had brought from Wakauruhangā, and, in the evening, some medicine, for all which she was very thankful. Read Evening Prayers, discoursing from John. xii. 35, 36.

17<sup>th</sup>. This morning we were stirring early, being extremely desirous of reaching Te Kopi by night—tomorrow being Good Friday. In 3 hours we reached

Tuhirangi, a small village, where were 4 persons, one of whom, Te Wenua, a young chief, (whom I had seen sick at Waraurangi, in March, 1850,) was far advanced in consumption. Here we halted to breakfast; and, while it was preparing, I addressed a few words of exhortation to the invalid. He seemed to be sensible of his situation, but to be unable to realize a saving hope for himself. He said, that he had come to this retired spot to be out of the bustle of the world. I endeavoured to direct him to Christ; and, breakfast being ready I left him, (being very hungry with my long walk,) intending to see him again after my meal was over; but a party arriving from Oroi (some of whom were going to Huaangarua to partake of the LORD'S Supper there, & some to have their Children Baptized,) commenced their usual crying & talking, & so hindered me. Leaving Tuhirangi we travelled steadily on until 3 hours after sunset; when, tired & hungry & stumbling over the rocks, we reached Te Kopi—where we found only the N. Teacher Richard Taki and his little son waiting to receive us! I now, for the first time, learnt, that Te Kopi had been some time deserted,—the Chapel & all the houses being more or less in ruins—and that Richard had come hither to meet us, in hopes of our arriving early enough to proceed with him to Turanganui, a village [1851 April p.511] about 6–7 miles distant. This we could not now do, nor were we inclined to travel with our loads tomorrow being Good Friday; so I arranged for Richard to return to his people early in the morning, to hold Divine Service with them tomorrow. By x. p.m., we had got our tent pitched, & a cup of tea, for which I felt thankful. Held prayers with my party in the tent. This afternoon, when half-way

between Cape Palliser & Te Kopi, I met some of the Pahawa party returning thither, having, after some trouble, succeeded in getting away Marella from the whites.—

18 *Good Friday.* We were all hands so very tired with yesterday's long & heavy journey, that we did not rise early. I held Morning Divine Service in the ruined chapel, which my own party of 13 attended, to whom I lectured from John xix. 30. After Service I wandered, for Meditation, among the ruins of the fallen houses, where I had always hitherto seen from 100 to 250 Natives, and now not a living creature save a solitary cat, which poor thing! fled from me making the place more lonely than ever. The natural appearance of the day, too, was quite in keeping with the place & season & my own feelings;— cold, lowering, rainy weather; the wind & rain coming in fitful gusts & squalls; while the troubled and muddy sea beneath, which alone broke the silence of the place, rolled its noisy waves over ground where my tent and some of the Natives' huts had formerly stood! While mournfully soliloquizing, wrapped in my cloak, a white man suddenly made his appearance. I soon found him to be the person who had been cohabiting with Marella. He said, he wished to speak with me; and I having assented, he told a long story ere I cared to interrupt him. We talked together for nearly an hour; and, while he said much I could not approve, I was pleased to find, that he not only acknowledged [1851 April p.512] his error, which he also professed to be sorry for, but he also said, that he wished to make all the reparation he could, and, if I would consent, marry Marella;—observing, that she would never stay away from him, and, if restrained, she

would destroy herself! Finally and under all the circumstances, I consented, that if she returned to him again, (provided that he used no means to induce her to do so,) I thought it would be better for them to marry; and that, in this case, he had better get married at Wellington immediately upon her so returning, which he promised faithfully to do. Evening, held Service in the chapel, discoursing from 1 Peter ii. 24, to my little party.—

19<sup>th</sup>. We could not leave this morning so early as we wished, in consequence of the heavy sea & high tide allowing no one to pass under the frightful and ever-falling perpendicular cliffs of Palliser Bay. At x. o'clock however we attempted a passage and got along safely but not without difficulty and danger. By ii. p.m. we gained Turanganui, into which village we were loudly welcomed by a large party of Natives. They had put up a nice little square break-wind fence for my tent, near to their newly erected wooden chapel. Simon Peter Te Inaki, the oldest and principal chief of these parts, made a very good speech; in which, while he deplored the proceedings of the young men, he vehemently asserted he would never let go his Faith. Having answered his oration, with a word of encouragement to himself and a few others who thought like him, and a severe lecture to the majority, I rested awhile;—conversing, however, with two sick female communicants, (one of whom was Margaretta Te Hiakai,) and with a Heathen chief named Te Wenerei, who has at length come over to the Faith. Causing the bell to be rung for Evening Prayer, I held Divine Service in the new chapel, discoursing from Heb. iv. 13; [1851 April p.513] congregation nearly 100, who

were very attentive. This evening, Philip Rare and Isaac Watarau, two N. Teachers from small villages near Huuangularua, arrived to meet me. Philip informed of his having very recently returned from Wellington, where he had seen Archdn. Hadfield, who was coming, in Mr. Cole's stead, to meet me at Huuangularua! and, also, of the death of Te Wikiriwi (Wickliffe), the 2<sup>nd</sup>. N. Teacher at Pitoone, (a fine young man, a correspondent of mine, for whom I had a great regard,) who had departed in a pleasing & truly Xn. manner. Received a letter, this evening, from Claudius Te Rehe, stating, that he wished to return to the Communion of the Church, from which he had separated himself during the last 4 years.

20<sup>th</sup>. *Easter Day*. This morning I held Divine Service, preaching from Matt. x. 39; congn. 130. At noon I conducted the School, present, 52 m., 13 w., & 17 ch. = 82. After School, a white man residing near, requested me to Baptize his child; I offered to do so, either publicly in the chapel, or privately at his own house tomorrow; when he eagerly chose the latter.—Held Evening Service, Baptized 9 children, and preached from Acts ii. 32. A lovely autumn day! one of the finest, if not *the* finest, we have had during our journey. The whole visible creation—the sweet blue sky and picturesque scenery of mountains, rocks, rivers, lake, woods and dales,—wore an aspect of gladness,—of holy Sabbath gladness—with which the rich and varied yet sober tints of autumn so suitable softened and blended.

21. This morning I read Prayers and held School. After breakfast I married a young couple: the bride I considered to be much too young, but, under existing

circumstances (the increasing temptations [1851 April p.514] on every side,) I could not venture to express my disapprobation. The marriage ceremony over, I went, accompanied by Richard, the N. Teacher, to the white man's house, to Baptize his child. His wife told me, that she had already buried 7! (this being her eighth,) and she feared this would not live. Returning to the village, I had to go and look at the display of food which had been procured as a marriage feast; and found plenty of roasted pork and eels, and some loaves of bread, and a bag of sugar, but no potatoes nor kumaras; owing (as the Natives assert) to the *dry* season; but, as I strongly suspect, to their wasting their time in riding about on horses, &c. The food having been divided I returned to my tent, there to receive a deputation of the Chiefs (of which I had been apprized), who came formally to demand a resident Minister, declaring, that they should never become better until they got one. Several of the older and principal men spoke, both Baptized and unbaptized, Episcopalians and Wesleyans, and I could not but assent to all they advanced. I recommended them to go on with me to Huaangarua, and there acquaint Archdeacon Hadfield of their desire and need; which they agreed to do. At Evening Service, I preached from Acts iii. 22, 23.

22<sup>nd</sup>. This morning I read Prayers & held School. After breakfast I spent an hour in looking over the unfinished chapel, preparatory to writing a few remarks for the carpenter's guidance, he being, unfortunately, absent. This rough and unsightly building, not having a planed board in it, has already cost the Natives upwards of a £100. in cash, besides their own labour, and timber, and

food, &c., to the whites employed thereon! That they have been shamefully and openly cheated by the Europeans, all the [1851 April p.515] neighbouring whites allow, and they themselves now see.—To instance only the Sawyers, to whom they have paid £60!!—and who received 8/- pr. hundred feet for *sawing*, the Natives providing the logs, and rolling them onto the pit—when 7/- and 8/- pr. hundred feet was the common retail price for similar boards at Wellington, including freightage, &c.!! The present building is the *third*! it having been *twice* blown down during the past year; which trial severely tested bot their patience & faith, not to mention their pockets. The carpenter now engaged upon it is a new one, the former having run away.

Richard, the N. Teacher, gave me “*the Subscription List*,” with which he had twice canvassed Wellington, and oftener the Settlers of Wairarapa. It is a curious document, worthy of preservation, exhibiting the Aboriginal & Colonial traits without colouring. Having finished my letter to the Carpenter, I again conversed with Margaretta Te Hiakai. This young married woman of rank I have long silently respected, believing her to be really one of Christ’s flock. She is now labouring under Consumption, and I have but faint hopes of her recovery. I gave her advice and medicine, and prayed with her, and was cheered in hearing her speak,—declaring, that she feared not to die, now that Christ had taken away death’s sting. Notwithstanding she regretted her inability to walk to Huaangarua, to attend the Lord’s Supper there, which she has never hitherto missed. I tried to get a horse from her relations, but could not succeed; had I sought earlier I would doubtless have fared better. We parted, never, I

believe, to meet again on earth; but with good hopes through grace of meeting and dwelling together where partings are unknown. On leaving the village, about [1851 April p.516] 30 Communicants accompanied me, among whom was Margaretta's husband, Josiah, silently weeping as he went, at his wife being left behind. I endeavoured to console him; and, in about an hour, we reached the little village of Tauanui, into which I stepped to see Adelaide Mangaio, (the fine young woman whom I had married to Daniel Te Iho the brother of Margaretta, two years ago,) and found her in a similar state, though not so much reduced, as Margaretta. Sitting by her side, & beholding her greatly altered condition, I could not refrain from weeping. I felt, however, greatly comforted, in hearing her also declaring her faith in her Saviour. Like her sister-in-law, she regretted her inability to attend the approaching Communion. I gave her advice and medicine; and, having read some suitable passages from the N. Testament to her and prayed for her, we resumed our journey. About a mile from this village I overtook Te Hamaiwaho, one of the principal chiefs of the valley; who, early this morning had left Turanganui to travel slowly with his wife to Huaangarua, he being unwell & infirm, & she a Candidate for the Communion. I greatly pitied him, and advised him to halt, for he could scarcely totter; but, he was determined to go, he said, to Huaangarua, to see his wife admitted to the LORD'S Supper; and, as the weather was fine, and several days intervening he felt sure he should accomplish the journey. Arriving at Tuhitarata, Mr McMaster's sheep Station, I called on his as usual, and Baptized another child of his; and was again greatly pressed by this

hospitable couple to spend the night with them, which, however, I could not well do. Travelling briskly on, I reached Otaraia (Ngatuere's pa) by dusk. There I found Ngatuere and about 30 Natives, among whom were Maunsell Te Kehu & others, [1851 April p.517] (Baptized chiefs, formerly Communicants,) who had been the ringleaders of the Native Horse races here at Wairarapa, which had drawn aside not a few. Here, also, reside the little Wesleyan party, who had lately been visited by one of their Ministers, & who had recently erected a little back Chapel, near which they had wished my lads, who had preceded me, to pitch my tent, and were not a little vexed at their refusing to do so.

Maunsell sent me a note, to inform me, that he wished me to Baptize his child, & to perform the ceremony in the Wesleyan chapel. In answer, I expressed my readiness to Baptize his infant, at Huaangarua chapel or here, in the open air, before the Church, but declined performing the ceremony in the Wesleyan Chapel.

Ngatuere kindly brought me some pigeons which he had speared for me; and told me, that he wished me to converse *here* with Claudius Te Rehe; but I insisted on his going to Huaangarua, and *there*, through his N. Teacher Sydney, I would see him. He, Ngatuere, also told me of the severe illness of his eldest daughter, Ani Kanara Maitu, whom I had Baptized at Te Kaikokirikiri. I went to see her, and found her ill of relapsed fever, &c.; and I feared, from the symptoms, that she would not recover. It being late, O promised to see her again in the morning, and, the Natives having had their supper, I caused the bell to be rung, and held Evening Service in

the Chief's house, discoursing from 1 Cor. xv. 21, 22:—  
about 50 being present.—

23<sup>rd</sup>. At an early hour this morning, (which, like the last 3 days, was delightfully fine though cold,) I held Divine Service in the open air; Baptizing 2 children, the son of Maunsell Te Kehu, & the infant daughter [1851 April p.518] of Ngatuere. These Services over, I proceeded, according to arrangement, to the house of Mr. Gillies, a Scotch Settler, living near by, to Baptize 2 infants there; which having done and breakfasted, I returned to Otaraia, and again visited A.K. Maitu. In conversing with her, I found, that she did not like to hear of her present illness ending in death, as, naturally enough, she wished to live a little longer. I was however gratified in finding, that she had learned to read her New Testament since my last visit; and that her faith in her Saviour, though apparently weak and small, was of the right kind. Having marked some suitable passages for her in the New Testament, I prayed with her, and giving her father some suitable medicine for her, we left the village. Just before we left, Te Hamaiwaho arrived, having slept by the way during the night. On our way to Huaangarua, Te Hamaiwaho passed us on horseback; and, two hours afterwards, when within 2 miles of the place, we found him lying on the ground, having fallen from his horse, happily unhurt. At Huaangarua we were loudly welcomed, and having pitched my tent I held Evening Service, preaching from 2 Peter ii. 9, to a Congn. of 100. Late at night, while engaged with several N. Teachers in my tent, my 2 Native messengers, whom I had despatched from Pahawa on the 14<sup>th</sup>. inst., arrived from Wellington, bringing me a note from Mr. Cole,

informing me of Archdeacon Hadfield coming in his stead. Maunsell's son, Baptized this morning, was, at his own particular request, named *Straith*, after Major Straith; whose name he had obtained by translation of the Society's Jubilee Letter.—

24<sup>th</sup>. This morning I read prayers and held School. After breakfast I commenced examining & exhorting the Communicants and Candidates for the Communion.

[1851 April p.519] Passed 21 this day; mostly Teachers & Monitors & their wives. After much consideration (first having heard of the matter at Mataikona, on the 4<sup>th</sup>. inst.,) I came to the determination to exclude from the Communion all those who had had any participation in the late horse races here. Hitherto I have been rather inclined to pass over minor offences, from the fact of the Natives only receiving *one* Ministerial visit in the year; but now I plainly saw, that to do so any longer would only lead to a wide departure from principle. This afternoon, Ngairo, the principal chief of the village (who has again cast aside his profession of Xy., which he had lately resumed, in consequence of another adultery of his filthy wife,) came to see me; I dealt plainly and faithfully with him, and he acknowledged the truth of my remarks.—He wished me however to see & restore 3 of his relations who were now residing in his own house, viz.—his wife, his sister Mary Matangihau, & Claudius Te Rehe, all gross & relapsed sinners. I told him, that I had already determined upon seeing Claudius, but that he must wait my leisure. At Evening Service I preached from 2 Pat. iii. 9; congn. 117. Spent the evening with the Teachers; found it very cold in my tent.

25. This morning I read prayers & held School.—After breakfast I recommenced examining & Instructing the Communicants, in which I was busily engaged all day, passing 52. About an hour before sunset Archdeacon Hadfield suddenly arrived on horseback. I was very glad to see my dear friend and brother, whom I had not seen for 2 years, and who was now wonderfully restored to health and labour! We could only, however, spend a [1851 April p.520] few minutes together, as it was the hour of Evening Prayer. At the Archdeacon's request, I conducted the Service, and addressed the Congregation from 1 John i. 9; about 150 present. Spent the evening conversing with the Archdeacon. Among other letters which he brought me was one from the Chief Police Magistrate, Mr. St. Hill, in answer to mine of the 14<sup>th</sup>. inst.—

26. This morning I read Prayers, & assisted Archdeacon Hadfield in the School. After breakfast I resumed my Examining & Instructing work, and passed 18 more, 5 of whom were new, making 91 in all. I, afterwards, reassembled my last class of yesterday, 24 in no., (several of whom had only yesterday arrived from Te Kaikokirikiri,) not having conversed with them so fully as I wished. I was also engaged with some single cases of communicants whom I had privately to reprove ere I could re-admit them, and was pleased with the deportment of all. One of them, Samuel Pakaiahi, a Monitor, had written twice to me at the Mission Station, accusing Micah Meha, another Monitor, of adultery; I had sent back his letters to the N. Teacher here to be investigated. This had not, however, been fully done, and I was now obliged to do so myself; and I was gratified in

finding the innocence of the accused satisfactorily proved. I had now to rebuke the unwarrantable haste of the accuser in taking up a false charge against a brother,—and, finally, I fined him 10/-, which he immediately cheerfully paid with 2/- (all his money) and some of his wearing apparel, which I handed over to Micah, when they immediately shook hands very lovingly. Micah wished to return a part, which I allowed him to do. Having concluded this work, (which from being a pleasant occupation has almost become a painful task,) I found, that of those whom I had examined [1851 April p.521] and admitted last year to the Communion at this place, I had now to reject 31!—i.e. 20 for participating in the Horse races and their attendant evils, 6 for other scandalous offences, and 5 for adultery;— while 2 lay dangerously ill, and 1 had died, and several chose wilfully to absent themselves. Concerning some of the latter I would hope charitably, from their age and the great distance they would have to walk, and the possible uncertainty of the Communion. While I was thus engaged in the Chapel, Archdeacon Hadfield was occupied without with the Chiefs who had come in from Turanganui to speak about obtaining a Resident Minister. Upon my leaving the Chapel, Ngairo (who was evidently awaiting my appearance,) again accosted me, and, in figurative language, begged me to let him out of prison! I told him, that the prison he was now in was one of his own choice, & that it had neither doors nor bars nor chains nor ropes for him nor for its prisoners. He then begged me to restore his wife, his sister, & his brother. I replied, that I had already repeatedly done so, and that they had as often relapsed; that I had promised

to see his brother Claudius on Monday, but that his wife & sister I would not yet see, not until I had heard some better account of them: reminding him, that the church doors were never closed. Turning from him to Sydney & Lot, the N. Teachers, who were engaged in fixing the 2 large chancel end windows in their places, (which they had recently brought from Te Kopi on their backs,) I was occupied with them a short time; leaving them I went to my tent. I had scarcely however entered it, ere I heard Ngairo's stentorian voice bellowing forth a tempest of wrath upon the N. Teacher Sydney, whom he [1851  
**April p.522]**

abused me in the vilest manner, & threatened to destroy the chapel! I allowed him to run on, knowing my time would come by-and-bye—while I thought upon the similar raving of his brother Te Raro, upon this very spot, who had died since my last visit, and who now lay buried by my side. It was some time however before Ngairo slacked fire; but when, at length, he did, I began afresh. I told him, that I had been the means of raising him and his little tribe & village, and that every time we had assembled here we had been ill-treated, and that, for the future, he might rest assured, I should not trouble him with our assemblies. So saying, I walked to my tent; and he soon stalked sullenly away to his hut. At Evening Service I read Prayers, & Archdn. Hadfield preached from 1 John ii. 11, 12; the congrn., [1851 April p.523] nearly 200 in no., were very attentive. After Evening Service, 2 other Communicants, Te Kepa Oraora, and Rawiri, arrived from Te Awaiti on the coast, having been 5 days in coming hither! I agreed to admit Te Kepa, & desired him to go to his hut & read thoughtfully the xi. chap. of 1 Corinthians; but his companion, Rawiri, a native of this village, (being accused by the N. Teacher of constant neglect of Divine worship on the LORD'S-day,) I refused to receive. Ngatuere (Ngairo's brother), also, came at night to my tent to see me; he had this day arrived from Otaraia, and, according to Native custom, came to shew, that he did not approve of his brother's conduct towards me. This evening I received a note, written in a humble strain, from Andrew Rongotua, (the young Communicant of whom I once thought so highly, and who had so frequently committed adultery with Ngairo's sister,) in which he stated, his having for some

considerable time deported himself properly, and professed to wish for my advice; but, knowing the writer well, I paid no attention to it.—

27. LORD'S-day. Late, last night, the devil, ever active, sowed dissension between the 2 N. Teachers of the village, Sydney & Lot; who are not only brothers by profession & situation, but by birth, and that, too, more than is commonly the case, being twins. The hut in which they were assembled for prayer being small & crammed, and not, I suppose, very light withal, Sydney, the elder, not seeing his brother, called upon a Monitor to give out a hymn; this was construed by Lot to be an intentional offence, and after prayers he remarked upon it, nor would he receive Sydney's explanation; and many words of an unpleasing & unseemly character passed between them. Sending this morning for Lot, I reproved him for his behaviour, and told him, that he must shake hands [1851 April p.524] with his brother, or I could not admit him to the Communion. This, he consented to do, and, on my calling Sydney, they shook hands. I subsequently mentioned the matter to Archdeacon Hadfield, who, though the bell had rung and the people were assembled in the Chapel, wished also, to see Lot, so I went to the Chapel & called him out, and going with him to Archdn. Hadfield he gave him good advice. Going to the Chapel we held Divine Service; I reading Prayers & Archdn. Hadfield preaching from 1 John v. 11, 12; congrn. about 200, or more, the Chapel being crowded. Dismissing the Congregation, the Communicants re-entered, and I assisted the Archdeacon to administer the Communion to 94,—including 2 who came with him from Wellington.—In the afternoon

Archdn. Hadfield went to Capt. Smith's house to hold an English Service there, according to promise, while I took the Evening Native Service, Baptizing 4 children (among whom was another of Ngatuere's), and preaching from 1 John iii. 8. Spent the evening conversing with my dear friend, who leaves by day-light tomorrow.

28. At a very early hour this morning Archdn. Hadfield left; he being very desirous of reaching, at least, the Hutt, by Sunset. Read Morning Prayers & held School. After breakfast, Ngairo came to my tent to shake hands with me, saying aloud, as he drew near,— "If thou thinkest me too bad and art not willing to make peace, I will return." I shook hands with him, telling him, that he had behaved ill to me so often, that somewhat more than an *outward* ceremony was needed. Afterwards I married a young couple; and sending for Claudius to meet me in the Chapel, I went thither, taking the 2 N. Teachers with me. Sitting down I talked suitably to him for a long time; he appeared to be sorry for his conduct,—fully acquiesced in the truth of my remarks,— [1851 April p.525] and promised amendment. I told him, that I should not put much faith in his promises, notwithstanding I should rejoice to hear of the fruits of repentance being found upon him. We then all shook hands with him, and again exhorted him to consider his ways. It is now nearly 4 years since he was expelled from us, the greater part of which time he has lived among the white Settlers as an under-shepherd, during which I had not heard any thing gross concerning him. This afternoon I examined & Instructed a class of Candidates for Baptism, 9 in no., 5 of whom were new. Occupied, also, in giving out Medicine, &c. The Chief,

Te Hamaiwaho, coming to shake hands with me, as he was about to return to Turanganui, I spoke to him relative to his making preparation for another world; and asked, why he (who had so long attended upon the public means of grace, and whose wife and Children were all Communicants,) did not think of being Baptized; recommending him to go on with us to Te Kaikokirikiri, where an adult Baptism would in all likelihood take place next Sunday. I was led to speak thus to him, although not a Candidate for Baptism, from having known him for several years, during which period he has always been—not only a friend to the N. Teachers and a Defender of the Faith against the aggressions of the Heathen Chiefs,—but, a staunch friend to myself, and a regular attendant at Divine Services & Schools, he himself being a reader, as well as from his present fast-sinking appearance.—His wife & sons are moreover all Baptized & Communicants, and one of them (Coleman) is, I trust, at rest, among the saved of the LORD, whose young widow I married this morning. Te Hamaiwaho immediately consented to my proposal, and made preparation for going with us. Held Evening Service, preaching from 1 John iv. 18. At night I received another note from Andrew Rongotua, of a much better tone than the former one, notwithstanding I did not answer it. [1851 April p.526]

29<sup>th</sup>. This morning I read Prayers & held School.—On leaving the Chapel, a *third* note from Andrew Rongotua was handed to me. Having breakfasted, we struck tent & proceeded up the valley; all the N. Teachers accompanying me. I called on Capt. Smith in passing, and was shown several specimens of Californian gold,

brought thence by Mr. Revans, (Capt. Smith's partner,) who only returned hither last week from that golden region, who also gave a frightful account of the state of society there. Leaving Capt. Smith's, we hastened on, and by 3 p.m. reached Te Ahiaruhe, where I exchanged a few words with Messrs. Barton & Tiffen, whom I found on the outside of the grounds.—Thence on to Hurunuiorangi, which village we reached by sunset. The Natives of this village, who had preceded us, had already erected a screen fence for my tent in a corner of their newly fenced *pa*; on entering which, and looking-up, I saw, a monstrous human image as large as life, obscenely carved on the upper part of one of the large *totara* posts of the *pa*, about 10 feet from the ground. I felt vexed at this, because while such hideous and obscene figures are, alas! too common on all their *old pas*, this *pa* is not only new, but erected chiefly by Baptized Natives. I also believed that this image was meant to represent some one of their old ancestors (as is generally the case), and, therefore, I knew it to be useless to ask the villagers to remove any portion of it; so, watching an opportunity, I seized our axe, and mounting the fence began to lop away to the infinite amusement of my own lads,—the delight of the better informed,—and the chagrin of the baser-minded of the villagers, one or two of whom murmured greatly. Having finished this without interruption, save a volley of words, I descended; & my tent being now pitched, I held Service in the open air, discoursing from 1 John v. 4; about 40 persons being present. [1851 April–May p.527]

30<sup>th</sup>. This morning I read Prayers & held School. Breakfast over, we started for Te Kaikokirikiri, nearly all

the residents of the village going with us. We reached Te Kaikokirikiri by iv. p.m., and were, as usual, welcomed by the people; but, as it seemed to me, not so loudly nor so heartily as on former occasions. Entering the village we pitched the tent, and shook hands, &c.; and, it being evening, I held Divine Service, preaching from 3 John 4 verse; congn. about 120. Engaged at night with the N. Teacher and others.

May 1<sup>st</sup>. Read Prayers & held School. After breakfast the principal Chief, M. Richmond Te Korou, and others, came full-dressed to make their speeches—the burthen of which was to join in the petition for a resident Minister. Having answered their orations, which (partly from my being already indisposed, & partly from the noon-day sun which shone fervently,) cost me a severe headach; I rested a while in my tent, during which Joseph Te Pu came to see me, bringing in his hand a bag, containing a N. Testament, a Prayer Book, a Catechism or two, and a few small Tracts, all of which had belonged to his deceased daughter Amelia; he now wished me to take them with me, or to give him leave to bury them in the earth.—At my request, however, he promised to keep & use them; and, on his leaving, I assembled the Candidates for Baptism, 18 in no., 2 of whom were new, & examined & Instructed them. Dismissing them I assembled the N. Teachers of the valley, all being now at this village, & taking them away to retired spot among the flax bushes we conversed on the present state of things in the various villages of this part of my charge, I pointing out what I had detected during my present journey; we were thus profitably engaged till the hour for Evening Prayer. Returning to

the village I held Divine Service, preaching from Jude,  
14–16 verses: congregation very attentive. [1851 May  
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2<sup>nd</sup>. Read Prayers & held School. After breakfast I went to see a young Chief, about 18 years of age, named Gideon Te Kike, whom I had Baptized here in April 1847; he had been taken ill about 3 months back, & he now lay dying. He had always borne a good character for steadiness, &c.; and, when I saw him last year, he was a fine and promising specimen of the Native race: but, alas! what is life? I yesterday heard of him, and sent him a little bread & tea, and desired the N. Teacher, Sydney, to see him early this morning, and that I would follow after breakfast: on entering the miserable hut in which he lay, I found him in the last stage of consumption, greatly reduced, almost a skeleton, and very weak. Sydney had just been to see him, but could not get a word from him. By putting my mouth close to his ear, I got him to hear, and to answer my questions; which with great exertion he did in a heavy sepulchral voice. He said, that his heart was in a very gloomy state, but that this darkness was on account of the heavy affliction with which he had been visited; that he knew himself to be a sinner, and that he believed and trusted in Christ, hence he had some light within; and, that he formerly prayed to GOD when his malady was less grievous. Seeing he could not speak without making a distressingly heavy exertion, which shook his whole frame, and which made bot Sydney & myself to weep, I desisted from asking him any more questions. I suitably exhorted him, he joining with us. Returning to my tent I made him a little tea, &c., and sent it to him, and then went to see another sick youth

(the son of Zachariah Te Pukenui, the Monitor Chief,) who lay in a hut at the edge of the forest about a furlong off. This youth, a quiet lad, named John, about [1851 **May p.529**] ten years of age, whom I had also Baptized, had also been some months unwell, and was, if possible, more emaciated than Gideon; for 3 days past he had taken nothing but a little cold water. Like the other he raised his dying eyes, and stretching forth his hand to shake hands,, seemed glad to see me. I asked him several questions which he answered correctly, and should have questioned him further had it not been for the distressing cough with which he was greatly harassed. He said, that he remembered that he had been a sinful disobedient boy—that Christ, in whom he believed, was the great satisfaction to GOD for his sins—that his heart was illuminated with light from Christ,—and that he was not afraid to die. I prayed for him, and returned to my tent. On my way I met a Native coming to inform me, that Gideon was dead; and hastening thither I found he had dies almost immediately I had left, and was now laid out! I was occupied during a good part of the day in further instructing the 18 Catechumens of yesterday, with the addition of 10 others—4 of whom were from this place, and were unavoidably absent yesterday,—1 was an old chief named Wairua, who had long been both troublesome and careless, (he had formerly lived at Te Kopi, but he now resided at Hurunuiorangi, from which place he had come with us, being determined, as he said, to be Baptized with his relation Te Hamaiwaho;)—and 5 were selected ones from the party which I had instructed at Huaangarua on the 28<sup>th</sup>. ulto. Returning to my tent, I was besieged (as yesterday) with applications for

ciphering examples, for which there is just now quite a rage, and found that several young Natives could cypher pretty well in all the common rules, and a few in compound Addition and the easier rules of Practice: I soon gave them work sufficient. Not [1851 May p.530] having quite finished my exhortation & Instruction yesterday to my N. Teachers, we again retired to our place of meeting among the flax bushes, when several minor errors were brought under notice, &c. At sunset I held Service, preaching from Rom. i. 16.

3<sup>rd</sup>. Read Prayers & held School. Immediately after which the old Chief Wairua came to tell me, that it was of no use for me to attempt to pass him by, for he would not be put down, he would be Baptized! I had expected as much, and knowing him well, I endeavoured to pacify him with fair words, but for a long time failed; I eventually however succeeded, though not without great difficulty: he declaring, that he would never come again. While at breakfast a messenger came to inform me, that John, Zachariah's son, was also dead! having died early this morning. It seemed somewhat remarkable, that those 2 persons should have lingered so long, & have been spared once more to see & hear their minister, and then die almost together. This is the fifth child out of eight that Zachariah has lost, (his first having been burnt to death;) and his wife Elizabeth, a quiet woman, seems as if she would soon follow her son. There was now pretty much wailing in the village; although, on my account, they did what they could to lower it. During the morning I assembled those whom I had selected from among the Catechumens for Baptism tomorrow, 20 in no., (viz. 9 males & 11 females,) of whom 13 could read, & 7 were

aged, and further instructed them. Two of the aged ones were *Tahi* & his wife, whose hospitality I had often proved. This afternoon I was obliged to rest, as I suffered much pain from a deep-seated boil (or, carbuncle) in my thigh, which had been rapidly increasing for the two last days. Evening, held Service, preaching from Rom. ii. 4; congn. [1851 May p.531] increased to above a 100, among whom was Ngatuere, who had come from Otaraia to see the Baptism of Te Hamaiwaho.

4<sup>th</sup>. LORD'S day. Held Divine Service this morning, Baptizing the 20 adults, and preaching from Rom. iv. 6–8; congn. 133. I suffered much pain from the tumour in my thigh, but was enabled to persevere. In the afternoon the N. Teachers held School, while I rested; present, m. 54, w. 34, ch. 14 = 102. Held Evening Service, Baptized 6 children, 3 of whom were the *little* ones of *Tahi*'s family, who, this morning, had received the name of Joshua; preaching from Phil i. 6; & spent the night conversing with the Natives in my tent.

5<sup>th</sup>. This morning Campbell Hawea, the N. Teacher of the village, read Prayers & conducted the School; I, however, took the first class at my tent door, where I could rest my pained leg on my bed of fern. After breakfast I married 2 young couples, who had been patiently awaiting my arrival and leisure; and, in the afternoon, I buried the 2 youths, Gideon & John, side by side. Returning to the Chapel from the Burial-ground, I held Evening Service, preaching from 1 Thess. iv. 13; and spent the night with the Natives in my tent as usual.—

6<sup>th</sup>. The last night was another very cold one; so that, what with the cold and the pain from my inflamed and swelled thigh, I got but little sleep. The N. Teacher read prayers this morning & conducted the School, I taking the first class at my tent, as yesterday. This day is the one fixed, in my printed plan of Journies for the year, for Te Hawera; but, unfortunately, I shall not only break this appointment, but the whole chain of them, right home to the Mission Station! Nor do I know when I shall be able to resume my journey, perhaps not for the week; as, at present, I can scarcely move; and the weather, which has been for several days remarkably fine, seems about to change for rain; which must now [1851 May p.532] be expected, as the winter has now fully set in. I was, however, cheered a little, in finding that 2 Natives were about to leave for Te Hawera, by whom I sent a note to inform the Hawera folk of my absence & its cause. After the 2 Natives had left, I was beset on all sides with the Cypherers, who continued to besiege me till the rain, which came on shortly after noon, drove them away. Read prayers this evening, but did not preach. Several of the Natives who had come hither with me from Turanganui and other villages, and who had remained in hopes of seeing me leave, returned this day to their homes.—

7<sup>th</sup>. This morning the N. Teacher read prayers & conducted School, I being scarcely able to move, & getting very gloomy withal. Engaged, during the day, with N. Teachers & Monitors in my tent; found that no less than 39 Natives of this neighbourhood had died during the year! (since my last visit) being about  $\frac{1}{16}$ <sup>th</sup> of the population S. of Castle Point; (exclusive of those

eight persons mentioned April 8<sup>th</sup> .;) among this number, were that unfortunate man Nicodemus Te Tia and his wife Mary, and another child of theirs! thus, in a very short space, has the whole of this once healthy & flourishing family been cut off. I found, also, that a large number of the Natives of this village & its neighbourhood had left off attending D. Service and Schools, among whom were no less than 14 Baptized Natives!! The reason assigned by them for their so doing is, the great number of deaths, which, the devil has taught them to believe, is caused by the Faith!!! Held Evening Service, preaching from Rom. vi. 23; scarcely, however, able to move through pain; the tumour in my thigh, though constantly poultice day & night, not having yet broken, and the whole thigh is very much swollen & inflamed.—

8<sup>th</sup>. Another heavy day! Campbell again read [1851 May p.533] Prayers and conducted School this morning. I spent the day in my tent talking with the N. Teachers and others, who came; during the day I detected several inconsistencies which I exposed and rebuked, although my doing so neither increased their pleasure nor lessened my pain & grief. This evening Sydney, (the N. Teacher of Huaangarua,) at my desire read prayers and preached; he took for his text, Rev. iii. 15, 16, and spoke plainly, affectionately & Scripturally. I hear the greater part of his Sermon, although I stirred not from my tent, it having been pitched in the usual spot close to the Burial ground.

9<sup>th</sup>. Campbell read prayers & conducted School. I got a little ase this morning from the tumour bursting. A sudden cry of “*paneroro*” in the river, caused all the

Natives to be on the alert with their nets in hopes of taking some; my own lads took a great many, which were very acceptable. Some of them weighed upwards of 1½ pounds each. This fine freshwater fish is wholly confined to the clear mountain streams of the Southern part of the N. Island; at the spawning season, when it migrates in small shoals, it is often taken; it is then large, very fat & excellent eating. Wrote 3 letters to the N. Teachers on the Coast, in reference to sundry grievous matters which I had lately heard of. Engaged with the old Chief Matthew Richmond Te Korou, who is much too quiet for his troublesome tribe; I advised him to keep up his authority. His aged mother, Lois, is still living, and is apparently very healthy; she attends church regularly although apparently quite "bowed". Conversing with her, she remarked, that it was the goodness & mercy of GOD which had preserved her so long a period. Evening read Prayers. At night, while engaged with Natives in my tent, a white man unexpectedly came, to request me to settle a difference which existed between the Natives (Lessors) and 2 whites (Lessees), concerning some neighbouring tenements. The whites, he said, wished to exchange [1851 May p.534] with each other, still paying their rents as before, which exchange the Natives refused to allow. I enquired into the matter, and finally arranged it to the satisfaction of all.

10<sup>th</sup>. This morning the N. Teacher read prayers & conducted School; there are not, however, many Natives remaining in the village. After prayers the white man, with whom I was engaged last evening, brought me a dish of milk, which was very acceptable. I had, however,

been receiving a little (a most unusual thing in a Native village) from Isaiah, the Chief's son-in-law, who has been keeping milch goats for two years on account of his children, and has, no doubt, proved the benefit of so doing, as his 3 children are all living. Occupied, during the day, in giving out medicine, and a few small books, &c.; and in making preparation for an early start on Monday morning, should the weather prove favorable. Several Natives who had returned to their homes at Hurunuiorangi and other villages, finding I had not yet left, came back to day in order to spend tomorrow with me. Held Evening Service, preaching from Rom. ix. 33; among those present was one of the Baptized ones, who had cast off his profession "through fear of death". I found it very cold this evening & night.

11<sup>th</sup>. LORD's-day. Early this morning I heard, that 2 young men—one, a Baptized Native (William Walker Kahukura), formerly monitor at Pahawa, and the other a Heathen (Nini),—both of whom have now for several years been cohabiting with the married wives of 2 Communicants, whom they had seduced from their husbands; and, inasmuch as they would not restore the women, they had been expelled from the village—that they intended to come by force into the chapel during Divine Service! Both myself & N. Teacher looked upon this information as highly chimerical; but, after breakfast, just as I was desiring the bell to be rung, the same white man came up, and said, that he had a [1851 May p.535] Letter for me, which, before he took it out of his pocket, I supposed to be from some of the whites of the valley; but, on his saying, that it was from 2 young Natives who wished to come to church, I immediately

guessed the writers, and, on opening & reading it, I found, to my astonishment, that it was so indeed! From those 2 Natives, W.W. Kahukura and Nini, informing me of their intention to come boldly to church, still retaining the women, and asking (complimentary) my consent!! I immediately tore up the letter and threw it into the fire before all who were assembled; telling the whiteman to go & tell them not to think of such a thing until they should first restore the wives of those 2 young men (their near relations) whom they had so unjustly treated. These 2 men with the 2 women would long ago have been killed, had they dared to remain a day in these parts, had it not been for the Xn. profession of the tribe; but not content with what injury they have already done, they continually seek to annoy those who wish to dwell quietly; in which (according to the accounts given me by the N. Teachers,) they are encouraged by many of the settlers. One thing however is *certain*, that this class of persons (those who have been expelled for gross misconduct, and who live without even the form of religion,) are always held in much higher estimation by the settlers than those who remain quietly. Their houses are to them always open; so that, now, a bad Native, male or female, has always a home to go to. Held Morning Service, preaching from Ps. 139. 23, 24; congn. 81. At noon, I held School, present 73. At Evening Service, I preached a plain Sermon from that eminently suitable text, Rom, x. 9, and so took leave of my congn., having spent at this time 12 days among them! At night my tent was besieged till a late hour by the betterminded among them, desirous to get an extra word.

12<sup>th</sup>. Early this morning we commenced packing-up,  
**[1851 May p.536]** and having shaken hands, and once more exhorted them to cleave to the Faith, we soon left the village. As we cleared the outer fence and entered on the downs, their bell rang for prayers. It was arranged on Saturday that (the days now being very short) Lazarus, an old man, should precede us to Te Ruataniwa, Joshua Tihi's village, and there get our breakfast ready against we came up; he, accordingly, left Te Kaikokirikiri this morning by starlight. Hungry enough we reached Te Ruataniwa by ½ past xi. a.m., and sought for & called Lazarus, but in vain! At length he appeared, coming into the village by the road which we had come by, and hearing the noise of persons in the place, he demanded who we were, with no little alarm, to our great amusement. We now found, that we, though heavily laden, had travelled faster than our forerunner, and that, instead of a hot breakfast ready for us, we had to go to the plantation to dig potatoes, & to collect firewood, &c., wherewith to obtain a meal. Before our breakfast was ready, the sky became densely overcast threatening rain; but as we had no time to waste, we agreed to go on.

Having had breakfast & prayers, and got a few potatoes for our long journey through the forests, I once more exhorted old Lazarus (whom I may never again see), & we proceeded. At v. we halted at Te Kotukutuku, on the edge of the river, and entrance of the long forest. I suffered *much* this day in travelling from my thigh, a piece of skin as large as the palm of my hand having peeled off, which had not yet been reproduced. The night was very cold, which was greatly increased through the dampness of the ground,) and having no fern wherewith

to make a bed; the cold green leaves of trees being but a poor substitute, especially at this wet season.—

13<sup>th</sup>. Early this morning we rose and resumed our uninviting journey. The *first* step was certainly most repulsive—to wade the wide and cold stream before us, the bed [1851 May p.537] of which was full of large slippery stones (boulders), & depth increased. My Natives generously carried me across, although it cost them an extra exertion & some shivering to accomplish it. Entering the wet forest our patience was soon sorely tried; for some unthinking Native who had passed since our last journey had set fire to it, and now, where all was beauty, naught but disorder & destruction reigned! This primeval forest I had often admired: the hugeness of the ancient trees; the denseness of the diverse & evergreen ferns, with which it was profusely carpeted & adorned; and the ever varying colours of the innumerable mosses and Lichens, with which every trunk and branch was studded & festooned, proclaimed, with the silent eloquence of Nature—“the hand which made us is Divine”. Now, however, every thing was, more or less, burnt, charred, & unsightly; while many of the larger trees having fallen, and bringing others with them in their fall, had so obstructed the path (which before was good & plain), that we had some difficulty in getting along. By perseverance we effected a passage, although it cost us an extra half-hour of heavy toil, and gave us all the appearance of Chimney sweeps. Having travelled 2 hours & getting cold, we halted to breakfast, at our memorable (or, miserable) sojourn in March, 1846. From this place we travelled steadily on until nightfall, when we again halted in the wood.

14<sup>th</sup>. This morning we roasted and ate our few remaining potatoes, and soon resumed our journey. It soon began to rain; but, as there was no alternative, we kept on. At iii. p.m., we emerged dripping wet from the forest to a potatoe plantation, when we were unexpectedly hailed by a human voice—a Xn. Native, a messenger from Te Hawera, who had come thus far to meet us. We were glad to see & hear a human being, although we soon found he had nought of good to communicate; for, [1851 May p.538] Native-like, he speedily published his news—the fall of some, & the death of others of the little remnant of Te Hawera. Although pretty well used to such things, I felt so much at this unwelcome tidings, that I had very nearly given the word to halt where we then were. We, however, proceeded; so again entering the forest we travelled on to Te Hawera, which we reached in about an hour. Having pitched the tent in the rain which still fell, I caused the bell to be rung before I should throw off my wet garments, (the chapel being at some distance from the village, the ground marshy, and the pathway to it lying through fern and long grass,) and going thither I read Evening Service, discoursing from Rom. xiii. 12; Congn. 30; including the 2 messengers from Te Kaikokirikiri, 3 visitors from Manawatu, & my own 5 lads.—During the evening I obtained the past year's news of the village, which was all of a gloomy character; of which—the deaths of 5 more of this little and soon-to-be-extinct Tribe,—the continued obduracy of the old Chief's son, Hur,—and the recent fall of the assistant Teacher Lot,—were the more prominent parts. Among the deaths was that of the widow of Caleb, Azubah, who having followed her disobedient son Hur

into the woods, had died there, and had been buried privately by him alone! My messengers from Te Kaikokirikiri, on reaching this place, found Joseph Paewai, the N. Teacher of Puehutai, awaiting my arrival; who, on receiving the tidings of my being unable to travel, immediately returned to Manawatu.

25<sup>th</sup>. Read morning Prayers & held School. Immediately after which my 2 messengers from Te Kaikokirikiri voluntarily started for Manawatu, to inform the people there of my having reached Te Hawera, and of my intention to keep (if possible) the following LORD'S-day at Puehutai. After breakfast I assembled & Instructed the remaining Catechumens, 5 in no., 2 of whom (a [1851 May p.539] middle-aged man and an old woman,) I selected for Baptism on the approaching LORD'S-day, provided they would accompany me to Manawatu. Dismissing them, I assembled the Baptized Natives of the village, & spent an hour with them, reading & exhorting, & closing with Prayer. I afterwards sent for Lot, who has been ever since his fall, which happened a month ago, voluntarily shut up in his hut; and finding him apparently humbled & sorry I restored him. This man's offence was but trivial; the Natives, however, who delight in contraries, had, as usual, wonderfully magnified it. Returning from the chapel I transplanted the "4 Young Apple-trees," planting one at the grave of the old chief Caleb. At Evening Service I preached from Rom. xiv. 19. Spent a portion of the night talking with the Natives, and finding that the old woman whom I had selected for Baptism could not walk so far as Manawatu, and believing that before my next annual visit she might be dead, I consented to Baptize her *early* tomorrow

morning.—Although I well-knew that by not starting early we should have to pass another night in the wet forest, and very possibly not reach Puehutai for the LORD'S-day. On diligent enquiry I found, that out of 22 Natives of this village, whom I had Instructed, and who had entered their names as Candidates for Baptism in 1846, 8 only remained alive!—and that 30 had died since I first visited them in that year; leaving a remnant of 23, several of whom are old and ailing, and 4 are children! I again urged upon them the necessity of immediately leaving this place for a healthier spot, but, I fear, without success.—A very cold & frosty night.—

16<sup>th</sup>. We rose this morning before the sun, and going to the Chapel I read Prayers & Baptized the old woman.  
**[1851 May p.540]** It was not without difficulty that I managed to get through the Services, the cold was so piercing, from the frosty air, and the Chapel without door or windows. Immediately after breakfast we started for Manawatu, 2 of the Natives of the village accompanying us; one of whom, who became a Candidate for Baptism in 1846, I had yesterday selected for Baptism at Puehutai. This man (Taro) would have been Baptized long ago, but I put him off from time to time in hopes of his learning to read, which, unfortunately for him, he has not attained. We travelled on rapidly *without even resting* until dusk, when, to our sorrow, we found, that we could not clear the forest, and were consequently obliged to halt where we then were on the banks of the river Mangatainoka.—

17<sup>th</sup>. Early this morning we recommenced our journey, and in 2 hours reached Ngaawapuria village, with a

good appetite for Breakfast. Here we found Joseph Paewai, and the villagers expecting our arrival, who heartily welcomed us. Joseph had been residing here several weeks, finishing the chapel which was re-erected last year. Preparing for breakfast I found I had unfortunately lost the key of my box, which I believed I had left where we had last night slept. Finding, that we could not reach Puehutai by nightfall, I agreed to remain; and, after breakfast, 2 of my Natives kindly returned to where we had slept, and fortunately found my key. At this village I found a letter from Mr. McLean the Government Land Agent, (who had recently passed down the river,) awaiting my arrival. In which he informed me of his having purchased two large blocks of Land, lying NW. and SW. of the Mission Station;—the one (including the harbour) for £1500; the other (which was not quite closed) he had offered £3000. for, but the N. Chiefs demanded, as the *minimum*, £4800. And, that he had *not* yet succeeded in procuring a suitable [1851 May p.541] site for a Mission Station. He also, informed me, of the death of Wilhelmina (Tareha's wife), which much affected me. I had written her a letter from Te Kopi, which was about the hour of her departure. Among the Natives at present residing here was Rameka (Lamech), a near relation of Leonard Kawepo. This man, Lamech, had last year met me at Puehutai, to whom I then confided a letter addressed to the Chiefs of his Tribe, and which, I subsequently found, he gave to Leonard!—I had also heard of his living with his 3 wives; I, therefore, refused him my nose when he came with the others to salute me; which public affront vexed him not a little. During the day I examined and

Instructed a class of Catechumens, 5 in no.; one of whom, a middle-aged man, is new. Two of them, who were readers, I found to be 2 of the 3 wives of Lamech; these woman had now been some considerable time Candidates for Baptism, and their answers and deportment were of a pleasing kind. Having concluded my Instruction, I dismissed the Class; retaining, however, the 2 women with whom I privately conversed, & found, that Lamech had ever cohabited with them from the time of his Baptism, now about 9 or 10 years ago. I told them, that I could not, according to the rules of the Church, Baptize them, until Lamech should select one and put away 2 of them. This, they said, they had often spoken about to him, but he had hitherto obstinately refused to listen to them. Held evening Service, preaching from Rom. xvi. 19; congn. 30; weather, very raw and wet.

18<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Matt. xvi. 17; congn. 37, being the whole village except Lamech. At noon I held School, 31 attended. At Evening Prayer I again preached from 1 Cor. 1. 18. A dull cold & rainy day: the Chapel, situated in a low [1851 May p.542] spot, and but just finished, was particularly cold & wet. The appearance of the sky, or rather, clouds, this evening, foreboded anything but travelling weather tomorrow.

19<sup>th</sup>. Read Prayers & held School this morning. A melancholy day of cold rain. No place in the village in which I could assemble the Natives; I talked however occasionally with a few, as opportunity offered. During the day, while walking up & down between the showers,

under the projecting eaves at the end of the chapel, I happened to take up the Testament of Joseph Paewai the N. Teacher, which lay in the window, and found therein a letter from Campbell Hawea, the N. Teacher of Te Kaikokirikiri, with which I was much gratified.

Although I fear that a change for the worse, has also come upon this man; yet this Letter (written nearly 4 years ago, and never intended for my eye,) is a convincing proof, that his aim & advice were then (at least) correct. At Evening Prayer, I discoursed from 1 Cor. ii. 14.

20<sup>th</sup>. This morning I read Prayers and held School. The rain still continuing I was again shut up a prisoner in my tent. Talked occasionally with a few Natives. Wrote, on a slate, a rather severe letter to Lamech, which I sent him by Joseph the N. Teacher; who returned, with a written request from Lamech, to allow him to see me. At Evening Service I preached from 1 Cor. iii. 10; and, returning to my tent, I sent Joseph to fetch Lamech; on his bringing him, we sat down together and spent the evening in conversation. I was pleased with Lamech's manner, and his serious and frank narration; which recital Joseph verified. And could not but think his case to be a puzzling one; which, though fully & tediously related by him, a few words will serve to explain. It seems, that (about 10 or 12 years ago) the Natives of the lower Manawatu had heard of the Xn. faith from some Native Teachers who had been sent among them by [1851 May p.543] Archdeacon Hadfield, and that a few of them, among whom were Joseph Paewai and Lamech, who then resided in those parts, determined to embrace it. They visited those N. Teachers several times for Xn.

Instruction, by whom they were subsequently taken to Archdn. Hadfield, who, after having examined, Baptized them. Some time afterwards Lamech heard (as he says) for the *first* time, that it was wrong for a Baptized Native to have 3 wives at once; at which he said, "Why did you not tell me this before? You *knew* that I had 3 wives. Had you told me this I should not have been Baptized, because I cannot turn away my wives: I love them." He was afterwards rejected from Confirmation, and from the LORD'S Supper, on account of his wives, with whom he still dwells, and by whom he has *since* had several children. I recommended him to consider attentively the matter, as to whether he could put away 2 of them; but, at all events, *not* to give up attending Christian worship.—The question of N.Z. polygamy has never appeared to me a difficult one. I dare not say to a Native, that it *is* a positive *sin*; simply, because I cannot find such to be determined in the word of GOD:—rather (reasoning from analogy) the contrary.—The making it, in N. Zealand, a bar to Baptism, and a cause for expulsion, has been ever attended by many and serious evils.

21<sup>st</sup>. This morning at an early hour we started in 2 canoes from Ngaawapurua, several of the villagers accompanying us. The rain had ceased, but the day was damp & cold. The waters of the rivers were greatly swollen, which, though it increased the strength of the current, enabled us to pass over the rapids and shoals with greater ease. By dusk, through heavy unremitting exertion on the part of the Natives, we gained Puehutai, [1851 May p.544] where a large blazing fire of pine wood was a most welcome object to us all. To my

astonishment, all the Natives who had come with me immediately proceeded to cauterize the many broken galls with which their hands were covered from the heavy work of *poling* against the stream. This they did with a live coal; and, though the pain of burning was evidently intense, they freely preferred it, saying, that the raw part being once hardened by burning pained no longer. This, although an ancient & common practice among them, I never remember to have witnessed before. The Natives of the place having long had prayers, I read Prayers with my party around the fire, and retired to my cold and icy tent, which now presented a beautiful and uncommon appearance. For, having been taken down and rolled up wet this morning, it had, on being pitched, soon froze hard, so that, when the candle was lit, it appeared as if covered with myriads of minute spangles. Ihakara, the Monitor of the village, gave me a packet of Letters, which had been left for me by Mr. McLean; among which was one from the Rev. T.S. Grace, (in answer to mine of Jany. & Feby. last,) informing me, of his intention to visit Waitangi, to administer the LORD's Supper there, "the first week in June"! Hence, I was obliged to conclude, top proceed as quickly as possible to the Mission Station; which most unwelcome news I was obliged to communicate immediately to the Natives.—

22<sup>nd</sup>. Last night was, I think, the coldest I have ever endured in N. Zealand; I could scarcely keep myself alive! although I took every possible precaution within my reach; my Natives being all away in the village quite out of hearing. The boiled water left in the teakettle & teapot was quite solidified, although close to my bed! I

found it quite a task to get up and dress, and go to the Chapel. As I [1851 May p.545] intended to start about noon, I preached a Sermon from Matt. xxiv. 12, 13. which the Natives, notwithstanding the cold, sat attentively to hear. The Congregation, too, was numerous; several Natives having assembled here from below Te Apiti to see me. Service ended, I returned to my tent, when the chief Hiriwanu (Silvanus), led the oratorical van, followed by several others, all strongly condemnatory of my sudden departure. I *felt* the truth of their observations, and told them so, but I could not now stay among them, as my *fixed* time of absence from the Station had already expired,—the winter was rapidly closing-in,—the woods and rivers scarcely travelable,—the days very short,—the distance to be traversed still considerable,—and Mr. Grace, who knew not the N.Z. tongue, on his way to my Station. After breakfast I examined & Instructed Candidates for Baptism; one of whom was a man whom I had taught at the little village of Puhangina, beyond the Ruahine mountain range, in November, 1848. Could I possibly have remained, I should have Baptized the majority of them (together with the man who had patiently come along with me from Te Hawera), but this I could not do. For, unless I started *to day*, I should be obliged to pass the coming Sunday somewhere in the woods between this place and Te Waipukurau; and, in remaining *here* over Sunday, I should run the risk of not reaching the Station in time to meet Mr. Grace. At 2, p.m., I left Puehutai; Ihakara, and 2 assistant N. Teachers, from villages on the Manawatu river, going with me. We halted at the entrance to the

forest, in a wet and miserable spot, and spent a good portion of the night in conversation.—

23. This morning we rose early, and having prayed [1851 May p.546] and breakfasted together we parted from our 3 Manawatu friends. Crossing an elevated plain in the afternoon, we found the firm ice still covering the ground, although it was a sunshiny day. We travelled steadily on all day, having determined to make Te Witi (the N. end of the forest) our resting-place. This I gained by starlight, having had many ugly knocks and stumbles in the dark & slippery wood during the last 2 hours. Shortly after, my Native steward, Samuel, came up; an hour after him another; another hour passed by ere 2 others appeared; and it was not till x. p.m., that Isaac, the last of them, arrived. His long absence made us all very uneasy; for he had been third in the line of march, and his knowledge of the path was far better than our own; and I feared, that he had either fallen and broken a bone, or that he would perish through hunger & cold during the long night of 15 hours in the wet & muddy wood. I repeatedly fired-off my gun, and made my dog to bark incessantly, whose noise we also aided, making a prodigious rout; and, at last, I got 2 of my lads to make torches of dry Totara bark, which we fortunately obtained from the shed in which we were, and (having had their scanty meal of 4 roasted potatoes each, upon which, though I did not partake, they religiously implored a blessing & returned thanks,) I sent them to return so far as the spot he was last seen at by them, and to shout and wave their flaming torches as they went. They left very reluctantly, &, as I thought, not without fear; (all New Zealanders greatly dislike to travel in the

dark from superstitious notions;) but they had only got a few yards into the wood ere they met Isaac coming up! which gladdened us all exceedingly. Poor fellow! he said, that he had missed his way, and had wandered about [1851 May p.547] in the wood in the dark with a heavy box on his back, sometimes finding the path but only to lose it again. He had heard the report of my gun, and all our varied noises, but, nevertheless, could not extricate himself.

24<sup>th</sup>. Very early this morning we recommenced our march, well-knowing that it was a heavy one; and reached Te Waipukurau an hour after dark—to our own great satisfaction, as well as that of the Natives whom we found here assembled from several villages to meet me. These Native, among whom were a number of Candidates for Baptism, had been here now nearly a fortnight, and I was glad for their sakes that I had come on. Having pitched my tent, and got a cup of tea, I conversed with Matthew Meke and Micah Iwikatea, N. Teachers, and others till a late hour.

25<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from Ps. 119. 57—“*Thou art my portion, O Lord;*” congn. 90. My feet were so very sore I could scarcely stand. At noon, and while the N. Teachers conducted School, I examined and Instructed the Candidates for Baptism. I had last night hoped, that I should be able to do this, and Baptize those whom I might select at Evening Service today, (as most of them had been a long time on probation,) but, on finding them to be nearly 30 in number, I immediately abandoned that hope, deferring their Baptism till tomorrow. At Evening

Service I Baptized 3 Children, and preached from 1 Cor. viii. 9. At night I was engaged with N. Teachers and others in my tent.—

26<sup>th</sup>. This morning at an early hour Matthew (as arranged) read Prayers. Immediately after I again assembled the *old* Catechumens (23) for further Instruction, and selected therefrom 21 for Baptism.

[1851 May p.548] Many of them were very aged persons, while the 2 rejected ones were youths and readers, of whose sincerity I was not at all satisfied.

Breakfast over, we reassembled in the chapel, and I held Morning Service, Baptizing the 21 adults. One old woman (a great chieftess,) was so very much confused, on my asking her the usual question, “*Dost thou renounce, &c.*”, that she could not speak. I repeated my question to her, plainly and slowly, six times, but to no purpose; all she could say was,— “Alas!” “what?”

“How?” “I don’t know.” And, although I told her what to say, she could not repeat the words. I saw, very plainly, what was the matter with the poor old creature; but, as the eyes of the whole congregation were upon me, and it was an extraordinary and unexpected case, I had no alternative but to desire the N. Teacher to remove her from the font. Having finished questioning the others (which I always do *individually*), I had her again placed at the font, but apart from the rest, and asked her,— “Dost thou wish to remain an enemy to GOD?” “No;” was her answer. “Dost thou wish to remain in the devil’s service?” I enquired. “No;” was her immediate reply. “Dost thou wish to cast away all evil?” I asked. “Yes;” she responded. “Well, then,” I rejoined, “attend to my former repeated question;— “Dost thou renounce the

devil & all his works, &c., &c.?" and she now calmly answered as required. There was, also, a very old chief from Te Rotoatara, named, Te Atuatawana, toothless, blind, & exceedingly deaf,—the only remaining unbaptized ancient of those Tribes, who was among the lot. Returning from the chapel, I was engaged in listening to the melancholy recital of Arabella Waipari; a nice young Christian woman, (one of the few human glories of our poor [1851 May p.549] church in these parts,) who cannot be allowed to dwell in peace by the impure Natives by whom she is surrounded. She strongly wishes to go to the Mission Station to reside; but having already six girls in the house we have not room for more. Leaving her I returned to the Chapel, where were 5 persons (1 man, 3 women, & 1 boy,) awaiting me, who wished to enter their names as Candidates for Baptism; these I instructed & exhorted. It is pleasing to see the few remaining Heathen, who have long been particularly careless and hardened, crawling forth from their solitary & dark retreats to the fellowship of the Saints, and the warmth and light and comfort of the cross.—May all such be led quite on to Christ; and, being grafted into him, *know Him, and the power of His resurrection!*  
Leaving Te Waipukurau with Micah Iwikatea (my baggage-bearers having left long before me), we travelled comfortably over the long plains to Patangata, conversing profitably as we went. We reached Patangata about 2 hours after sunset; and found a messenger just arrived from the Mission Station, bringing me my faithful dog "Keeper," quite healed of his wounds, and the very welcome news of all being well. Conversed with the principal Natives of the village; and wrote 2

Letters to W. Pupora, and Mata, to restore them. W. Pupora, has been living in the desolate hills ever since his expulsion; notwithstanding the noise and bustle which has been all around him from the meetings here of Mr. McLean & the Native Chiefs about the Land;—(to which Land, W. Pupora has also a considerable claim in common with his relations;)—during the whole of this long period of banishment, no one visited him save one old woman.—

27<sup>th</sup>. At a very early hour I read prayers in the chapel, as I had determined, if possible, to reach the Station to day. Arriving at Ngawakatatara I visited two [1851 May p.550] sick communicants, mother and daughter, both in one hut, and conversed with them; Ani Kanara, the daughter, (a fine young woman about 18 years of age,) was unwell before I left the Station to go on this journey, and, perhaps, may never permanently recover. I was pleased with her expressions of resignation to the will of the LORD; as, to a N.Z. female, at her time of life, there can be nothing so distasteful as a long confinement through sickness.—But even this can be differently viewed, through the mighty operation of the efficacious grace of Him whose name is “Wonderful.” Two miles beyond Ngawakatatara I met a messenger coming from the chief Te Moananui, with a letter addressed to me; in which he desired me to leave the direct road & visit him and his people at Kohinurakau village, where they were assembled for the purpose of sowing wheat. This was quite unexpected, and, at this time, undesired, yet I thought it better to comply; so we directed our course thither, and reached the village by iii. p.m. At Evening Service I preached from 1 Cor. x. 1–6; congn. 50;—a

large number for this small village. Engaged in my tent till a late hour talking with the Chiefs Te Moananui, Wiremu Tipuna, and the 2 N. Teachers of the village.—I felt glad that I came here, as several awkward matters had taken place which required attending to. I found, that the young Papist, (the second son of Adam, the old chief of the place, and brother to Sydney Hoekau the N. Teacher,) who was at Mataikona when I was last there, had returned to his people and native home, here; and finding two others, (Papists, who had also returned some time ago from Taupo,) he is, I fear, not only likely to keep his Papistical errors, and so form a nucleus here for others like him, but also to afford a plausible excuse for the P. Priest to come hither to visit them. He has already been spoken of as a husband for one of the [1851 May p.551] young Baptized girls of the village, but Te Moananui has plainly told him that none of his tribe shall marry any of a strange Communion.—

28. Left Kohinurakau this morning before the villagers were up. Travelled 2 hours, when we halted to breakfast. Reached the Mission Station by 2 p.m., after an absence of 69 days; and found all well.—Blessed be GOD, for all His mercies! This evening one of our Native girls dwelling in the house was taken in labour, in which, poor soul! she remained all night, to the no little disarrangement of us all—particularly Mrs. Colenso, who had to be up with her.—

29. *Ascension Day.* This morning our Native girl gave birth to a fine boy. At xi. I read prayers in the Chapel, but, there being only a few present, and my feet *very* sore, I did not preach.

30<sup>th</sup>. Engaged this morning in paying my baggage-bearers, and Native workmen for work done during my absence; and in talking with my Native Teacher, Noah Huke. At 2 o'clock the Rev. T.S. Grace suddenly arrived, being several days earlier than we had expected him. During the evening Mr. Grace & myself arranged for him to leave on Monday for Patangata, and *there* to administer the LORD's Supper to the *old* Communicants only of the surrounding villages; (as by so doing all of them would be able to partake, while not a third of them could possibly assemble here at this inclement season of the year;) and, on the same day (Monday), I would leave for Petani & Tangoio, and there examine and instruct the numerous Candidates for the Communion residing in those villages; which communion Mr. Grace would celebrate at Tangoio on his return journey. I should much rather have preferred going with him to the latter place; but, as he had fixed an early day for being at Te Wairoa, he [1851 May–June p.552] could not (he said) wait there at Tangoio, while I examined and Instructed the Candidates for the Communion. Engaged to a late hour in writing Letters to the N. Teachers inland to apprise them of Mr. Grace's visit.

31<sup>st</sup>. Despatched Natives with my letters: engaged with Mr. Grace: preparing for tomorrow.

June 1<sup>st</sup>. LORD'S-day. This morning I held Divine Service, Mr. Grace assisting, (saying the exhortation, confession, and absolution,) I preaching from John xv. 26; congn. 162. At 1, p.m., I conducted School; present, m. 75, fem. 46, ch. 28 = 149. At Evening Service, (in

which Mr. Grace did not assist) I preached from 1 Cor. xv. 21, 22.—

2<sup>nd</sup>. This morning Noah Huke, N. Teacher, read Prayers & held School; while I put up Bread & Wine, & Sacramental vessels, &c., for Mr. Grace, who left at x o'clock for Patangata. I, also, left, at xi., and being sadly delayed at Ahuriri harbour, from not being able to cross, it was dusk long before we reached Petani, to which village we travelled on in the mire & rain, reaching it in a miserable plight. It was so very wet & miry that I could not have my tent pitched, so lodged in a Native's hut.

3<sup>rd</sup>. This morning I read Prayers & held School, 72 present. After breakfast I assembled 11 Communicants (all I could find), and 2 of the Adults Baptized in Feby. last; (viz. the venerable old Chief, Noah Kariwenua, and the assistant female Teacher, Mary Hineitewaiwa, both being remarkable peaceful well-disposed Natives;) and examined and instructed them concerning the LORD'S Supper. At Evening Prayer I preached from 2 Cor. i. 21, 22; natives very attentive. Occupied, till a late hour, conversing with Paul Toki, the N. Teacher, and others, in my lodging-house. One thing, among many other which they related, pleased me not a little, namely, the seizing and fining by Mr. McLean [1851 June p.553] (who has a magistrate's authority) of two worthless fellows ("Pompey the black; and Charley the limping sawyer;") who have long given us all much trouble. These fellows, notwithstanding their each having a Native woman, (the sawyer brought his from Otaki,) fell upon a young married Native female, (whom I had also Baptized in February last, and who, with 2 other Xn. women had

come to Ahuriri to sell some wheat,) and grievously insulted & maltreated her, without, however, effecting their vile purpose. This coming to the magistrate's knowledge, (who resided in an adjoining house, there being only 4 dwellings at Ahuriri, and who had previously been informed by myself concerning the conduct of those fellows,) he immediately swore in a Constable, and apprehended and fined them; the black in £3.0.0, and the white in £2.10.0; which money was soon paid, and by Mr McLean handed over to the injured Native. For this summary proceeding I feel very thankful, as I am sure it cannot fail to have a salutary effect.

4. At an early hour this morning we left Petani for Tangoio; which place we reached by x. a.m. Having breakfasted, I proceeded to exhort & instruct the Communicants, 19 in no., (some of whom had been suspended for a season,) and, also, 39 of those Candidates for the Communion, whom I had formerly instructed. With them I was closely engaged during the day. Of the 58, 29 are readers, and 32 are males; several of them being very aged persons. At Evening Service I preached from 2 Cor. ii. 11; Congn. 67. After Service I visited Hannah, (a young woman whom I had married (against my will) in June last to Tareha's nephew,) who was now ill and in great pain, and did what I could for her. Engaged talking, till a late hour, with Paul Wakahoehoe the N. Teacher, and others, in my tent.  
**[1851 June p.554]** Was grieved in hearing, that the white wretch (who had done the church here so much injury, and who I cannot but consider as the cause of the

untimely death of Te Koroa's little daughter,) was again come among them to reside!

5<sup>th</sup>. Rose very early this morning, read Prayers & held School, 77 present. Having breakfasted we left Tangoio for Waitangi, and hastening on, we reached the Station by dusk, cold and wet from the very heavy rain which fell during the latter half of our journey. We found Mr. Grace at the Station, who had returned early from Kohinurakau. Yesterday morning he administered the LORD'S Supper at Patangata to 73 Communicants, who had assembled there from Eparaima, Te Waipukurau, Te Rotoatara, and other smaller villages.

6<sup>th</sup>. This morning I commenced exhorting & Instructing Communicants; passed 25 today. Troubled with severe pain in my chest, from a heavy cold, and having had no rest.

7<sup>th</sup>. Engaged as yesterday, passed 27 men and 12 women today; and, at night, received 2 old persons who did not come in time to be instructed. I, also, rejected 2 old male Communicants; one, for repeatedly lying and deceiving me; and one, (Paul Nonoi, from Table Cape, who had only been restored by the Archdeacon at the last Communion,) for threatening, that, if his filthy wife, who had again committed adultery during my long absence, should be refused admission to the Schools and other Ordinances, he would join the Papists!

8<sup>th</sup>. *Whitsunday*. This morning I held Divine Service; Mr. Grace (as before) saying, the Exhortation, Confession n& Absolution. I was enabled to preach from that glorious text Ps. 68. 18, to an attentive congregation of

248 souls. We afterwards administered the LORD'S Supper to 66 Natives (Mr. Grace saying, the Absolution, Consecration Prayer, & Benediction). At Evening Service, which I held, I preached [1851 June p.555] from Ps. 104. 34; and thought the Natives particularly attentive. I experienced great difficulty in Reading and Preaching today, my cold and tightness of chest being greatly increased. A few old Communicants of doubtful piety wilfully absented themselves from the Communion; having their hearts greatly too full of the world to find any room for Xt.

9<sup>th</sup>. This morning Noah Huke again read Prayers & conducted School, while I attended to Mr. Grace, who left us at x. o'clock on his return journey towards Turanga. Closely engaged all day till sunset with N. Teachers and Chiefs, & with applicants for Medicine & Books, many of whom had patiently waited until I should be at leisure. Among the Chiefs were, Te Moananui, Cranmer Te Nahu his wife & child, and Tareha. This latter chief I had not before seen since my return, although he was here on both Sundays to Divine Service. He seems to regret greatly the death of his wife. Thomasin Pupu, a fine young woman, (the daughter of the Teacher Chief Hadfield Tatere,) whom I had married in March last to Henry Tomoana, brother of Wilhelmina, Tareha's late wife, is now also in a very low state. It seems as if a fatality followed this poor man's connexions!

10–12. Writing: inserting Baptisms, Marriages, &c., performed during my late long journey, in the Register;

often, however, interrupted by Natives calling. The weather has now set in very windy wet & cold.

13<sup>th</sup>. Compositing pp. 51, 52, "Happy Deaths." Chest still very painful; and the tumour in my thigh still open and uneasy.

14<sup>th</sup>. Feeling very unwell indeed, and fearing I should not be able to get through tomorrow's Services, I sent this afternoon for Noah Huke, and requested him to conduct the Services & School. This evening my domestic lad Edwin (whom I had sent to accompany Mr. Grace [1851 June p.556] to Tangoio,) returned. He informed me of a woman, *not* a Communicant, who had contrived to steal into the chapel and partake among the rest! And, of the death of the 2<sup>nd</sup> grandson of Abraham Te Iwiwati. This severe blow Abraham bears much better than the former one; at least I infer as much from a note which he wrote me, in which he speaks resignedly.-

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15<sup>th</sup>. LORD's-day. An unwilling prisoner! Noah, the N. Teacher, conducted Services & School; 103 present.

16<sup>th</sup>. Still unwell, unable to do much.

17<sup>th</sup>. Made an exertion, and printed pp. 51, 52, "Happy Deaths"; the last 2 pages were printed on the 26<sup>th</sup> of February! When, at this rate, shall I get my little book finished?

18<sup>th</sup>. Distributing Type, & compositing pp. 53, 54, "Happy Deaths."

19<sup>th</sup>. Printing ditto. Engaged, also, with a party of Natives from inland, who brought me letters from the N.

Teachers of Patangata and Te Waipukurau, from which (as well as from the bearers) I learn, that Sunday, the 1<sup>st</sup>. instant, was completely broken by Native messengers travelling in all directions to assemble the Christian Natives to meet Mr. Grace at Patangata. This information, coupled with that received on the 14<sup>th</sup>., has caused me to determine to act differently for the future:—viz. To request a timely notice; and to go myself to all Communions.

20<sup>th</sup>. Distributing Type, & Compiling pp. 55, 56, “H. Deaths.”

21<sup>st</sup>. Printing ditto. Preparing also for tomorrow. My chest bettering slowly; thigh, still open & btroublesome.

22<sup>nd</sup>. LORD’s-day. This morning I held Divine Service, preaching from Ps. 107. 9; congn. 75. At noon, I conducted School, present, m. 35, w. 22, ch. 15 = 75. And, at Evening Service, preached from Gal. vi. 2.

23<sup>rd</sup>. Read Morning Prayers, & held School. During the day, [1851 June p.557] I was engaged in distributing type, & compiling pp. 57, 58. “H. Deaths.”

24<sup>th</sup>. Printing ditto.

25<sup>th</sup>. Commenced copying Journal for C.M.S.

26<sup>th</sup>. Engaged in ditto.

27<sup>th</sup>. Distributing Type, & Compositing pp. 59, 60, “Hy. Deaths.”—This morning a species of seal (*Phoca leptonyx*), was discovered sleeping on the beach in front of the Mission Station by some children, who, at first, thought it was a Native female! And, running up, accosted it as such. Finding their error, they quickly

retreated to the *pa*; when the residents, who had only this day arrived, sallied forth and killed it—or, rather, attempted to do so; for, although they had beaten out its brains with an axe, and afterwards hauled it into the village, it was still alive, snapping its jaws and moving its tail, when I went to see it, nearly an hour afterwards!

28<sup>th</sup>. Morning, printing pp. 59, 60, "Hy. Deaths."

Afternoon, engaged with the Chief Te Hapuku, who had come to see me; he remained some time, but only cared to hear of the things of this world.—

29<sup>th</sup>. LORD's-day. (S. Peter's day.) Held Divine Service this morning, preaching from Heb. vi. 12; on the character of S. Peter; congn. 94. At noon I held School, present, m. 47, w. 29, ch. 14 = 90. At Evening Service I Baptized 2 children, & finished my morning's discourse.

30<sup>th</sup>. Read morning prayers & held School. After breakfast I was engaged with the young chiefs, Cranmer Te Nahu and Ahipene Tururu, and Te Tawa, the father of the latter. The young men had very lately had a severe falling-out, Cranmer having been accused by some of Te Tawa's party of enriching himself at their expense; he having had the weighing of the flax, pigs, wheat, &c., purchased by the white trader at Ahuriri; who, on leaving, gave Cranmer a horse! Whence the evil surmises of [1851 June July p.558] the overzealous Natives, and the consequent accusation. Subsequently they had endeavoured to settle their own matters, but had failed; Cranmer demanding £10. as a recompense for their failed accusation. I, eventually, succeeded in settling the matter; and that without any payment to Cranmer, which did not at all please him, but, I told him,

he could not be both plaintiff & Judge. It was rather a curious part of the affair, that I should have forewarned Cranmer, when he first undertook the task, that he would, in all probability, get into disesteem for his pains. Afternoon, distributing type, & Compositing pp. 61, 62, "Happy Deaths.

July 1<sup>st</sup>. Printing ditto.

2<sup>nd</sup> - 4<sup>th</sup>. Engaged in copying Journal for C.M.S. Natives still absent at their different plantations sowinh wheat, of which a very large quantity is being sown this year.

5<sup>th</sup>. Morning, distributing type, & Compositing pp. 63, 64, "H. Deaths." Afternoon, preparing for tomorrow. Sent Noah Hule to Kohinurakau to hold D. Service there tomorrow, as Te Moananui and his tribe are there sowing wheat, in addition to the people of the place.

6<sup>th</sup>. LORD'S-day. Held Divine Service this morning preaching from 1 Pet. v. 7, congn. Only 49. At noon, I held School, same number present. At Evening Service I preached from Colossians ii. 14.—

7<sup>th</sup>. Read Morning Prayers & held School. Printing pp. 63, 64, "Happy deaths."—

8<sup>th</sup>. Morning, distributing type & Compositing pp. 55, 56, "H. Deaths." Afternoon, engaged with Noah Huke, who, yesterday, returned from Kohinurakau in good spirits at his kind reception, and the good attendance on Divine Service there on Sunday.—

9<sup>th</sup>. Printing pp. 65, 66, "Happy Deaths."—Noah being present in my printing room, telling me about Leonard

[1851 July p.559] Kawepo; who, he hopes (from what he has heard) is about to alter for the better:—

10<sup>th</sup>., 11<sup>th</sup>. Pruning Vines, trees, &c.

12<sup>th</sup>. Sent Noah Huke to Petani for tomorrow's Services. Distributing type, & Compositing pp. 67, 68, "H. Deaths." Preparing for tomorrow.

13<sup>th</sup>. LORD's-day. Held Divine Service this morning, preaching from John i. 29; congrn. 67. At noon I held School, same number attended. At Evening Service, I preached from 1 Thess. v. 5, 6.

14<sup>th</sup>. This morning I read Prayers & held School. All day I was fully engaged with the Natives; heard of several being ill at Waimarama, sent them medicine, &c.—

15<sup>th</sup>. Engaged in printing pp. 67, 68, "Hy. Deaths." Noah returned from Petani, whither he went to spend the Sunday, and reports favourably, good attendance, &c. He brought me a note from Bashemath Marikena, desiring me to publish the banns of Ahipene Tururu and herself!!

16<sup>th</sup>. A fine day: gardening, giving out apple trees, vines, &c., to Natives.—

17<sup>th</sup>., 18<sup>th</sup>. Copying Journal to C.M.S.

19<sup>th</sup>. Morning, distributing type, & compositing pp. 69, 70, "Hy. Deaths." Afternoon, preparing for tomorrow.

20<sup>th</sup>. LORD's-day. Held Divine Service this morning, preaching from John viii. 12; congrn. 93. At noon, I held School; present, m. 46, w. 26, ch. 12 = 84. At Evening Service I preached from Ps. 104. 14, 15.

21<sup>st</sup>. At sunrise this morning I read prayers & held School. After breakfast I was engaged with the Native chiefs. In the course of conversation Te Moananui told me of his great chagrin in January last, at my *not* answering his letter of New Year's day.— As he had written purposely after that fashion in order to provoke a falling-out, &c, &c.—Another deliverance! Afterwards engaged in copying Journal.— [1851 July p.560]

22<sup>nd</sup>. Printing pp. 69, 70, "H. Deaths." Heavy rain set in.

23. Heavy rain. Copying Journal for C.M.S.

24. Still raining heavily. Preparing, however, to leave for Tangoio tomorrow, according to appointment, in hopes of going thither. At night, field, garden, and whole premises (and *front* rooms of dwelling-house) *inundated!* Natives up all night saving goods, goats, &c.

25<sup>th</sup>. Daylight discovered more of our miserable situation, some parts of our garden being 4 feet under water!—Fortunately the river opened itself another mouth through the immense bed of shingle lying between it & the sea; which, in the course of the day, delivered us from our fears. Distributing type, & Compositing pp. 71, 72, "H.D."

26<sup>th</sup>. This morning, the rain having ceased, I left in a canoe for Petani & Tangoio: although the heavy clouds which covered the heavens too plainly told us, that the gale was not yet over. By night we reached Petani, and found only a dozen Natives in the village, nearly the whole of the population having yesterday gone to Tangoio, to lament over Hannah Wiremu Paremata, who,

with 2 others, have just died! Read a chapter and prayed with the few I found, & talked with them till a late hour.

27<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from John xv. 4; congn. 89 (the far greater number of whom had returned from Tangoio during the night). At noon, I held School, present, m. 41, w. 28, ch. 19 = 88. At Evening Service I preached from Titus ii. 11, 12. Shortly after the Evening Service, the rain, which had been threatening ever since yesterday morning, recommenced heavily.

28<sup>th</sup>. All last night and all this day the rain fell and wind blew without intermission. No stirring out for any one, I, also, being a close prisoner in my tent. The Natives, who had been anxiously watching, seeing [1851 July p.561] that my tent was in imminent danger of being both blown down and swept away, considerably constructed a break-wind fence, and dug a drain around it, which saved it, and kept my fern bed dry. A truly doleful day!

29<sup>th</sup>. About sunrise this morning the deluging waters were once more graciously stayed from descending on the earth; and I attempted to read Prayers & hold School. Only a few, however, attended; nearly all hands being engaged in saving what they could of their ruined stock: several pigs were drowned, and their wheat (although on straddles 2–3 feet high), kumara gardens and fences all under water! In short, the whole flat country around seemed to be a lake, with here and there a post, or the top of a bush appearing above water! In the afternoon (having received a note from Hannah's father, the Chief Te Awi, requesting me to hasten to him,) we left for Tangoio by a very circuitous path, and reached it in time

to hold Evening Service, when I preached from Heb. i. 2; congn. 40. At night I was occupied with the N. Teacher and Chiefs till a late hour, and was gratified in hearing, that Hannah had departed both peacefully & hopefully. Found, from Paul, the N. Teacher, that the once fine young woman Te Mihi (who, 3 years ago, had been taken by Moses Tarapuhi to wife, his first wife also living with him,) was now near death. She has been long ill, and we had done what we could for her but to no avail; her Baptized husband (from the Bay of Islands) hindering all Paul's kind and Christian overtures, saying, that she shall die a Heathen. As I could not get to see her, I sent her a Letter which Mrs. Colenso had written, in hopes that it may yet be blessed to her soul.— [1851  
**July p.562]**

30<sup>th</sup>. This morning I read Prayers & held School; present, 58. After School I accompanied the Chief, Te Awi, Hannah's father, to the Chapel-yard, where her grave was digging, and had some interesting conversation with him over it. He told me, that the only thing which sustained him now, on the loss of his first-born, was, her peaceful departure. After breakfast I buried her; the funeral was very decently & Xtianly managed. I again talked with Te Awi, Abraham & others, and, as I wished to visit the sick at Waimarama, and also being apprehensive that the Mission Station was suffering from the late heavy rain, I prepared to return thither. Through hard walking we reached it by ix. p.m., and found it and the whole adjacent neighbourhood for several miles wholly *under water!* presenting a most cheerless spectacle. Providentially the water had not again quite covered the floors of the houses, owing to the river's

new mouth being still open. I found, on my arrival, several letters from Mataikona, lamenting the loss of a number of their testaments, Prayer books, & Catechisms, through accidental fire, and asking for more; the two former I have it not in my power to replace.

31<sup>st</sup>. Another day of heavy pouring rain! at ½ past ii, p.m. a rather severe shock of an earthquake was felt, which was of much longer duration than any heretofore; at 20m past ix. p.m., another shock occurred, which, though not so severe as that of the afternoon, alarmed us more, as we were apprehensive others might follow during the night. Felt very listless all day; owing, perhaps, in great measure to the melancholy appearance which everywhere presents [1851 August p.563] itself.

August 1<sup>st</sup>. Still raining. Engaged in writing and in preparing to leave tomorrow for Waimarama, if the weather will permit.

2. Early this morning I received letters from Waimarama, informing me of the death of Thomasin Pupu, on Tuesday last, the 29<sup>th</sup>. ulto.! Another heavy stroke—speaking after the manner of men—to our infant church!—yet not altogether without an alleviation, as both the N. Teacher of the village her uncle, and Hadfield Tatere her father, in their notes say, that she departed in a manner which has surprisingly consoled them all. Two young fine and healthy Christian brides cut off within a few months after their respective marriages! The dispensation is both painful and mysterious; yet, it is our duty to strive after that frame of mind which shall enable us to say,— “Good is the will of the Lord.” At x. a.m., (much against the expressed will

of several Native Chiefs of the neighbourhood who happened to be here, and who strongly advised me not to attempt travelling in the present unsettled state of the weather,) I left for Waimarama; but, the wind suddenly changing to the S., both strong and keen, and full in our faces, and having still much pain in my chest, and Influenza very prevalent,) before I had got very far I returned to the Station. Occupied in copying Journal for C.M.S., and in preparing for tomorrow.

3<sup>rd</sup>. LORD'S day. This morning I held Divine Service, preaching from John xxi. 19—from which text I endeavored to cheer my hearers who were grieving after Thomasin Pupu, many of them being her relations;—congn. 90. Wet and cold as it was, [1851 August p.564] we assembled again to School, present, 41 m., 30 w., 15 ch., = 86. At Evening Service, I preached from Heb. vi. 20.

4<sup>th</sup>. Rain again, all day: engaged in writing, & pressing printed sheets.—

5<sup>th</sup>. The weather at length clearing, I again made preparations to leave tomorrow for Waimarama. At night, about xii. p.m., another small shock of an earthquake occurred, which nearly shook us out of our beds. We have now almost proved the certainty of earthquakes following heavy & continuous winter rain, and the consequent connexion (though it may be occult) between both,—as cause to effect.

6<sup>th</sup>. This morning I left the Station for Waimarama, and reached it an hour after dark. It being late, Walker, the N.

Teacher, alone visited me, who confirmed the account of Thomasin's peaceful departure.

7<sup>th</sup>. Early this morning I read Prayers & held School, 68 present. Was gratified in seeing Hadfield Tatere in his place, teaching the 2<sup>nd</sup>. class. After School he and his family came to see me, and to relate more fully concerning the end of his eldest daughter. From him I learned that she had been gradually prepared for her last foe, whom she valiantly overcame through faith in Jesus. Shortly before her death, she asked for her best Clothes; which made her parents & friends to marvel greatly. On her repeating her demand they were brought; when she exerted herself, and, sitting up, she dressed herself (although she had not done such a thing for several weeks). She said, that she had done so in order to her departure, to be with her loving Deliverer, and soon after she peacefully expired. It was, however, also apparent, that she had experienced much spiritual conflict [1851 **August p.565**] during the week before her decease; as she often exclaimed,— “Get thee behind me, Satan;” and, “Depart from me ye workers of iniquity;” with similar expressions; calling upon her friends to pray for her. Her father said, that she had both waited and hoped to see me,—and I felt not a little grieved, that her pious wish had not been gratified.—Telling her friends, that they were wholly without excuse in not letting me know of her desire and dying condition. I, also, learned, that, while dwelling at Te Awatootoo, (a small village near Ahuriri, belonging to the Chief Tareha, where her husband's relations dwelt,) shortly after her marriage, and where she resided when she was taken ill, she used often to go out among the high and thick bushes of

*toëtoë*, a species of cutting-grass—*Arundo australis,*) to pray in private.—This she disclosed to her father when near death. I endeavoured to console them all, with the only true consolation—the unchangeable & comforting promises from our Heavenly Father.—The young widower, Henry Tomoana (scarcely 16), feels his loss perhaps the most keenly of the party, and bears it exceedingly well. I was greatly gratified with both his words & manner. During the day I visited some other sick persons,—Priscilla, the wife of the N. Teacher; and Adelaide, one of the widows of Tiakitai; Leonard, a young man lately married, who has long been afflicted with scrophula; and William Jowett, another young married man, who has also suffered much for a long period from rheumatism. I was pleased in the midst of mourning at seeing how well they [1851 August p.566] bore their afflictions—particularly the two last-mentioned persons, Leonard & William Jowett.—I might easily fill 2 or 3 closely written pages with the words of grace which fell from their lips, especially Leonard's. I felt humbled while sitting with him in his little (almost cheerless) hut. I felt, that I was the learner—the one of us two who was receiving instruction & benefit; and I could not help thinking, that, if I were now in his place, I should not endure so well as he was now enduring before me. His well worn Testament was by his side, having plenty of marked passages, which he had noticed against my coming. I, also, visited Hadfield's daughter, Jane, a little girl of 6 years of age; who had, until lately, lived, as an adopted child, with Abraham Powā, at Te Pokonao, near the Mission Station. She, unlike her eldest sister, Thomasin, had long been ailing, and was now near

death. We had, from time to time, done much for her; and, without doubt, it was owing to her being so near to us that she was now alive. Her father shewed me the dreadful ravages which Scrophula had made upon her since her return to them; nearly the whole of the flesh of her little seat had disappeared, and one thigh had been disjointed at the hip joint—both of which bones were wholly in sight! These large and ragged holes—which, used as I am to horrid sights made me shudder,—were filled up with the down (*pappus*) of *raupo*, (i.e. Reed-mace, *Typha*,) which the father plucked out of his child much as a boy does the wool out of his broken ball! At first I refused to allow him to do so; but [1851 August p.567] on finding, that it gave the child neither pain nor uneasiness, I permitted him to proceed. She seemed, indeed, only to feel pain when turned, or when carried out, owing to her dangling thigh; while, with all this, her little face was almost as plump and as good-looking as ever. I had heard, that she had expressed a desire to depart to be with Thomasin, her eldest sister; and had given strict charge (when her grave was digging) to have it so made that she might be buried there with her! Dear little lamb! I asked her several questions from the Catechism, and upon the Creed, & also the New Testament, all of which she answered properly. She said, she was not afraid to die, because she was going to Christ's home, who loved little children. I prayed for her—almost venturing to ask that she might *soon* be taken; she repeated the LORD's prayer after me with her infantine voice; and, having shaken hands & rubbed noses with her, and bid her & her mourning parents to be of good cheer, I left her for death—or, rather, for

“Christ, who loved little children,” to whose blessed “home” she was surely going:—would that I were now going with her! This afternoon a whale-boat, from the whaling Station at Cape Kidnapper, manned by 6 whites, arrived here in quest of provisions, which event (though common enough) made a little bustle in the village; and drew away the attention of the Natives from me. At Evening Service I preached from the text of last Sunday morning, John xxi. 19;—improving the death of Thomasin: the Natives paid great attention. Spent the evening & a good part of the night conversing with Walker and Hadfield in my tent. [1851 August p.568]

8<sup>th</sup>. Early this morning I read Prayers & held School. I was grieved to find the three young principal Chiefs of the place absent, keeping company with the white whalers,—whose riotous laugh ever & anon burst upon our ears. Quickly despatching my breakfast I left for Kohinurakau, which village I reached by sunset, and was gratified in finding the people assembled, and Micah, the N. Teacher of Patangata, just arrived before me. Getting the bell rung I held Evening Service in the chapel, preaching from—“*of whom the world was not worthy,*” Heb. xi. 38, (a subject of which my heart was full,) to a congregation of about 50. At night I was engaged in talking with the Chiefs & N. Teachers, settling many little grievances, till a late hour.

9<sup>th</sup>. This morning I read Prayers & held School;—turning out of the school a son & daughter (Baptized) of the Chief of the village, Paul Pareko, for cursing & beating him! at which decision and act of mine, several were, as usual, both surprized & displeased. After breakfast I was

solicited by Sydney the N. Teacher to see Mikaera (Michael) his brother—a baptized Papist who had recently returned from slavery at Waikato, and who had, since his return, cast off his Papistical profession—this, however, I refused for the present to do, as the wish did not proceed from him. Having settled some other of their misunderstandings, Micah & myself left for Patangata, which place we reached by starlight. We found a large number assembled, among whom were a party of principal chiefs from the Coast—including, Te Wereta from Waraurangi; Te Wiremu Potangaroa, his son Renata Te [1851 August p.569] Ao, and my old acquaintance Pipimoho, from Mataikona; and Hemi Te Miha from Oroi; with others from the Coast and Wairarapa, who had come to be present at the approaching transfer of Land to the Government. They brought me 10 letters from other Chiefs & N. Teachers. Pipimoho, however, was the only one of the party who came to see me; he informed me of the recent death of his little Baptized daughter, which had afflicted him a great deal, but which I was gratified in perceiving he both bore and spoke of in a Christian manner.

10<sup>th</sup>. LORD's day. Held Divine Service this morning, preaching from John viii. 12; congn. 98. At noon I conducted School, which 90 attended. At Evening Service I Baptized a Child and preached from Heb. xii. 16, 17, on the character of Esau. The newly arrived party of Chiefs attended both morning & evening Services; three of them, however, (Te Wiremu Te Potangaroa, Renata Te Ao, & Hemi Te Miha,—all Communicants of long standing having been Baptized by the Archdeacon,) would not come to School. While, on the contrary, I

noticed old Pipimoho as being present at all and very attentive. This evening the Christian Natives of the village were talking much among themselves in praise of the conduct of Pipimoho; who, it appears, had, during the day, gone to the hut of Mahuika, the only professed heathen man here, and remonstrated with him for his obstinacy in holding out against the Light; closing his remarks with a short yet cutting pithy sentence:— “Yes, yes, go on; persevere in thy way; thou wilt soon be dead, and [1851 August p.570] then thou wilt be tossed into a hole like a dog!”—These words must have sounded strangely in the old man’s ears, it being the very reverse of the N. Zealand manner of dealing with one another, to mention the death of the person spoken to, even in the mildest of terms. The saying forcibly reminded me of the Prophet Jeremiah’s similar denunciation concerning Jehoiakim (xii. 19).

11<sup>th</sup>. This morning I read Prayers & conducted the School. After breakfast I examined & instructed a Class of Catechumens, 13 in no., one of whom, a woman, is new; she being the sister of Karaitiana Kahuirangi the Chief of Te Rotoatara, who had long been detained in slavery at Taupo, whence she had very lately come a Papist. During the day I saw some of our Xn. Natives who had been misconducting themselves, and exhorted them; while others, who had been at variance, I succeeded in reconciling. At the desire of the Natives I removed with them to the little village of Ngawakatatara, to spend the night there; as a great number were going thence tomorrow with wheat, &c., to Ahuriri; some of whom had agreed to pay £45. for a horse!! Micah, and Matthew Meke (the N. Teacher of Te Waipukurau)

accompanied me. Descending the steep hill of Ngawakatatara, I had a sudden and very severe fall, which almost stunned me for the time, but, blessed be GOD! I received no other injury than a few bruises and scratches. At this village there being no house large enough to hold us, I held Evening Service in the open air by firelight, discoursing from James i. 26, to a quiet auditory of 60 persons. Remained talking till a late hour with the N. [1851 August p.571] Teachers; and was sorry to hear, that my old antagonist, James Grindell, was coming to reside at Ahuriri.

12<sup>th</sup>. Early this morning I read Prayers; & having breakfasted we left in canoes for the Station;—which, there being a strong fresh in the river, we reached by iv. p.m. The day though fine was very cold; at least I found it so from being obliged to sit quietly in a little canoe, which, from being deeply laden, was scarcely 2 inches out of the water. One of the canoes of our flotilla unfortunately touched upon a rock, (which we, being immediately before it, had barely escaped,) and was instantly upset, losing the whole of her cargo! A woman, who was in it, got upon one of the rocks in the middle of the stream, and sitting there, howled most pitifully for nearly half an hour. We all promptly rendered what little assistance we could, but to no purpose, the current being much too strong, and the water discoloured; the river, too, being deep hereabouts.

13. Felt very unwell all day from a severe cold, which I, doubtless, caught yesterday; the weather, also, being very cold & wet, snowing at intervals. At evening, there

being several Natives in the *pa*, I crossed to the Chapel & read Prayers.

14. Another very cold day. This morning I married Ahipene Tururu & Pahemata Marikena, about 50 Natives being present. I afterwards visited the Chief Akuhata, who was thrown from his horse yesterday, on his way hither from Petani to attend [1851 August p.572] the marriage, and found him better than I had expected. Closely engaged with the Natives all day.

15<sup>th</sup>. The day being fine I and all my domestic natives were occupied in pruning trees & gardening. Te Hapuku and other Chiefs called and spent some time with us, looking at our work, and asking (as usual) for some more fruit trees, which they again got.

16<sup>th</sup>. A bitterly cold day! wind S. with heavy sleet showers. Engaged in printing pp. 71, 72, "Happy deaths"; and in preparing for tomorrow.

17<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Acts xv. ii, congn. 116. At noon I held School; present, m. 60, w. 31, ch. 19 = 110. At Evening service I preached from 1 Pet. ii. 21.

18<sup>th</sup>. This morning I read Prayers & held School. After breakfast I was engaged with Paul Toki the N. Teacher of Petani, arranging several matters. During the day Anne, a young woman of the Ngatihineuru tribe from Tarawera, (who had been living in our house about 2 years, and had learned several useful arts,) left us, being taken away by her parents, who, New Zealander-like, wish her to marry speedily. This afternoon myself & 5 natives were occupied in gardening.

19<sup>th</sup>.—21<sup>st</sup>. The weather being fine, and the spring rapidly advancing, we were all engaged in our garden & orchard; often hindered by Chiefs calling, several of whom are strangers, assembling here at Ahuriri to witness the transfer of the Land to the Government, in which, too, they are interested. Grafted 70 apple trees, and gave out several grafted ones of former years to the Natives.—

22. This morning I was occupied with 4 natives from Taupo in want of Books & Advice. On their leaving I was engaged in distributing type, & compositing pp. 73, 74, "Happy Deaths."— [1851 August p.573]

23<sup>rd</sup>. This morning, Isaiah Te Waereere, a Christian Native Chief & Communicant, unexpectedly arrived from his village Mataikona; bringing me £3. in silver, and a letter from George the N. Teacher and people there! in answer to mine of May 9, last. They having at length seen their error, (which they had committed, in an imprudent letter they wrote & sent to me at Te Kaikokirikiri at that time, falsely charging myself and lads with having accused them of theft, and demanding a suitable payment!) and not having any pigs wherewith to make me a return, they had, of their own accord, determined to collect among themselves the sum sent, and forward it to me by a special messenger. Whilst I would willingly have taken a couple of pigs I felt a great repugnance to take their money; yet, on conversing with Isaiah, I soon found that he would not take it back again;—nor was it perhaps on the whole prudent for him to do so. Afternoon, engaged in preparing for tomorrow.

24. LORD'S-day. This morning I held Divine Service, preaching from 1 Cor. xii. 3; congn. very small, being only 62. At noon I held School, when 59 attended. At Evening Service I discoursed upon I John i. 7–10. Spent the night in writing largely to the N. Teachers & Chiefs at Mataikona & neighbouring villages, (Isaiah being anxious to return tomorrow, so as to get home by next Sunday.) In my Letter, I again offered to refund the money; (save a few shillings which I had ascertained to have been given by the principal offending party;) and further informed them, that, under any circumstances, I should not put any portion of it to my own **[1851 August p.574]** private profit. I said a good deal upon the subject, as I dread any approach towards the Papistical (or, rather, alas! the commonly received) notion, of any human satisfaction for sin.

25<sup>th</sup>. This morning I read prayers & held School.— During the day I was engaged with the Natives of Kohinurakau, who informed me, that Mikaera had sent back to the Popish priests the books, &c., which he had formerly received from them. Hearing of a party who were going to Manawatu, I wrote letters this afternoon to several N. Teachers.

26<sup>th</sup>. Occupied with a party of Natives of the Ngatihineuru tribe from Tarawera; which unfortunate place seems to be getting worse & worse. For, in addition to their own numerous errors, they have lately received a young runaway Heathen Native from Table Cape, who carried off with him the married Baptized wife of a Communicant of ours residing there, and now they boldly tell me that they will not give her back to her

lawful husband, and if he follows her they will kill him! I have therefore sent them a long letter, telling them, that I shall not again visit them until they give her up. Heard, today, of the melancholy end of Te Mihi at Tangoio; and that Moses had buried her "dog-fashion," close to the hut in which they had dwelt together. This man, Moses, is also a Chief of the Ngatihineuru tribe.—

27<sup>th</sup>. Engaged in printing pp. 73, 74, "Happy Deaths." This day, Maryann Katipa, another girl of the Ngatihineuru, or Tarawera tribe, (and eldest daughter of Paul Motutawa, the Teacher there,) was taken away by her parents, quite against our wish, in order to get her married. She had been [1851 August p.575] with us about 3 years, and had learned to read & write, &c., and had been Baptized. Received, today a letter from Walker, the N. Teacher of Waimarama, requesting me to publish the banns of one of the 6 widows of the Chief Tiakitai, and of one of the discarded wives of Hadfield Tatere the Teacher Chief of Manawarakau. This, I have little doubt, will cause some disturbance among the principal N. Chiefs, as being quite opposed to their customs; the more so, too, from the fact of the bridegrooms elect being men of but a low rank—yet all Communicants.

28<sup>th</sup>. A heavy gale of wind & rain commenced last night; the sea is now coming majestically over the shingle bank in front of, and but a few yards from, the Station; which bank is, also, considerably higher than the ground on which we are! Occupied in distributing type, & compositing pp. 75, 76, "Happy Deaths."

29<sup>th</sup>. Preparing for annual Teachers' School, which commences on the 1<sup>st</sup> of next month.—Making ruled

paper books, &c., for them. At 5m. past ii. p.m., a smart shock of an earthquake occurred.

30<sup>th</sup>. Engaged this morning in cleaning my printing press. During the day, 15 Teachers arrived from Wairarapa, the interior, & the Coast, bringing me 30 Letters from other (absent) Teachers & Chiefs!—three of which deserve a passing notice:—namely, one from Campbell Hawea, N. Teacher of Te Kaikokirikiri, informing me of 8 Baptized Natives who had cast off their profession of Christianity having returned to attendance upon the means of grace;—one from Ngatuere, the Heathen Chief of Otaraia, begging me to appoint a resident [1851 August–September p.576] Teacher for his village and people;—and one from Hurunuiorangi, to acquaint me of a chapel having been (at last!) begun there.

31<sup>st</sup>. LORD's day. This morning I held Divine Service, preaching from vs. 17–19 of the Epistle of Jude; congn. 86. At noon I held School, when 88 attended. At Evening Service I preached from vs. 20, 21 of St. Jude's Epistle. At Morning Service I called the Banns of the 2 couples at Waimarama; and at night I received a long letter from “the great lady” Hineipaketia and her husband Puhara forbidding me to do so, & begging me not to think of marrying them.—This I had anticipated.

September 1<sup>st</sup>. This morning I read Prayers and held School. ASt noon, I opened the Teachers' School, 16 present. Arranged, that one of us should preach a Sermon every evening, timely notice to be given, 3 days before, to the person officiating, who is to choose his own subject. This evening, Paul Wakahoehoe, N.

Teacher of Tangoio, preached a plain & good Sermon from 1 Peter v. 8, 9; unfortunately there were not many besides ourselves present to hear it. Poor fellow! he came to see me beforehand to submit his selected texts, and went tremblingly about it, chiefly owing to my being present. I fully sympathized with him in all his fears, having myself been in a similar situation, although I had no doubt but that he would succeed very well. At night I wrote a letter to Puhara & Hineipaketia, telling them, in the most courteous manner I was master of, that I could not accede to their request—namely, *not* to marry the 2 couples from Waimarama;—which refusal on my part [1851 September p.577] will, I know, again involve me in difficulties.—But, Jehovah reigns.—

2–6. Closely engaged each day with Teachers in the School; and every night after supper till x p.m., with 2 of them, to receive their account of their village and people and work. On Tuesday evening, Micah Iwikatea, N.T. of Patangata, preached a bold striking & faithful Sermon from Ps. 40. 4. On Wednesday evening, Joseph Paewai, N.T. of Puehutai, gave a honest exhortation upon Heb. x. 35. On Thursday evening, I preached from Rom. v. 3–5. On Friday evening, Zachariah Te Pukenui, Monitor Chief of Te Kaikokirikiri, preached from Gal. iii. 8;—a sermon rather below mediocrity, but containing nothing erroneous. And, on Saturday evening, Sydney Tarahawaiki, N.T. of Huaangarua, preached a plain & good Sermon from Gal. iv. 29, 30. During the week I received from Micah Meha, assistant Teacher at Hurunuiorangi, a Ms. Sermon, and an experimental Hymn of 4 verses, both his own composition, for my consideration; the latter, from its simplicity & truth

(although the author is guilty of plagiarism,) I hope, at some future day, to print; being the *first* (which I have ever seen or heard of,) attempted by a Native to suit our metre.— Two matters, which, though foreign in themselves to our work, may yet greatly affect us here, have occurred this week;—namely, the arrival of the notorious J. Grindell at Ahuriri, with a large lot of Goods, there to settle; and the licensing of the *only* European built house at that place as a “bush public house”! When I called, a short time back, upon the [1851 September p.578] person, to whom the licence has now been granted, he told me, that he was a Presbyterian and a deacon of his Church; and, that his aim would be strictly to keep the Sabbath-day:—this man has also, a family of 10 small children!

7<sup>th</sup>. LORD'S-day. This morning I held Divine Service, preaching from Isaiah 50. 10, 11; congn. 94. At noon I conducted School, present, 101. At Evening Service, I preached from Rom. viii. 28–31.—Heard of the death of Thomas Poroteke, formerly a Communicant, of the Ngatihinepare tribe, who was killed by falling from a newly-arrived horse of Mr. Alexander—being the *third* man of that unfortunate party who has met with accidental death while in his employ! At night I received a written request for my Teachers, to grant them in writing the heads of my evening's Sermon.—

8<sup>th</sup>. This morning Noah Huke, N.T. of the Station, read Prayers & conducted School; I remaining to write letters to go by some Natives of the Thames, who have been here some time residing, and who are now, this morning, unexpectedly returning to their home. During the day,

engaged with Teachers in the School; at Evening Service, Noah preached a plain practical Sermon from 1 John, i. 3.

9–13. During the whole of this week closely occupied with my Teachers.—On Tuesday Evening, Micah Meha preached a good & clean Sermon upon Matt. xii. 41: on Wednesday evening, Isaiah Te Wakamaiuru, Monitor Chief of Te Kaikokirikiri, preached a useful Sermon from Luke xiii. 6–9; which was very faithful both in exposition & application: on Thursday [1851]

**September p.579]** evening, I preached from Romans xii. 5–7; and, again, on Saturday evening, from Rom. xiv., the former part of the 20<sup>th</sup>. and the latter part of the 22<sup>nd</sup>. vs. At Saturday Evening's Service there was a large congregation, who, for the most part, were very attentive, although some of them groaned audibly! not liking my application.—During the week I heard of several being ill at Waimarama, for whom medicine was requested; and, of the severe illness of the Chief Te Tawa, to whom I sent medicine & food, promising to visit him on Tuesday next, my first spare moment. We also heard of the death of an *old* man, named Te Ori, a slave of Te Hapuku, who had formerly forcibly hindered the poor old man from joining us, consequently he died ignorant, and, to all appearances, a Heathen. On Tuesday last I managed to send off a portion of my Journal to C.M.S., by a vessel going to Wellington.—

14<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from Luke x. 37; Congn. 116. At noon, I conducted School, present, 105; and at Evening Service preached from Ps. 73. 25, 26. Beginning to feel unwell

myself, which is usual with me at this season; there being also plenty of sick everywhere about.

15<sup>th</sup>. Busy as a bee all day till ix. p.m., with my Teachers, in giving them their little payments,—books, medicines, slates, pencils, &c, &c. Gave out 20 copies of the Pentateuch, with which they were highly delighted. I had also managed to write 21 Letters (mostly late at nights), in answer to those which they had brought me. At Evening Service, Noah Huke, preached from Acts xv. 30, 31, (a text which he had heard preached,) which was now chosen by [1851 September p.580] him on account of the allusion which he was thereby enabled to make to their (the Teachers) now returning to their homes with words & Letters of exhortation & Consolation to rejoice the hearts of their people.—Today, a young Chief, originally from Taupo, called Eruwini Te Ware, who has lived with me upwards of five years, left in anger; for which I am sorry, as he was a useful, though very proud, Native.

16<sup>th</sup>. Early this morning the Teachers all left for their respective homes: may the blessing of the Head of the Church go with them! This year we were engaged in the Epistle to the Hebrews, and went through it to the end of the xii. chap.; 1½ hours also of each day were devoted to Cyphering. After breakfast I went to see Te Tawa; Noah Huke & Karaitiana Takamoana accompanying me. Arriving at Pakowai, his residence, I found him in a very low state, suffering from an immense abscess at the base of his skull, which had lifted up and rent the scalp, presenting a most hideous spectacle. No doubt the medicines he had had, had done him good, yet those

about him had never dreamt of applying any topical application. I, therefore, lost no time in preparing a strong poultice which I applied. Here also, by Te Tawa's side, was the dying child of Tukuara, a little girl of six years of age. I spoke to both the sufferers, according to their capacities; the child however was now too low to say more than a word, or to care for anything; while, to the old Chief, anything was more welcome than thoughts of death or eternity. This is the village where the P.

Priest resides; a few yards only from whose door these 2 poor sick creatures were lying.—

**[1851 September p.581]**. Leaving them we crossed over to the opposite side of the river to Wakatu, to see Cranmer, Te Hapuku's eldest son, who was also said to be unwell, and spent a short time with him. Quitting him, we returned to the Station, calling at Puhara's village on our way back. We found the Chief with his men busily engaged in planting potatoes. He received us very affably, while his men (being Papists) welcomed us not. On our way home we again conversed on a suitable site for a future Mission Station. Karaitiana, and several other Chiefs, greatly wish me to remove to this locality, which (though not much higher ground than where we at present reside,) they themselves say, they intend building a large *pa* upon. Unfortunately, however, it is much too near to the Papists, who are at no time very pleasant neighbours. When near home we sat together for about an hour in the open plain to finish our conversation without interruption, which gave me a severe cold & earach.

17<sup>th</sup>. This morning I felt very unwell, so that I was scarcely able to do anything; notwithstanding I was not allowed to rest, being early fetched to the *pa*, to see a

young man named Epiha, who has been long ill, and whom they had yesterday brought in a canoe from Kohinurakau his native village. Poor fellow! I saw at first glance, that his hours on earth were but few; sitting by his side I asked him a few questions, chiefly, however, relative to his illness; as I intended to keep him here, and did not wish to frighten him. I also visited another youth, named Te Huritapu, who was ill, and returning [1851 September p.582] to the Station, made up suitable medicines for both. Today, I received Hura's wheat. Engaged this afternoon in preparing for printing tomorrow, in hopes of doing so. To my surprise, Tukuaru came this afternoon from Pakowai, to see me respecting the Baptism of his child. Mrs. Colenso had, indeed, often noticed the little girl in former times, & she had sometimes been at the Infant School; but now, from the fact of the P. Priest living at their village, backed, too, by the powerful influence of Puhara, his coming upon such an errand was wholly unexpected. He said, however, that Puhara himself had desired him to do so; as they thought, that she would not live till Sunday next. I agreed to Baptize her; and, at the father's wish, to do so here in the Chapel tomorrow evening.

18<sup>th</sup>. This morning, though still feeling unwell, I commenced printing pp. 75, 76, "Happy Deaths." At noon, Tukuaru & his party arrived, bringing the dying child; I was engaged with them during the afternoon; and, at Evening Service, I Baptized her. This afternoon, a messenger arrived to get some more food, &c., for Te Tawa, saying, that he was already much better; he also wanted some medicine for his grown-up daughter Agnes, who had, until lately, lived with us; I, consequently, sent

her an emetic, which she had already more than once proved the benefit of. A remarkably fine day.

19<sup>th</sup>. Early this morning, Moses Wahieanoa, an old & quiet communicant, came from Pakowai to relate the events of the past night. Agnes, having taken her medicine, it soon operated; upon which her old mother, Margaretta, ran shrieking to the house of the P. Priest, declaring, that I had [1851 September p.583] killed her daughter—! The priest and his lay-brother quickly came, and with their “smelling-bottle” restored her to life & vigour; so that we have again to bear the odium of destroying bodies as well as souls, while they save both!! Such trifles are scarcely worthy of even a passing notice, did they not serve to stir up the superstitious New Zealand mind vastly more than an earthquake could. Moses, however, brought no less than 3 notes from Puahara! requesting bread & medicine for his sick, which we supplied. Tukuara (who, with his party, had remained in the *pa* all night,) again called this morning with his little girl, saying, that Puahara had requested them to return, that he might see her die. We addressed a few words to her for the last time, and giving him some suitable food for her, he departed.—Occupied in finishing my Printing of yesterday, and in distributing type. At night I received a letter from the N. Teacher of Mataikona, stating, that I must not think of returning any of the money. Perhaps, I may be able to buy them a couple of windows for the E. end of their new chapel. The native who brought me the letter (and who is from this neighbourhood,) had guided a P. Priest hither from Wellington—the same one who was here in March last—who is now come to dwell; so that there are 2 P.

Priests here where they have about 30 people to look after! I find from this Native, that, all the way up the Coast, the Natives paid no attention whatever to the Priest, who, however, did not say much until he got to Waimarama, where, having 2 or 3 followers still left, he got bold, and opened [1851 September p.584] his mouth to speak great things; telling those who had left his party and who had joined us, that they "should burn forever in the lowest hell for so doing"! He seemed to be particularly incensed against the young woman, Hannah Hineiteorenga, and so alarmed her with his violent threats, that the N. Teacher was obliged to interpose in her behalf.

20<sup>th</sup>. This morning I went again to the *pa* to see Epiha, and found him much altered for the worse. Conversing with him, I asked him concerning the state of his mind; he replied, "I have light within." I asked, What is the cause of your having light?" He answered, "Christ." I enquired, "Are you afraid to die?" He said, in a firm voice, "No." I asked him, whether he prayed; he answered, "Yes." I said, "What do you consider yourself to be?" He replied, "A sinner." I said, "You, in common with your tribe, formerly delighted in horses & finery; are such things *now* the delight of your heart?" He shook his dying head, and said, "No." I again asked, "What then is now the life of your heart?" He answered, "Christ." I enquired, "Do you really believe in Him?" He replied, "Yes." "What has Christ done for you?" I asked, "that you should cleave to Him?" "He died for *my* sins," was his firm reply. As he had but little strength, and was in great pain, I forbore to question him any more; notwithstanding I talked to him, telling him, that he was

fast dying, & comforting him with the blessed promises of his LORD and Saviour, concluding with Prayer.

Returning I was occupied in compositing pp. 77, 78,

“Happy Deaths,” and in writing Letters.— [1851

September p.585]

21<sup>st</sup>. LORD’s day. This morning I held Divine Service, preaching from Matt. ix. 9; congrn. 78. At noon I conducted School, which 75 attended. At Evening Service I preached from 1 Cor. vi. 12. After Evening Service I went again to see Epiha, and found him fast sinking. He was still, however, quite conscious, and could yet speak, although it increased his pains to do so. Lying along by his side & putting my mouth to his ear, for he was now very deaf, I asked him a few questions of a similar kind to those of yesterday, which he answered in a like manner. I exhorted him to keep “looking unto Jesus the Author & *finisher* of our Faith,” and again prayed for him.

22<sup>nd</sup>. Going to the Chapel to early morning Prayers & School, I knew by the loud wailing which came from that quarter of the *pa* that Epiha was dead. After breakfast I again crossed the river to the *pa* to see the parents and friends of Epiha, and to console them under their bereavement. From them I learned, that about midnight they had family prayer together, shortly after which he expired. His last words were,— “Formerly I exceedingly disliked the thoughts of dying, but now it is not so: I freely consent to my death. Do not you grieve upon my account.—Jehovah hath given”—here his strength failed; after a pause of a few minutes he added— “And Jehovah hath taken”—and with these

words his soul departed unto GOD. Not only his parents, brothers and sisters, but all who were present, said, that his peaceful and believing departure consoled them under their loss. Poor dear youth! I have good hope of thy being at rest. Epiha, who had always been of a quiet disposition, entered his name (with his younger brother,) **[1851 September p.586]** a Candidate for Baptism in March, 1848; and, being even then a Reader in the Testament, was Baptized in June, 1849; in November of the same year he was admitted to the Holy Communion, attending also the only subsequent administration thereof in June last. His illness, consumption, was begun, when out with the Surveying party in the summer; during which the Natives were exposed to wet & cold, the night air & dews, and want of food; which, while it was little heeded by the more robust, fell heavily on those of slender make. Leaving the mourners I visited Tapuke, another sick young person, a Candidate for Baptism, who was brought here on Saturday, and whom Mrs. Colenso saw yesterday. I found her suffering from Native fever, and, while some of her symptoms were of an unpromising character, I rejoiced that she had been brought to us. Returning, I mixed up & sent her suitable medicines; and was afterwards engaged with the N. Teacher, Noah Huke, and Cranmer & others till evening.—

23<sup>rd</sup>. Today, a large party of the Waimarama folks arrived, bringing the 2 couples to be married. From Hadfield, who had charge of them, I received the affecting account of the happy death of his little daughter Jane, which I intend to put into my book now in printing. He also told me of the very recent death of the aged

mother of Tiakitai, whom I had Baptized in May, 1849; and whom, Walker, the N. Teacher of Waimarama, had remained behind to bury. He further corroborated what I had heard respecting the outrageous behaviour of the P. Priest to Hannah Hineiteorenga and others; stating, that the Priest had behaved so insultingly to [1851  
**September p.587]** him, Hadfield, before all his people, that he scarcely restrained himself from striking him.

24<sup>th</sup>. This morning I quietly married the 2 couples; a great deal of talk had been carried on among the Heathen Chiefs respecting these 2 marriages, (Puhara & Hineapaketia having themselves gone to Waimarama to hinder them,) but, providentially, no actual molestation has been given! This is another death blow to the old Heathen Custom, and I rejoice at its having been struck. This evening I buried Epiha; after the Ceremony I held Evening Service in the Chapel, discoursing from 1 Cor. xv. 42, to an attentive congregation.

25<sup>th</sup>. This morning Tukurau came for nails to make a coffin for his daughter, who died yesterday, and who is to be buried here tomorrow. Poor child! she too was enabled to meet the last foe very differently from what she would have done had she not had heard of Christ and His Gospel.—A short time before her death she remarked (to some, who were loudly lamenting to her, native fashion, upon her early death,)— “Cease talking thus; you are making me to forget the good words which Neho gave me, as my last, to go with me.”—And she also told her parents, that she was not afraid to die. Engaged with the Waimarama natives; and, also, in preparing to visit Petani, &c.

26<sup>th</sup>. Early this morning I received a letter from Puhara, to say, that Tukura's child must be buried *tomorrow*, and *not* today, as her father had yesterday arranged; as he, Puhara, wished to keep her by his side a little longer. I had made preparations for leaving tomorrow, on a visit to Petani and Tangoio, notwithstanding I agreed to Puhawa's request, as I had refused him concerning the two marriages, which I knew he did not at all like. [1851 **September p.588**] I also heard from Moses Wahieanoa, the bearer of Puhara's letter, that Puhara had gone himself on the death of his child to the P. Priest's to ask for a few nails for the coffin, which were by the Priest refused, adding,— “Go to Colenso, & get them.” “So I will,” replied Puhara, “but hear me; he never refused me nails for a coffin when any of the Papists died.” “Oh!” replied the Priest, “that was all coaxing on his part.” This greatly enraged Puhara, already more than half-vexed, (as Natives exceedingly dislike to be deemed enticeable,) so, turning round to the Priest, he said, “No, no; Noho never coaxes the Natives; it is of their own free inclination that they prefer going to his manner of worship. Dost thou not see, that there is not one save myself who upholds thy degradingly-low-slave-like-worship. And so saying Puhara returned to his house, and despatched Tukuaru immediately to the Station to get nails. Before, however, that Tukuaru had returned, the Priest took Puhara some nails, which he immediately hurled away, some into the adjoining swamp & some into the river. This Priest is Reignier, the one with whom I had a long disputation in March last, and who has lately come here to reside; his coadjutor, Lampila, being now absent on a visit to Te Wairoa & Turanga. Engaged

again during the day with the Natives from Waimarama. When near sunset, to my great surprise, the corpse of Tukuara's child was brought, to be buried this evening! they having also to dig the grave. They, however, making haste about it, I had just light enough to see to read the Service. Returning from the Chapel, I received Letters from Patangata & the Waipukurau, [1851

**September p.589]** informing me of the death of Paul Te Ngaero, a principal and troublesome Native of the Ngatimatekato tribe. I was not a little surprised at this news, he being a strong man, and I not having heard of his being ill. I would, however, hope, from the tenor of the letters respecting his end, that he departed both repentant and believing.

27<sup>th</sup>. This morning I left the Station to visit the Natives at Petani & Tangoio. At sunset I reached Petani, and found the greater number of the villagers absent, they not having returned from Tarawera, whither they went a fortnight ago to cry over some of their relations lately deceased. Read Prayers in the open air by firelight, having unfortunately forgotten to take candles. The few Natives whom I found here clustered about me this evening, and, with much apparent indignation, told me of an outrage on their feelings which a P. Priest had yesterday committed. I appears, that nearly all the few remaining males and most of the women were absent in their plantations working; on their return, shortly before sunset, they found, that a P. Priest had passed through on his return from Turanga, (whom I knew to be Lampila,) who finding an old woman lying very ill, with only two other old women looming after her, he, without having previously known her, without a single word of

Instruction, and against her own protestations, Baptized her! The poor old creature said to him,— “I don’t belong to you”— “I am not one of your children.”— “Neho, our Minister, is coming here tomorrow;”—and such like expressions: but the wily Jesuit was not to be foiled. He did not say much, for he did not stay long, but what he did say was quite [1851 September p.590] contrary to what he has often said, both here and in other places. He said, “Oh! never mind; our roads are a little different it is true, this however is a mere nothing at all, for they both meet in God, they are both ways to heaven. You are but a poor old woman, and you don’t know what is good for yourself; you must allow us, Europeans, to think and act for you. You are near death, & you must be Baptized, &c.” This, however, is a fair specimen of their manner of acting; and, without doubt, this will be by them trumpeted forth as a conversion to Romanism! Had the men returned and found him here, I verily believe they would have ill-used him, they appeared to be so incensed against him. During the whole of this day & night, I suffered much from earache.

28<sup>th</sup>. LORD’s day. This morning I held Divine Service, preaching from Acts xix. 2; congn. 74: the Natives, hearing that I was come, having gathered together from the neighbouring villages. At noon I held School, when the same no. attended. After School I went across the river to see the poor old woman who had been forcibly Baptized by the P. Priest two days ago. I found her labouring under the same severe affection of the head, as the old chief Te Tawa; I, therefore, immediately sought some flour, or bran, to make a poultice, but finding none, I got her son to grind a handful of wheat, and we soon

had it on her head & neck. She had, no doubt, suffered much; yet, I felt assured, that a little simple treatment, if not too late, would soon restore her. She told me much the same tale as that I had last night heard. I told her to be of good cheer, and to look up to Christ *alone*. I could [1851 September–October p.590] not, however, help, saying, that if the Priest had applied a poultice to her neck, or given her a piece of bread out of his travelling bag, he would have rendered her a much greater service. No doubt this will be blazoned forth by them as a convert from Protestantism; but the poor old creature, (although her son & grandchildren are all Baptized members from our Church,) had never even once sat in my class of enquirers. Returning to the village, I held Evening Service, preaching from Ps. 136. 23, 24.

29<sup>th</sup>. Early this morning I read Prayers and held School. After breakfast I examined & Instructed a class of Catechumens, 16 in no.; some of whom appeared to be slowly advancing in Scriptural knowledge, while some were still very ignorant. Dismissing them I assembled the Baptized Natives, and exhorted and read to them. Having spent some time in talking with the Chiefs present, upon various matters concerning both their temporal & external welfare, I left for Tangoio; where I found several Natives assembled to meet me. Held Evg. Service, preaching from 1 Cor. xiv. 20; cong. 70.

30<sup>th</sup>. This morning I read prayers & held School,—65 present. After breakfast I examined & Instructed a small class of Catechumens of only 6 persons, one of whom is a well-informed Native of the island of Oahu, who has been some time in my books, but very irregular in his

attendance; owing, I believe, in great measure, to his not having a settled place of abode. The remainder of the day I spent in conversing with the N. Teacher & Chiefs on several matters, both secular & spiritual. At Evg. Service I preached from 1 Cor. xv. 21, 22.

October 1<sup>st</sup>. The wetness of my tent, caused by the [1851  
**October p.592]** heavy rain which commenced last evening, increased my earach so much that I got scarcely any rest.—This morning, both rain & pain continuing, Paul, the N. Teacher, at my request, read Prayers & held School. Confined closely to my tent all day by the weather, anly now and then having a stray visitor. At Evening Service, which I held, I preached from 1 Cor. xvi. 13.

2<sup>nd</sup>. This morning I read Prayers and held School. After breakfast I left Tangoio on my return to the Station, although it was still raining; as I hoped to leave for Patea next Tuesday, according to arrangement. Through persevering we gained the Station, both wet and cold, an hour after dark.

3<sup>rd</sup>. Heavy deluging rain all day. Engaged with the Chief Te Moananui, who had been awaiting my return to talk with me on several matters concerning his people. Visited the sick; Tapuke, and another young person, lately attacked with the same complaint; was glad to find Tapuke, who had been attended to by Mrs. Colenso, nearly convalescent.

4<sup>th</sup>. Occupied in preparing to leave for Patea on Tuesday next, but find it very difficult to get Bearers. This day

our girl Rebecca had two epileptic fits, which caused us all much concern and trouble.—

5<sup>th</sup>. LORD'Sday. This morning I held Divine Service, preaching from Mark viii. 36; congn. 92. At noon I conducted School; present, 88; among whom were two of the principal Chiefs—Tareha, & Te Moananui. At Evening Service I preached from 1 Tim. v. 8; a Sermon particularly addressed to the Chiefs, (who expect shortly to receive a quantity of money from the Government for their Land,) on the necessity of their providing for the sick; which hitherto [1851 October p.593] they have never thought of doing and which has consequently fallen heavy on me. This evening, Rebecca had another very severe fit. Felt unwell myself at night.—

6. Felt too much indisposed this morning to rise to early prayers and School, which, Noah, therefore, took. Engaged in making up my packages in order to leave tomorrow for Patea, but continually hindered by Chiefs calling to see me, &c.;—Karaitiana, Tareha, Noah, and others, fully assent to my last evening's Sermon, concerning which there is now much talk. At night, Rebecca had another fit.—

7. The furious west wind which set in this morning—blowing not only dust, but gravel & sticks up into the air in a constant stream from the very quarter to which we were going—completely prevented our setting-out; at which, I confess, I felt sorry. Engaged in making-up pills, &c.—

8, 9. Heavy pouring constant rain. Felt thankful that I was not on my way to Patea (although I was foolishly

grieved when first disappointed—how little do we know of what is best!); as, from the situation of the country, we should be hemmed in by the overflowing rivers, unable either to advance or retreat. Occupied in looking-out and putting-up a lot of Tracts, in different European languages, (part of a donation from the R.T.S., made several years ago,) for Mr. Ironsides, Wesleyan Minister at Nelson; who, in a letter received some time ago, had asked for some; but, through daily press of work—not having them at hand—and with but a few opportunities for Wellington—the fulfilling of his request (often indeed thought of) had been deferred until now. [1851

**October p.594]**

10<sup>th</sup>. Te Hapuku and his son Cranmer called today, to beg me to spare them some of my new clothing, that they might be respectably dressed on the arrival of the Government Land Agent! I could scarcely deny them, so I shewed them what I had, some of which they took. They, however, sadly hindered me; and I thought much more of my time than of my clothes.—Packed, today, my box of Tracts, 2500, assorted, in 6 languages.

11<sup>th</sup>. Today, Puhara, (finding how well Te Hapuku and his son had yesterday fared,) called, to get some clothes for himself and son; he however was too late. New-Zealander-like, with whom time is nothing, he hindered me not a little. Engaged in preparing for tomorrow. This evening I received letters from Tarawera of a very unpleasant nature, in answer to one which I sent them a short time ago exhorting them, &c. In these letters they attempt to justify their bad conduct, and plainly tell me, that they will not leave off doing wrong! They, also,

inform me, that Paul Motutawa, who has long been a kind of Teacher there, has bartered away his eldest daughter, Maryann, whom he took from the Station a short while ago, to a Papist Native at Waikato for a horse!! Yet, they say, they wish me not to leave them "*orphans*".

12<sup>th</sup>. LORD'S day. This morning I held Divine Service, preaching from Gal. vi. 7; congn. 112. Feeling greatly indisposed I left the Men's School to the N. Teacher, Noah; Mrs. Colenso (as usual) attending to the Women and Infants. I strove hard against my indisposition, and as I hope to leave tomorrow for Patea, I held Evening Service, preaching from Rev. xvi. 15.—

13<sup>th</sup>. Having last week determined, if the weather [1851 **October p.595**] should at all prove favourable, to start to day for Patea, and the morning being fine, I desired Noah to read prayers & conduct the School while I made the necessary arrangements for my journey. I had already done so last week, and had engaged 5 Natives to go with me as baggage bearers; but one having withdrawn, and not being able to get another to supply his place (the Natives being all very busy planting potatoes, and in daily expectation of seeing Mr. McLean with the Government money), I was obliged to undo all my baggage, and leave behind several almost necessary articles which I would gladly have taken. I took, however, one of my two domestic natives, to carry an extra back-load of potatoes a day's journey for us, and would have taken him all the way but for his being needed at the Station. We were again to go by a *new* route, round the N. end of the Ruahine mountain range,

which had been often spoken of to me, as being that by which the Natives formerly travelled thither, and as also being greatly preferable to the one over the range, which is also now covered with snow. A young native whom I had sent to Patea in March last (and who had travelled thither accompanied by an old Native of that place,) had gone by this proposed route, and he now travelled with me as a baggage-bearer & guide:—in fact, without a guide I should not have attempted it. Leaving the Station at xi. a.m., we travelled on till sunset, when we halted on the banks of the Ngaruroro river.

14<sup>th</sup>. Early this morning we recommenced our journey, our course being nearly NW. For some time before we halted last evening we had had no path, having left far behind us the habitations of man; this, however, we did not greatly care for, as the ground was tolerably level, and the fern & grass [1851 October p.596] of small size and easily passable; but, now, alas! our miseries were to begin; the country being hilly and the fern high & old, and, consequently, harsh & tangled and almost impassable. We travelled two hours when we halted to breakfast; which ended, I sent back my domestic, proceeding with my 4 Natives.—The wind, which had been for some time increasing, now blew very strongly and full in our teeth, so that we could scarcely stagger against it and its auxiliaries—the dense clouds of dust & gravel which it raised from the wide and dry banks of the river we had just left, and which often darkened the air. We however persevered, though frequently obliged to lie down (there being no shelter) and hide our faces for a few moments among the herbage, in order to breathe freely. About 11. p.m., heavy driving showers of sleet

and hail began to fall, which, while they lessened the strength of the wind, stung us sharply and made us very cold, wetting my poor Natives to the skin. There was, however, no alternative, than to proceed, or to return and give up the journey altogether; the latter I was fully determined *not* to do, come what would; se we struggled on, up and down high cliffs, and hills of fern, & through flax swamps, until near sunset, when, having gained a little wood, (which, for the last 3 hours, we had often looked anxiously at and fought hard for, intending to make it our sleeping-place, knowing we should find firing there,) we halted for the night. Nearly the whole of the ground we travelled over this day was as new to my guide as to me! he having gone in these parts by the bed of the river, which was then low, (it being autumn,) but now both deep & rapid through the rains of last week, and the water very cold.— [1851 October p.597]

15<sup>th</sup>. Having breakfasted this morning we resumed our journey. The strong wind of yesterday had indeed subsided, but the weather was colder, and the rattling hail showers heavier; so that, at iii p.m., on reaching the miserable remains of what was a little wooded dell, but now unsightly charred & withered trunks, we halted, to make a fire to warm ourselves and to roast a few potatoes; before however we had eaten them, two more heavy showers fell, and the aspect of the weather getting worse, and our guide assuring us, that the next place where we should find firing was a long way off, we agreed to halt here for the night. The country we passed over to day was much the same as that of yesterday— steep hills of heavy tangled fern, the continually going up and down of which, *sans* path, made travelling very

unpleasant. On some of the higher hills rough crags of conglomerate, containing marine shells, cropped out, giving some of the eminences quite a castellated appearance. Here, in this ruined spot of burnt sticks, one of Flora's graceful children a fine & lovely *clematis*, (apparently a new species,) the New Zealand true and welcome harbinger of spring, had sprung up, and twining to the top of one of the smaller trees, displayed its elegant blossoms waving in the wind. So that this solitary and untrodden dell manifested at one view a lesson traced in universal & univocal characters plainer than those of a Horn-book,—the perennial goodness of God, and the wanton destructiveness of man! Even my Native companions (who, doubly dull through the inclemency of the weather, scarcely cared for anything save their potatoes, tobacco pipes & fire,) burst out an exclamation of astonishment [1851 October p.598] at the beauty of the flower, which here in this miserable place spoke a language intelligible to all our hearts. I passed a wretched evening & night through cold & rheumatism, occasioned through the wetness of my tent & fern bed; and from my having stood so long in my wet clothes before I had made up my mind to halt.

16<sup>th</sup>. At an early hour this morning I called my Natives, but could not get them to move willingly owing to the extreme coldness of the night & morning, and the frost which still lay on the ground. Poor fellows! they had fared little better than myself, although they had made a fern hut, and kept a log fire burning by their sides during the night. The morning however was fine, & the sun peeped upon us from over the high hills which now surrounded us ere we got our breakfast, which we

quickly despatched. Leaving our encampment we travelled steadily on over a similar country to that we had already crossed, only the hills were much higher. Four hours steady marching brought us to Kuripapango, the end of the Ruahine range, and the place where the Ngaruroro river is finally forded; whence our course is nearly South. The Ngaruroro, which comes from the Taupo country, and is here a fine rapid noisy stream, runs through the ends of two ranges,—that on the North being the Kaweka, and that on the South the Ruahine,—both of which have now snow upon them, and being moreover very barren and precipitous the whole of this neighbourhood bears much of an alpine character.—The scenery, however, is neither picturesque nor pleasing, being rather of a frightful kind; which is greatly augmented through the *tawai* (*fagus*) [1851 October p.599] forests, which formerly ornamented several of the nooks and crests of the mountainous hills and cliffs, having been withered and destroyed by fire. And the solitude,—which is only broken by the rush of dark water, and the shrill beating of the fitful mountain blasts against the grey cliffs, and (during the day) by the occasional horrid scream of a rapidly passing parrot; or, at night, by the additional hooting of a lonely owl, the plaintive cry of the *weka* calling to its mate, and the mournful wail of the *wio*, all lonesome birds—is intense & almost unbearable. In fact, the whole of the Country over which we have hitherto passed is of the most desolate description; not a single did I notice in any of the numerous streams, nor even a New Zealand lark, so common every where else—save one, and only one, which I yesterday scared from sitting upon her nest of 4

eggs, on the top of Maungarei. Here, however, we noticed a single *wio* (*Melacorynchus Forsterorum*,) swimming in the river;—a shy retiring bird, mostly found in pairs in secluded mountain streams; whose voice is seldom heard, save at night, (or when disturbed,) when it is of a pleasing melancholy sound. The ford here is much disliked, being in an oblique direction against the stream, owing to its banks which are very high—a common feature, indeed, of the rivers of the interior in this part of New Zealand. The large stones in the bed of the river are smooth and very slippery, from a mucus of vegetable origin growing upon them; which, with the coldness of the water, the strength of the current, and the length of the ford, are serious obstacles to wading.

Fortunately for us the day [1851 October p.600] was fine, and the water low, not being higher than to the loins; so I desired my Natives to carry their baggage across first, and then return to me. My faithful dog, supposing that I was going with them, swam off for the opposite shore, but on looking round and finding that I had remained behind, he got on a large stone, about midstream, and there he stood more than a quarter of an hour, looking the very personification of anxiety—until the Natives had returned & I had gone with them, when, on passing his rock, he gladly joined us. We managed thus:—throwing off my upper garments and giving them to a native, another, the stoutest of the party, took me on his back, & with another immediately above him, to keep off the force of the current, and another, immediately below to aid in case of a fall, he carried me to where a stone jutted above water, where we rested a while; when again taking me up he carried me to another

friendly stone, which he scarcely managed to reach, where we again rested; when another taking me on his back carried me to the opposite bank, with no other detriment to myself than wet feet & legs, which were nearly petrified with the extreme cold of the snow-water. We soon made a fire and boiled a little water for tea, and having got warm & refreshed, we resumed our journey—proceeding directly up the steep & mountainous hill which arose abruptly before us. Having gained the summit we travelled on over the high ridge, bare & denuded in many places through the violence of the winds which seldom sleep in these regions, until sunset, when we happily [1851 October p.601] sighted a forest of dead (burnt) trees, in a glen, a few hundred yards from our path; to which without loss of time we directed our faltering steps; for we had begun to fear, that we should not find either firing nor shelter; which, from the elevation we had gained, and the nearness of the snow (on a ridge next above us), gave us uncomfortable forebodings of the coming night. My Natives and myself were suffering much pain from our feet, which were excessively sore; and so indeed were my hands from continually laying hold of the harsh fern, to save myself from falling. From Kuripapango ford a path exists, which is at best but barely traceable here & there to a practised eye; other roads to Patea from other parts of Hawke's Bay meeting there; which roads, however, are not on an average traversed twice a year. During the evening I was amused at the courtship of an owl, which made a curious noise, quite different from its usual note; at this season this proverbially sedate bird throws off its gravity, and acts in a highly ludicrous way;

the pair reminded me of a gallant but antiquated beau and a prudish old maid; even the natives enjoyed the scene & music. While my natives were roasting their supper of potatoes, they busied themselves in making a kind of stout slipper for their feet of the leaves of the *Tikapu*, a handsome mountain species of *Cordyline*, (*C. utilis, mihi,*) the blanched sprouts and tops of which we also roasted and ate, and relished them much. The sides of most of the brawling mountain streams which we passed to day were profusely adorned with one of the earliest and most lovely of the N. Zealand Flora—*Ourisia macrophylla*, which here luxuriates unmolested in dense beds. Gray's words:—

“Full many a flower is born to blush unseen  
And waste its sweetness on the desert air:”—

Were continually recurring to my mind. [1851 October p.602]

17<sup>th</sup>. This morning having breakfasted we resumed our journey. Our course to day lay over hills and high undulating plains, destitute of fern & grass, but covered with a coarse stunted sub-alpine vegetation; chiefly composed of huge tufts of the aster-like *Celmisia*, and several small acerose plants & shrubs of the order *Epacridaceæ*; with here and there neat little beds of a species of *Wahlenbergia*, bearing fine yet sportive flowers both white and blue. In less than 3 hours we reached another river, called Taruaraū; a pretty stream of clear water rolling swiftly over a pebbly bed; and bounded on both sides by very high hills of most irregular shapes; hence its course is very tortuous. Here, the thick volcanic stratum of pumice, so common at

Tarawera and Taupo, is first met with. It is only, however, of narrow width, and appears to be a tongue jutting E. from the volcanic land of that latter country. Having crossed this river without difficulty, we immediately commenced ascending the high ridge before us, and it was quite two hours ere my Natives gained the top. From this place we had a fine and unobstructed view of the Taupo mountains; Ruapehu and Tongariro, the former looking sublimely grand from its snowy covering. Thence our course lay over high barren plains, called, also, Taruarau; these are entirely covered with a coarse red rushy grass, which from the colour appeared to be the principal vegetation for many miles in every direction. At a little distance the Taruarau plains appear to be perfectly level, but when the traveller is fairly entered upon them, he finds himself surrounded by hundreds of little isolated hills, of most strangely irregular shapes, which, though low, quite obstruct the view of all distant objects \however high. Here, there is no track; and our guide told us, to be sure to keep together, or, we should inevitably lose ourselves. [1851 **October p.603**] Towards evening the country began to assume a better appearance, the hills and plains being more grassy, but sadly rooted up by wild pigs, which made travelling anything but pleasant; not a tree however was to be seen. Having consented to halt a little earlier than usual, in order that my Natives with the help of my dog might catch a pig (our provisions getting low), we brought up on a small river, named, Mangahane, an hour before sunset, very tired. In the plain before us were 4 pigs, one of which was soon killed; and in less than 2 hours partly devoured by my

Natives. My guide having informed me that the Rangitikei river lay beyond the next range of hills, we determined to travel thither tomorrow and breakfast on its banks.—

18<sup>th</sup>. On rousing my Natives this morning before I unlaced my tent, they told me, that the whole country was hidden in a dense fog; which, in these parts, is often the precursor of heavy rain. We, therefore, waited a short time, but soon made up our minds to proceed. Climbing another high and steep range of romantic castellated appearance, which we found no very easy task, we travelled on to the Rangitikei river, reaching it in less than 3 hours. This river (of which I had on former journeys seen pretty much, but lower down,) presents here, at this ford, a very different appearance to what it does in general; the banks being low, and the river, which glided peacefully along, completely filling its channel. No wood however was to be seen anywhere in its neighbourhood. Having crossed it, we breakfasted; which, to me, was anything but a comfortable meal; for I began to apprehend that we should not reach Patea by night, and that I should scarcely be able to travel much farther, my feet being so exceedingly sore, and my [1851 **October p.604**] whole frame very feverish. However, encouraging my Native companions, and looking up for strength, I again led the way up another steep range of hills, from the summit of the topmost of which we had a distant view of Matuku, the principal village of the Patea district; which, perched on the crest of a high & cleared hill, and surrounded by dense mountain forests, seemed a long way off. On this very topmost peak, where we halted awhile to breathe, was a post set in the ground, (a

kind of ancient landmark,) which had been placed there many years ago by a chief named Hianga, the father of James Waipa, one of my travelling companions. Hianga was slain and eaten just below, on the banks of the Rangitikei river, by the Ngatiraukawa tribe, who also took James (then a child) a prisoner. James was subsequently taken again by the Waikato tribes, who carried him off to Waikato, whence he returned to Hawke's Bay in the year 1848; soon after which he became a Candidate for Baptism, and was Baptized by me in February last. This was his *first* visit to these parts since the slaying of his father & his own enslavement; and he had this morning heard, from our guide, that the post on the hill-top had been set up by his own father. I got up first, and sat down to rest, and soon after me came James; looking first around him, and then at the post, he coolly said, "*Mehemea he kaumatau ahau, ka tangi pea ahau ki tenei pou*"—(If I were an old man I should in all likelihood weep over this post,)—"Why should you cry over that post?" I asked. "Because," he replied, "it was [1851 October p.605] set up by my own father." He made however no other remark, and my other Natives coming up we soon again set forward. We travelled steadily on till vi. p.m., when we entered the first forest. Emerging from this, and crossing the last plain, we entered the great forest, and descended to the disagreeable river, Oturereawa, by viii. o'clock. It was now growing very dark, & we were almost exhausted; notwithstanding, we were necessitated to keep on without resting, and, by  $\frac{1}{2}$  past ix, entered the village of Matuku, *quite worn out*. My heart, however, was full of overflowing, and I could have thrown myself on the

ground and wept for joy. To my very great surprise, the Natives seemed very shy; none welcomed us, nor rendered us any assistance, nor offered to shake hands, or rub noses; and my poor fatigued companions, having put up the tent in the dark, were about to straggle abroad, in a strange place & in darkness, to seek fern, or shrubs, or branches of trees, for a bed for me to lie on! when a little old wheat-straw was given us. Having made a fire, and put on my teakettle, (which we had taken the precaution to fill on the way at the river Oturereawa,) I read prayers with my Natives, and we sat together in my tent door, wondering what this could mean; no one of the village having asked them into his hut, although two of them—James Waipa and my guide—were closely related to this people! Having sat some time in silent astonishment at this strange treatment, so directly contrary to [1851 October p.606] every thing we had ever witnessed; I rose up, and going forth into the area of the village, (the natives having all retired to their huts!) I called aloud in the dark upon Te Kaipou the Chief, Paul the Native Teacher, and Robert & Abraham and others whom I had Baptized, and demanded an explanation of such strange conduct. Presently, an old unbaptized man whom I knew, (who had returned from slavery at the East Cape a few years ago, and who had lived till last year near Ahuriri,) came out of his hut, and said aloud, “The people whose names you have just rehearsed, have all grossly sinned, and are consequently scattered: your Natives shall come into my hut!” Here was another unexpected bitter cup which I had to swallow, and which tried me not a little. Soon after, a slate was brought me from Te Kaipou, having only this laconic sentence

written thereon,— “*E mate katoa ana matou*”: (We are all dead.) Which I answered with,— “This is the word of Scripture,— ‘*Be not overcome of evil but overcome evil with good.*’” A little before midnight I got a cup of tea (which was also dinner), & having bathed my sore & swelled feet as well as I could in a pint of warm water (all I could get), I lay down, but got little sleep through pain and grief.—I was however mercifully enabled to roll my cares upon my gracious LORD. This road, or course, by which we now came, makes the 5<sup>th</sup> which I have attempted to this place, in hopes of finding an easy one; but, after all, I prefer the *first*, *over* the snowy summits of Ruahine.—

19<sup>th</sup>. LORD’s day. I last night told my Natives on their leaving me, that I should not care to receive any of the Natives of the village, or to have any talking with them today. Held Morning Service in the Chapel, (which, on entering, I was sorry to see greatly dilapidated, a large portion of the roof being gone! and bearing evident signs of not being frequented,) preaching from 2 Cor. vi. 10, (a text which had been much impressed on my mind on my road hither,) to a small but attentive congregation of 28 souls; viz. 12 m., 10 w., and 6 ch., exclusive on my own four. [1851 October p.607] At i. p.m. I held School, when 23 attended; of whom 9 m., 1 w., and 1 ch., were readers; these all came into the *first* class, which I formed into a Bible Class, and spent a comfortable hour with them. They were ignorant, it is true; they were nevertheless attentive. Their all coming into the *first* class cheered me, as I was thereby led to believe, that no very great amount of evil could be charged against them, otherwise, and according to custom, they would not have

come thither. At Evening Service I preached from Gal. v. 6.—A fine day, for which I felt, I trust, thankful. At night I was greatly gratified in overhearing the Scriptural & fervent prayer of one of my travelling companions, Isaac Pakitara.

20<sup>th</sup>. During the past night it rained heavily which continued with trifling intermission throughout the whole of this day. Consequently we could not meet in the ruined chapel for Morning Prayer, which however Paul Pokorua, the N. Teacher, held with the villagers in one of the larger huts, while my lads did the same in theirs. Breakfast ended, and being greatly desirous of talking with the people, I requested them to assemble in the large hut of the village, and I would go thither to them; this they gladly assented to. Going thither, I found them all there, and seated in order around it. Having sat quietly for some time, they all slowly arose, one at a time, and came, and shook hands and rubbed noses with me in a very affectionate manner. This action of their again cheered me; it being equally as great a breach of New Zealand manners for a person who had transgressed to rub noses with his superior, as for a scholar in our Mission Schools who had done any glaring wrong to place [1851 October p.608] himself in the first class. Salutations ended, followed by a long interval spent in silent weeping, in which I could not but join, (and having waited some time longer, according to N. Zealand mode, for one of them to begin the conversation, and no one doing so,) I requested them to give me an explanation of Saturday night's strange conduct.—Presently the Chief, Te Kaipou, began a long rambling statement; to the effect, that he had been very much cast down, &c., but

that now he was re-illumined through my coming.—This was followed by a similar declaration from Abraham Te Kinga, the 2<sup>nd</sup>. chief & Monitor of the place; but, while much was said of a general nature, nothing particular was mentioned; so that, at the end of their two speeches, I was as much in the dark as ever. Hereupon I again addressed them, briefly stating that I believed in the forgiveness of sins equally with the existence of GOD, and that Holy Scripture assured us, that GOD desired not the death of a Sinner, but, on the contrary, so loved a sinful world, as to send his only Son to die for Sinners, &c.,—which they had often heard. After this Paul Pokorua, the N. Teacher, who had hitherto sat remarkably quiet in the corner, also spoke, but much after the same dark enigmatical manner. It being very cold and no fire in the hut, and a considerable time having passed to little purpose, I desired Paul, *as Teacher*, to get up and tell me all he knew; to begin at the beginning and to go regularly through, without omission or extenuation.—Upon this he got up, and having appealed to the others and got their assent, he came forth in the midst and commenced; and, in a long and afflicting narration of nearly an hour, gave me a relation which made my ears tingle, and filled my heart with grief. The following is an *abstract* of his statement [1851 October p.609] (which I give, not that it is worth recording, neither is it of a nature different from what I have often to hear, but that others afar off may know something of one's trials and disappointments.)—A young couple, Noah Roperope and his wife Te Uru, belonging to Te Awarua village (Patea), had, last year, visited Ahuriri. While there, at Warerangi, among their

relations the Ngatihinepare tribe, Te Uru committed adultery with Te Karaha, a young man of that place; which was then unknown to her husband. On their return however to Patea, Te Uru again committed adultery with 4 other young men—Te Wakatopa, Lot Tiatia, Frederick Ngahei, and Joseph a papist visiting from Taupo;—soon after which all was made known, and Noah discarded her. Te Kaipou, being greatly incensed, and wishing, if possible, to stay the evil, publicly burnt the clothes of the 4 young men, (one of whom, Te Ngahei, was his own son,) for which he was blamed by Paul the N. Teacher. Not long after it was discovered, that both Noah Roperope and another young man named Sergius Te Kahukara, (an adopted son of Paul,) had had connexion with Kawa, a daughter of Moses Pirere and Dorcas Hineitamia, also of Te Awarua. Upon this Moses owned Noah as his son-in-law, and built a hut for him and Kawa.—Robert Kaipitau (the eldest and married son of the chief Te Kaipou, residing at Matuku,) hearing this, went to Te Awarua village to bring away Kawa by force for himself; but he sought her in vain, as she was hid by her mother Dorcas in the forest.—It now came out, that Robert & Kawa had also often been together. Robert returning disappointed to Matuku, came back the next day with Rorú (his uncle), and Tanguru, another young man; and they, having well-beaten Dorcas, carried Kawa off by force, who now became [1851 October p.610] the prey of Robert. At this period, Lot Tiatia again committed adultery with Dorcas Te Waikakati, the wife of a man named Panera, for which (on its being made known) he was turned out of School and Public worship by the Chief. About this time, Sergius took Piro, a little

girl, the daughter of an old man named Tukiawaha, to be his wife; which was also promoted by Te Kaipou, although opposed by Paul, whom Te Kaipou now strove hard to thwart for his having blamed him for burning the clothes, and also threatened to bind, if he did not desist! The old man Tukiawaha, being greatly irritated at some cutting remarks made by Lysanius, a Taupo native & visitor, retorted, upon which he was beaten very much and otherwise ill-used by Abraham Te Konga the Monitor. Robert now becoming tired with Kawa turned her over to his uncle Rorú (who also already had a wife), with whom she was at present cohabiting. Tanguru also took Te Uru to wife; which step he was urged to take by another visitor chief from the lower Manawatu, a Baptized ! man named Grey Roiruru; to whom also Te Kaipou and others gave presents, (or rather, demanded payments,) in order to appease his anger, on account of some real or supposed breach of some Heathen custom. And Frederick Ngahei, being vexed at his clothes having been burnt, went off to Taupo and in a short time returned, bringing back with him, Tiori, a young lady of that place, as his wife.——I interrupted him not during his long narration; but, when he had done, I arose and expressed my grief and bitter disappointment in no measured terms. I upbraided Robert (who had been Monitor,) and Frederick, his brother, to both of whom I had shewn no small attention; telling the latter, that I would much rather have heard of his death than such an account of him.—Turning to Rorú, I spared him not; I asked him, why he was suffered to return from slavery? why it was that he had not been killed & eaten as well as others?—and, whether this was his return [1851 October

**p.611]** to Christ for his deliverance therefrom, and bringing him back to his lands & tribe? To Te Kaipou, the principal Chief, I also addressed myself; reproving him for his inconsistency—outwardly a Christian, in heart a Heathen; assuring him, that he was going the way to destroy himself, his family & tribe. And, to all, I said, that what grieved me most was, their worse than carelessness about their state; that I plainly saw they exulted in their acts, & gloried in their shame, otherwise they would not have dared to come to School yesterday, much less into the 1<sup>st</sup>. class, neither would they have dared to come up and rub noses with me; and, in conclusion, I reminded them, that I had done all that I could for their good during 7 years—that I had expected to find fruit, but found worse than none; and, that, if the weather permitted, I would leave early tomorrow morning on my return, and that I should visit them no more. And, so saying, I left the hut; returning to my tent to weep; where I remained during the remainder of this miserable day; cold without, and with small cheer within. The Natives remained a considerable time talking together in the hut in which I had left them. In the evening, during a brief cessation of rain, the chapel bell rang for Prayer; which, at first, startled me, as it was unexpected. I, however, did not go, it being rung without any reference to me. I found, afterwards, that Paul had caused it to be rung; and that about 10 attended. This evening, my tent having been pitched on a slope, my natives dug a drain for the water to run off from beneath my bed, which would have been saturated, but for some pieces of *Totara* bark, which had fortunately been put under the little straw of which it was formed. The

adjoining hut was flooded, & their fire put out by the water; while the occupiers were obliged to get upon logs, and there remain all night perched like birds.—

21<sup>st</sup>. After a miserable night, through wet, cold, and pain from rheumatism, and, above all, anxiety; I was surprised, at daylight this morning, at the very curious appearance of my tent, which [1851 October p.612] admitted light in concentric furrows of an almost regular shape. It was some time before I discovered the cause of this peculiar sight; which proved to be snow of from 4 to 6 inches deep, which was still thickly and noiselessly falling! Calling to Isaac, one of my Natives, I desired him to request Paul to read Prayers with the villagers; and, to tell the *Baptized* ones (at the close), that I wished to talk with them after breakfast. He, accordingly, read Prayers, & gave notice that I would see *all*! After breakfast I sent for Paul, and obtained from him a repetition of his statement of yesterday; through which I more clearly understood the whole matter, and was enabled to decide as to how I should act. He, also, told me, that the chiefs and others acknowledged the correctness of my words and anger yesterday; at the same time stating, that they would not have received such a rebuke from “any Native mouth.” After some further consideration, I wrote the following words upon a slate, and sent it by Isaac, to be read and discussed fully by them ere they returned an answer:—

“Go thou, my writing, to the men of Patea. O Friends, how shall we manage? Shall we leave the canoe upon the shoal, or shall we drag her into the river? Lo, if you say, drag her off; listen, this cannot be done by one, rather

through the many she may float again. O friends, listen; what am I in your estimation? am I a Minister or am I a dog? If I am indeed a Minister, allow me (to suggest), that these errors of yours be considerately and promptly dealt with. But do not outwardly assent, and afterwards refuse to abide by the decision.—

From Colenso-the-little-esteemed.”

In about 2 hours Paul returned from the house of assembly, bringing me a written answer from the principal Chiefs;—as follows.—

“Go thou, my writing, to Colenso; O friend, I must consent to thy words; I am very willing, that is, all of us, to say Yes to thy words.—From, Te Kaipou.”

—Paul, also, informed me, that they were still sitting [1851 October p.614] together, awaiting my reply, or appearing, among them. I immediately decided upon going thither; so, taking my own Natives with me, I went. Entering and sitting down, I commenced with a suitable exhortation—both general and particular—and then proceed to pronounce the following decisions, which I had previously written, upon the offenders. Commencing with Robert, I said,—You are not only the eldest son of the principal Chief, but the first Baptized, and, also, a Monitor of the village; you should have been an example for good; contrariwise, you became one for evil. I look upon your case as the blackest of all, & your judgment is, consequently, the heaviest:—I have concluded that you are to be deprived of your situation as Monitor; that you go alone to the desolate place, Mangohane, and there remain two whole weeks, taking

with you only your N. Testament and your necessary food; on your return you are to pay Dorcas twofold for your ill usage of her; and you are not to enter the School till the 1<sup>st</sup>. of January next.—Frederick Ngahie, his brother, I also suitably admonished, (with many tears, for I loved the lad,) and declared him to be also put out of School till New-Year's day.—And, that as I knew not when I should return, (though, probably, and on their account, in the autumn,) and as they had no Minister near, I could not decide upon *now* separating him from the young woman whom he had taken to wife, (lest I should lay a heavier burden than they could now bear,) but that they were to be separated 2 months previous to my return hither, of which due notice should be given; after which their Banns were to be duly called, and, on my return, I would marry them.—Upon Sergius Te Kahukara I also pronounced a similar decision.—

Concerning Abraham Te Konga, [1851 October p.614] the second Chief, I decided, that he was to make the old man, Tukiawaha, a suitable compensation for having beaten him & shed his blood, and that he was to be put down from the 1<sup>st</sup>. to the 4<sup>th</sup>. class until the 1<sup>st</sup>. of December. Noah Roperope, and Te Wakatopa, I also put out of School till New Year's day. Rorú, (unbaptized, the principal chief's brother,) I declared to be expelled from the School altogether, until his conduct should be improved. Kawa, the girl whom he had forcibly taken, I decided, should be immediately returned to her parents, which I would do myself when I should leave; and, that she also was not to be allowed to attend the School, until her conduct should be better. Respecting Lot Tiatia (who had left for Taupo), I decided that (if he returned), he

should not be allowed to attend School till New Year's day. As there was no prospect whatever of reconciling Noah Roperope and Te Uru (which had been often and as vainly attempted), I thought it better not to interfere between her and Tanguru, (both being Heathen and absent,) so I said nothing concerning them. In conclusion, I declared, that if any of these offenders should soon return to the *same* errors, they should be expelled from the public services of the church. And, commiserating their isolated and distant situation, and their sad exposure to temptation from promiscuous sleeping together, &c., I said, that, in future, they might act thus:—if a couple wished to live together, and their parents, or guardians, consented thereto, the N. Teacher might publish their Banns in the usual manner, after which they could live together as man & wife, and on my next visit I would marry them. And, having praised the Chief for his burning the clothes of the [1851  
**October p.615]** offenders (for which he had been censured); and protested against his having given payment to Grey Roiruru, (or to any principal Baptized Chief,) for a breach of any *Heathen* matter; and having again admonished them all, I left the house, & returned to my tent. They sat remarkably quiet all the time; Robert, especially, seemed to be affected at my words. To me it was a very sad time; but I was strengthened; and, although by some, I may be considered to have erred, I conscientiously did my best. In the evening I held Service, preaching from Ephesians i. 7—which verse I selected, lest they should foolishly suppose, that their complying with my conditions would wash away their sins. After Service I heard from Paul and Isaac, that

they were all very willing to fulfil to the utmost what I had declared. The principal chief, Te Kaipou, said, that if I had decided upon *immediately* separating his son Frederick and his young wife it should be done—but this I had thought to be too dangerous an experiment; seeing, that the young lady is highly & closely related to the principal Chiefs of Taupo. Moreover, it could not be done unless she was returned thither, (which, however, she said, she was willing to do,) but if so, it is quite likely that she would be immediately given to some one else; her tribe, naturally enough, resenting the affront—as F. Ngahei had *gone thither* in search of a wife.— The day was a very cold one, with showers of sleet hail & snow. Passed another bitter cold night in my tent.

22<sup>nd</sup>. Daylight this morning revealed to our view pretty much the same kind of winter weather as that of yesterday; consequently, and as we could do but very little, we did not get up very early; and when we did, we went shivering to the wet and [1851 October p.616] ruinous chapel, where I was scarcely able to conclude the usual Morning service, the cold was so intense. I, therefore, told the Natives, that we would have School after breakfast. During the morning I held School in the large hut; Isaac catechizing the class of old folks and children, while I heard mine (consisting of 5 of the place and my other 3 natives,) read the Second Lesson, examining them upon it. Having heard from Paul, that the card playing and other games, had found their way to this far off place, and that the young folks were much given thereto, I gave them a suitable exhortation concerning them. Paul tells me, that Cards were introduced here, and the Natives of Patea taught how to

play them, by the N. Teacher of Rotoaira, Taupo! It snowed heavily during the day; the tops of the bare hills and the high plains all around are fast getting white, while the Ruahine chain (which lies between us & Hawke's Bay, and which we have to cross,) is pre-eminently so; at present they are quite impassable. Strange enough, the present has been an exceedingly mild winter at Patea, snow not having fallen here until now. It appeared to me to be a very novel sight, to see the fine *Kowai* trees, (*Edwardsia, sp.*,) all around the village covered with a profusion of large golden-yellow blossoms, which the parrots, and Honey-eaters, were eagerly employed in robbing of their honey; while others, (*Tui*'s and *Korimako*'s,) having had their morning's meal, were here and there singing melodiously snugly ensconced in their evergreen bowers, with the large flakes of feathery snow falling thickly and silently around. Natural though it was, it seemed unnatural, and by no means pleasing. At Evening Service I preached from Eph. ii. 10, to a small congregation of 17, who sat very quietly and attentively to the end, [1851 October p.617] though the snow was coming in upon us through the broken roof. Past another cold day, in which I have scarcely known warmth, even in a small degree. The Natives however of the place, appear to be almost insensible to cold, the majority of them being but poorly clad, and yet they go sauntering about the village, or sit down talking together in an open shed with scarcely any fire, having half of their bodies uncovered. In this respect they differ greatly from the New Zealanders in general, who are mostly very impatient of cold. I, also, noticed some little children,

who, leaving their garments in their hut, came out and frolicked naked about the village, regardless of the snow and sleet; nor did they return to their house and garments, until I had a second time ordered them to do so.— — I was gratified to day with what I could only consider as another striking instance of natural theology. I had sent a couple of little boys to get me a flowering branch of the *Kowai* tree (*Edwardsia*); they soon brought me several loaded with flowers. All, however, of the fully expanded ones had had the upper part of their calyces torn open, and the uppermost petal (*vexillum*) torn out. This had been done by the parrots to get at the honey. And, as the flowers are produced in large bunches, some are necessarily turned upside down; still it was always *that* petal and the corresponding part of the calyx (though in such cases undermost) which had been torn away. Without doubt this is another instance of wise design, to prevent any injury being done to the young enclosed fruit, which would in all probability be the case if any of the other petals had been bitten away. It cannot be said that it is owing to the *vexillum* being the *largest* petal (as in many papilionaceous flowers,) that it is thus laid hold of and torn off by the parrot; such *not* being the case in this genus; for, the long fruit runs down through the two carinated lowermost petals, which are often quite 2 inches long, and is further protected by the two side ones; which four, from their being closely imbricated together, form a much larger and firmer hold for the bird's beak. Further: as the N. Zealand Parrot (*Nestor meridionalis*), is a large bird, with a huge bill, and as the *Kowai* flowers are always produced on the tips [1851 October p.618] of the smaller branches, which bend and

play about under the weight of its body (not to mention the high winds which generally prevail in these elevated regions,) one cannot but suppose it to be no easy matter for the bird to get a bite at them at all, so as to make a proper opening whereby to insert his thick tongue and lick out the sweet contents without injury to the fruit. Especially when we further consider, that the common practice of the parrot is to take up in its claws whatever it wishes to discuss. Of all the flowers I examined—and I scrutinized a great many—only the upper part of the calyx and corolla had been torn, and in none was the young fruit wanting; nor did I notice any bunches which had had their flowers torn off. In the afternoon I went to a lone hut to see a poor lad who was said to be very ill; he was not however seriously so; I talked with him, and gave him some suitable advice, which he seemed to receive.

23<sup>rd</sup>. During the night, which was a restless one to me, through earache & rheumatism, it rained heavily. At the usual hour of Morning Prayer I desired Paul to officiate, for I felt too unwell to move, and it was still raining. I passed a long and heavy day in my tent, through pain of body and lowness of spirits. I could not help thinking of my severe illness *here* three years ago; and though I now felt unfit for anything, I was still mercifully enabled to “look up”, and to read a few verses of Scripture from which I derived comfort and mental strength. Towards evening, the rain ceasing, I moved out of my wet tent; and went to see another poor boy, (a younger brother of the one I saw yesterday who is better,) and found him in a state of high fever. From those who were looking after him I learnt, that he had been ill nearly a month, so that I

fear there is little hope of his recovery. Being but young, and almost a stranger to me, I could not get him to answer any of my questions as to his state of mind; I gave him however suitable advice, and Paul took him a dose of Colocynth and a little Nitre, (the only medicines which I happened to have in my travelling box,) which may prove serviceable to him. At evening, a party unexpectedly arrived from Murimotu, (Pohe's village,) among whom were, Te Wakatopa, Tanguru and Te Uru! (who, of course, knew not of my being here,) to whom I intend to talk tomorrow. Held Evening Service in the Chapel, preaching from Eph. iii. 6. The Natives were very attentive, considering [1851 October p.619] the state of the weather; would to GOD that they might desire the riches of Christ! During the day I overheard one of them in a hut nearby slowly reading in the N. Testament; he read the Epistles to the Ephesians & Philippians, which took him considerably upwards of an hour. And, at night, I also overheard some of them repeating portions of my Sermon. It still raining heavily accompanied by high wind, and both my ear- and tooth-ache increasing, with much anxiety, I took a strong anodyne dose at lying-down which procured me some sleep & relieved the pain a little.

24<sup>th</sup>. This morning which was again very cold and wet, Paul, at my request, read Prayers. On the dark & heavy clouds slowly clearing away from the hills & mountains around us, we found them to be densely covered with snow, white and glistening in the sunbeams.—I had not hitherto seen so much snow in Ne Zealand. The wind had however changed, and the sun shone out finely all day; still the snow, even on the lower hills, did not

disappear by evening. Although anxious to leave on my return journey, I did not think it prudent to do so to day, as, had I done so, tomorrow night would have found us near the snowy summits of the range, where we should also have to spend the Sunday. Breakfast over, and my wet and damp clothes bedding & provisions hung out to dry, I proposed to Paul, to call those 3 offenders who arrived last evening; which he did, when they and nearly all the people of the village assembled in the large area before my tent. I addressed them, individually and collectively, beginning with Te Uru, (an imprudent looking woman,) whose conduct I reprobated in the strongest terms, and whom I decided upon excluding altogether from both School and Prayers;—turning to Tanguru, (the young man with whom she was now living as his wife, and who had been a Candidate for Baptism,) I told him that, while I knew that he had only acted rightly according to the old N.Z. custom, yet, I should also expel him from School, and that I could not receive him again as a Candidate for Baptism while he continued to cohabit with Te Uru—the justly castaway wife of Noah (reading, also, Matt. xix. 9, Luke xvi. 18, 1 Cor. vi. 15, 16, &c.); and, further, that if he chose to live with her he must be content to be [1851 October p.620] partaker in her judgment; yet, if he put her away, I would again admit him to the School on the 1<sup>st</sup> of Jany. next, and, subsequently, into the Candidate class.—The third, Te Wakatopa (a heathen), I informed, that I had also expelled him from the School until the 1<sup>st</sup>. of January next. On my sitting down, Tanguru arose, and acquiesced in the correctness of my decisions, saying, that he never should have taken Te Uru to wife, had it

not been for the insidious counsel of Grey Roiruru, (a Baptized Chief from the *lower* Manawatu, said to be a communicant!) his superior relation, who had pressed him to do so when here on a visit. Te Uru (who is very young, being not more than about 14 years of age, and who sat apart with her back towards me,) vented her displeasure loudly, but I understood not what she said, and cared less, and no one noticed her.—During the morning I went again to see the sick lad whom I saw yesterday, but could not get him to speak a single word. The medicine which I had given him had however operated well; having prayed for him, I returned to my tent. In the afternoon I held School in the open air in the sun; at the close of which I sent Isaac Pakitara to read and to talk with the dying boy; this he did, but, also, returned equally unsuccessful, not having been able to elicit a single word. Held Evening Prayer, preaching from Eph. iv. 22–24. By night, the snow had already disappeared from most of the lower grounds.

25<sup>th</sup>. This morning I read Prayers & held School. After breakfast I again visited the sick boy; on reaching the hut where he was, I found Paul engaged in saying some of the Prayers of the Visitation Service over him. Having waited quietly on the outside till Paul had ceased, I entered, when we again tried to get him to speak, as to his mind, but to no purpose; notwithstanding, he would still answer Paul's questions relative to his body, & pain,—but not a word would escape his lips concerning his hopes or fears, or belief in Christ. He seemed as if possessed by a “*dumb demon*”—such an one as we had this morning read of in the Lesson for the day. He was now apparently near death, and had he but professed his

faith in Christ, or answered some of my questions, I should have willingly Baptized him, (which I also told Paul,) but, under all circumstances, **[1851 October**

**p.621]** I thought it best not to do so; especially too, as he had been (so the people said,) a forward saucy lad: I again however prayed for him. Returning to my tent I packed up in order to leave, that I might spend the LORD'S-day (tomorrow) at Te Awarua,—the other village of the Patea district, which lay in my way towards Hawke's Bay. About noon we left Matuku, several of the Natives going with us; among whom were, the Chief Te Kaipou, Abraham Te Konga, Paul, and those two young men Tanguru and Te Wakatopa. In our way through the forests I saw a quantity of *Totara* timber, which the Chief and Paul had already prepared towards a new Chapel, and which, the Chief said, should soon be erected. In about 4 hours we reached the Rangitikei river, whose steep cliffy banks we again descended, but by a better path than formerly (though still bad enough), the old one having fallen with the cliff. For the *first* time in crossing this river we were favoured with a canoe, which had been brought from Otara many miles off, and was fortunately at hand, the waters being both deep and rapid.—Te Awarua (formerly a large *pa*), was, many years ago, the home of my Native companion James Waipa. It was here that his parents had been killed and eaten; and at this very crossing place he was made prisoner. A large stone on the opposite side of the river, close to where we landed, was pointed out to James as the one on which his eldest brother was butchered; at seeing which James could no longer refrain but throwing himself on it he wept long and affectingly. We soon

reached the little modern village of Te Awarua, and having pitched my tent, & desired the people to withhold their usual national crying for James until Evening Service should be over (as the sun was setting), I held Divine Service in the little chapel, (which was in a much better state than the one we had left,) preaching from Eph. v. 8. I was any thing but pleased in finding, that most of the villagers had stayed away from Prayers; this, however, (I afterwards found,) they did, in order to procure and cook food for their visitors. Food, just now, is very scarce here, owing to the failure of their last year's crops; [1851 October p.622] a thing of very unusual occurrence. Poor creatures! they were all living on fern root, which the children were incessantly hammering. On our way hither, I heard that Te Uru had yesterday fled precipitately to her parents, who reside at Kiriwara, a small hamlet a few miles W. of Matuku; from which place she had come with the party the day before. While sitting alone in my tent this evening, (the villagers being engaged with their relation, James,) I could not but again think upon the surprising difference between this isolated & mountain district (Patea), and the plains & sea coast,—especially as regards health. It was now upwards of 22 months since my last visit to these parts, (Noah, my N. Teacher and their near relation, having visited them last year in my stead,) during which period, no one belonging to Patea had died; while, in every other part and village of the district, several of all ages had paid the debt of nature. No doubt this is partly to be attributed to the pureness of the mountain air; still, however, not wholly so. I should much rather impute it to their being wholly free from the

white man; not merely from his residing or dwelling among them, but, also, to their not having to labor in any way for him; which, (through wanton exposure to wet and cold, want of food & rest,) I am well assured of, lays the foundation of many diseases among them.

26<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Luke. xii. 5; congrn. 33. At noon, I conducted School, when 11 men, 6 women and 10 children, attended; 5 of the young persons whom I had put out for a time remaining quietly in the village. After School, the day being a truly lovely one, I retired to the forest close by; where, with the sweet warbling birds overhead, I spent a peaceful hour; free from the noise of men, and the incessant teasing of sand flies, as well as from the rough winds which so frequently blow, and the pestilent miasms which so continually exhale from the low country about the Mission Station; to *all* which, however, I have again to return! At [1851 October p.623] Evening Service I Baptized 3 children (one of whom was Paul's, born very shortly after their return from the Mission Station last year,) and preached from Rom. v. 8.—May that gracious “GOD,” who is “pleased by the foolishness of preaching to save them that believe,” bless the 2 Sermons of this day to their souls! As I intended to leave early tomorrow morning, I sent, after Evening Service, for the principal Chief Te Kaipou (who had hitherto during this visit been very shy of approaching me,) and Paul Pokorua the N. Teacher, and sat with them in my tent, exhorting and counselling; to all that I said they gave their unqualified assent; but, alas! there is little sincerity in the New Zealander. The misconduct of this people will give me extra work this

summer, as I shall have to visit them again in a few months, according to promise,—to marry some, and restore others.

27<sup>th</sup>. At a very early hour this morning I caused the bell to be rung for prayers, which Paul (at my request,) said; I having all my baggage and provisions to arrange and pack up myself, from having only new hands with me as baggage-bearers. We soon despatched our breakfast, when I addressed a few words of counsel to Noah and Moses; the former I advised (now that he too had gone astray,) to take his wife, Te Uru, again; especially if she should remain quietly with her parents for a season, and be also willing to return to him. Moses, I strictly charged to keep his daughter (Kawa) close to his side, until, at least, he should see me again.—Leaving Te Awarua, we toiled on our rough and lonely way till near sunset, when we halted at an open though sheltered spot on Puke Taramea, having snow all around us among the underwood and in the shade of the forests. I had undertaken to conduct my party across this range, a task by no means easy, seeing, that there was scarcely a track; no one having gone this way since I had in Decr. 1849, save Paul Pokorua and his wife, who had returned by this course about a year ago. Once, indeed, at noon, we lost our way for about half an hour, but, through diligent searching, we found it again; at which I greatly rejoiced. A traveller may very easily go astray in these dense and trackless forests, and, without great care, lose himself entirely; as it is a difficult matter to know whether one is to the right or left of the track; at least, there is nothing to guide him, save a [1851 October p.624] broken branch here and there, (where myriads are yearly broken by the

tempests,) and the peculiar feel of the moss which has been trodden on, and which, though only acquired by long experience, is immediately tangible through one's heavy ironed travelling boots.

28<sup>th</sup>. After a cold and frosty, but, providentially, a fine night, we arose as soon as ever the first beams of the morning sun peeped upon us. Being, however, still on the western side of the range, and scarcely half-way up, this did not happen very early; nevertheless we could not possibly move earlier. Having breakfasted we resumed our march. By ii p.m. we had gained the highest peak; where, as usual, we prayed together. From this place we had a very extensive view, the sky being much clearer all around than I had hitherto the good fortune to find it at this height. We passed over pretty much snow, which lay in large massy beds of many feet thick, during the whole of the morning's march; but found very little on the summit, and on the E. side. It was our earnest wish to reach, if possible, our old sleeping place on the first river at the immediate base of the range before night, and for this purpose we exerted ourselves to the utmost, as I knew, by my watch, that there was but barely time to do it in. During the descent we twice lost our way, which caused us no small anxiety, and hindered us half an hour; but, finally, through GOD'S continual mercy, we emerged from the forest onto the rocky bank of teh welcome stream, for whose water we had long been desiring, a few minutes before dark—with clothes well torn and bodies quite tired, yet, with thankful hearts. While my Natives were gathering a few branches of shrubs wherewith to form my bed, I reconnoitred the River Makororo, (into which the stream where we had

now halted fell,) down which our course lay. My heart well nigh sank within me at the sight of the huge body of bounding water, which, at this season, formed this river; and having but 4 baggage-bearers (instead of 5), I could not expect much help from them, if we should determine to reach its mouth by tomorrow night. I vividly recollect what I had suffered in February 1845, (and for some months following,) through wading a whole day in these cold waters—although that was at midsummer, when the water was both warmer and less. Returning to my tent I lay in darkness more than an hour, ruminating moodily. During the night, one of my Natives came to inform me, that they had [**1851 October p.625**] arranged among themselves, that 3 of them should take portions tomorrow from the back load of the fourth, that he might be able to carry me across the stream.—

29<sup>th</sup>. Rose early, and, Prayers and breakfast over, resumed our journey. James kindly carried me across the two first wadings; but seeing how difficult a job it was, and how it hindered us, I leaped into the third, & having begun, I continued wading alone at the head of the party till sunset, when I reached our old sleeping place at Matatoto, quite weary, and with very sore feet.—A half an hour after my party arrived. We crossed & re-crossed the main river this day 106 times! (exclusive of often wading down the stream, of turning angles, and confluent branches,) and, 5 or 6 times, I was in imminent danger of being carried off my legs, through the strength & rapidity of the current, (which was sometimes waist deep,) and the extreme slipperiness of the stones in its bed. My feet became extra sore, through the large angular gravel, every where carried down by the stream,

getting into my boots; although I tied my trowsers tightly around my legs, and, oftener than I wished, took off my boots to take the gravel & stones out.—

30<sup>th</sup>. At an early hour we were again moving. From this place I had the choice of travelling in the direction of any of 4 villages,—Raukawa, Te Rotoatara, Patangata, and Te Waipukurau,—to none of which, however, was there any road. Having already fully considered the matter, I determined on proceeding to Te Waipukurau; although this village was the furthest of any from the Mission Station, and most of my course thither. I was the more induced to go to this village, from having partly promised to pay the villagers a visit, as well as from a desire to know how the Chiefs, who had reassembled there, had received the Government Agent Mr McLean; and, also, how they had shared out the money which he had brought them. Leaving, therefore, the R. Waipoua, we shaped our course directly across the great Ruataniwa plains, in the direction of Te Waipukurau. Fortunately for us, the day was not a very warm one, although we found it more than warm enough. By iii. p.m. we had crossed them, and gained the R. Tukituki, where we halted a while to refresh. At iv. we resumed our journey, and, mistaking the ford, were all hands very nearly swept down by the stream; providentially escaping with only a good wetting. Two [1851 October p.626] hours steady walking brought us to the village. Approaching it (travelling East, with the setting sun brightly shining,) we could scarcely comprehend what certain long lines of white red and black could be; we soon, however, found that those lines were formed by upwards of a hundred Natives, all dressed in their Sunday's clothes, drawn out

in regular order to witness and enjoy a horse race! The principal actors being Europeans; and the goal, although in the very midst of extensive plains, being around the fence of the Chapel and burying ground!! The Natives were so deeply interested in the sport, and withal made such a clamour, that they heeded not our approach, although nothing hid us from their view; notwithstanding that two women, who were in a potatoe plantation just without the village, and who happened to see us, had repeatedly shouted to them to welcome us, as usual. The sight before me made me very sorrowful: I saw the fruit of seven years heavy toil all dashed unripe to the ground. I saw the world triumphing over the Cross: I thought on these words of our Saviour—“Take heed to yourselves, lest at any time your hearts be overcharged &c.”; and His weeping over the devoted city, “saying, If thou hadst known, &c.”;—with many others, and reached the village fence in extreme bitterness of soul. I was tired, hungry, sore, *very* sore, with my clothing and boots in rags; we had all hoped, to spend a day or two here, and to have found some Christian friends to welcome us; (and never does “welcome” sound so sweetly to the human ear, as on first seeing mankind after traversing untenanted & untrodden mountains & wilds;)—for this we had struggled on, day after day, leaving the nearer paths to our homes, and now all our hopes were blasted. My toilsome journey to Patea—the unexpected state of things there—and my present anxious and painful journey back, were all as nothing compared with the present. Just as we gained the village, several of the Natives left their sport; the many to run away into the village by back ways & over fences, the few to “wipe

their mouth" and meet us. Having privately desired my Bearers to follow me, I kept straight on; at first, the Natives supposed I was going into the village; but, when they saw me pass quickly by the entrance to the spot where my tent had hitherto been pitched, and heard me also sorrowfully say,— "Attend to your own work, my [1851 October p.627] friends, and reap its fruits;" they knew that I intended not to stop. In passing, I saw several Baptized Chiefs, and Communicants both male & female, whom I was grieved to see there. A few Natives (among whom was Te Hapuku,) called me to stop; but their manner and tone of voice, did anything but lessen my heartfelt sorrow. I kept steadily on without looking behind me; and having gained a furlong or two from the village, I unexpectedly found Matthew Meke, the N. Teacher, following me. He pressed me to stop & talk with him; I told him, that I could do neither then, my heart being too full; and requested him (it being sunset,) to return immediately. He refused however to go back until I should have conversed with him; reproachfully saying, "*Christ never acted thus!*" To this remark I made no reply, but kept quietly on through the mud, limping much from the many bladders on my feet which were very painful. He followed me more than a mile, even until we came again to the River Tukituki; where, no doubt, he supposed, I must of necessity stop, as I had never waded it before at that place. I, however, dashed into the stream, and safely gained the opposite bank, entered the wood, and passed on. At the end of the forest I halted, and sitting down on a fallen tree, I wept & prayed. It was now getting dark; the night wind moaned through the trees; while a solitary owl perched near me

kept uttering its mournful cry. The dew was falling heavily, and being very wet, I soon got exceedingly cold. In about half an hour (which seemed a very long time,) my bearers came up with their loads; and we soon got a good fire. And, while they were occupied in pitching the tent, I gathered some wild turnip-tops for our supper.

31<sup>st</sup>. Before daylight this morning I despatched one of my Natives before me to Patangata, to tell Micah, the N. Teacher there, that we were following hard after to breakfast. At vii. we also started, and by xi. reached Patangata, hungry enough. From Micah and his wife we received a most hearty welcome, and as good a breakfast (of potatoes) as they could give. Having satisfied our hunger, I made some enquiries, and found, to my great surprise, that Mr. McLean was still at Te Waipukurau! and, that the money for the inland block of Land [1851 **October November p.628]**] had *not* yet been paid to the Chiefs! I strove hard to get a canoe here, but found that all were at Te Waipukurau. At ii p.m. we resumed our journey, and gaining Ngawakatataro, (where were only 3 persons,) we got a canoe kindly lent us, and proceeded down the river, paddling on till dusk, when we bivouacked for the night on its banks.—

November 1<sup>st</sup>. Early this morning we recommenced paddling, and in 3 hours reached the Mission Station. Found an afflicted household; our girl, Rebecca, being again very ill of fever, and Mrs Colenso and the 2 Children far from well. Engaged, all day, in attending to the sick, and in preparing for tomorrow's duties. At evening felt much indisposed myself.

2<sup>nd</sup>. LORD's-day. I got up this morning most unwillingly, feeling as if I were wholly incapable of any exertion, mental or physical. I struggled hard notwithstanding, and held Morning Service, preaching from Luke xviii. 8; congn. 53. Having done this I could do no more; so returned to the Station, leaving both the School and Evening Service to my N. Teacher, Noah.

3<sup>rd</sup>. This morning several Chiefs, Tareha, Te Hira te Ota, Walker Te Kawatini, and others, came to see me, and to ask my advice about their *retaining* a portion of the harbour of Ahuriri, & *not* to part with the *whole* of it, which in May last, they had consented to sell to the Government.—They also wished me to go there, to witness the transfer and payment. I refused either to give them counsel, or to go with them; having, in former years, talked to them more than sufficient respecting their selling their Lands.—

4<sup>th</sup>. At home, writing.

5<sup>th</sup>. Unwell all day, unfit for anything.—

6<sup>th</sup>. Strove to exert myself, thinking thereby to get better; so I turned to print pp. 77, 78. "Happy Deaths," and with extreme difficulty finished. At night, getting worse, with increasing headache, I took an emetic, which relieved me a little.—

7<sup>th</sup>. Still out of order—feeling quite unhinged. Engaged this morning with a party of Natives from Cape Table, one of whom is the husband of Te Miri. These have come to me for my advice preparatory to their going to Tarawera to fetch her. Unfortunately, [1851 November p.629] I could neither advise them to go or stay. They

brought me a note from Mr. Hamlin, proposing to me to meet him at Moeangiangi on Tuesday next, the 11<sup>th</sup>. inst.—Afternoon, distributing type. This evening the Native chiefs returned from Te Waipukurau; they inform me, that £4800. is the sum agreed upon for that block; of which £1800. has been paid down in gold! the remainder to be paid in 3 years—£1000. each year. For the *fourth* thousand pounds (the highest offer which Mr. McLean made last year being £3800.,) which “the Governor has *given* to his friend Te Hapuku; who is to remember the Governor’s kindness, and return it in a *small piece of land*;—which is to be added to the block. Near sunset Mr. McLean called on his way to Ahuriri, &, among other things, offered me a site for a Mission Station upon the Government ground; but I do not think it exactly eligible—i.e. *for the Natives benefit*. Received a note from Micah Iwikatea, containing a sovereign towards the sick fund; of which I had spoken to him, and preached to all.—

8<sup>th</sup>. Compositing pp. 79, 80, “Happy Deaths”:—also, engaged with Native Chiefs. Evening, preparing for tomorrow.—

9<sup>th</sup>. LORD’S-day. Held Divine Service this morning, preaching from 1 John ii. 15–17. Gave Notice to the Communicants and Candidates for Baptism, that I had heard of the discreditable doings at Te Waipukurau, (where many of them, including some Teachers & Monitors, raced their horses, & danced heathen dances, while women, almost in a state of nudity, ran for paltry prizes, &c.,) and, that I should, consequently, keep my eyes and ears open. I had hoped to see a *very large*

congregation, there were however only 52 present! the bulk of the Natives choosing to remain at Ahuriri. At noon I held School, present 51. Preached, at Evening Service from Luke xviii. 7; finishing the day's duty with difficulty. Very unwell at night, so that I determined *not* to go to Moeangangi to meet Mr. Hamlin, and wrote a note to that effect.

10<sup>th</sup>. This morning I changed my mind; as I greatly desired to see him, not having seen him, though my nearest brother in the work, since Jany. 1846!— believing, also, that exercise, and, above all, [1851 **November p.630]** a change of air would relieve me (as I am always unwell at this season if at home, no doubt owing to the malaria from the drying-up marshes, both salt and fresh, with which we are surrounded); and being aided by our canoe a good part of the way, we reached Tangoio by dusk.—

11<sup>th</sup>. This morning I read Prayers and held School, which 50 attended. I was glad to see the Chief Te Awi again at School in his old class. During the morning I conversed with the principal Chiefs, all of whom are going immediately to Ahuriri. At noon we left Tangoio, and by sunset reached Moeangangi, where I found about 20 Natives, but not Mr. Hamlin. Having pitched my tent I held Prayers in one of their huts, discoursing from a portion of the 2<sup>nd</sup>. Lesson. Today, while at Aropauanui in our way hither, I again saw old DEaniel Te Kirihorea, of Tangoio, who is still much the same; he lives mostly on suction, and is reduced to a mummy, which, poor old man! he, in some measure, resembles. I crumbled some bread as finely as possible into a cup of tea, in which I

also beat up an egg & gave him, but he could not swallow the least crumb of bread. In this state he has been ever since June last. His talk was on the whole very good, although it seemed to be tinged with a spice of querulousness, if not of Native Superstition, which I endeavoured to dissipate.—

12<sup>th</sup>. No rest whatever during the night from the innumerable mosquitoes of this glen; I was, therefore, stirring early. The Natives, however, of the place, were earlier than I, and had all, save 4, (3 adults & an infant,) left in their canoes for Ahuriri. The first hours of the morning only, when it is calm, being those in which they can put out to sea in their small vessels. There I waited all day for Mr. Hamlin, but in vain. The sand flies, if possible, were more plaguy than the mosquitoes, and gave us no rest; so that the poor old women were obliged to keep firebrands smouldering near them, and sit in the smoke, (although the sun was very fervent,) in order to escape their incessant attacks. Tired with waiting & doing nothing, [1851 November p.631] having talked with the old women, I moved a short way up the glen into the shaded wood; whither I was soon followed by one of my lads, exclaiming, "the tent is burnt!" Hastening back, I found, to my grief, that it was so, and nearly quite destroyed. The accident arose from a firebrand, which one of my Natives had incautiously placed near the tent, to drive away by its smoke the sand flies, and subsequently forgetting it, and the wind suddenly rising and blowing the curtain-door of the tent upon the fire, it was soon in a blaze. Fortunately for me it was discovered in time to save my clothes bedding and books, though not the tent; although in saving them my

Native lad got scorched severely. At night I held prayers, and read with my little party, and sought rest in one of their huts.

13<sup>th</sup>. Early this morning, Mr. Hamlin not having arrived, we started on our return to the Station; having had quite enough of Moeangiangi; halting to breakfast at Aropauanui. Arriving at Tangoio, we found the place deserted; continuing on, notwithstanding the rain, we gained Petani by sunset. There being, also, no one here, (and having sheltered for an hour as we best could, by lying down under low bushes,) we persevered, and reached our canoe by ix p.m. It was now pitch dark, and we were exceedingly wet, hungry, and cold; we had nothing to eat, nor could we find any firing upon that barren shingle bank; consequently, we were in any case save a desirable one. After a long groping about in the dark, we managed to gather up a few small sticks and dry dock stems, with which we made a short-lived fire—just “to see the warmth,” as some of my shivering companions truly enough remarked. At that fire, however, they contrived to roast (or, rather, scorch,) the half of a small shark, which we had caught in coming hither on Monday last, and which portion the hawks, or rats, had left them. Here we sat until our fire went out, when the dark clouds breaking a little, we put to sea in our small canoe, and going carefully along at a very slow rate, we reached the Station by iv. a.m., on the 14<sup>th</sup>.—half benumbed with wet & cold. **[1851 November p.632]**—Truly this night is one of the most miserable ones of my life, of which I have had no small share.—

14<sup>th</sup>. Pouring rain all day! my Natives and I quite glad that we persevered and came home. Writing a little.

15<sup>th</sup>. Writing: preparing also for tomorrow.

16<sup>th</sup>. LORD's-day. This morning I held Divine Service preaching from Luke xvi. 11, 12; Congn. only 44! although more than 300 professing Christian Natives are now at Ahuriri! At noon I held School with my little band, 46 attending. At Evening Service, I preached from 1 Tim. v. 6.

17<sup>th</sup>. This morning I read Prayers and held School. During the day I wrote a note to the principal Chiefs now assembled at Ahuriri, enclosing my account against the late Chief Tiakitai, for a Cask of American flour 200 lbs., and white Lead & Linseed oil from the C.M.S. stores, spared him in 1845, amounting to nearly £4.0.0. I, also, wrote a threatening note to the Kohinurakau tribe, now assembled at Ahuriri, respecting the money of old lame Abraham, our bell-ringer, which they had unjustly withheld from him, to help to buy them some more horses! Engaged in preparing for Printing tomorrow.

18<sup>th</sup>. Printing pp. 79, 80, "Happy Deaths." This day, John Mason Takihi's daughter, Frances Mary, died, being the 4<sup>th</sup>. which he has lost! In the case of this child (as in the others) we did all that we could both in food & Medicine, but were again disappointed. This is another cause of grief to the parents, whose hearts were greatly set upon her; and she was a pretty engaging little creature, the playmate of our own children. And now the evil thoughts of many of the worldly (though Baptized) Natives, so long pent up within, are again being belched

vehemently forth against the Faith—incited thereto by the “father of lies,” and by not a few of his children among the *whites* of this mammon-worshipping generation,—saying, “that it is believing in Christ, and *so much praying* that is killing them”!! “Why do the Heathen rage, & the people imagine a vain thing? &c, &c.” This day, Ahuriri (so long coveted) has also passed into the hands of the foreigner! the price £1500, of which £1000. has also been paid down in gold!! “Sic transit Gloria mundi,” aut Novæ Zelandiæ!!!

19<sup>th</sup>. Engaged in distributing type, &c. Continually interrupted, however, with calls from all the principal chiefs, both of this neighbourhood & elsewhere, returning from Ahuriri.— [1851 November p.633]

20<sup>th</sup>. Early this morning Te Wereta of Waraurangi, (who yesterday called with Hineipaketia & Puhara, his relations,) returned hither from Puhara’s village, as we had yesterday arranged, to have some private conversation. Spent some time with him, advising him for his good; and gave him some books on leaving.— Engaged compositing pp. 81, 82, “Happy Deaths.” This evening I buried J.M. Takihi’s child.—

21<sup>st</sup>. Printing pp. 81, 82, “Happy Deaths.” Native Chiefs calling throughout the day. The tribe of the late chief Tiakitai paid his debt, £3.15.0, which was exceedingly honourable of them, and almost more than I had expected from New Zealand. At night, Te Hapuku and his two eldest sons called, on their return from Ahuriri, all intoxicated! I find, that the Chiefs generally have *not* had money enough to pay their debts due for Horses, &c.!!

22<sup>nd</sup>. Distributing type, &c. Both hands full all day of many secular matters. Had a little disturbance this morning from the Chief Wiremu Tipuna, concerning some Cows of his, which were running with mine. This Chief, Wi. Tipuna, formerly ran well; although I always feared him to be too much like Bunyan's "*Talkative*"; but, ever since I publicly rebuked him at his village for his excessive worldliness, he has been very shy of me, becoming more & more worldly and careless, and spending much of his time with the ungodly whites, who humour him and his near relative George Niania.

Evening, preparing for tomorrow.—

23<sup>rd</sup>. This morning I held Divine Service, preaching from John xv. 16, to another small Congregation of 83, which, though larger than that of the two last Sundays, was both careless & sleepy; & no wonder! (Luke xxi. 34.) At noon, I conducted School, when the same number attended. At Evening Service I preached from Titus iii. 8.—

24<sup>th</sup>. Early this morning I read Prayers and held School. During the forenoon I was engaged with Te Kaipou, the Chief of Patea, who had lately arrived from that place. I was astonished to hear that the lad whom I had left so dangerously ill, had recovered! Surely this is in answer to prayer; so, I understand, the Natives say; and I am glad to hear it. Afternoon, occupied in compositing my notice to the N. Teachers and Communicants, which I had recently drawn up, respecting the *new [1851 November December p.634]* vices and follies which have come in like a flood upon us—viz. Card and

Draughts playing, Rum drinking, Horse, Canoe, & Women (!) racing, and, neglect of the Sabbath.

25<sup>th</sup>. Printing 150 of my notices, folio, foolscap.

Distributing type: unpacking goods received last week from Dixon, (England)—and writing.—

26<sup>th</sup>. Compositing pp. 83, 84, "Happy Deaths." Engaged with Te Kaipou; giving him books, medicines, &c.; & arranged to revisit Patea (D.V.) on Feby. 14, ensuing.

27. Printing pp. 83, 84.

28. Morning, distributing type. All day till sunset closely engaged upon one of Deane's wheat mills, lately arrived from Dixon; but unfortunately, cannot make anything of it; its principal wheel too is broken in coming. Taken unwell at night.—

29<sup>th</sup>. Unwell again; very listless, but quite loath to give in. Composited pp. 85, 86, "Happy Deaths." Evening, preparing for tomorrow.

30<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from part of the Ep. for the day, Rom. xiii. 11, 12; congrn. 64, who seemed very careless. At noon, I held School, when the same number attended. Preached, at Evening Service, from Isaiah ii. 2, 5. A heavy gale of wind & rain commenced this evening.—

December 1<sup>st</sup>. This morning I felt too unwell to rise to early Prayers & School, so Noah Huke too both. Engaged, all day, with different Natives;—among others, with Noah Huke, Karaitiana Takamoana, and Paul Torotoro, who each brought a sovereign wherewith to form a fund to purchase diet, &c., for the sick. Karaitiana

also brought another sovereign from his brother, John Mason Takihi, which, with another formerly received from Micah Iwikatea, and £2. of my own adding *before them*, makes £7. for our sick fund. This is but a small sum, still we must not despise even a small beginning. This plan is also widely different from what I had preached and made known;—namely, for *each* principal Chief to lay by out of his share of the Land proceeds a small sum wherewith to purchase Tea, Sugar, Rice, Biscuit, Wine, &c., for the Sick of his tribe & village; the same to be secured in a little separate room, or hut, [1851 December p.635] and to be considered “*tapu*,” (i.e. set apart, so as to be used only for that purpose,) as their seed sweet potatoes formerly were. Nor was I even now quite willing to take upon me the laying-out of their money, knowing what a very suspicious people they are. I should not, however, omit to mention, that the sovereign which Noah gave, was the *only one* which he had got for himself from the transfer and payment of the Land. He, and his tribe, being strangers here, and having but a very small claim: £4., I believe, was the sum which Noah’s tribe received; of which one-fourth came to him, which he cheerfully brought me. I believe, too, that this is the *first gold* that has ever been in Noah’s possession, and I know that he needs a few common household articles, and owes for some he has already received! May he fully prove the truth of Proverbs, xix. 17! I was, also, engaged with our poor old infirm bell-ringer, Abraham Te Wakahotu, who, through my note, had gained some clothes, &c., from the Kohinurakau tribe, in lieu of his share of the money, which they had unlawfully detained & squandered. Two young chiefs of first rank—Claudius

Kite, and William Ngamaiaia, who, for a long time, have been utterly careless of Divine things, not even coming on Sundays to Service,—came this morning with some of their gold, in hopes of getting some of my lately-arrived stores, but, to their surprise, I went out & drove them off the premises.

2<sup>nd</sup>.—5<sup>th</sup>. Engaged upon “Returns” & “Report” for E.D. Comee. Mr. Rich, a settler from Turanga, called, and spent a night. He wished me to try some mineralogical specimens, he had brought, which he believed to be *Gold*; but I told him, (in what he considered, no doubt, a very *brusque* way,) that I had neither time nor inclination for such things. Heavy gale of wind & rain; garden and orchard all but quite ruined! crops spoiled. Several applications from Natives for food. During this week two of my domestics, (one, being my old steward, Samuel, [1851 December p.636] whom I had brought up, and who had lived with me nearly 17 years,) being enticed away by Wiremu Tipuna to look after his Cows, &c., left me much against my wish.—

6<sup>th</sup>. Despatched a Native to Turanga with my papers for the E.D. Commee. Engaged in clearing out my study. Feeling very unwell. Evening, preparing for tomorrow’s duties. Weather still very unsettled.

7<sup>th</sup>. LORD’S-day. This morning *fine*, at last, after nearly a week of severe weather! a most unusual and heavy gale for this season of the year.—Held Divine Service this morning, preaching from Ps. 36. 1–4; Congn. 79. At noon I conducted School, present, 73. At Evening Service, I preached from Heb. xiii. 13.

8<sup>th</sup>. Early this morning I read Prayers & held School. After breakfast I was engaged with Cranmer, Te Hapuku's eldest son, whom I took into my study and gave him some good advice, for he has long been going gradually more and more astray. Several applicants for Medicine during the day. Engaged in printing pp. 85, 86, "Happy Deaths." In the evening Te Hapuku called & spent an hour; talking, however, only about the Land; to which I am obliged to pay an outward attention.—

9<sup>th</sup>. Distributing type, and writing letters to N. Teachers. Today, the Chief Te Moananui returned from Mohaka, whither he had accompanied Mr. McLean & others, to see the *first* instalment paid for that block. He says, that the Natives there were greatly discontented at not having the whole sum (£800.) at once.

10<sup>th</sup>. This morning I was engaged with the Chief Te Ropiha Te Takou, returning to his home at Porangahau. He seems to be more than half sickened already with Land selling. Afternoon, occupied, compositing pp. 87, 88, "Happy Deaths."—

11<sup>th</sup>. Morning, printing ditto. Afternoon, with Te Hapuku, Mr. McLean (returned from Mohaka), and Mr. Rich returned from inland; the two whites remained all night.

12<sup>th</sup>. This morning I was engaged with Mr. McLean, respecting some ground for a Mission Station; [1851 December p.637] and, also, concerning the continual teasing of the Popish Priests to induce the Christian Native Chiefs to accept their offered money as payment for the spot on which they reside, (such being, according

to Colonial Law, illegal.) He mentioned, that it would be advisable for me to write out a few of my reasons against their continuing to reside there, to lay before the Governor. At xi. a.m. he left, and Mr. Rich with him. Shortly after I received 3 Letters from Tangoio, wigned by upwards of 30 Natives, and sent by a special messenger, *against* the promised transfer of some more Land in that neighbourhood. Such promise having recently been made by Toha, Te Teira Te Paea, and other Chiefs, in consequence of their being vexed at not getting more money for the land at Mohaka. These 3 Letters I enclosed in an envelope to Mr. McLean.—I had. also, a message from the Heathen Chief Tamairuna, prohibiting (upon foolish Native customs,) the marriage which has been arranged to be solemnized there next week.—I wrote to him, to let him know, that it *must* take place. In the afternoon, I was engaged with Karaitiana Takamoana, who had been patiently waiting to see me, to tell me of the constant determination of his tribe, who are the principal proprietors, *not* to sell any land at Pakowai to the French Priests: but I have scarcely any confidence in this Chief. Occupied, till a late hour, in writing out my sheet of reasons against the Government granting permission to the Popish Priests to purchase Land for a station for themselves here close to this Mission Station, &c. Unfortunately I have only a few hours allowed me, as I myself must leave tomorrow for Tangoio; and Mr. McLean leaves on Monday next for Wellington.—

13<sup>th</sup>. This morning I finished my writing, which I took on with me (in my way to Tangoio) to Ahuriri. [1851  
**December p.638]** By ix. p.m., I reached Tangoio, quite

tired; and, late as it was, the Heathen Chief Tamairuna (who had evidently been anxiously awaiting my arrival,) came to see me, dressed for the occasion. He said a great deal; yet, on the whole, civilly enough for him; declaring, however, that I should *not* marry the party. I was too tired to talk much, and it was, also, late; so I endeavoured to keep him quiet. From all that he said, I may fully expect a great deal of Heathen opposition to the coming marriage (in which he is joined by his brother Tohutohu, and by all the Heathen & Papist party,) is, in consequence of the bride (a middle-aged woman) having formerly been the wife of a Chief and a relation of theirs, long since, however, deceased; and, of their having often importuned her to become the wife of one of his heathen relations, which she, (being a Christian woman) has ever steadily refused; hence, they say, she shall never marry a Christian, especially such-an-one as the object of her choice, a man of very inferior rank, and of another tribe.—

14<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from a portion of the 2<sup>nd</sup>. Lesson; congrn. 100. I published the Banns of Marriage for the 3<sup>rd</sup>. time of the parties to be married tomorrow, which greatly incensed the Heathen and Papist party. At noon, I held School; present m. 37, w. 27, ch. 4 = 68. And at Evening Service I Baptized 3 Children, and preached from Peter ii. 7, 8. At night, Reuben Te Koau (the bridegroom elect,) came privately to state his fears, and to request me to marry them some future day at the Station!

15<sup>th</sup>. Early this morning I read Prayers & held School. On leaving the Chapel, Abraham Te Iwiwati, one of the

2<sup>nd</sup> rank Chiefs of the place, told me, that I must not be startled at anything which might take place this day; as, if Tamairuna [1851 December p.639] should dare to lay his hands upon Isabella, he should resent it, and lay his hands upon Tamairuna, &c.;—Isabella, the bride, being the widow of Abraham's eldest brother. Hearing this, I thought it best to go to the place where Tamairuna and his party were assembled at the other end of the village. Arriving there, I found him and several others, Papist & Heathen, sitting together in the sun. We were soon closely engaged in sharp talking; and, knowing the man, I was necessitated to combat him in his own way. Nearly an hour was thus spent in noisy oratory, and running up and down in the sun & dust; during which he repeatedly refused to allow the marriage to take place, unless (at least) he should be paid largely for his consent; which I most determinedly opposed. He, shrewdly enough, reminded me, that he had lately, at my desire, cast aside his papistry, and therefore, I should now accede to his reiterated request, and relinquish making the attempt, &c. On leaving him, I said, that he must get a couple of hogs killed for a wedding feast—clothe the woman with one or two of his fine mats—and then come into the Chapel & give her away—and thus act like a Chief. Returning to my tent and getting a little breakfast, I waited awhile; when (having requested Abraham not to resent either by action or word any movement of Tamairuna, until I should have given permission, to which he gave a reluctant assent,) I sent a Christian Native to see whether the 2 Couples were ready. On finding that they were, I desired the bell to be rung, and went to the chapel. Arriving there, I found Tamairuna

crouching down within the chapel yard fence, at the entrance from the village, with his large *mere* in his hand, awaiting the arrival of his prey. Leaving my books &c. in the chapel I walked towards Abraham's house, where the two couple were, and where also, in the open area before it, about a 100 Natives were congregated.— On reaching the house and turning round, I saw, that I was followed by Tamairuna; who, coming up to the place where Isabella was sitting, laid hands on her, & dragged her off to his own party at the further end of the assembly; she making no resistance. Abraham, on seeing Tamairuna coming, had sat down, and turned his back towards him that he might not see what should take place; while I quietly walked up & down in the open space among the crowd. For about 5 minutes all were as [1851 December p.640] mute as fishes; Tamairuna still keeping fast hold of the woman, both standing; when I, getting tired of this pantomime, and fearing lest it might be overdone and so end tragically, pulled out my watch, and said,— “The hour is up, let us go to the chapel.”— and, hving so said, I desired the other Couple (Richmond Mio and Te Ràwà,) to proceed thither. Immediately an old hag of a woman laid hold of Te Ràwà, (the 2<sup>nd</sup>. bride,) and pinned her down to the ground! saying, that, since it must be so, that I was to gain Isabella, that this one should remain as an equivalent!! Words are utterly inadequate to describe the scene that quickly followed. I (and, in fact, all the Church,) was greatly vexed at this most unexpected stratagem of the old woman, and I am sure that, in my heart, I wished her 100 miles off. I knew, however, that nothing now would succeed, but wild words, patient endurance, and firm bearing. The

Monitor of the village, Te Rutene, a young man who is related to all the parties, rushed upon the old woman to release Te Ràwà from her grasp; when she called upon Tamairuna, who, relinquishing Isabella, flew to her rescue, and taking hold of Te Ràwà dragged her off to where Isabella had so lately stood. Now was the strife of tongues! Yet, far above all the old woman's shrill voice arose like a clanging cymbal; and, certainly, she shewed herself more than a match for her numerous opponents; who, however, were Christian Natives, and were also kept in order by my presence. Some of her remarks were most sarcastic; and, as I moved up & down among the noisy disputants, I marvelled at their bearing her cutting taunts so well,—they, too, being in number as 4 to 1. She, more than once said,—“Truly indeed, and will ye strive for mastery? Ye, who call yourselves, ‘poor sinners, non-entities, peaceable sheep’? Ye who have so often said, that Jesus Christ alone is the great Chief, the powerful one! will ye, forsooth, strive for mastery?”— About a quarter of an hour thus passed by, during which I had sent Reuben & Isabella into the chapel, there to wait the event. At last, Andrew, [1851 December p.641] the eldest son of Abraham, (a young man of greater rank than his father, and closely related to Tamairuna,) was called for by his party, and sent to demand, or take away Te Ràwà from the grasp of the truculent chief who held her. He went, but could not succeed, being driven back by Tamairuna, who declared, that he would not give her up to any Native; upon which, I went up to him, & desired him to give her up to me, a foreigner; which he immediately did. At this I rejoiced, but soon found, that I was again checkmated by the old hag; who, seeing that I

had now got both the brides, instantly flew upon the remaining bridegroom (Richmond), and seizing him by the wrist, flung herself upon the ground! At first, I thought, that the powerful young man would soon extricate himself; but not so, for—whether from shame, or vexation, or cowardice, or surprise, I know not,—to my great astonishment, he quietly seated himself on the ground by her side. I lost no time, however, in sending off Te Ràwà to the Chapel, under the escort of Martha the N. Teacher's wife, there to remain, while I should endeavour (amid the increasing confusion,) to get Richmond to follow her; but the old woman was deaf to all that I could say,— “No, no,” said she, “thou hast got what thou didst strive for; aye, and beyond: go, and marry Reuben to the two women, he will do bravely with one on either side.”—And the old creature laughed heartily at her wit, in which not a few joined her. In this manner another half hour was consumed; during which the patience of the Church was not a little tried, much evil passion was exhibited, and many wrong words uttered. At last, however, the old woman gave in; and, quietness being in some measure restored, we went to the Chapel, where I married the folks. At the close of the ceremony instead of giving an address upon marriage [1851 December p.642] as usual, I gave them an exhortation to behave peaceably toward their Heathen & Papist neighbours, and to forget all grievances. Returning to my tent I spent the remainder of the day conversing with the N. Teachers and others. All repeatedly said, that they alone should not have been able to manage the matter successfully. Towards evening, a pig (dead), and some new potatoes and dried

eels were brought me as a present. At Evening Service I preached from 1 Pet. iii. 12. Thus ends another memorable day! in which Heathenism has received another severe blow, and Christ's despised flock come off victorious; all glory be to His holy Name!—

16<sup>th</sup>. Read Prayers and held School. Returning to my tent I breakfasted, and spent the morning in talking with Natives, and with one of the Scotchmen who reside here respecting the awfully sudden death of another white man who died here a short time ago. At ii p.m. I left; arriving at Petani I found the people busily employed in planting Potatoes, &c.; they soon ceased working and gathered around me, and we were engaged in conversation till the hour of Evening Prayer; when I preached from 1 Peter iv. 1, 2; congn. about 60, who were very attentive. Spent the night in talking with the N. Teacher and others.—Grieved in hearing, that several Baptized Natives had been engaged on a Sunday during the late heavy rains collecting firewood; & when spoken to by the N. Teacher they did not desist therefrom, neither would they (two only excepted) give up what they had gathered to be burnt. It should, however, be remembered, that this people have no firewood growing within several miles of their village; and it is only [1851 December p.643] when the river, which runs close by them, is swollen very high through long continued rain that it brings down any worth collecting, which if not immediately saved is carried out to sea and lost; hence the temptation to gather on the LORD's day when the firewood happened to be floating by is very great.

17<sup>th</sup>. Read Prayers and held School, about 50 present. I was engaged during the whole morning arranging several matters for their benefit, temporal and spiritual; and I was pleased in finding that all who happened to be present willingly consented to my plans and proposals; one of which was, to finish their chapel (i.e. windows, doors, &c.,) by contribution. This they are to do by giving in kind, wheat, potatoes, &c., &c., which produce I am to give them money for, which money to be set aside wholly for the chapel. At ii p.m. we left Petani, and at x p.m. reached the Station.—

18<sup>th</sup>., 19<sup>th</sup>. Busied with several matters connected with Station.

20<sup>th</sup>. Writing; preparing for tomorrow, &c.

21<sup>st</sup>. LORD's-day. Held Morning Service, preaching from Isaiah xxxii. 20–22; Congn. 80. At noon I conducted School, present, 38, 27, 12 = 77. At Evening Service I preached from Isaiah xxxii. 2; Natives drowsy, yet striving to be attentive. Most of them, poor souls! wanting food. The young Chief, Claudius Kite, present at Service and School.

22<sup>nd</sup>. Read Morning Prayers & held School. Engaged with Karaitiana Takamoana, who related minutely the conference with the French Popish Priests and Puhara and others, on Monday last. The Priests had endeavoured to interest Mr. McLean, who, however, would not consent to their request, as Karaitiana, a principal owner, had not done so; notwithstanding, he breakfasted with them on the morning of leaving.—Engaged, compositing pp. 89, 90, "Happy Deaths."—

23<sup>rd</sup>. Busied about sundry secular matters; giving out Medicine, &c.—

24<sup>th</sup>. Ditto, ditto; and in preparing for Christmas.—

Several Natives arrived today from distant villages. The Natives of the place busy in making *tables!* on which to set their Christmas feast; Chisels, Hammers, and such like tools, greatly in demand.—This afternoon I received several letters from the N. Teachers & Chiefs at Wairarapa; among which were,—one from Ngatuere, the Heathen Chief of Otaraia, informing me, in a very affecting way, of the decease of his eldest & beloved daughter, Ani Kanara Maitu, whose name has been

[1851 December p.644] often mentioned in my Journal. She departed this life on the 27<sup>th</sup>. of September last; only the day before a consolatory letter (which I had written to her and sent by the returning N. Teachers on the 15<sup>th</sup>. of that month,) arrived at Otaraia. A circumstance which her father feelingly alluded to in his letter, adding that “it had arrived at Huaangarua” (his brother Ngairo’s village,) “the day before her death, and had it been forwarded immediately it would have found her alive, &, doubtless, “have been very comforting to her.” He also says, that “the reading of my words of love to his daughter, quite overcame him and his people.”—Also, two letters from the N. Teacher and Monitor of the Kaikokirikiri, informing me of the deaths of 2 Xn.

Natives there—Joel Te Hawe, and Luke Rangitokihi.

Joel was one of my first Candidates for Baptism from those parts, his name being entered on the 8<sup>th</sup>. April 1845, and—being a Reader in the N. Testament, passing two good examinations with credit, (in April & November,) and spoken well of by the Teacher,—I

Baptized him on the 2<sup>nd</sup>. of November of that year. Campbell Hawea, the N. Teacher, in relating his death, says:— “In my going to Okahu, on the 12<sup>th</sup>. of September last, I saw Joel Te Hawe, who was near death. Sitting by him and salutations over, I entered into conversation with him. Among other things, I asked,— ‘Well, my son, Joel, how is thy mind, now that thou art ill?’ He replied, ‘I am very willing to go to Jesus Christ.’ I asked him, ‘Who is it that has illuminated thee, that thou shouldst be so willing to go?’ He answered, ‘The Holy Spirit.’ I asked, ‘Tell me, what was the precious gift of Peter and John to the lame man?’ He answered, ‘Jesus Christ.’ I enquired, ‘Art thou indeed willing to go to Him and dwell?’ He said, ‘Yes: because He is my Saviour.’ I asked, ‘What [1851 December p.645] has He done for thee?’ He answered, “He died, a payment, or ransom, for me.’ I asked him, ‘Tell me the way of a bird?’ He replied, ‘His wings.’ I rejoined, ‘Yes: such also are David’s words.’ My heart was greatly enlivened through his good talking to me. I spoke to him a long while, exhorting and consoling him; and very soon after his soul fled away to God.”—

Luke Rangitokihi first entered his name as a Candidate for Baptism in November 1845, (at the large Baptism of Adults at Te Kaikokirikiri,) and, having attended all my different Teachings & examinations on my various visits there (then made twice a year), I Baptized him on the 11<sup>th</sup>. Novr. 1847. He was a quiet steady Native. His end, poor man! was a sad one; being accidentally burned to death. On the 18<sup>th</sup>. of November he was dreadfully burnt, , and died the following day, after several hours of intense suffering, which he bore with much Xn.

firmness. Desiring his relations and visitors not to lament for him after their usual *hopeless* manner; and having shared out his few little articles of property among his relations he wished to go to Christ. To the Monitor, Isaiah Te Wakamaiuru, who was with him, he once expressed a fear that his being burnt to death might be laid to his charge; which simple & groundless apprehension Isaiah soon dispelled. On Luke's being first found burning and rescued, he immediately called upon the people to pray, and finding no one ready he began himself and prayed, until a young man named Henry came with a prayer book, and prayed some of the prayers.— [1851 December p.646]

25<sup>th</sup>. Christmas day. This morning I held Divine Service, preaching from 1 John iv. 9; congn. 135. After Service Mrs Colenso and myself gave out a quantity of rice and sugar, and cakes to the children and sickly. In the afternoon, being fetched, we went to the *pa* to see the Natives *sitting to tables at their tea!* For my own part I would much rather have seen them sitting on clean mats on the ground, eating a more solid, though it may be, *native*, repast.—At Evening Service I preached from Rom. viii. 31, 32; & Baptized two Children.—

26<sup>th</sup>. Read prayers and held School. Morning, engaged with Natives from Kohinurakau. Afternoon, preparing for my journey tomorrow to Waimarama.—

27<sup>th</sup>. Left the Station this morning for Waimarama, and reached it soon after sunset. Finding that they had not yet had prayers I caused the bell to be immediately rung, and held Evening Service, present 52. It being, however,

dusk & late, and I very tired with wet feet, I did not preach.—

28<sup>th</sup>. LORD's day. This morning I held Divine Service, preaching from Ps. 132. 12; congrn. 99. At noon, I held School, when 83 attended. At Evening Service I Baptized 4 children, and preached from a portion of the 2<sup>nd</sup>. Lesson.

29<sup>th</sup>. This morning I read Prayers & held School. After [1851 December p.647] breakfast I conversed with the Natives, encouraging exhorting and rebuking. At ii p.m. we left on our way to Kohinurakau, and travelled on till near sunset, when we halted near the base of the high hill Kohuraanake.

30<sup>th</sup>. Early this morning we were again moving, and in a few hours reached Kohinurakau. Having pitched my tent I took a walk among their wheat, which covers every undulating hill and slope around the village for many an acre, and looks very promising. During the day I talked with the villagers. At Evening I held Service, discoursing upon the season—the end of the year; congrn. 28. Spent the night talking with the Teacher and Monitor in my tent.

31<sup>st</sup>. This morning I read Prayers & held School, present 36. After breakfast I conversed with the young man, Mikaera, (the returned brother of the N. Teacher, who had cast off his papistical profession,) and was both pleased and surprised at his relation—pleased at the air of truth & soberness with which he spoke as well as with his tale; and surprised at hearing him say, that when he lived in the house of the Popish Priests at Auckland, and,

subsequently, at Wellington, (for he had lived in both,) and also travelled ijn company with them from Auckland to Taranaki, and thence to Wellington, his mind had ever misgiven him, ever been at work, telling him, he was doing wrong in worshipping a creature, &c., &c. I counselled him to persevere in seeking after Truth, assuring him that GOD would bless him in so doing. Unfortunately I had not any books to give him, neither here nor at the Station, save a Catechism. Leaving Kohinurakau we returned to the Station, which we reached before sunset.—Being thus graciously brought to the close of another year, I have again great cause to “sing of judgment and mercy.” I commenced the year in the midst of much gloom; notwithstanding, I endeavoured to sing the 124 Psalm; taking the last verse—*“Our help is in the Name of the LORD, who made heaven [1851 December p.648] and earth”*—to begin the year with.—And now, at its close, I have to record, that HE has been, as heretofore, our help throughout the same. This year has been another eventful one; not, perhaps, so greatly so to myself as to the Natives; who, now that they have begun to sell their Lands to the Givernment, and become really rich in worldly goods, will soon have their Faith, which has stood so many rough rubs during a long season of sojourning in the valley of adversity, fully tried in the sunny beams and southern breezes of prosperity:—May it stand the trial! and, May GOD, in mercy, grant a gracious rain to His plantation in this district during the coming year!—May “HE, notwithstanding my manifold infirmities daily shortcomings & utter unworthiness, ever be with me” (and my poor flock) “even unto the end.”—

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## Appendix

[1851 Appendix K p.13]

**K.** Copy (translated) of a Letter from the Chief Puhara

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“From the Wareotokopounamu,  
to Waitangi, to Colenso.

“O Sir, greeting to thee; great is my love to thee.—O friend, this is my word to thee;—our hearts are much stirred up on account of these places which we have transferred to thee. Behold, thy heart is contented; but we, the people of this place, continue to have our hearts very dark indeed. Hence it is, that I demand of thee, that thou pay for our place, where thou now dwellest, with some of thy cows and a horse.”

(signed) “From Puhara.”  
July 24, 1850.”

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**L.** Copy (translated) of my answer to the foregoing Letter.

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“Waitangi, Wednesday night, July 24<sup>th</sup>  
1850:—

“To the Waretokopounamu, to Puhara.

“O Sir, greeting to thee; here is thy letter come to me, and great is my grief at the erroneous talk in it; that is, at thy word, That I must pay for this Station. O Sir, at the first I declared, that I never would pay for this place; and, again, afterwards, often very often, even down to the present time I have reiterated the same words.— Because, I cannot pay for it; this Station being a gift to the Church; and a gift is not a thing to be paid for. If thou wert a man belonging to the faith, I would speak thus unto thee, look at what was commonly done in former times;—(see Galatians iii. 15, in which Paul says,)— “Friends, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.” Now, O friend, this was [1851 Appendix L p.14] the practice in former times, and it is the same now. The covenant for this station was settled long ago, on the same day that it was written, otherwise I should never have been sent here by the Bishop.—So much for that. Here is another word tom thee:—be not angry; be not surprised, at this my word; inasmuch as thou hast both mocked and vexed me. Begold, O Sir, I give up those places inland, at Patangata & Ngawakatataro, I give them up entirely. It is I, Colenso, who say this to thee; doubtless thou dost well understand. Seek not far off fo the reason; thou art the cause; that is— “*a double tongue.*” Begold, here is my messenger now going inland to carry this news. O Sir, great indeed is thy want of

wisdom to write such words to me. That is all of mine to thee, From me, from Colenso.

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**M.** Copy (translated) of a Letter from Te Hapuku.

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July 27<sup>th</sup>., 1850.

Go thou, my Letter, to Waitangi, to Colenso. O Sir, greeting to thee; great indeed is my love to thee on account of thy being grieved at this talk; it is, perhaps, very good talk. One thing which makes it bad is, that it was not commenced when the Bishop arrived here & spoke of a minister, a payment ought then to have been mentioned at the beginning, which would have been correct; but as for this, thou art taken by surprize, we are taken by surprize; thou art vexed, and we are vexed at this talk. It does not emanate from Puhara alone, thine own children are concerned in it;—Christian, and Mason, and Walker;—Puhara merely expresses their joint desire to have their place paid for. Behold, O Sir, O Colenso, listen to my [1851 Appendix M p.15] word. Great is my darkness, and that of all the people at thy cunning talk; thou hast seized upon this talk as a pretext for disannulling thine agreement before many people. I have long pressed upon thee to buy a place for thyself; I am not willing that thou shouldst sit down for nothing, because it will be always like this upset by thee. Think not, thou will have nothing to pay for Warerangi,—it must be paid for; or, for Te Waiohinganga,—it must be

paid for; or, for Wakaari,—it must be paid for.— Notwithstanding, they now tell thee to the contrary; but thou be wary; they purpose waiting till thou hast been settled there two years, and then they will demand a payment;—even like that place Waitangi, where thou now dwellest. This will be the last time of my offering a place to thee; if thou do not fulfil this, this will be the last time that thou and I shall consult together about a place for thee. Though th Bishop himself should come and speak about a Station, I will not consent— henceforth and forever till I die. Hence it is, that I say, give us the payment for these places which have been transferred to thee. As for this assembly which thou hast put down, I will assemble them; and, as soon as they arrive here, they shall go onto thy place and return from thence. That is all.

(signed) From Te Hapuku.

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N. Copy (translated) of a Letter from Joseph Te Pu, of Te Kaikokirikiri, on the death of 2 of his children.

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From Te Kaikokirikiri; June 24<sup>th</sup>. 1850.

Go thou, my love, to my pastor, to Colenso, residing [1851 Appendix N p.16] at Te Awapuni. O Sir, greeting to thee; my love towards thee, the father of myself and my children is very great. O Sir, possibly I may be the only survivor by the time you may arrive here;—

because, thine and my daughter, Amelia, is gone; and here is Ellen just gone. This is the fourth of my children who have died. Notwithstanding, Job must be my pattern; even Job, who said,— “The LORD gave and the LORD hath taken to Himself”; even so, the name of the LORD shall be always praised by me, for ever and ever even till I also die; that I may, if possible, go and live together with my children. That is all I have to say to thee on this subject.—

(Signed) From Joseph Te Pu.

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O. Copy (translated) of a Note from Te Katene Te Kori.

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September, 30, 1850.

O Sir, O Colenso, greeting to thee. Here am I, the servant who behaved ill to his master, even to the servant of GOD! O Sir, have pity upon me, upon this bad man. The fault was not thine towards me; I, myself, bound the chain to my own neck. O Sir, O! raise me up from this great death. Forgive that sin of mine: anoint my wounds; pour into them “oil and wine,” that I may recover, & that my wounds may heal. Still, with thee is the thought concerning me. I have done. From the sick man,—

(Signed) From Katene.

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**P. Copy (translated) of a Letter from Abraham Powà, to  
the Teachers and Monitor of Waimarama. [1851  
Appendix P p.17]**

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October, 1850.

From Abraham to Walker and Paul.

O friends, greeting to you both, and to your sister Martha. I am thinking much within my heart, whether Martha is dead, or whether she is recovered. Even thus I call upon GOD:— “O GOD, it is just that thou shouldst slay us for our sins, but take thou our spirits to thyself—that is, of Martha, and of Leonard Puriri. Behold, if it please thee that they should live, heal thou their bodies, either of the one or of the other. With thee, the Creator, is the power, to make alive, or to kill. If they die, it is well; for they die unto the LORD: if they live, it is well, for they live unto the LORD. Amen.” That is my love towards those two: that is all concerning them. The following is something else, I have to say to you two.— Colenso and I have talked together, concerning my having forsaken my work towards GOD, and my having spoken of going to Waimarama to live, and my giving up preaching; & Colenso said, “Thou art doing wrong in forsaking the work to which thou wast called, as a soldier for Christ, to fight against the world, the flesh, & the devil: Thou art become worldly: thou hast consented to have a horse: thy going to Waimarama was the

commencement of thy going astray.” These were Colenso’s words to me; and my heart became very sorrowful, and I confessed to their truth, the eyes of my heart being opened to see, and I saw that I was indeed wrong. The words of GOD, in Luke ix. 62, and 2 Peter ii. 22—“No man, having out his hand to the plough, and looking back, is fit for the kingdom of GOD.”—“The dog is turned to his own vomit again; and the sow that was washed [1851 Appendix P p.18] to her wallowing in the mire”;—are applicable to me.—But, nevertheless, GOD has given unto me repentance;—“the goodness of GOD leadeth to repentance,” Rom. ii. 4. That is all. I have determined to remain where I am. From Te Pokonao village,—

(Signed) From Abraham Powā.

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**Q.** Copy (translated) of a Letter from Paul Nikahere, the Monitor-Chief of Patangata.

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November 22, 1850.

Behold, this is written to remind me, that I may understand good and evil; because I am convicted before GOD, all burdened with sin,—Rom. iii. 9–18. Therefore I weel, and grieve in my heart without ceasing,—Rom. ix. 2. For this cause I cry out in the night, oh! “who shall deliver me from the body of this death?”—Rom. vii. 23–25. The bulk of my sins is seen, which is this;—a desire

after the goods of the Whites, for the sake of which I trampled upon [i.e. neglected] the Holy Supper of the LORD. Because it is written, that we ought “not to forsake the assembling of ourselves together,—Heb. x. 25; and, Christ hath said, “Drink ye all of the cup”— Matt. xxvi. 27. GOD is laying open before me all my sins; even as it is written, in Paul’s Epistle to the Galatians, v. 19–21, and, Rom. xiii. 13; James iv. 4, iii. 6; Matt. xv. 19, 20; 1 Cor. xiv. 20; and, also, in the Ten Commandments. This is the [fruit of] the enmity against GOD, & the love to the world; and the Baptized persons are continually resting [their hopes] upon the world alone. Alas! O that I had wings that I might arrive at rest! Behold, these are the things which prevent men from coming into the fold of Christ. And there is much evil in [**1851 Appendix Q p.19**] man, that he cannot cleave close to GOD. What shell I do that GOD may incline towards me;—that is, to all men? Pray to GOD.— See, 2<sup>nd</sup>. Catechism; Eph. vi. 18; Matt. viii. 7–11; Rev. iii. 20; Mark xiv. 38; John xvi. 34, 24; and xv. 7. These are the things whereby a man may be enabled to come into the fold of Christ. O Sir, O Colenso, greeting to thee: here am I, very unwell; but what my sickness is, I cannot tell: the Searcher of hearts alone knows. Behold, the commencement of my present illness was, great grief of heart on account of the evil brought upon the Church. Now, the night you and Micah slept at Te Waipukurau, I prayed to GOD in my house all that night till morning light. And GOD brought before me all my numerous sins; which are these,—my remaining away from the LORD’s Supper last year; and my idleness [towards Him]; and numerous other sins far more than I can count. This

made my heart very dark, because my sins are very great; and I prayed to GOD, and said, “Thou hatest nothing that Thou hast made; Thou pardonest the sins of all those who truly repent.” Then it was, that a little light came into my heart, that I should “Search the Scriptures for in them is eternal life,”—John v. 39; Acts xvii. 11. After this I became like a dead man [to my friends]; and thy preachings, too, are neglected by the multitude. Now, about the time of Micah’s return I became much better; and I began to think of writing a few words to thee; and I found this word in James,—“Is any among you afflicted” with sins? “let him pray. Is any merry, let him sing psalms”, ch. v. 13–16. O Colenso! Greeting to thee. I have just seen the word of Peter to Cornelius,—Acts x. 34, 35; the word, also, of the blind man, [1851] **Appendix Q p.20]** John ix. 31.—That is all I have to say to thee. Do thou make these things clear to me; for thou, O Colenso, to whom be greeting, understandest all things.—

From me, from thy unworthy servant,  
(signed) From Paul Nikahere, who is still  
residing at Patangata.

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**R.** Copy (translated) of a Memorandum, written by Paul the N. Teacher at Tangoio, containg. the last words of Wakinga.

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The true sayings of a woman who is dead, called Wakinga. This woman was not a believer in the Faith, but a heathen. When her body, however, was attacked by sickness, then it was, that her heart was converted by the Holy Spirit. When she was dying, her husband said to her, "When thou art dead, thou, being unbaptized, wilt be buried without prayer."—To which she replied, "Not so; although I have not in times past been a believer, still let me now remain upon the foundation of Religion." After a while, she said further, to her husband, "O Sir, be strong to believe." She then lay quietly down; and, by-and-bye, said, "O Sir, give me thine hand, that we two may shake hands." Her husband enquired, "O mother! alas! art thou indeed going?" "Yes; for he is loudly calling me;" she answered. On which her husband asked, "Who is it that is calling thee?" "O Sir, it is Christ;" was her reply. Priscilla then said to her, "O mother! dost thou indeed see GOD?" "Yes;" she replied. "Who is GOD [i.e. whom thou seest]?" asked Priscilla. "Christ;" answered Wakinga. "Who is the Saviour?" enquired Priscilla. "Christ!" responded the dying woman;— "there He stands, calling me to go to Him: there He stands, with a [1851 Appendix R p.21] crimson staff in his hand: the redness of that staff is like the redness of the Totara wood. When she had finished speaking these words, she fell asleep. Written by me

(signed) By Paul Wakahoehoe.

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S.

**A Synopsis**  
of Adults Baptized at Waitangi & Petani  
in February & March, 1851.

| Year in which they became<br>Cands. | 1845. |           |    |           | 1846. |           |    |           | 1847. |           |    |           | 1848. |           |    |           | 1849. |           |    |           | Total Readers |  |
|-------------------------------------|-------|-----------|----|-----------|-------|-----------|----|-----------|-------|-----------|----|-----------|-------|-----------|----|-----------|-------|-----------|----|-----------|---------------|--|
| Sex                                 | M.    |           | F. |           |               |  |
| Reader,<br>or non-reader            | R.    | Non<br>R. | R. | Non<br>R. |               |  |
| Young, Waitangi                     | 1     |           | 1  |           |       |           |    |           |       |           | 1  |           | 8     |           |    |           | 3     |           | 2  |           | 16            |  |
| ditto, Petani                       |       |           |    |           | 2     |           |    |           |       |           |    |           | 3     |           | 4  |           |       |           |    |           | 9             |  |
| Middle-aged Waiti.                  |       |           |    |           | 1     |           | 1  |           |       |           |    |           | 4     | 1         | 1  | 3         | 2     |           | 1  | 2         | 8             |  |
| ditto Petani                        | 1     |           |    | 1         |       | 6         | 1  | 1         |       |           |    |           | 2     |           | 1  |           |       |           |    |           | 2             |  |
| Aged, Waitgi.                       |       |           |    |           | 1     |           | 2  |           |       |           |    |           | 7     |           | 6  |           | 3     |           | 8  |           |               |  |
| ditto Petani.                       |       |           |    |           | 5     |           | 13 |           |       |           | 1  |           | 2     |           | 1  | 1         | 1     |           | 1  | 1         |               |  |
|                                     | 2     |           | 1  | 1         | 2     | 13        | 1  | 17        |       |           | 1  | 1         | 15    | 12        | 5  | 11        | 6     | 4         | 3  | 11        | 36            |  |

A Ditto of Catechumens rejected:—

| (of whom 9 are Readers)            | Waitangi |           |     | Petani |           |     | whole |    |
|------------------------------------|----------|-----------|-----|--------|-----------|-----|-------|----|
|                                    | old      | mid.ag'd. | yg. | old    | mid.ag'd. | yg. |       |    |
| For Carelessness                   | 2        | 1         | 1   |        |           | 2   | 1     | 7  |
| “ Ignorance                        | 4        |           |     | 1      | 2         | 3   |       | 10 |
| “ Squabbles not made up            | 2        |           |     |        |           |     |       | 2  |
| “ not being able to Read           |          |           | 6   |        |           | 5   | 11    |    |
| “ breaches of vii commandment      |          |           | 1   |        | 5         |     | 7     |    |
| “ taking a wife Native-fashion     |          |           | 1   |        |           |     | 1     |    |
| “ fraudulent dealing               |          |           | 1*  |        |           |     | 1     |    |
| “ rum-drinking, & Sabbath-breaking |          |           |     |        |           | 1   | 1     |    |
| “ Polygamy                         |          |           |     |        | 1         |     | 1     |    |

|                               |   |   |    |   |    |   |    |
|-------------------------------|---|---|----|---|----|---|----|
| " Witchcraft                  |   |   |    | 1 |    |   | 1  |
| Being <i>new</i> Candidates   |   |   |    | 3 |    |   | 3  |
| (Males, 22, Females, 23 = 45) | 8 | 1 | 11 | 6 | 11 | 8 | 45 |

\* since Baptized.

## [1851 Appendix T p.22]

### T.

Copy of a Letter to the European Traders at Ahuriri

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Ch. Miss. Station,  
Waitangi, Feby. 27/51.

Sir

The bearer of this note is a young Chief of rank, who has for some time been a regular attendant upon Christian Instruction as a Candidate for Baptism.

He was to have been Baptized with his mother and sisters, at the large Adult Baptism which took place here on the 9<sup>th</sup>. inst. They, however, were admitted while he was excluded.—

This I did, in consequence of my having heard of his having sold you some flax shortly before, which flax he wilfully wetted on his way to your place, in order to increase its weight.

He has since been to me several times, seemingly penitent for his error, and begging to be again received as a Candidate for Baptism. This, however, I have

positively refused to do, unless he first makes you full recompense for the injury done; which he has willingly agreed to.

I, therefore, write you this note; which he will take, and which will explain his errand. And, I should be obliged to you in your informing me, as to your being satisfied in the matter.

and am,  
Sir,  
very truly yours,  
William Colenso

To

Mr. ——— ———,  
Ahuriri.

[1851 Appendix V p.23]

Copy of the European Traders' answer to the foregoing.

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Ahuriri, March 4, 1851.

Rev. Sir,

We are much obliged to you for your protecting us from fraud, as well as promoting honesty in the Natives. We are compensated and are satisfied.

We are, Yours truly,  
(signed) Wm. Villers & F. McKain.

To

Rev. William Colenso,  
Ch. Mission Station,  
Waitangi

[1851 2<sup>nd</sup> Appendix V p.1]

*Appendix*

V.

Copy of a Letter to Lieut. Govr. Eyre.

Church Mission Station,  
Waitangi, Hawke's Bay, March 13/51.

Sir,

I have the honor to acknowledge the receipt of a packet from Your Excellency, containing, a copy of a Letter written to some chiefs of this neighbourhood, dated, June 22/50,—a copy of a Government Gazette, No. 18, dated, Sept. 21/50,—and an exceedingly kind note of sympathy with Mrs. Colenso and myself from Your Excellency; which packet I received some time in November last.

I should have long ago thanked you, Sir, for your Letter to the disaffected Chiefs, and for your kind notice of us in the midst of your numerous and important duties, had I not hoped to have been able (in conformity with Your Excellency's intimation) to suggest a plan, by which we might be for the future free from similar annoyances to those to which we already been so often subjected during

our residence here.—And such I may yet have in my power to lay before Your Excellency.—

From then winter of the year 1846,—in which the floors of our house, which are raised nearly 3 feet from the ground, (the house itself being erected on the most elevated spot,) were 9 inches under water from the overflowing of the neighbouring rivers,—from that period I have on several occasions attempted to remove to a more eligible site, and have been as often thwarted through the jealousy of the principal Chiefs, who sometimes assented and subsequently refused to allow me to remove, and at other times demanded upwards of £100. For a small spot of ground whereon to build a house; to which exorbitant demand however, I had very [1851 Appendix p.2] nearly, through necessity, last winter settled; but, hearing of the expected visit of Mr. McLean to purchase if possible a tract of Land from them, I considered it far better, and ultimately safer, to break off my engagement & to wait awhile, (although in so doing we should again in all probability be exposed to much inconvenience & loss,)—that I might know how the Chiefs would act;—what Land they would sell & what retain, & where permanently settle. As well as to obtain if possible, the site we needed from the Government, and so be delivered from very much annoyance. And herein the Government will indeed have it in their power to help us much; provided, that, in those tracts of Land which now are or may be offered to Mr. McLean, there shall be found a spot every way suitable for a Mission Station; that is, according to my views. A place, possessing wood and water, and land fit for agricultural purposes, where Natives can quietly dwell

without either annoying or being annoyed by the expected incoming Settlers. And, perhaps, should such a place everyway suitable *not* be found in those blocks which are or may be offered to Mr. McLean, the Government would be pleased to allow and approve of my selecting a spot fit for such a Station; which could also be purchased by their agent (if approved of by him) from the Chiefs, & then transferred to me for the foregoing purposes.

I am happy, Sir, to be able to state, that those Native Chiefs who were last year so turbulent, are, at present, dwelling very quietly. With the major part of them I had made peace, sometimes before the arrival of Your Excellency's Letter to them; in which, however, has been of no small service.—

I have the honor to be,  
Sir,—  
Your Excellency's most obedient  
Servant,  
William Colenso.

To His Excellency  
Lt. Govr. Eyre,  
Wellington.

### **W. [1851 Appendix W p.3]**

Copy (translated) of a memorandum furnished me by Richard Te Huripoki, N. Teacher at Porangahau, concerning the last hours of Maryann Tira.

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April, 1851.—

To Colenso, Minister.

This is for a remembrance of the words of Maryann Tira: her words were very good. On Tuesday the 1<sup>st</sup>. of April, the day you left, I went to see her in the evening, and put a few questions to her. I said, "Maryann, art thou well?" "No;" she replied. I enquired further, "How are thy thoughts?" She answered, "I am lying quietly" [at ease]. I then questioned her on part of the Apostles Creed, which she answered correctly. I then prayed to GOD to make His words clear to her. On Wednesday, 2<sup>nd</sup>., I again went in the evening to see her, and accosting her, said, "Old Lady." She replied, "What is it?" And I said, "Art thou lying in a thoughtful manner there?" She said, "About what?" I said, "About GOD." She replied, "Yes; I am thinking about GOD." At the conclusion of our conversation we prayed together. On Thursday, 3<sup>rd</sup>., after Evening Service in the chapel, I went to see her, and she greeted me on entering. I enquired, "Old Lady, dost thou love?" She nodded assent. I asked her, "Is thy love to Christ very great?" She replied, "Yes." I then prayed to GOD for her and for myself, that my work might be directed aright. Friday, 4<sup>th</sup>., being otherwise engaged, I did not go to see her; but, on Saturday, I went to see her; and on entering she sat up, and I said to her;— "Maryann, who is it that takes care of thee?" She replied, "Jesus Christ." "Who else?" I asked. "The Holy Spirit;" was her answer. After this we prayed together. On

another occasion (the same day), I went to see her, and enquired, "Maryann, art thou unwilling to die?" She said, "No." "Art thou indeed willing?" [1851 Appendix p.4] I rejoined. She said,

"Perhaps I am willing; perhaps not." Seeing how very weak she was I asked her no more questions; but prayed, that GOD would enlighten both her heart and mine. On Sunday, being less busy, I did not see her, but desired John [Tauaitu] to visit and pray with her. On Tuesday, 8<sup>th</sup>., I again visited her; on my approach, she nodded towards me, and I enquired, "Maryann, how art thou now?" She replied, "I am going." I asked her, "Art thou indeed going?" She answered, "Yes; I am going." "To whom art thou going?" "To Jesus Christ." "How wilt thou get to him?" "By prayer;" was her reply. "How dost thou pray?" "Have mercy upon me O GOD! &c., &c.," this was her prayer.—Even the same words which she told thee, when thou and I went together to see her and talk with her. On Wednesday, 9<sup>th</sup>., I went to see her again; and I saw that she was near death. On my repeating her name, she looked up; and I enquired,— "Art thou going?" "Yes." "When?" "Today"; she replied: looking towards the sun and following his course with her eyes till he set [indicating, at evening]. At which hour she quietly departed. This is all the talk I had with her. This is a correct account. From me,—

(signed) Richard Te Huripoki.

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## X.

Copy of a Letter to Henry St. Hill Esqr., Resident Magistrate, Wellington.

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Pahawa, April 14, 1851.

Sir,

I write to inform you, that, on Saturday last, the 12<sup>th</sup>. inst., Between the hours of 11 and 12 in the forenoon, when on my way hither from the village of Waraurangi, and near Ngapihao, a point of land about 5 miles from this place, I, travelling quietly along the public path, (and being about a quarter of a mile ahead of my Native baggage bearers,) perceived a white man hastening through [1851 Appendix p.5] the fern about 200 yards before me; but, as I thought, going in a sloping direction towards the sea, I, at first, took little notice of him. On seeing him, however, suddenly incline towards my back, or side, I looked again, and saw he had a double-barrelled gun in his hand, which he held either cocked or half-cocked as if about to bring to his shoulder. Upon this, turning towards him, I stood still; in a moment he was close to me. He appeared to be very much excited, and abruptly demanded, "Is that your dog?"—I replied, "Yes; my dog is here with me." He quickly rejoined, "Tie it up, or I must shoot it;" at the same time lifting his gun. I, standing before my dog, immediately replied, "Indeed, I shall not tie it up; because we are going quietly along in the public road." "Then," he exclaimed, "I *must* shoot it;" again lifting his gun. I said, "If you do, be assured, I will seize you and take you to Wellington."

He answered, "I can't help it, I must shoot it; for such are my orders, Sir.—We have lost more than 200 sheep." I replied, "If you saw my dog actually on your sheep, even then it would be quite time enough to speak thus." He again remarked, "I must obey my orders, Sir." I asked him, "Who is your master?" He replied, "Mr. Wilson." "Where is he?" I asked. "He is gone up the hill"; was his reply. We had now walked on a little way together in the road, when I said to him, "Give my compliments to your master, Mr. Wilson, and tell him, that I shall report this matter to the Governor." He replied, "Yes, Sir."— "Be sure," I said, "that you tell him." "Yes, Sir; I wont forget;" was his reply. Walking slowly onwards a short distance, my Natives overtook me, and we went on together. We had scarcely, however, got a half-a-mile further, before another white man, in very wretched attire, suddenly emerged from some bushes into the pathway & making [1851 Appendix p.6] towards us, and holding his musket, cocked, or, half-cocked, to the "ready," called out to me (being the foremost of the party, "Tie up your dog, or I must shoot it!" "No;" I replied, "I shall *not* tie him up; we are going quietly along in the way." "Then I *must* shoot it;" he exclaimed, lifting his musket. I said, "Surely it is quite time enough for you to threaten, when you see any injury done to your sheep." "Yes, Sir; yes, Sir;" he quickly rejoined, "he is going along quiet enough now to be sure."—On hearing, however, that the sheep run had poisoned baits, I got my dog tied, and led, and so escaped any further molestation.—

On remarking, afterwards, to Te Wereta (the chief of Waraurangi) who had accompanied me, but who had

gone on before on horseback; he said, “I te tohe ano ahau kit e pakeha, kia kaua e haere ake ki a koe me te tupara, mea ana, Nau ano to kuri, he kuri pai, he kuri haere noa; a, hore rawa ia kia rongo.”—

The Name by which the Natives call the first man is “Taare”: the second is known by the name of “Tamati.”—

My dog is a little *sheep*-dog, one of Mr. Guthrie’s breed, exceedingly docile & harmless and attached to me. I think, that I have scarcely any need to add, that, in all my many journeyings during several years up and down through Wairarapa and by the coast, no injury whatever has at any time been done by my dog to anyone’s sheep; and, that it is morally impossible that I could ever allow my dog, doing such a thing.

During this very journey and only a fortnight ago, in passing over Messrs. Northwood and Tiffen’s Station at Tuingara, this same dog got poisoned, [1851 Appendix p.7] and I fortunately discovered it just in time to save his life by the aid of a powerful emetic which I happened to have with me. And, on a former occasion, my dog very narrowly escaped the same fate, and in passing over their Station at Wairarapa, being then barely saved through an emetic furnished by Mr. Tiffen.

The whole of what I have herein written, I can conscientiously swear to. I could not, however, swear, that I stood in bodily fear of the man; but I can safely swear, that I fully believed he would shoot my dog, and, if he had done so, no one can say what the ultimate

consequences might not have been;—perhaps loss of human life.

I now make this complaint to you, Sir, in the form of an Information against Mr. Wilson and his two men acting under his orders.—For, I confess that I can scarcely see any difference between my being accosted in England by a highwayman with loaded pistols demanding my money—and my being here, on a lonely shore threatened by an armed man with the destruction of my property.— And, will therefore thank you to inform me, how I should further act in this matter.

I intend finally leaving the valley of Wairarapa on Monday the 5<sup>th</sup>. of May next; and, though I should greatly regret to have to go now to Wellington (seeing, that all my days for the various villages throughout this district have long been fixed—as you will find by the enclosed [printed] paper, and I have moreover only my bush dress with me;)—Yet, rather than defeat the putting a stop to such proceedings,—which I cannot but think (from my own case, as well as from the numerous similar complaints which have been made to me from time to time by the Natives,) is highly needful for the future peace of the colony—I would consent to do so, believing that by bringing this matter before you, Sir, I shall eventually be found to have been acting for the Public good.—

I am, Sir  
Your very obedient Servant,  
William Colenso.

To H. St. Hill, Esqr.,

Chief Police Magistrate,  
Wellington.

[1851 Appendix p.8]

**Y. Copy of a “Subscription List” for erecting a Chapel at Wairarapa.**

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The Native inhabitants of the Wairarapa in connection with the Church of England have for some time had in contemplation the erection of a building for Public Worship of better material and construction than any they have hitherto been accustomed to assemble in, having at their own cost provided the greater proportion of the wood work necessary they find the funds at their disposal not sufficient for the erection of the proposed edifice, and venture to solicit the assistance of the friends of the Church and those interested in the promotion of Christianity, in furtherance of their design.

/Robert Cole . . . . . £.  
.10. 6

/Lieut. Governor . . . . . 1.

—  
T.P., and R. Russell . . . . . 1.

—  
T.P. Russell for C.J. Pharazyn . . . . . 1.

—

|                                                 |        |
|-------------------------------------------------|--------|
| /G. Moore .....                                 | .....  |
| 10.—                                            |        |
| Angus McMaster .....                            | .....  |
| .10.—                                           |        |
| A. Gillies . . (Paid) .....                     | .....  |
| .10.—                                           |        |
| Rihara Taki [N. Teacher] .....                  | 1.     |
| 1. 0                                            |        |
| /Te Teira, Kaiwaraŵara [chief & Assessor] ..... |        |
| . . 2. 6.                                       |        |
| /Peniamini [Native of Port Nicholson] .....     |        |
| . . . 6                                         |        |
| Raniera Te Iho: Te Hapimana: ) .....            | 60. 0. |
| 0                                               |        |
| Hohaia: Te Tati [Heathen]: )                    |        |
| Wiremu Tamihana Hiko, and ) .....               | 40. 0. |
| 0                                               |        |
| Hemi Te Miha        )                           |        |
| Hemi Te Miha [2 <sup>nd</sup> .] .....          |        |
| .10. 0. 0                                       |        |

[N.B. Those marked thus /, reside at Wellington]

The *whole* cost (nearly £200.) has since been met by the Natives. A collection was made in the new chapel, on Sunday April 4/52, to pay for glazing the windows, &c., when upwards of £7. 0. 0 was collected; which, after *all* debts are paid, leaves a balance in my hands of £2. 8. 4.

W.C.— [1851 Appendix p.9]

**Z.** Copy of a Letter from Mr. St. Hill, in answer to mine written from Pahawa on the 14<sup>th</sup>. April, 1852.—

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Resident Magistrates Court,  
Wellington, 21<sup>st</sup>. April, 1851.

Sir,

I have the honor to acknowledge receipt of your Letter dated “Pahawa, April 14<sup>th</sup>., 1851,” complaining of the conduct of two men in the employment of Mr. Wilson a Stockman residing near “Ngapihao” on the East Coast, who had, at about midday of Saturday the 12<sup>th</sup>. instant, threatened to shoot your dog that was accompanying you while journeying along the public way.

I reply I beg to inform you, that I am not aware of any remedy which the Law might afford you under the circumstances detailed by you, or of such as would justify Magisterial interference. Indeed, had either of the parties referred to destroyed your dog I am ignorant of any other course that might be open to you save that of an Action for damages.

I have, however, from the representations you have made, addressed Mr. Wilson on the subject, in the hope that he will adopt such means as may avoid any annoyance in future.—

I have the honor to be,  
Sir,  
Your most obedient Servant,  
(signed) Henry St Hill, R.M.

The Rev. W. Colenso  
&c&c Pahawa.

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**27. Copy (translated) of 3 Notes from Andrew Rongotua.**

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(1<sup>st</sup>.) O Sir, O Colenso, here am I, arrived this day; searching hither for some word of light for me: if not; that is all, I will return. The last time I erred I forsook Martha [my wife], because I took the other [woman]. This time of my erring I did not forsake her: that is all.—

(signed) Andrew Rongotua.

**[1851 Appendix p.10]**

(2<sup>nd</sup>.) O Sir, O Colenso, here is my second letter to thee; because I am exceedingly dark in mind on account of my sins, which I have sinned against GOD at all times. Here am I, dark indeed, on account of my second pollution with sin. O Sir, I am indeed praying for myself to the Lord our Father in heaven, to wash away my sins in that fountain of living water. Yes; Through the blood of Christ they can be cleansed; that is my prayer— “Hide thy face from my sins, & blot out all mine iniquities. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me.” Psalm, 51. 9, 2, 3. O Sir, alas! greeting to thee; my sorrow is great for my sin against GOD. O Sir, I shall struggle hard with thee today, tomorrow, even till thou departest hence [to obtain a word]. That is all.

(signed) From, Andrew Rongotua.

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(3<sup>rd</sup>.) To Colenso. O Sir, greeting to thee. Here am I, desirous of the good work of the LORD. [i.e. of being re-admitted to school, Bible class, &c.] O Sir, great is my sorrow for my sin, which I have sinned against GOD. O Sir, great indeed is my sorrow for my sins; inasmuch as my sin is continually before me, obstructing and hindering me. Here am I, praying to GOD, that my sins may be forgiven. O Sir, great has been my foolishness; exceedingly great indeed is my sin. Even as it is declared in the Scriptures, that “the last error is worse than the first.” O Sir, greeting to thee; I am sorry for my sins.—

(signed) From Andrew.—

### **3<sup>rd</sup> Appendix.**

#### **A. (Copy.)**

Certain reasons against the granting of the request of the French Roman Catholic Priests to be located here at Heretaunga in the immediate vicinity of the Church of England Mission Station.

Respectfully submitted for the consideration of His Excellency the Governor in Chief.

1. That the Church of England Mission Station at Waitangi was commenced by myself in the year 1844.

(I had, also, the year before laboured among these tribes; and during the year previous—1842 Archdn. W. Williams and the Revd. W. C. Dunckley had also visited them; and the Bishop had also passed through and, at the pressing desire of the Chiefs had promised to send them a Minister).

2. That, the only piece of ground which could then be obtained with their unanimous consent has subsequently proved to be utterly unfit for the purpose.
3. That, notwithstanding upwards of £250 has been (necessarily) expended upon the same.
4. That, in the winter of the Year 1846, the floors of our house although raised nearly 3 feet from the ground (and the house itself on the highest elevation) were 9 inches under water.
5. That, every winter we have been more or less inundated.

6. That, from that period (1846) I have diligently sought a suitable place to remove to having [Appendix p.2] been greatly urged thereto by the Comee. of Missionaries as well as by the Archdeacon of the District.

7. That, all the places which from time to time I had chosen, I have not been allowed to occupy partly owing to the jealousy of the Chiefs, partly to the exorbitant sum (£100 and upwards) demanded for a site for a house and partly to my consideration for the proclamation of His Excellency and the (then) expected coming of Mr. McLean and also to my not knowing where the natives would concentrate themselves when they should have transferred a portion of their Lands to the Government.

8. That, some time before Mr. McLean's first arrival here (in Decr./50) the Native chiefs had (partly at my suggestion) quite arranged among themselves the boundaries of the blocks of land which they intended to offer to him for the Government and had also selected a spot (about 2 miles from Waitangi) upon which to commence a township for themselves.

9. That an offer had been repeatedly made to me by the Chief proprietors for a piece of ground for a Mission Station close to their proposed township.

10. That in the end of November of last year (1850, and while I was absent visiting the Natives on the coast,) a French Priest suddenly arrived here (he having been recently expelled from Te Wairoa) and proceeded immediately to purchase a piece of Land situated very

near to the proposed township, from the Heathen Chief Puhara. [Appendix p.3]

11. That, Puhara is the only Chief on this side of the Ahuriri, and his little party the only Natives (with the addition of 2 old persons at Waimarama and 1 at Manawarakau,) amounting scarcely to 30 in all including infants—who profess to uphold the R. Catholic mode of worship.

12. That, there is no prospect of the French Priests increasing the number of their proselytes in these parts—unless some of the Natives in connection with the Church of England Mission should go over to them; which however has never yet happened in this district.

13. That according to the “Returns” laid before the last Commee. of Missionaries of this District, our Congregations averaged 2205—the number of Baptisms performed during my residence amounted to 1314, of whom 751 are Communicants; we have also 27 chapels, some of which are fine Native Buildings.

14. That, according to a return of the population of this district, (which I sent to the Native Secretary at Auckland) in June 1849, the number was 2700 of which number however more than an eighth have since died.—

15. That Puhara is not a Principal Proprietor of this ground; the titles thereto of the Chiefs running thus.—1<sup>st</sup>. Karaitiana: 2<sup>nd</sup>. Tareha. 3<sup>rd</sup> Te Hira te Otoo: 4<sup>th</sup> Te Waka te Kawatini: 5<sup>th</sup> Puhara.

16. That the majority of the Chiefs Proprietors are wholly against the selling of any portion of their Land to

the French Priests, & refuse to co-operate with Puhara in the matter. [Appendix p.4]

17. That, the Chief Te Hapuku has no claim to the Land in question, neither, in fact, has he ever asserted that he has.

18. That, if the French priests should become located on the spot in question it would be a highly injudicious step for me (on the part of the C.M. Society) to accept of the offered site near the proposed Native Township as, in the event of my going to the Western side of the same, the French Priests premises would immediately adjoin mine.

19. That, (while I am very willing to remove further inland if I could but prevail upon these Natives, or the majority of them, to accompany me,) there is not another place equally suitable for a Mission Station and Native Township upon the whole of this low ground.

20. That, in the event of my not removing to the offered site adjoining the proposed Native Township, it is highly probable that the said township will not flourish.

I might, also, mention the state in which we found these Tribes, as contrasted with their present altered condition—the ill-usage which both Mrs. Colenso and myself have repeatedly received from them during the long period in which they were slowly advancing to what they now are—the many censurable attempts of the French Priests to disturb the peace & confidence of our people & ourselves, not only here, but, also, at Te Wairoa, & at Turanga (plain demonstrations, alas! of the antagonistic principle!)—their constantly urging the Natives to come and take up the price for the piece of

ground, in defiance of both the Colonial Laws and of  
[Appendix p.5] Mr. McLean's intimation to them—and  
the long looking on of the Native Chiefs to see, whether  
the word of the Governor (as repeated by Mr. McLean,  
& hitherto looked up to by themselves, and inculcated by  
myself) shall stand, or whether it must fall before the  
word of those French Priests.—(This last remark was  
only *yesterday* uttered afresh to me in a powerful speech,  
by the principal proprietor Karaitiana)—I might,  
reasonably enough, urge all these, and many other such,  
matters against their request being granted, but I am  
conscious of having already, I fear, trespassed upon His  
Excellency's valuable time.

William Colenso  
Church of England Missionary

Waitangi  
Decr. 13. 1851.

## 1852

January 1<sup>st</sup>., 2<sup>nd</sup>. Spared, through GOD's goodness, to enter on another year—which may be my last. Oh! for grace to be diligent; so as to be found working—not, however, *for* life, nor *for* righteousness: if I have not both freely *in* Christ I am lost.—Fully engaged during these two days with many secular matters, and in writing; and, also, with Natives calling; some for Medicine.—

3<sup>rd</sup>. This morning we were all greatly surprised.—A Native messenger arrived from Petani bringing me a small parcel, which Mr. Hamlin had despatched from Cape Table nearly a month ago! On opening it I found, to my astonishment, that it contained a letter and Notices from the Bishop, dated early in November last, informing me of his intending to be *here* to hold a Confirmation on the 25<sup>th</sup>. instant! consequently he was already on his way hither!! I lost no time in sending the Notices with suitable Instructions to all the nearer Native Teachers, which, and the finding messengers to take them, fully occupied me.—This afternoon, my 2 runaway domestics unexpectedly returned; though not, I fear, to stay. At night, preparing for tomorrow—the *first* Sunday of the year. [1852 January p.649]

4<sup>th</sup>. LORD'S-day. Held Divine Service this morning preaching from Ps. xx. 5, 7; congn. 115. At noon I held School, present 113. At Evening Service, I discoursed from the 2<sup>nd</sup>. Lesson.—

5<sup>th</sup>. Early this morning I read Prayers and held School. After breakfast I was engaged, according to appointment, with the Candidates for Baptism 26 in no. Most of them were aged persons, and several came from a distance; & one, Harihari, a very old and toothless woman, was new. This decrepid creature with her old husband, (nearly as old & infirm as herself,) were brought to the Station to reside about a month ago, by their grandson, Matthias Kuhukuhu, a steady young man, who has lived with us 7 years from the day of our coming hither. They lived in a solitary place far away from any village; and though Matthias had from time to time visited them, they had not yet cared to hear about the Gospel. The old woman, however, has, since their arrival, regularly attended Service; while the old man, who is a careless Heathen although very quiet, prefers sleeping at home.—

6<sup>th</sup>. Busy, in making arrangements for Teaching the Baptized Natives preparatory to Confirmation.

7<sup>th</sup>. Engaged in teaching 38 Natives, all readers; namely, 19 men & 19 woman.—

8<sup>th</sup>. Engaged in teaching 45 Natives, not readers, all middle-aged, or aged persons,—viz. 18 men and 27 women.—

9<sup>th</sup>. Engaged in drawing-up a short & simple Catechetical Instruction on Confirmation for the Native Teachers; so as to help them, and to have a *unity of Teaching*.

10<sup>th</sup>. Left the Station for Petani, to instruct the natives there, according to notice sent last Saturday. Arrived late. [1852 January p.650]

11<sup>th</sup>. LORD's-day. Held Divine Service this morning, discoursing from the 2<sup>nd</sup>. Lesson; Congn. 103. At noon I conducted School, present, 105. At Evening Service I again discoursed from the 2<sup>nd</sup>. Lesson.

12<sup>th</sup>. Early this morning I read Prayers and held School. Directly after breakfast I commenced Teaching the Baptized Natives of this place in order to Confirmation; and, during the day, instructed 51 persons; viz. 29 men and 22 women; of whom, however, only 17 were readers, the majority being aged. This duty concluded, I hastened on to Tangoio, and got there in time to hold Evening Service, when I discoursed from the 2<sup>nd</sup>. Lesson.

13<sup>th</sup>. Early this morning I read Prayers. Immediately after (and instead of School) I commenced Instructing the Baptized Natives; taught 44 today, viz. 21 men and 23 women, of whom 21 were readers. As soon as I had concluded, I left (although late) on my return to the Station, (so as to keep my appointment there tomorrow,) & reached it shortly before midnight.—

14<sup>th</sup>. Engaged with the same Natives (38), Instructing, &c., as on the 7<sup>th</sup>. inst.,—with the addition of 2 others, 1 man & 1 woman.—

15<sup>th</sup>. Engaged with the same Natives, (45, less 5 who were unavoidably absent,) Instructing, &c., as on the 8<sup>th</sup>. inst., with the addition of 13 others—viz. 7 men and 6 women, of whom 3 were readers.—

16<sup>th</sup>. This morning I was occupied in printing 200 copies of my little Catechetical Instruction, which I had last week drawn-up, and had since composited, and got ready for Printing at every spare half-hour. I had promised a copy to every one who could read; supplying, also, the N. Teachers & Monitors with copies for their Classes. At iii. p.m. I left the Station, [1852 January p.651] according to appointment, to visit the nearer inland villages to Instruct the Natives. I had not, however, got very far, when I suddenly fell into a pit, which was 2 feet deep & nearly the same across, having its mouth completely concealed with the long grass. I fell with great violence, and nearly dislocated my right arm at the shoulder joint. This unfortunate accident happened not very far from the spot where I had such a severe fall from my mule about a year ago. My Native baggage-bearers had gone on before me in the way to Wakatu (Te Hapuku's village), intending to cross the river Ngaruroro there; but, hearing from a Native who overtook us, that there were no canoes at that place, we agreed to cross at Puhara's village a little lower down; and the country hereabouts being quite level and at this season, dry, we, rather than go back, cut across the narrow plain before us, when the accident happened. The little pit, with its steep sides, appeared to be, like many others in this land, as if lately occasioned by a sudden subsidence of the earth—perhaps caused by an earthquake. Though my arm swelled and pained me much, I could not think of returning, so we travelled on until after sunset, halting for the night at Herehere, a little stream in the midst of the plains.—

17<sup>th</sup>. Early this morning we recommenced our journey. At Waikaha, another stream, we halted to breakfast, it being oppressively hot. By noon we reached Ngawakatatarā, where we did not stay very long, as the people willingly agreed to follow us on to [1852  
**January p.652]** Patangata, which village we gained by iii. p.m. Here I was disappointed in finding, that the N. Teacher Micah Iwikatea had not commenced Instructing his people, although I had furnished him with a Ms. copy of Catechetical Instruction upon Confirmation!—and, that the Natives of the little adjacent villages had not yet assembled at this place; owing, I have little doubt, to their excessive worldliness, as well as to the increasing disaffection of Wiremu Tipuna, Micah's eldest brother & a principal man here; if not of Micah himself, who has of late been made greatly too much of by Mr. McLean and other whites, which has drawn Micah a little aside from his duty, and also set his elder brother the more strongly against him. At Evening Service I discoursed from the 2<sup>nd</sup>. Lesson. During the evening & night several small parties arrived from the neighbouring plantations and villages, and a few from Te Waipukurau, as I had informed them, that I shall not have time to go thither.—

18<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Acts xix. 6; Congn. 73 m., 61 w., 22 ch., = 156. At noon I held School, when 149 attended. After School I commenced Instructing the Baptized Natives, Readers, 30 in no.,—viz. 18 m., and 12 w., (most of whom had been Baptized by the Archdeacon at Cape Table before they migrated hither a few years ago, and had long been Communicants,) and I was not a little vexed in finding, that several of them had forgotten their

Catechism! a sure proof, to me, that they had been greatly neglecting School of late. At Evening Service I again discoursed on Confirmation, and the duty of preparing for it. [1852 January p.653]

19<sup>th</sup>. Early this morning I read Prayers and held School. Quickly despatching my breakfast, I recommenced Instructing the Baptized Natives—not readers. Assembling 21 of them in Class, I soon found, to my great surprise and grief, that they were not only ignorant but careless,—some being inclined to sleep, (although scarcely the third hour of the day,) and others to treat with levity what I was teaching them! I roused up some, once or twice, and reproved them for their unseemly conduct, and finding that they persisted in repeating it, I remarked, that those who were so acting had better withdraw, or, if not, and they still continued to go on thus, I, myself, would retire. Upon which some of them said, “You had better do so; we are sleepy”! I immediately proceeded to put up my books, and having done so, I told them how greatly sorry I was at their conduct, as I had expected far better things from them; and returned to my tent. In a little while myself and lads had packed up; while doing so, Micah, the N. Teacher, and others of the influential Natives came about us, among whom was Wiremu Tipuna; but, while they seemed to regret our *instant* leaving, they did not evince any concern at being in all likelihood rejected at the approaching Confirmation. Indeed, some of them more than once intimated, that they did not intend to attend it, as they had no ripe food; others had no clothes; and nearly all said, that they wished to remain to cut their wheat. Nearly the whole of this party were, seven years

ago, refused Confirmation by the Bishop when at Cape Table, for their active part in the plundering of the U.S. brig "*Falco*". Knowing that they had several horses here, I asked them to furnish one to go on to the end of Te Rua Taniwa plains (nearly 40 [1852 January p.654] miles,) to meet the Bishop; when they replied, that they had no horses for the Bishop. Turning from them with sorrow (and, almost, contempt,) to Matthew Meke the N.

Teacher of Te Waipukurau, (who had come hither with 3 or 4 others from that village,) I desired him to speak to Hori Niania, a principal young Chief of that place, (who, however, of late has become very worldly and careless,) and request him to send on a horse to meet the Bishop.— Leaving Patangata, we hastened to Kohinurakau, reaching it in time for Evg. Prayer.

20<sup>th</sup>. This morning I read Prayers and held School. After breakfast I proceeded to Instruct the Baptized Natives of the village who were unconfirmed, 20 in no.,—viz. 11 men and 9 women, of whom 11 were readers. The difference between these and those of Patangata was very striking; yet I had fully expected to find the Patangata tribe further advanced than any other, consequently my disappointment was so much the greater. Having taught this people, I left on my return to the Station, and got back by sunset. Arm and shoulder swelled and hard and *very* painful.—

21<sup>st</sup>. Engaged Instructing the same Natives as on the 7<sup>th</sup>. and 14<sup>th</sup>. These had nearly got the viii. chapter of the Acts perfectly by heart, as well as my little new Catechism.—

22<sup>nd</sup>. Engaged Instructing the same Natives as on the 8<sup>th</sup>. and 15<sup>th</sup>. A large number too of these had also got my little new Catechism by heart. Sent off a messenger with a box of provisions to meet the Bishop. This evening the Ngatikurukuru tribe, from Waimarama and Manawarakau arrived. [1852 January p.655]

23<sup>rd</sup>. Engaged Instructing the Natives who had yesterday arrived from the Coast,—29 in no., viz. 8 men and 21 women, of whom 20 were readers.—Several canoes of Natives arrived during the day, from Tangoio, Petani, and other villages; who, on their arrival, proceeded to put up tents and booths for themselves, of all sizes and colors, on the bank of the river Waitangi, immediately opposite to the Station.—Read Prayers, this evening, in the Chapel.—

24<sup>th</sup>. Read Prayers and held School this morning. Busy, preparing for the Bishop's arrival now hourly expected. At noon my Messenger returned, having *seen* the Bishop at Te Waipukurau. About sunset his Lordship arrived, in Te Hapuku's canoe, from Wakatu; (which, through the kindness of his eldest son, Cranmer, I had been enabled to get there, ready and waiting,) nearly all the principal Chiefs accompanying him. It was a gratifying spectacle to see so many Christian Natives assembled here, on the banks of our little and secluded river, to hail his coming. The weather, too, was very fine, and the tide full; our joy, nevertheless, had a serious drawback, in seeing the Bishop look so thin and care worn, and so lame that he could scarcely walk up to the house. Read Prayers, this evening, in the chapel, which was well filled. I found, that *none* of the Patangata Natives had come to the

Confirmation, save *one* (Paul Nikahere, the Teacher's younger brother); and only 10 of those of the villages adjacent, of which number six were from Ngawakatatara. I felt pleased and thankful that Hori Niania had responded to my desire, and had sent on a horse to Te Witi, at the end of the long plains, to meet the Bishop—otherwise he would scarcely have got here. Spent the evening in talking with him; and was not a little [1852 January p.655] surprised at his desiring *me* to preach the Sermon tomorrow morning! As it was now more than six months since the LORD's Supper had been administered *here*, the Bishop very considerately said, that it should be solemnized tomorrow, when all *Confirmed* Natives could partake.—This arrangement I made known this evening to all the Native Teachers present, requesting them respectively to exhort those of their people who might attend, and to give me in their names early in the morning.—

25<sup>th</sup>. LORD's-day. This morning the Bishop read Prayers, and I, at his desire, preached; not having had time to compose a Sermon, (and wanting rest,) I again preached that of Sept. 2/49, from Rev. iii. 10; congrn. 442, who were very orderly. At the close of the Morning Service the Bishop administered the LORD'S Supper to 46 Natives, who had all been confirmed at his last Confirmation here 7 years ago. After which, and without leaving the chapel, he commenced his examination of the Candidates for Confirmation, using my little printed Instruction; and was thus occupied (I sitting with him) till the hour for Evening Prayer; when, the bell having been rung, I read Prayers, and the Bishop preached a Sermon from Ps. 148. 5, 6. At night, Leonard Te

Kawepo (or some of his relations for him—as I have good reason for knowing that Leonard himself has no wish to acknowledge his error,) sent a message to the Bishop, that he wished to see him before he should leave.—

26<sup>th</sup>. Early this morning I read Prayers & held School. Immediately after breakfast the Bishop recommenced examining the Candidates for Confirmation (I sitting with him, as before), and was thus occupied till iii. p.m. Having concluded his examination we went into the *pa* to see the Chiefs (Te Moananui, Tareha, & others), [1852 January p.657] who were patiently waiting to see the Bishop.—With them his Lordship conversed for a short time; and, also, made peace between two old Chiefs, brothers—William Te Rewarewa (a quarrelsome pharisiac man,) and David Te Paturoa—of the Manawatu tribe, who had only last night greatly fallen out. This done we returned to the chapel, where, the necessary preliminary arrangements having been made, I, at the Bishop's request, read Evening Prayers, and he Confirmed 229 Natives, concluding with difficulty in the twilight.—Returning in the dusk, to the Station, a letter was put into his Lordship's hand by some unknown Native; which act the Xn. Natives about him saw (I being behind), and told me of, saying, that it was doubtless a letter from Puhara upon the old question of being *paid* for the Mission Station. On reaching the house, the Bishop proceeded to read the letter; and, while we sat at tea, (which was also dinner,) passed it over to me. To my great surprise, I found it to be a long and heavy list of charges, against myself, Mr. Hamlin, and several of our N. Teachers and people, from Mons.

Reignier—the P. Priest with whom I had formerly disputed near Petani, and who came here to reside about 4 months ago. Having read it, I began to acquaint the Bishop with the *true* position of those matters, which were therein laid to my own & my people's charge; telling him, also, of the many strategems, and equivocal statements, and very offensive language of those Priests towards us. In so doing, however, I unfortunately happened to call the Priest—“*a fellow*”; which word greatly incensed the Bishop, insomuch that he declared, he would not sit at table and hear him, a Priest, so termed. Some words thereupon ensued between us, and the harmony of the evening was well-nigh entirely broken. [1852 January p.658] By this time Leonard, (whom the Bishop had this afternoon arranged with some of his tribe to see this evening,) was at the door; when we all repaired to my Study—detached—the Bishop, Noah Huke the N. Teacher, William Te Rewarewa (an old Chief of Leonard's tribe), & myself. There, the Bishop and Leonard conversed for more than an hour; the Bishop speaking in a remarkably mild manner to him, endeavoured to elicit from him his error, but Leonard was not to be so easily taken; he saw the Bishop's method, and tried hard to evade the charge—even by going 4 or 5 times over a quantity of irrelevant matter; although the Bishop as often told him, that that was little to the purpose, and that he wanted “*light*.” Seeing the night (our *last* night, too,) was thus being consumed in this unprofitable manner, I (having hitherto kept silent,) at last spoke; stating, that I would give the required “*light*.” Producing a copy of my Letter to Leonard, which I read; and, also, his answers thereto;

with other Letters from several Chiefs, and portions from my Journal of that eventful period: the whole of which was acknowledged by Leonard to be correct. (I own, *I was disappointed*, in hearing from the Bishop, that *he had never seen* the long account of the whole matter, which I had, at no little labor, written out and transmitted to the Archdeacon, principally for the Bishop's perusal.) All this having been read and related, the Bishop again endeavoured to bring Leonard to see and acknowledge his error; which, after much talking, at length he very coldly assented to. I had told the Bishop, that, inasmuch as Leonard's great error had been not only so notoriously public, but had also affected the whole church here, I should wish for him to make some kind of public statement (after the [1852 January p.659] manner of Katene Te Kori,) previous to his being publicly reconciled; in which the Bishop acquiesced. The Bishop now talked to him upon this head; and, after some time, Leonard agreed to do so, tomorrow at early morning prayer—but not in a manner pleasing to me. This arrangement having been made, they (the 3 Natives) left. Being now left to ourselves, I shewed the Bishop some dicuments I happened to have at hand respecting the P. Priests;—among others, the Priest's letter to Walker Papaka, the N. Teacher at Waimarama; another, from the Priest at Wellington to myself; an extract from the Archdeacon's letter to me, concerning this Priest's horrid language to him at Turanga; his shameful marrying the dying girl at Tangoio; and his Baptizing the old woman at Petani; his conduct towards the Teacher Chief Hadfield Tatere and some of our converts; and other like matters, as recorded in my Journal; besides a great deal

of oral information of a similar nature which I was constantly receiving, and which, I hope, satisfied the Bishop. Of course, the Bishop did not agree with me, when, in conclusion, I said, that I had given a great deal of consideration to the question of the Romish church being a portion of the Church of Christ, and had long ago arrived at the *negative*—consequently, I should ever oppose the Papists to the very utmost.—After this, our conversation turned upon the very few administrations of the LORD'S Supper in this District, the most favoured spots (Wairarapa) having had it only *once* a year, (and there the Communicants have to travel from 50 to 150 miles to partake thereof,) while other Christian tribes have had it only once in two [1852 January p.660] or three years, and some not at all! Here, again, (unfortunately,) the Bishop quite misunderstood me; and began to reprove me severely, saying, that he was greatly pained to hear me speak thus;—that he knew full well what I was aiming at—Priest's orders—having, in fact, remarked it on the night of his arrival here, when speaking on the subject—(when, in asking whether he would not administer the LORD'S Supper as well as to Confirm, I had said, that the last time the LORD'S Supper was administered here was in the preceding June; the previous Administration having been in October, 1849,—20 months before!); and, that now he would tell me his mind, utterly careless of the consequences, as he knew that I would write to the Society against him, as I had already done, &c., &c.,!! For a few seconds I was perfectly astonished at hearing the Bishop so speak. I soon, however, recovered myself; and GOD (who opened the mouth of Balaam's ill-used ass,) now gave me words

of utterance. Kneeling down before the Bishop (there was but *one* chair in the study,) I protested my entire innocence of the whole of his uncharitable suppositions; and, with tears, I told him, (what I had *never* intended to do, but I did it to convince him, if possible of the most unfounded nature of his assumptions,) that I had, long ago, all but quite bound myself *never to take Priest's orders*. The Bishop was now astonished in turn, and expressed his sorrow in hearing me say so; as (he said,) he had come with the full intention to call me to prepare for Priest's orders. I now demanded from the Bishop an explanation of his charge, of my having written to the Society against him. When he told me, that this remark was in consequence of a Letter which he had formerly received from them, in which Mr. Veres had [1852

**January p.661]** commented upon the Bishop's exacting those pledges which he did from the Deacons at their ordination, mentioning, also, my name; whence the Bishop had believed, that I had written to the C.M.S. against him. I replied, 1<sup>st</sup>., that I had ever written a Journal of all proceedings, in which, doubtless, those matters concerning myself were mentioned; 2<sup>nd</sup>., that I had written (at the time) a Letter to the Society, stating that I had been necessitated to take those pledges, which I disliked; yet, that I was not aware of having written either disrespectfully or accusingly of my Bishop; and 3<sup>rd</sup>., that his Lordship himself had *Printed* and *published* those very pledges, and thus given them to the world! Reminding him, also, that more than *seven* years had elapsed since I had written that Letter, whatever it might have been.—We continued to converse together until past ii. a.m., when getting cold we returned to the

Dwelling-house;—the Bishop kindly & heartily shaking hands at parting. Another thing which the Bishop at this time informed me of, (and which not a little surprised me,) was, his having been last month shewn by Lieut. Govr. Eyre my private Letter to him of March 14<sup>th</sup>., 1851. I quite expected that the Bishop would have again upbraided me for that Letter; but I was glad to find that he did not—as I was ill-prepared to bear any more. I told him, however, that I considered it a breach of confidence on the part of Mr. Eyre, heightened, too, in his never having acknowledged it. The Bishop, also, told me, that Archdeacon Hadfield had expressed himself as being grieved at some remarks of mine, published in the C.M.S. report for 1848–49; I told the Bishop, that I thought I could satisfactorily explain that matter; and promised to [1852 January p.662] write to Archdeacon Hadfield upon it. He, the Bishop, likewise made a few remarks upon my Notice of Warning to our Communicants (printed in November last), a copy of which I had given him, (but he had, I think, seen it on his way hither,) saying, that he himself (while at College) had joined in such things as those Races & Games there inveighed against. He did not say much; but, from what he did say, I inferred, that he thought them to be too strict.

27<sup>th</sup>. After a very short sleep we rose and went to the Chapel together. After Prayers, the Bishop called upon Leonard, who, getting up from the body of the Chapel and advancing near to the Communion Table, spoke a few words, acknowledging his having erred. On his ceasing, the Bishop called upon him & all to kneel and pray, and, kneeling by his side, said the 51<sup>st</sup>. Psalm and

the concluding Prayers of the Communication Service. This done, we rose up, and the Bishop shook hands with him; I followed, rubbing noses also; when the Bishop called upon the Native Teachers present to come forward & do the same, which they all immediately responded to. I was a very affecting season; many of us wept. I, however, had many, very many, extra reasons for being affected:—with David I may truly say,— “*He hath (again) delivered me out of all my trouble; and mine eye hath seen his desire upon mine enemies.*” Returning to the house, we breakfasted; but before we had finished Te Hapuku was announced (of his coming today to see the Bishop we had yesterday [1852 January p.663] heard); and with him the Bishop was engaged in conversation for some time. At length, the Bishop being about to leave, and Te Hapuku being by me pressed for a definite answer (relative to a suitable site for a Mission Station), the Chief, calling upon all present to hear, declared, that the site at Ngawakatataro, already approved of, should be *given, entirely free*, as a residence for a Minister. It was now nearly noon, and the Bishop had expressed his intention of halting at Tangoio for the night, so that there was no time to lose. Fortunately, I had already secured 2 horses for him; one here, to take him on to Ahuriri; and one on the other side of the harbour, to take him thence to Tangoio. Getting on his horse, the Bishop rode on before; and, on my arriving at Ahuriri, I found him there sitting on the grass among some Natives, awaiting my arrival. Hearing that the water might be rough, I had detained here the large Canoe of the Petani tribe, and it was a fortunate thing that I had taken this precaution. Our canoe was well manned (perhaps too much so), &

was soon very nearly upset on a shoal in the middle of the harbour! The tide was running rapidly out, with a very strong current, heightened by the wind which was fresh, so that the canoe was with difficulty kept from swamping; and our situation for a season appeared to be rather critical. The Natives, however, without stripping off their clothes (many, too, having their Sunday attire on), leaped into the sea on both sides, and, after much noise and [1852 January p.664] no little labor, got her off again; when a few minutes' strong paddling soon brought us safely to the opposite shore; where a large number of Natives, who had witnessed our accident and who now thronged about us, testified by their countenances as well as by their congratulations how glad they were that we had got in safely to land. The Bishop, having mounted his second horse, was engaged in talking with the Chief Puhara, who had run after him, seeing which I walked on before. By-and-bye his Lordship overtook me, and, at my request (as it was getting late) pursued his way right on to Tangoio, where he arrived in time to read the Burial Service over a youth whom they were carrying to the grave. I, and our Natives, did not arrive there for two hours and more after the Bishop; during the whole of which time he sat in one of the open areas of the village by the side of a fire which the Natives had kindled; partly covering himself with some clean and new wheat straw, to keep off the cold and damp of the night air.—In time we got our tents up, and a cup of tea; and, the Bishop having arranged to Confirm in the morning a few old people whom I had instructed when last here, and who had through infirmities been left behind, we retired to rest.

28<sup>th</sup>. This morning the Bishop read Prayers and Confirmed 19 Natives, none of whom were under the middle age, and most very aged; five, however, of the number, females, were readers of the New Testament.

[1852 January p.665] After breakfast, we left together on foot, the Bishop hoping to reach Waikari by night:— 22 miles, or more, of very hilly ground. By dint of hard travelling we succeeded, although it was 9 p.m., ere we reached the village; some of our Natives with the baggage not coming up till near midnight. At Waikari we found a few Natives, who kindled a fire for us in one of their huts. The Bishop and myself sat over our watch fire, not only until it expired, but until our Natives arrived. Unfortunately we had again to differ, & that rather seriously, upon the matter of keeping of Cattle about the Mission Station; which, according to the Bishop's opinion, was derogatory to the Ministerial character, if not sinful. His Lordship happened to say, (rather, as I thought, reflectingly,) that every body was against him or his plans; I reminded him, that it was in a great measure his own fault, through his continuously seeking to have to do with every matter, however small, or trifling, or secular; and I conjured him, for his own quiet (at least), to cease from doing so. During the afternoon, we had hoped to meet Mr. Hamlin at Moeangiangi, or on the way thither, but were disappointed; we then felt sure of finding him here (as in 1846), but in this, too, our expectations were defeated.—

29<sup>th</sup>. This morning the Bishop read Prayers in the open air, addressing the few Natives present from Ps. 127. 1, and 132. 1-5; reproofing them for not yet having erected a Chapel for themselves: I sincerely hope, that his words

may be blessed to their good. At breakfast, I spoke of going on with the Bishop until we should meet Mr. Hamlin; but the Bishop wished me to return from this place; which, my already blistered feet and my appointed heavy journey of next week to Patea strongly seconding, [1852 January p.666] I agreed to. His Lordship very kindly continued conversing with me till xi. a.m.; during which he said, that he was pleased with what he had seen of my Natives; that he wished me to reconsider what I had said against my taking Priests' orders; that my seven years, during which I had bound myself, were now expired, and, therefore, I was quite at liberty to do as I liked; and, that should I wish to leave his Diocese he would most willingly give me letters of recommendation to any other Bishop. I thanked him from my heart for his kind words, particularly for his being pleased with what he had seen of the Natives; and told him, that I would bear in mind what he had now again said respecting Priest's orders—although I would not give him any promise. Here we parted; just where we had parted upwards of 7 years ago: God only knowing whether we shall ever meet again!—The Bishop, with his Natives, left in a canoe, Isaac, the N. Teacher of the village, accompanying them. An hour or so after I and my 3 Natives also left, on our return to the Mission Station; reaching Moeangiangi a little before sunset, where we spent the night. Held Evening Service in one of their huts, discoursing from the 2<sup>nd</sup>. Lesson. All the way back this afternoon to this place, I kept revolving the Bishop's words in my mind, respecting any future desire of mine to leave this Diocese, but could not fully understand them. He had, also, yesterday, in our way to Waikari,

said, that I could at any time honourably leave the employ of the CMS., as there was no stipulation binding on my part to continue myself their servant; this, however, I did not fully acquiesce in, neither did I quite comprehend the drift of his saying.—Both remarks caused me to think a good deal, but without coming to the solution; unless, it may be, with [1852 January p.667] reference to my letter to Lieut. Govr. Eyre; which, however, he had spoken of when at the Station; at which time I had also told him, that I had abandoned the design mentioned in that letter.

30<sup>th</sup>. Early this morning I recommenced my journey, halting to breakfast at Aropauanui. While it was getting ready old Daniel came again to see me; poor old fellow! he was still the same, living upon suction! I gave him a cup of tea, &c., and endeavoured to raise his thoughts to better things than those immediately around him; but, while he assented to all I said, he did not seem so fully to enter into the truth of my remarks—“to devour my words”—as formerly; perhaps he is becoming tired of his long trial. Hence to Tangoio, where I only saw Paul Wakahoehoe the N. Teacher, who seemed very much cast down, the occasion I could not learn. I found, however, that his wife, Martha, (who has also been very useful,) had remained behind, at Petani, on their return from Waitangi from the Confirmation, and had refused to come on to her husband at Tangoio. I repeatedly asked Paul the reason, but all I could get from him, was,—“Martha must tell her own story.” Leaving him we proceeded, and reached Petani by sunset.

31<sup>st</sup>. This morning I read Prayers & held School.—After breakfast I sent for Martha, and listened to her long tale; and was greatly surprised and grieved to find her jealous of her husband, Paul! Yet, allowing all she said to be correct, I could not *see* any *just* cause for her being so. I gave her good counsel; and desired her to return immediately to her husband, which she promised to do. The people of this place taking compassion on [1852] **January February p.668]** my galled feet (which were now very sore), kindly lent me a large canoe, with which we proceeded to the Station, reaching it by nightfall.—

February 1<sup>st</sup>. LORD's day. This morning I held Divine Service, preaching from 1 Cor. xii. 7 (with especial reference to the work of the past week); congregation, 65. At noon Noah held School; I being both tired and unwell, and feet so sore that I could scarcely stand. At Evening Service I preached from 1 Cor. xiii. 11.

2<sup>nd</sup>. This morning I read Prayers and held School. Engaged all day with parties of Natives calling. Wrote, at intervals, a letter to Archdn. Hadfield, concerning the Bishop's remark to me on the 26<sup>th</sup>. ultimo.

3<sup>rd</sup>., 4<sup>th</sup>. Occupied in planning my usual long autumnal journey, and in compositing and printing 100 copies of the same.—

5<sup>th</sup>. The less recorded of this eventful day the better—“*Nolite annuntiare in Geth,*” &c. This day my old Native steward, Samuel,—who, being a slave, was redeemed when a very little boy by Archdn. Henry Williams from being killeds & eaten; and who, soon after, (when a loathsome object through Scrophula, which disease had

eaten large ghastly holes in his neck, armpits, and breast,) was taken in by me; and through GOD's blessing on the means perfectly cured; and for whom I had done much, and from whom I had patiently borne a great deal, during the 17 years of our living together—left me, no more to return! My supposition, when he last returned, (that he had not come back to stay,) appears to be more than true; as he had merely returned to gather together all that he could. But, on that day, the notices [1852

**February p.669]** arrived, informing us of the Bishop being on his way hither, which unexpected news kept him here until the Bishop should be again gone, and I returned from accompanying him. Truly, with Hezekiah, I may say, this day has been—“*Dies tribulationis, et correptionis, et blasphemiae.*” Never have I been so greatly so outrageously abused to my face; never had to do with such stubborn outrageous mischief! such threatenings, such base ingratitude—(*Et tu Brute!*)—thus am I *justly* punished. “*Righteous art thou, O LORD, and upright are thy judgements.*”—And, yet GOD hath again delivered me!! Praised for ever praised be His Holy Name. Amen! As a counterpoise, however, two Letters which I this day received from Wairarapa, concerning the happy end of Margaretta Te Hiakai,—one from Richard Taki the N. Teacher, and one from Daniel Te Iho—her brother,—should be mentioned.—I have good reason to fear, that the conduct of Samuel and Rebecca towards me this day, is but the *beginning of outward sorrows.*—

Feb. 6, 7. A very heavy awful gale of wind & rain; such weather as, I think, we have rarely ever had of a summer. Where can Samuel and Rebecca be, who ran away

yesterday in a small canoe? If they had succeeded in carrying off the poor infant, for which they struggled so long and hard, he must have fared sadly, perhaps have died. His mother left him, when she ran away inland in December last, when scarcely six months old, at which early age we were obliged to wean him; and ever since he has been *entirely* Mrs. Colenso's.—This weather will hinder my starting for Patea, on Monday next; as, should it be ever so fine tomorrow, the rivers, up which our course lies, are full to overflowing. Writing letters to N. Teachers, and making up parcels containing a few Almanacks and little private Prayers. Saturday night, Station flooded! Kitchen, female Domestic's room, and all out buildings under water. [1852 February p.670]

8<sup>th</sup>. LORD'S day. This morning I held Divine Service, preaching from Ps. xxxix. 6; congregation very small, only 58; it being so very wet and muddy: notwithstanding we held our usual Schools. At Evening Service I preached from 2 Cor. iv. 15.—

9<sup>th</sup>. Engaged throughout the day with different Natives calling to see me before I leave for Patea.—I find it a very difficult matter to get Baggage-bearers, and have some doubt whether I shall succeed in doing so.—

10<sup>th</sup>., 11<sup>th</sup>. Preparing for my journey to Patea. William Wiuwiu, assistant teacher of Te Aute and Te Rotoatara, came to day from that place to inform me of his having been ill-used and beaten by Walker Rewarewa (also, assistant teacher there,) and Thomas Hokopu another Baptized Native of the same village. Agreed to hear the matter fully on my return from Patea, and to come back by way of their village for that purpose.

12<sup>th</sup>. Left this morning with 5 Natives for Patea. Having suffered so much in all my journeys to that place; and, understanding that there was still another way thither by the river Tutaekuri, (at present unknown to me,) I had determined to try it. Paul Kaiwata, (a Chief of the tribe residing at Warerangi,) who knew this route, had promised to accompany me; but, unfortunately, he (wishing to be back in time to cut his wheat,) had left last week, before the wet weather came on; and it was quite uncertain whether I should now obtain one. I still, however, hoped to find a guide among the Natives of Warerangi, now living in their plantations on the banks of the river Tutaekuri. By ii p.m. we reached Omaranui, (the nearest village,) and found the Natives busy about their wheat. Here we got some dinner but not a guide; I was told, however, that I should find one, an old man called Abraham, at the next village. Thither we went, but Abraham had that morning gone up the river to catch fish. It was now nearly sunset, notwithstanding as all the people of this village and three form Omaranui were willing to accompany us, we followed on upon Abraham's track, hoping [1852 February p.671] to find him before dark.—As, if I could *not* get him (there being no one else here who knew the way,) I should be obliged to return to the Station, and go by one of the ways which I knew. We travelled on till dusk, when we halted in a forsaken potatoe plantation, where some old sheds were still standing. Sending some of the Natives who came with us to seek Abraham, they found and brought him, and the old man at length consented to go. At a late hour I read Prayers, discoursing briefly from 2 Cor. viii. 9. The recent flood in the river had been very high, and

although it had now nearly subsided, still the mud, and the sticks on either side through which we had to make our way to day was any thing but pleasant.

13<sup>th</sup>. Early this morning we had prayers and breakfast together, immediately after which we started, leaving both man and his haunts. We travelled on steadily all day until an hour after sunset—merely halting for a short hour to roast a few potatoes. Our course was chiefly *in* the bed of the river, during which we crossed the main stream 31 times, and found it, on the whole, better than I had anticipated. On leaving the river, we ascended its steep banks, and journeyed on over some high table land mostly covered with fern, and quite without a path. Here, I believe, notwithstanding our guide, we should have been quite at a loss, had it not been for the forethought of Paul Kaiwata, who had lately preceded us, and who had here and there pulled up a few fern stalks and hung them on a bush, or tied a knot in the ends of the cutting-grass, to indicate then course which we should take. It was a highly fortunate thing for us that he had done this; as the heavy rains which had fallen almost immediately after he had passed had completely obliterated all traces of his track. We were obliged (sorely against our wills) to keep on until this late hour, from not earlier meeting with water, which on the whole of this high table land appears to be scarce. The [1852 February p.672] place where we halted was a very miserable spot to stop at, but we were cheered with the hope that it was only for a few hours. Unfortunately for me, Te Ropiha, one of my Native lads who carried my tent, was taken unwell this afternoon, (owing, as we all believed, to his gorging on

fine fat eels last evening,) I hoped, however, that a night's rest would fully restore him.

14. Early this morning we recommenced our march. Te Ropiha, who had said yesterday, that he was unwell, being now unwilling to go on; which, we believed, arose from his desire to return to cut his little patch of wheat; which, however, his friends had promised to cut when ripe. Having talked to him, but with little purpose, we proceeded, leaving him to follow. We soon descended again to the river; to gain which we had to get down higher and steeper cliffs than those we came up, crawling carefully along in some places lest we should be precipitated to the bottom. Reaching its stony bed we travelled on, and having crossed the stream 7 times we halted to breakfast. We cooked and ate our breakfast and waited 2 long hours for Te Ropiha, when, finding he did not come up, I sent back Abraham, our guide, to seek him. In 2 hours more Abraham returned, bringing the tent, and followed by Te Ropiha, who had been either resting or sleeping at the foot of the descent into the river, and who now complained of headache. I begged him to take some breakfast, but I could not prevail upon him to do so. We still believed that there was not much the matter with him, (as he had come away rather unwillingly, and had said, at the Station, that he would rather remain.) I was now in a dilemma:—it was past noon, and we had neither time or provisions to waste. After some consideration, I proposed, (as our guide, Abraham, had offered to carry the tent for the remainder of the day, & tomorrow being Sunday,) to give Te Ropiha a dose of salts, and to travel leisurely on during the few hours which yet remained; believing that

tomorrow's rest would quite restore him; [1852

**February p.673]** but Te Ropiha was quite disinclined to every thing save return. All my party were now vexed with him; and I, having again considered awhile, concluded to proceed, and leave him to eat his breakfast and return; having first ascertained that he had bread for three days in his blanket; the old man, Abraham, kindly taking the tent. Continuing on in the bed of the stream we crossed it 4 times more, when we reached a very romantic spot, called Owakau, where the rocky cliffs had been rent into ragged chasms through which the river ran, their abrupt sides being covered with shrubs and small trees.—Here, our guide said, we were to leave the river, but how to get upon the high land above he scarcely knew. I had yesterday suspected, that he knew but little of this country; and I now found, that he had only been *once* this way, and that, too, in his youth, when he escaped from the enemy at Taupo, whither they had taken him prisoner! Our prospect now was any thing but cheering: I endeavoured to rouse the drooping spirits of my lads, and they, throwing down their loads, sought diligently to seek an outlet to the high fern-land above. After considerably more than an hour they returned, and we recommenced our journey. Having gained the top, we had the mortification to find, that we had scarcely advanced 2 miles in a straight line from where we slept last night! While all around us were hills thickly overgrown with fern and without a track. Having got our old guide to point out the course we should take, I took the lead (being without a load,) and in about 2 hours we hit upon what appeared to be Paul's track, which we had lost ever since yesterday evening. This cheered us

considerably, but we had not yet fallen in with water, which we were already greatly in [1852 February p.674] want of, through the exceeding heat of the weather and the dust arising from the dry fern, and the day was closing fast. From the top of another hill which we surmounted, I perceived a black spot in the fern about 2 miles off, which had been recently burnt off, and supposing water to be thereabouts I hastened to it, and gained it by sunset. Here was indeed water—a little rill, which coming out of the earth at this place, had worked itself a deep channel in the soft soil between the hills, so deep as not easily to be got at. Paul had evidently slept here, and (Native-like) on leaving, had either left his fire burning, or set fire to the fern and burnt up all around; so that we had no other alternative but to halt here, and so spend our Sunday in this miserable spot of black ashes! It was nearly an hour before my Natives all arrived; we were therefore all fully occupied in preparing for the night and coming day. We labored hard and long before we got a level place to pitch the tent on; which we were the more intent upon as the aspect of the sky threatened rain. At night I learned, to my dismay, that our *guide* knew nothing of the country beyond Kuripapango, (the ford on the Ngaruroro river,) where I should have to trust entirely to myself. I had only been *once* over that ground, (in October last,) when Te Ropiha accompanied me; hence it was that I had endeavoured to get him to come this journey with me, little thinking that I alone should have to guide my party. All night I felt very much dispirited—at the unforeseen obstacles I had already met with—the very short distance we had already come—the more than probable want which we should experience of

food—and, worse than all, the having to guide my party  
**[1852 February p.675]** for half the journey over the  
trackless plains of Taruarau! If it was not absolutely  
needful for me to go to Patea, or if I had not so fully  
arranged for my autumnal Journey throughout the  
district, (which I could not now alter,) I think, that I  
should have returned from this place to the Station, and  
either go to Patea by some other way, or abandon it  
altogether. And then, again, I did not feel exactly  
comfortable at the manner in which we had left Te  
Ropiha; and I should willingly consent for one of my  
party to go back tomorrow to see whether he had  
returned from where we left him, had they not all been  
so positive as to his doing well enough the moment we  
were out of sight.—

15<sup>th</sup>. LORD's day. A lowering morning, indicating rain.  
At a very early hour a Weka (*Ocydromus australis*,  
called, by the Colonists, a "wood-hen,") came up to the  
fire where my Natives were, and was by them caught  
without their rising. They came to know whether they  
should eat it, or not, as it was taken on the Sunday; when  
I immediately consented. After breakfast we gathered  
together in the tent for Divine Service. Our little Service  
was scarcely ended, ere the wind suddenly rose, and  
blew in furious gusts, burying us, in the dell, with the  
black fern ashes from the hills above us! The dust was so  
very fine that it came *through* my tent, which was also in  
danger of being blown down. We were therefore under  
the necessity of removing it, and going some distance to  
a small half-burnt thicket of shrubs, where we found a  
kind of shelter. We had scarcely repitched the tent ere it  
began to rain, which laid the dust a little. In the

afternoon my Natives again assembled in my tent to read in the Testament; and in the evening for Prayer; and thus we spent our Sunday in this lonely spot, where never a Sunday I think was spent by man before. [1852]

**February p.676]** At night, the high wind continuing, a dead tree, which stood at the edge of the little thicket, was suddenly blown down, its branches coming upon the end of the tent, so that I had a narrow escape. My Natives, who heard it fall and me call out, were afraid to move until I called again, thinking that I was killed outright.—

16<sup>th</sup>. At an early hour this morning we were moving. In less than 3 hours we had surmounted Te Kohurau, (*Anglice*, The hundred fogs,) a high hill seen from the Mission Station. Having accomplished this, we next sought water, intending to breakfast. For this, however, my Natives were obliged to dive deep into the very bottom of the forest. I here surprised a Weka sitting on her eggs—a rare occurrence; they were 4 in number and speckled—the same as the one I had found on the Ruahine range in my first visit thither in January 1845, and which none of the Natives recognised. Despatching our scanty meal, (for we were now eking out our little store,) we recommenced our journey. As before, so now; up and down steep hills, some very high and difficult, and all trackless.—Thus we travelled until iii p.m., when I saw far beneath me Te Ngaruroro River and the never-to-be-forgotten ford Kuripapango. The land on which we now were was very high, and how to get down to the river below, was a question easier put than answered. We had evidently long lost the usual track, and it was of no use to waste time in looking for it. The whole of the

hill side, which was very steep, was densely overgrown with high fern and shrubs of many a year, through which it was all but [1852 February p.677] impossible to force one's way. I believe, that I attempted it in 6 or 7 different places, but was every where beaten back. Weary at length with keeping so long on the top of the range, I determined to descend, and, when about halfway down, I almost feared I should never get out alive. The "bush" was one of ages; perhaps it had never been burnt off. Above, was the living; beneath, the dead scrub; and, although it was in many places above my head, my feet were often a long way from the ground! My poor faithful dog, used as he is to the "bush" and powerful withal—howled behind me, from inability to extricate himself. Our course, too, was due West, and the sun shone down so fervently (there being no wind) as if it would melt us. I was now wet through fatigue, and scarcely able to do any more. My Natives I had not seen for the last 2 hours, and I feared if they should happen to descend to the river by another and better course, they would not be able to see me hidden among the dense bush, nor hear my cry through the noise of the brawling stream. In my misery, I prayed for deliverance; and once more exerting myself to the utmost I got by degrees into an easier bush, and in half an hour more to the river side! Where I gave thanks to GOD with a full heart on my bended knees for His great & seasonable mercy. I soon threw off my wet garments, and bathed in the stream, which wonderfully refreshed me. Some of my clothes soon dried on the large hot stones on which the sun was shining. I waited here above an hour before my Natives came up, which they did by a much better path. On their arrival we soon

crossed [1852 February p.677] to the opposite shore, and hastily eating a bit of bread we resumed our march. They were quite willing to halt here for the night, which I, however, could not consent to. The prospect before us was certainly most uninviting; the hills up which we had now to get being as high, or higher, than those we had just descended, and much more broken; besides which the sun had (to us) set, and my Natives supposed there was no water on the top. Before us, however, was a plain path; and having assured them, that we should find water in more than one stream, and bring up shortly after (real) sunset, I hastened on before. By the time I had nearly reached the top of this range, the sky assumed a peculiar aspect. Dense black (*cumulo-stratus*) clouds, of portentous appearance and of all indescribable shapes, quickly gathered together and glided along before me in solemn grandeur. On reaching the summit I was enveloped in them; the sun was shrouded, and every object (save those *very near me*) was hidden from my view. I scarcely knew whether to proceed or stand. I thought it would rain heavily; or, perhaps, thunder immediately about me. It almost seemed as if I could both *feel* and hear the passing shapes. A thousand foolish ideas—fears of one's childhood which had long been forgotten—now suddenly revived. Ossian's and Homer's ghosts, with those mentioned in the Scriptures—the Egyptian darkness—and, above all, the solemnly awful manifestation on Sinai, at the giving of the Law, crowded the busy chamber of my brain. I think, I never realized *loneliness* so much before in all my many wanderings. I kept [1852 February p.679] however, on; not “whistling”, as Blair's school boy, but certainly

sometimes talking to myself to have the company of my own voice. In 2 hours I reached the spot where I had intended to pass the night. The sun had set, and it was now getting very dark; so I lost no time in seeking a few dry sticks and making a fire, on which, for nearly an hour, I continually threw dry tufts of mountain grass, (the only firing I could find,) to inform my Natives I had halted, and to cheer their hearts. At last they arrived, and they, too, were full of talk about the sudden & peculiar darkness. Those mountain passes never used to be intruded upon without certain prayers to some supposed tutelary beings, and certain precautions used by the party travelling. I recollect hearing (when at Taupo in the year 1847,) a Chief say, in remarking upon my having crossed Te Atuaomahuru, the culminating peak of the Ruahine range, that he with a *taua* (i.e. a fighting party,) had once gone that way to make a descent upon Heretaunga (the Coast), and that they were overtaken by heavy rain upon the range and subsequent failure, in consequence of one of his people (naming him) having voided urine there! Had he been a slave he would have been killed without mercy.—

17<sup>th</sup>. This morning at an early hour we were again travelling. From the river of yesterday the guiding of the party devolved on me, and I *felt* the weight of my charge. Not but that it was tolerably light while we travelled over the sub-alpine hills, but the dreaded trackless upland [1852 February p.680] moors of Taruarau lay before us, where hundreds of little hills only serve to perplex a guide, much more a stranger. I had however made it a matter of prayer; and I now went on before my party trusting in the LORD. We walked as

long as we could before we halted to breakfast. By iii. p.m., we had quite entered on the great plains. Up to this hour we had every now and then found traces of a path, but now nothing of the kind was discernable, not even to the experienced eye of an old Native; we, therefore, cautiously proceeded. We had travelled about an hour over the moors, and were beginning to be hemmed in among the little hills, when, running on before my party I ascended a hill near to have a better view. While engaged in looking around me with a palpitating heart, one of my Natives suddenly cried out, "*He ope!*" (i.e. a travelling party,) and sure enough there was a company coming towards us from a direction to the right of our present course. We awaited their arrival, and soon found, that it was Paul Kaiwata and his companions returning from Patea. Oh! how glad we were. I could scarcely speak for joy. My heart was full at this fresh and striking instance of the good and gracious providence of GOD. As the Natives themselves remarked, that never before, perhaps, had two parties ever met upon this solitary way—which is scarcely ever travelled over more than twice a year, and some years not even that. Yet here, at the very spot and moment of time when we greatly needed aid, was that necessary assistance afforded. I had climbed a little hill to have a better view, and had determined to proceed by the *left* side of it, when Paul appeared in sight coming in a direction completely opposite to that which I had chosen! three minutes more [1852 February p.681] and we shyould neither have met nor seen each other. And Paul said, that I was quite right in deciding to go to the left of the hill, that being the old course and the one by which I had gone on the

former journey; but, that he and his party knowing the plains, and tired of going by that long and winding route, had struck out a new way for themselves, hence they came upon us from the right. This new way, being more clear, they pressed us also to take, which we were very willing to do. They gave us an account of what had befallen them—how they had been overtaken by the violent gale of rain of the 6<sup>th</sup>.—7<sup>th</sup>. inst., when near the end of these moors, and had with extreme difficulty swum the Rangitikei river;—and how the separated couples of Patea, tired of waiting for me, and believing that I would not now come, had gone together again! They also gave my Natives a good supply of bread & potatoes; while I got a pig's heart which one of them carried;—their dogs having killed a pig upon the plains, but the party not wanting it had left it merely taking the heart. Glad as we were to see each other we could not remain long together, there being still 3 hours of daylight, and neither water nor firing at hand. So parting with Paul and his party (whom I desired to look after our deserter Te Ropiha,) we resumed our journey; I, once more, breathing freely,—as to our proper course, yet not a little vexed at hearing of the young couples having again come together without being married. I believe, that had I received this unwelcome information at the Mission Station, it would have prevented me from visiting this place and people at this time. In about an hour (having diverged a little from the track of my [1852 February p.682] companions, who had preceded me, to observe a water-course, which lay to my right,) I accidentally came upon the pig which Paul and his party had killed! so calling to my Natives they soon came

running back to their prize. We had now a good supply of fresh pork, which was highly acceptable. We continued on till sunset, where we halted at the spot where Paul and his party had been overtaken by the gale of wind and rain; their rude break-wind of bushes tied together still standing, (for trees hereabouts there were none,) with their miserable bed beneath, and drain around it, and attempts to have a fire, told us a silent but eloquent tale.—

18<sup>th</sup>. Early this morning we were again in marching order. At the little stream of Mangohane (where I had passed the night of the 17<sup>th</sup>. of October last, and to which Ropata Kaipitau had been exiled,) we halted to breakfast. Our meal ended, we climbed the steep range which rise almost perpendicularly from the banks of this stream, and pushing steadily on reached the Rangitikei river by ii. p.m. We had here, (as, indeed, we also had at every stream we passed during the journey,) ample testimony to the height and violence of the late floods, which, in some vallies, must have risen more than 20 feet—tearing up trees and shrubs which had stood for many years, and covering the vegetation of the low grounds with a mass of mud. Fortunately for us the river was now easily fordable being no deeper than to the loins. Having crossed it in safety, we again proceeded, keeping on till near sunset; when Matuku (the principal village of the Patea district) being no great distance and in sight, we agreed to halt, and proceed thither in the morning to breakfast; rather than to travel slowly on in the dark stumbling about in the forest which lay before us.—

19<sup>th</sup>. Less than 3 yhours travelling this morning took us to Matuku, and glad enough we were to get there. At an early hour, however, my tent had been descried by the villagers; one of whom, Paramena, (my guide hither on my last journey,) immediately left to meet us. We were loudly and heartily welcomed into the village, [1852]

**February p.683]** and in a short time we had all but quite forgotten the difficulties and wearinesses of our journey. During the day I was engaged in talking with Paul Pokorua, the N. teacher, and others, who thronged about my tent. Held Evening Service, preaching from Gal. ii. part of 20–26; congrn. 50. I was gratified in finding that they had fully repaired their old chapel, and not only so, but had also lengthened it about 8 feet, and erected a very decent reading-desk, instead of the old stump of a tree, from which, however, I had both preached to them the Gospel and offered up many a prayer.—

“How oft high service performed within,  
When all the external man is rude in show;  
Not like a temple rich with pomp and gold,  
But a mere mountain chapel that protects  
Its simple worshippers from sun and shower.”

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“This I speak  
In gratitude to GOD, who feeds our hearts  
For His own Service, *knoweth, loveth us,*  
*When we are unregarded by the world.*”

Wordsworth.

20<sup>th</sup>. This morning I read Prayers and held School; 52 present. I was occupied during the morning for more than 2 hours in the Chapel with the 4 young persons whom I had come (almost purposely) to marry; and,

who, through the advice of their elder relatives and the desires of their own evil hearts, had again come together. Their tale was both simple and natural; and they all seemed to be really sorry for their conduct. It appeared, that they had been separated (as I had directed) from the 1<sup>st</sup>. of January, (the young men living in one village and the young women in another,) and, that they had not gone together until after their Banns had been twice published, when, the severe rain which fell, with the arrival of Paul Kaiwata and his party (who related the state of the country,) and, above all, the separated folks again meeting in the same village, (where, too, they had had many ill-advisers,) they had done that which they now professed to regret. Paul, the N. Teacher, was so vexed at hearing of their having [1852 February p.684] done so, that he refused (as well he might) to call their Banns the *third* time. I gave them the best advice I could, and, though grieved, I was the more inclined to deal leniently with them from the good account which the Teacher gave of them; who, also, pointed out the reading-desk as being entirely the work of the Chief's son, Frederick. As, however, they could not be *legally* married until the Banns had been the *third* time published, I, recollecting Ex. xix. 15, gave them similar advice, promising them, that, if they would consent to follow it, I would marry them on Monday. This they soon agreed to; and the whole village was greatly pleased at my decision, as they had feared that I would not marry them. In the afternoon, I was engaged with a Class of Candidates for Baptism, 9 in no., (viz. 4 men and 5 women,) of whom 1 young man, a reader in the New Testament, was new. I, also, restored Robert

Kaipitau, who had spent his fortnight's banishment at Mangohane, and who seemed penitent.—Rorù (the Heathen Chief,) had again got hold of the girl Kawa, and had gone away with her to the woods. At Evening Service I preached from Gal. iii. 23; and spent the greater part of the night talking with the N. Teacher in my tent.

21<sup>st</sup>. This morning I read Prayers and held School. After breakfast I was again engaged with the Catechumens, 7 of whom (3 men and 4 women,) I selected for Baptism tomorrow. Five of the number I had first *entered* in my Book in 1848, and the remaining two in 1849; although it is very probable that I had first *received* and instructed them among those whom I had taught when here in February 1847; but not then knowing whether they belonged to the Rev. R. Taylor's district or to mine, I declined to enter their names in my book. Two of the men were young and could read, the others were all aged persons. In the afternoon I was occupied with a Class of little [1852 February p.685] children, 14 in no.; 10 of the smallest of whom had been Baptized, but none could read. At the very pressing desire of Te Kaipou, the principal Chief, (again repeated,) I consented to Baptize his only daughter, a fine and intelligent though delicate child of about 7 years of age, although she could not read; with her I was also privately engaged after I had dismissed her companions. At evening Service I preached from Gal. iv. 4—6; and during the night was engaged with the N. Teacher & others.

22<sup>nd</sup>. LORD's day. This morning I held Divine Service; Baptizing the 8 individuals selected yesterday, and

preaching from Rom. vi. 4, to an attentive congregation of 60 souls. At noon I held School. After breakfast I married the 2 couples; and, at the pressing request of all the villagers, remained to witness the marriage feast; of the preparation for which I had already heard a great deal, and of which my travelling companions (naturally enough) wished to be both witnesses and partakers. It proved to be altogether a very ludicrous affair—worthy of the pencil of a Wilkie, or the graver of a Hogarth—and one which, while it reminded me of some modern doings among ourselves of a similar doubtful utility, (though on a larger and more captivating scale,) also recalled to my mind a few long forgotten scenes of former days. For this *feast* (which was to be altogether in the new—i.e. the white-man's—style,) much pains had been taken. On a commanding situation in the village (just opposite the spot on which my tent was pitched,) and very near me, a small house had been built of bark, with apertures for windows and door, the latter [1852  
**February p.686]** large enough for a tall man to stand in; the windows were still open, but the door had been pretty well fitted with an adzed plank hung upon wooden pivot hinges. As yet there was no chimney, and as no fire was allowed to be made, in the middle of the house (native fashion), it was both cold and windy—a perfect contrast to the warm and snug huts of the Natives. Within the house was a large and very ricketty table fastened by wooden pegs to cross-legs, which the visitor must be careful not to touch lest it should fall down; both sides and one end of the table were furnished with 3 forms, of similar unsteady make, the top piece of each being scarcely 4 inches wide, and at an extra height from

the ground. In a dark corner of the house was an attempt at shelving; the shelves being half-suspended half fixed, and braced and counter-braced with flax leaves. On the shelves were 4 black bottles of molasses—a half dozen cups and saucers—a tin dish or two—a tin teapot of the smallest size—a few tin pots and spoons and knives and forks. All these had often been gazed at by the villagers and their visitors; no one, save Paramena (who was wholly master of the Ceremonies,) being allowed to touch them.—And, sure enough, it almost needed fairy fingers to take down a cup or a spoon; while to remove a bottle required no little forethought and management to prevent the platforms from kicking-up and the whole heterogenous display from coming with a crash to the ground! the bottles being so placed as to form an equipoise, which all the counter-bracing of the builder had failed to effect. It took some time to take down the different articles one by one and place them in apple-pie order on the table; which, however, in due time was accomplished without breakage. Outside the house were 4 iron pots and one teakettle, all full of water and boiling; a few half expanded and damp leaves, which the Natives said was "*Tea*", and which they kept tied up in a tattered fragment of a filthy shirt, being [1852 February p.687] thrown into each. A lot of bread—some leavened, and some unleavened, but all very hard being nearly a fortnight old—was now produced, and cut up any how and placed in the tin dishes upon the table; the bread in one of them being lightly smeared with molasses. During this operation, the leaves having now boiled some time, (without, as far as I could see, having made any difference upon the water, either in color or taste,)

Paramena said, all was ready, and proceeded to seat his guests in due order upon the forms; placing the newly married ones opposite each other, the brides on one side and the bridegrooms on the other, which, he said, was the white man's proper fashion. By making them all sit very close together, they being mostly dressed in their bulky mats, he managed to place 13 at the table at once—5 at either side and 3 at the end—through which close stowing the unfortunate ones (i.e. those with short legs) were happily saved from falling off their narrow perches; although, every now and then, they, forgetting the express order of not to touch the table, would unluckily lay hold of it to enable them to keep their equilibrium, an act which was immediately betrayed by the rare jingle that followed,—the tottering of the bottles, and the upsetting of the tea, and, worse than all, the rebukes, both vocal and manual, of their more fortunate long-legged relations.—All being now ready, I was sent for—to come and see “this wondrous advance in civilization,” and to partake of “the good cheer of my forefathers.” I lost no time in obeying the summons, and making my way through the gaping but quiet crowd who thronged about the door patiently awaiting their turn, I entered the house, the grating door of which was immediately on my entrance most unceremoniously closed in the faces of the expecting guests. Paramena had two assistants; one, who took charge of the boiling pots, and one who brought him the kettle; which kettle, as often as it was exhausted, had to be replenished from the 4 [1852 February p.688] iron pots; while Paramena's own duty was to pour from the kettle into the 4-gill teapot and thence into the cups and tin pots, (each teapot

full scarcely sufficing to fill two of the smaller drinking vessels,) and then to give each one his due proportion of Molasses from the bottles.—The painfully constrained posture of the guests—the incessant jiggling of the untouchable table—the unwieldy lumps of hard bread, with its dropping molasses—the little teapot with its tiny spout—the thick molasses in the narrow-necked bottles, from which, as no air could enter through their being held perpendicularly downwards, scarcely any molasses could dribble out—the awkward bashfulness of some of the party—and the half jealous half vexed manner of the master of the Ceremonies, fearing lest any one should officiously tender either advice or assistance—to say nothing of the continual upsetting of the “tea,” and the falling down of the bread,—the wind from the window-like apertures, and the consequent cold to the dangling and naked legs of some of the party—all, tended to produce such a living picture of comical misery, that I had quite enough to do to preserve a becoming gravity. Having tasted their “tea,” and wished them much enjoyment of their foreign delicacies, I returned to my tent, feeling something like a hysterical affection—an alternate desire to laugh and cry. “And this is raising the Natives”! I mentally exclaimed. How much more reasonable and useful their feast would have been if consisting only of N. Zealand produce, served up and despatched in the N. Zealand manner. Yet, they were pleased; or rather, they attempted to make themselves believe that they were so. Now the preparation for this feast had cost a deal of time and labor, not to mention actual expense or danger. For all the exotics—and there were not a few—had to be procured at an immense price

from the Settlers, a long way off. It took the party who went for that purpose 3 weeks to go and return; and they had to carry wheat & other produce [1852 February p.689] wherewith to purchase the same all that distance in their little canoes, which they had no small difficulty to keep from upsetting in poling up and down the long and intricate river of Rangitikei; while, from the appearance of their "*Tea*," as well as from the water in which it had been long boiled, I could not but think, that all virtue had been extracted from the leaves before they came into the Natives possession. There is still, however, a far greater evil arising from such an unfortunate exchange, and which is particularly found in the interior.—I mean, the effects which such a *sudden* transition has upon the elder Natives after the novelty of the thing has subsided. For they make their comparisons and draw their conclusions much after this manner:—“These new things & manners are not to be compared with our old ones; there is *no comfort* in these, and they are unattainable by us: even so is the white man’s worship, it is beyond us, we cannot attain unto it. Let us (imitating the majority of the Settlers, who worship no God,—who abound in wealth,—and who know better than we,) leave the bulk of the white man’s ways and his worship to him, merely taking what we like.”—————  
—May GOD, in mercy, ever keep my beloved & honored Society from being drawn aside from their original high & holy & blessed calling of preaching the Gospel to the Heathen, to that of fashioning the children of their converts (under the specious guise of civilizing and Instructing them) so as to make them both more willing to be in close union with, and more easily

ensnared by, a world which lieth in wickedness! This is the more highly needful in these days, when the rage [1852 February p.690] for high, or extensive, school requirements seem to have reached their culminating point, to the exclusion of, or setting little by, the *one* great object of Life—eternity. To *me*, such appears to be the grand artifice of Satan in modern times, whereby to distract the attention of the Christian Church.-----  
My travelling companions having at last all had their turn at the banqueting-table, we left Matuku at ii. p.m., on our return journey to the Mission Station; Paul, the Teacher, and a few others, accompanying us to Te Awarua, at which village we proposed to spend the night. We reached it by sunset, and fortunately found the few people of the place all at home. They had heard, on Friday last, of my being at the principal village; but, owing to their want of love among themselves, they did not go thither. I held Service in their little chapel, discoursing from a portion of the 2<sup>nd</sup>. Lesson.—

24<sup>th</sup>. At an early hour this morning we left Te Awarua; having little else now to do than to make the best of our way by my old path over the Ruahine mountain range. At sunset we halted on Puketaramea, my sleeping-place on the night of 27<sup>th</sup>. October last. I had hoped to get to Ngaroto, a better spot a few miles farther on; but, it being all uphill, I could not get my Natives (who were rather heavily laden with their own provisions) to travel fast. At halting this evening I was much gratified with the conduct of one of them named Samuel Tute, of Tangoio; a young man who was an entire stranger here, and who had never travelled with me before. Although it was past sunset and he very tired, at my request, he very

willingly went to seek water. On this service he was absent more than [1852 February p.691] an hour; and as it became very dark, we began to get concerned about him, the night, too, being bitterly cold. By dint of loud and continued shouting we at last got him both to hear and to come towards us; as for some time he was proceeding in an opposite direction, being deceived by the prolonged echoes of the woods and mountains. He brought, however, the water in *both* hands! (in a teakettle and a can,) which he had gone to seek; having descended through the woods several hundred feet, to the bottom of the range on which we now were, to get it. How he managed to bring it in the dark up the cliffy sides of the mountain and through the entangled forest, I could scarcely comprehend.—

25<sup>th</sup>. This morning we were enveloped with a dense fog, or mountain mist, which, settling on the leaves and mossy stems of the trees and shrubs trickled copiously down, wetting the traveler thoroughly, and was as cold as snow. This heavy mist lasted till near noon, during which we were unwillingly obliged to keep close in our own *cold* quarters. As soon, however, as the weather cleared a little we started, and travelled on (with more speed than yesterday,) till sunset, when we halted at Te Wareohinekiri, a sleeping-place a little below the top of the E. side of the range. For the last two hours of our journey we had sought diligently for water, but without success; my Natives therefore went supperless to sleep. I had taken the precaution, when nearing the summit of the range, to fill my little teakettle from a pool of snow-water, and this I now offered them if it would serve to quench their thirst, or to induce them to eat their

supper.— [1852 February p.692] They, however, refused it, observing (truly enough,) that *I* should find it sufficient, while to *them* it would only be as fuel to the fire. My Natives and myself were once before at this very sleeping-place in a similar situation.

26<sup>th</sup>. Before daybreak this morning the sudden cold informed me of our being again visited by our unwelcome visitor of yesterday—the Mist. As, however, there was no alternative, we hastened to pack up and descend.—I *knew*, that the descent through the forests to the river would require at least 4 hours of constant and steady exertion, and that we should not find water before we got there. Fortunately my Natives were in a pretty good humour, so we commenced descending with a will. We were soon wet enough, and very very cold, and long before we got to the river we greatly desired our breakfast. We made the descent within the 4 hours, and by the end of another, had roasted & ate our potatoes. From this place we travelled on till sunset, as on former journeys, *in* the bed of the river Makaroro; halting for the night on the shingle banks in the river not far from its mouth. Just before we halted my Natives chased a wild pig, which my dog had turned out of its lair, and which, though they struck it several times with the axe, they failed in capturing. Unfortunately one of my lads in the bustle about the pig received a blow from the axe on his foot, which nearly severed his toes. This pig, from the thickness of its hide, (upon which the axe made *no* impression!) was considered to be a very old one.

27<sup>th</sup>. Early this morning we recommenced our journey. We had last night arranged to [1852 February p.693]

breakfast at Motuwai, which place I had hoped to reach within 3 hours. It was, however, full 4 hours before I got there, and my lads did not come up for nearly an hour after: a heavy cheerless walk over loose dry stones. On my nearing Motuwai, alone, I perceived a man at some distance before me, with his back towards me:—an unusual sight, in these unfrequented spots. I hailed him, and on his hearing me he turned and came up. He proved to be William Wiuwiu, who had come from Te Aute yesterday in hopes of meeting us, and who was now returning. We breakfasted together, pleased with the sight of another human being besides ourselves in these solitudes; and travelled on, over many a weary mile of hill and plain, till near x. p.m., when we reached Te Aute village; but much too tired to desire to speak to any one.

28<sup>th</sup>. This morning I read Prayers. After breakfast I proceeded to hear the matter of dispute between Walker Rewarewa, Wm. Wiuwiu, & Thomas Hokopu. After a patient hearing of the whole long and tiresome affair, I decided that Walker should pay Wm. Wiuwiu 10/-, and that Thomas should pay him 20/—the former for striking him with his fists, and the latter for beating him with a stick. Both assaults being almost entirely unprovoked, and neither of them retaliated. Walker unwillingly agreed to my decision; he being a man of much superior rank to the injured one; but requested a little time to do it in, to which I immediately agreed. Thomas was not present, having purposely absented himself. It was nearly noon before we could leave Te Aute. By sunset, however, we had reached Okokoro; and keeping steadily on, as well as our sore feet and tired legs would permit, we gained the Station by 3 o'clock on

Sunday morning the 29<sup>th</sup>.—one of my Natives being so worn out with [1852 February March p.694] fatigue as to be scarcely able to drag himself along. We should have gained the Station at least 2 hours earlier had it been daylight, as the crossing the rivers and swamps in the dark (one of the former being just to the chin,) was any thing but pleasant or expeditious.—I was, however, very desirous of gaining the Station by Sunday, as I knew that Noah (the N. Teacher) would be gone to Petani to hold Divine Service there according to arrangement; and as I had only 2 Sundays more to spend at the Station before I should leave on my long annual journey through the District.

29. LORD'S day. Although I could scarcely stand, I persevered and held the usual Morning and Evening Services, and Conducted the School; 75 present.—

March 1<sup>st</sup>., 2<sup>nd</sup>. Occupied in attending to many secular matters of the Station.—

3<sup>rd</sup>., 4<sup>th</sup>. Engaged in writing a Letter to the Society; and, also, to Archd. W. Williams, enclosing (to the latter) a few remarks on some passages in the new version of the N.Z. Prayerbook; a single copy having just come to hand.

5. Occupied with sundry Station matters—giving out Medicine, &c.—

6. Writing and preparing for tomorrow.

7. LORD'S day. This morning I held Divine Service, preaching to an attentive congregation of 135. At noon I conducted School; and at Evening Service discoursed from a portion of the 2<sup>nd</sup>. Lesson: Natives attentive.—

8. Early this morning I read Prayers and held School.  
After breakfast I examined and Instructed 36  
Catechumens (i.e. 10 men and 26 women,) of whom 9  
were new! Some being hitherto old obstinate heathen,  
who have at length given way. This afternoon the [1852  
**March p.695**] young Chief Cranmer Te Nahu, attended  
by some others, brought me a Sydney R.C. Newspaper,  
which, he said, the Popish Priest at Pakowai had given  
him for that purpose, that I might see the wonderful  
falling-off of the Bishop's and Ministers of the English  
Church; adding, that if I dared to dispute it, he (the  
Priest) would immediately call for a public investigation,  
&c., and get me put down as a liar! On looking at the  
paper, I found, that it contained an account of the  
perversion of some clergymen at Leeds and elsewhere,  
and also, of a certain "Archbishop Manning" having  
lately joined the Romish church. Against the name of  
"Archbishop Manning" the priest had written the word  
"*pihopa*" (Bishop) in the margin. I told Cranmer, that it  
might be true concerning those Ministers, but that a  
Bishop, or an "Archbishop" seceded was utterly false.  
The young chief seemed to be a little disconcerted at my  
allowing any part of it to be true; and I soon found, that  
he had, in his zeal, denied in *toto* the Priest's statements;  
who had also asserted, that the mother of our Queen had  
lately joined them. I said, that *our* Faith needed not  
newspaper reports to bolster it up, and, that I had from  
time to time seen many accounts in the papers respecting  
the coming over of several of the Papists to us; which,  
however, I had never cared to notice to them (the  
Natives). This, however, did not remove his gloom; so,  
to please him, I promised to look for a paper containing

such a statement, which he could take to the priest by way of return.—

9<sup>th</sup>. To day Cranmer again called to get the promised paper, which, unfortunately, I could not readily find. I gave him, however, a copy of the "*Proceedings of the C.M.S. for 1848–1849*," desiring him to shew pp. [1852 March p.696] Ixxx, Ixxxii, and cxI, to the Priest; and, also, a copy of "*The Dairyman's daughter*" in the *french* language which I happened to have at hand. From Cranmer as well as from others, I found, that the Priest was daily making the greatest possible use of his Newspaper.

10<sup>th</sup>., 11<sup>th</sup>.—Busy, in making necessary arrangements, packing up, &c., &c., preparatory to leaving on my long journey.—

12<sup>th</sup>. Left the Station this morning with 6 Natives, on my usual yearly round throughout the district. Noah Huke, the N. Teacher, accompanied me a few miles, to have a few parting words, &c. He told me, that Abraham Powā, formerly Assistant Teacher, had yesterday applied to him, for him to tell me, that he (Abraham) had long been sensible to his great error in forsaking his good and holy work, &c.;—and, that if I was willing, he would be happy in being restored;—and, further, that he had suffered much of late, especially on Sundays during Divine Service, being deeply convicted under the sermons he had heard me preach; and, in consequence of his uneasiness he had often arisen during the night and gone to pray. In reply, I told Noah to tell him, that I approved of all that he had said, and wished him quietly to attend upon all the means of grace, both private and

public, until my return. On the banks of the little river Ohiwia, 3 miles from the Station, I found the Chiefs, Te Hupuku, Puhara, Te Tawa, and the "great lady" Hineipaketia, who (knowing this to be my course) were evidently awaiting my arrival, in order to scold me for my remarks upon the rapacity of the principal Chiefs, (in their taking the money, and wheat, &c., &c., of the inferior people, though closely related, to purchase [1852 March p.697] additional horses for their own vain display,) which I had freely made at Te Aute on the 28<sup>th</sup>. ulto. I had quite enough to do to answer the whole of them, but I endeavored to manage the matter, and, after an hour's talking, we parted amicably. Te Hapuku had, also, several other matters to talk about; among which was the marriage of his second son, Te Wakatomo, who has for some time been a Candidate for Baptism, but by no means a steady one. Leaving the Chiefs we traveled steadily on till near ix. p.m., when we reached the little village of Tauatepopo, quite tired and very hungry. For the last 2 hours of our \journey we had slowly groped our way in the dark, in doing which I, unfortunately, half sprained my ankle. At Tauatepopo we found the Chief Hupata Weao and his family, who were all up awaiting our arrival, and who very hospitably received us.—

13<sup>th</sup>. This morning we rose early, and having had prayers with the villagers myself and party left for Te Aute, there to breakfast; Hupata and 2 of his sons going with us. It being a pretty long walk hence to Te Waipukurau, where I had arranged to spend tomorrow (Sunday), & my foot being both swelled and painful, I had to contrive accordingly. Arriving at Te Aute we found them engaged in thrashing wheat in the open air. Shortly after

our arrival, Micah Iwikatea, the N. Teacher of Patangata, also arrived, according to his own appointment to see me. After breakfast, which these villagers abundantly supplied, Walker Rewarewa brought me 10/- (being the fine which I had necessarily imposed upon him when last here,) which I immediately handed over to William Wiuwiu, telling him, that it was his to do what he pleased with, and that he might return a *part* but *not* the *whole*. I said this, believing that he would desire to give it back, [1852 March p.698] according to Native custom. He immediately said, that he greatly wished to return the larger portion; at the same time laying down 6/- before me; to which I assented, desiring them to shake hands before us all, which they immediately did. This matter, small as it may appear, was a great point gained; Walker being a Chief of second rank, and Wm Wiuwiu an inferior man. In addition to his rank, Walker is naturally of a very overbearing temper, which his *long* residence among the White Whalers at Table Cape (with whom he lived as a boat-steerer), has not improved. Yet, *to a stranger*, no man can behave better, or appear to such advantage. It appeared that he had some little difficulty in getting the *money*, having gone as far as Ahuriri in seeking it; owing to the white traders not paying for what they get from the Natives in cash, but in goods only. From Te Aute we slowly travelled on to Te Waipukurau, (Micah Iwikatea going with us,) which village we reached by sunset, and found Matthew Meke, the N. Teacher, at prayers with his people in the Chapel.—

14. LORD'S day. Held Morning & Evening Service & School in the Chapel, which was well attended;

Baptizing an infant at Evening Service. Foot swelled and very painful.—

15. This morning I read Prayers and held School. After breakfast I examined and Instructed a Class of Catechumens 7 in no., (viz. 2 aged women and 5 youths,) of whom 1 of the women and 1 of the youths were new. Occupied in talking with Chiefs; particularly with Brown Hakihaki about building a chapel in his village, Te Tamumu; which, he says, he shall commence directly. At Evening Service, which I held, I discoursed [1852 March p.699] from the 2<sup>nd</sup>. Lesson. Kept conversing with the Natives in my tent till a late hour.

16. This morning we left Te Waipukurau for the villages at the head of the river Manawatu; Matthew Meke the Teacher, Paul Nera, and others of Te Waipukurau accompanying us. Te Waihiku (Te Hupuku's brother,) also joined us, as he was going to the lower Manawatu to fetch a horse. We travelled steadily on till duak, when we reached Te Witi, our old sleeping-place, at the entrance of the great forest. Being light, I arrived first, and soon got a fire kindled; shortly afterwards Te Waihiku arrived very tired, when I invited him to our fire, and was not a little surprised to hear him say, That *he* would search about for firewood to make a fire for himself and his "*tohunga*" (priest), and that they would lie separate from us! This "*tohunga*" of his was no other than one of their slave-lads, whom the Popish Priest had Baptized; and this was the very first intimation I had ever received of Te Waihiku's being inclined that way, as I had ever known him to be a decided and superstitious heathen. But I have remarked, that the *more*

superstitious among the Heathen are the *first* to receive Popery; arising, no doubt, from their great affinity.— Last autumn, Te Waihiku accompanied the Government Land Agent (Mr. McLean) to Wellington, where he remained several months, and where, I have little doubt, he received attentions from the may Popish Priests who reside there, which may have operated in their favor. Te Wakatomo (Te Hapuku's 2<sup>nd</sup>. son) is there at present, and he may return won over in a similar manner.—

17<sup>th</sup>. We recommenced our journey at an early hour this morning and travelled steadily till [1852 March p.700] sunset, when we halted on the banks of the river Tamaki, at a short distance from Puehutai—the village to which we were going.—

18<sup>th</sup>. Early this morning we struck tent and proceeded to Puehutai, reaching it just as the Natives had ended School. We were loudly welcomed as usual, by the Natives present; the principal Chief, Hirawanu (Silvanus), being absent at Moutoa (a village near the mouth of the river) where he now chiefly resides. Prayers and breakfast passed, I conversed with the Teacher and Monitors of the 3 villages on the upper part of this river;—and found, that 10 persons from these villages (including *one* from Te Hawera,) whom I had Instructed & Baptized, were among those Confirmed by the Bishop at Moutoa, a few weeks ago. More would, doubtless, have been Confirmed there, only at *that* season of the year food is scarce in these parts, consequently Natives cannot assemble.—Preached, at Evening Service, from 1 Tim. i. 5; congn. 48.

19<sup>th</sup>. This morning I read Prayers and held School, 54 present. After breakfast I examined and Instructed a Class of Candidates for Baptism, 13 in no., (viz. 8 males and 5 females,) of whom 2 (a man and a woman, and both aged,) were new. After some further conversation with Joseph Paewai, the principal N. Teacher, I determined to Baptize 6 of the party on Sunday next. Of this selected party 3 woman (married) and 1 young man could read well; the remaining 2 being aged men, one of whom was the father of the young man and of one of the married women. The 3 female readers had first entered their names on my book in the year 1846; and I had regularly Instructed them on every visit since that period; but I had hitherto refused to Baptize them mainly because they had not learned to [1852 March p.701] read; one of them being the wife of the Monitor of the village, whom I had Baptized at Te Waipukurau a few years ago. The two aged men became Candidates, in the year 1848, and the young man in the year following. During the day I was also engaged with a Bible Class of 13 Baptized Readers, with whom I read a part of the iv. chap. of S. John's Gospel. At Evening Service I preached from 1 Tim. ii. 4; Congn. 56. After Service I was occupied in exhorting and receiving back Paul and George, two turbulent chiefs (father and son,) of the neighbouring village of Te Hautotara. They had again been doing wrong, and (Native-like) had subsequently given up attending Divine Service; they now professed to be really sorry for their having done so. Paul, the father, has often caused us trouble; and his son seems determined to follow in his steps. Considering, however, their isolated situation, and their perfect independence—

calling no one Master—we managed pretty well; and I gave them both a severe rebuke in public (which they took very well) before I shook hands with them.—

20<sup>th</sup>. Last night, we had a very severe frost, which also being the first for the year made it very cold in the tent. On rising this morning we found the little plantations of Pumpkins, Melons, sweet and common Potatoes, &c., which looked so flourishing yesterday all entirely cut off with the frost—a miserable spectacle. Read Prayers and held School, although we could scarcely endure the cold in the open mud-floored Chapel. After breakfast I further Instructed the 6 selected Catechumens, and again prayed with them. The young man chose the name of the lay secretary of the C.M.S. (Hector Straith) as a Baptismal one for himself.—This name he had got from a copy of the Society's Jubilee Letter, which I had translated and printed. Engaged with a party of Baptized Natives, 17 in no., and mostly aged persons, (of whom, however, 4 were Readers,) reading the iv. chap. of Ephesians slowly to them and questioning them upon it. At Evening Service I preached from 1 Tim. iv. 8; and, at night, my friendly fellow traveller, Matthew Meke, at my request, assembled the Natives in one of the larger huts, and exhorted them, especially those set apart for Baptism tomorrow. During the day a party of Natives, headed by the chief Ropata, arrived from Moutoa, on their way to Ahuriri with horses [1852 March p.702] for Te Hapuku and other Chiefs. Two women also arrived in a small canoe from a long way down the river; up which they had bravely “poled” their canoe for 3 successive days, hoping to arrive here yesterday. Both of them were Candidates for Baptism; one of them, I had first seen and

Instructed at Pahangina, a small village beyond the mountain range, in my journey thither in 1848. Poor souls! they were greatly disappointed in not arriving in time, and, consequently, in not being admitted to Baptism.

21<sup>st</sup>. LORD'S day. This morning I held Divine Service, Baptizing the 6 Adults, and preaching from John viii. 12; Congn. 72. Te Waihiku (who had remained here with my party,) sat just within the Chapel door to witness the Baptism; which over, he returned to his lodgings. At School, 60 attended; the Baptized Natives from Moutoa absenting themselves. At Evening Service I Baptized 3 Children, and preached from Ps. 106. 47; and at night Matthew again exhorted the Natives in the large hut.—

22<sup>nd</sup>. This morning Matthew read Prayers, while I packed up my boxes, bedding, &c.; being greatly desirous of reaching Te Kaikokirikiri by Thursday night, if possible; so as to have 2 clear days there for Instructing the Communicants and the several new Candidates for the Communion. Having, also, heard, from Joseph Paewai, (who had last month seen Archdn. Hadfield at Moutoa, whither he and some others of this village had gone to partake of the LORD'S Supper,) that Archdn. Hadfield had received notice of my arrangements for Wairarapa, and had spoken of his soon going thither to meet me. (This was so far satisfactory, as I was in doubt whether Archdn Hadfield had received my Letter, or whether he could meet me at Wairarapa as therein proposed.) While my breakfast was getting ready, I examined and Instructed the 2 women who arrived late on Saturday, & being satisfied with them,

(this being also the 3<sup>rd</sup>. year of their coming hither to meet me,) I gave them a recommendatory note addressed to Archdn. Hadfield for him to Baptize them at his next adult Baptism, (which I had heard would soon take place,) they now living not far from Moutoa; my note quite cheered their drooping spirits. Breakfast over, I took leave of this people and of my good friend Matthew Meke, who returns hence to Te [1852 March p.703] Waipukurau; and entering a canoe, Joseph accompanying, we poled down the river to Ngaawapurua, which village we reached by sunset. The day was a most gloomy one; the heavy leaden clouds hung low, shrouding the magnificent forest scenery on either side of the river, and now and then dropping rain, which made my sitting in the canoe very cold, and uncomfortable. From several unmistakeable tokens the winter appeared to be setting in rapidly, a full month earlier than usual in these parts. Landing at Ngaawapurua I hastened to hold Evening Service in their Chapel, discoursing briefly from 1 Tim. vi. 12, to about 30 persons, most of whom, however, had returned hither with us—some by land and some by water—from Puehutai.

23<sup>rd</sup>. As I well knew that the long forest between this place and Te Hawera had always occupied us a whole day in travelling, I had arranged to rise very early, read Prayers, breakfast, and start afresh.—We accordingly did so; Joseph, also, going with us. We found the waters in the rivers to be much higher than we had expected, and the low woods, too, partially inundated, which hindered our progress and made travelling disagreeable. Through steady perseverance, however, we reached Te Hawera by

sunset; and found it deserted!—or, almost worse than that, if possible—one man alone having remained! whose solitary cry of welcome to us, as it broke upon our ear in that immense solitude, made that solitude more lonely still. This *one* man was Horima (Jorim); my fellow traveler of last year hence to Manawatu, and to whom I had subsequently given the charge of reading Prayers and holding School here. He had now been 3 weeks quite alone; the people of the place being all at Tokomaru, a village on the river Manawatu. They had, it should seem, fully intended to have been here to meet me, knowing the time appointed for my visit; but a dispute between them and another tribe, relative to the occupancy of some eel-weirs there, (and, consequently, to the Land,) had detained them. Leaving my lads to pitch my tent, perhaps for the *last* time, in its usual old spot, where the apple-tree was thriving vigorously, I visited the little Chapel, and the grave of my old friend Caleb, where I cleared away the grass from the apple-tree I had there planted, and offered a silent prayer.— — Returning to my tent I read Prayers there. During the evening I learned from Horima, that Huru [1852 March p.704] (Caleb's son,) had followed the advice which I gave concerning him when last here, and had been separated (for a while) from the young woman with whom he had cohabited, and had subsequently been married at Loutoa by the Rev. S. Williams. One death had also occurred here during the past year.—

24. This morning I *once more* read Prayers in Caleb's little rustic Chapel; and, though there was only my own party, with Joseph and his companion & Horima, we, also, held School,—i.e. we read a chapter, the 2<sup>nd</sup>.

Lesson for the morning, John xi., which was highly consonant with my own feelings, and with the present state of those of the village who once worshipped with us under its roof, but whose bodies now lay in their graves close by, awaiting that voice which awoke Lazarus to life. Returning from the Chapel we cooked and despatched our breakfast. Shortly after we left the village; Joseph and his companion returning to Manawatu; and Horima, who had expressed a great desire to go on with us, and kindly volunteering to carry a heavy load of potatoes for us all; which we had first to find and grub up, scattered here and there (self-planted) in an old plantation. By sunset we halted in the forest at Tawanawana, one of our old sleeping places.

25. Early this morning we recommenced our journey. Two hours traveling brought us to the river Makakahī, which we were glad to find low, & where we halted to breakfast. Hence we travelled on to Ruamahanga river, which we also crossed without difficulty, and still proceeding reached Te Kaikokirikiri village by viii. p.m., about 2 hours after dark, quite tired and hungry. The villagers were all so busy rehearsing their Catechisms around their fires in their huts, that we had entered their village, & had sent to apprise them of our being there seated, before they knew of our arrival—which caused them to be, for a short while, displeased with themselves; as all New Zealanders greatly dislike being surprised in this way.

26. This morning I read Prayers and held School, at which there was good attendance. After School I shook hands and rubbed noses with many who are very dear to

me, especially the 4 N. Teachers, Campbell, Sydney, Zachariah and Isaiah. The [1852 March p.705] dear old woman, Lois,—the great grandmother of the village—was also there at Prayers and School, seemingly as healthy and blithe as ever, notwithstanding her great age and her bent back. Three of the above named Teachers with eight other helpers—making eleven in all—had only very recently returned from Moutoa, (a village on the Manawatu river,) whither they had gone to partake of the LORD'S Supper. It took them 8 days to get there, and 6 to return! Most of the journey being over rough & uninhabited country. This arrangement they had made among themselves (unknown to me) when assembled at the last Teacher's School held at Waitangi. At Moutoa they saw Archdn. Hadfield, and learning from him, that he would comply with *our* wishes & spend 2 Sundays at Wairarapa, in order that there might be 2 administrations of the LORD'S Supper there, (as well as time for preparatory Instruction & examination,) so that all the Communicants residing in the valley might this year partake. On their return to this place they had commenced putting up a new bark hut for Archdn. Hadfield, (as he does not carry a tent,) which they were \now finishing.—After breakfast I proceeded to examine & Instruct the Communicants, and passed 42 today, all of whom were Readers. Among them were some whom I was very glad to see, from villages on the Coast, from Akitio, Mataikona & Waipupu, who had come hither purposely to attend the Holy Communion. Some of these persons had had a fruitless (?) walk to this valley for that purpose in the year 1850, and had not since had the opportunity of partaking thereof. One of them, Hera

(Sarah) Te Ata, is the wife of Abraham Te Ao of Waipupu, and brought with her from the coast a heavy child of a year old. This afternoon Sydney Tarahawaiki (the valuable Native Teacher of Huaangarua,) informed me of the misconduct of Micah Meha, and of his subsequent deep contrition & repentance.—Micah, a promising young man, (whose name has, I think, been often favorably mentioned by me in my Journal,) had been so far drawn aside (owing, in great measure to the promiscuous sleeping together of the Natives,) as to make improper [1852 March p.706] overtures during the night to a young married woman, who, however, rejected them; she soon afterwards mentioned the matter to her husband, who was absent at the time, who informed Sydney, when Sydney lost no time in seeing Micah, who immediately acknowledged the whole matter, at the same time opening the state of his mind to him; shewing him also what he had already written. Sydney's heart was gladdened to see him so repentant, and took from him the Ms., which he now gave me, assuring me, that there was every reason to believe it to be wholly true, & *under* rather than *over* what he himself had witnessed. Sydney wished to know how I would act towards Micah, who had travelled hither with his wife to partake at this Communion, provided I would admit him. I said, that although Micah was very dear to me, yet, as he had done wrong, and had given cause to the enemies of the Faith and the careless to scoff, and as I had often been (by them) charged with screening & taking part with my N. Teachers & Monitors, and had only last year taken part with and delivered Micah from the accusation of a similar offence, I should certainly desire him to

absent himself from partaking at *this* Communion, yet that he should travel with me to the mouth of the valley, and *there*, at the 2<sup>nd</sup>. administration, be readmitted.

While engaged with a Class in the Chapel this afternoon, Archdn. Hadfield arrived, which greatly cheered me, as I had been more than once disappointed, and I had only received oral communication, (and that from Natives,) stating, that he would be here. After a short interview with the Archdn., the bell rang for Evening Service, when, at his desire, I read Prayers and preached from 2 Tim. iv. 7, 8, to an attentive congregation. This evening a party of Natives arrived from the lower Manawatu, among whom were some Xn. Natives of this valley, (who had been there on a visit, and who had hastened back to attend the approaching Sacrament,) and 2 of Archdn. Hadfield's principal N. Teachers. Spent an agreeable evening with the Archdeacon in my tent.—

27. This morning I read Prayers, and we held School. After breakfast I proceeded with the Instruction and examination of the Communicants and [1852 March p.707] Candidates for the Holy Communion. During the day I passed 28 aged Communicants, and admitted 18 others from among the Candidates, also aged persons, (among whom was the venerable old lady Lois Te Kai, & an old man who was totally blind,) making 46 who could not read; and 8 Readers from among the Candidates who were new; making a total of 96 passed to partake of the LORD'S Supper tomorrow; of whom 59 were males & 37 females,—50 of the number being Readers, and 26 now admitted for the first time. I little thought, when I Baptized the old woman Lois 4 years ago, that she would live so long, or ever be privileged to

partake of the LORD's Supper: how many of the healthy and strong have died during that period, from this valley alone! Archdn. Hadfield also Instructed and examined a Class of the *aged* Candidates for the Communion; some of whom we were obliged to reject in consequence of their apparent ignorance. I say *apparent*, for certain I am, that some of them are more ignorant now than they were 2-4 years ago, when they were Baptized; owing, in great measure, to their straggling mode of living, apart from each other in their isolated plantations. At sunset

Archdn. Hadfield read prayers and preached from the 2 last verses of the 2<sup>nd</sup>. Lesson, the 1<sup>st</sup>. chap. of Titus. This evening, while we were quietly taking a little tea together in my tent, our peace was suddenly broken by the tumultuous arrival of the turbulent chief Ngatuere, and his Heathen party. Contrary to N. Zealand etiquette he came with his people to the little separate enclosure where my tent and Archdn. Hadfield's hut stood, vowing loudly that he would not enter the *pa* until they had turned out Adam Wainu; an old man (formerly a Native priest of considerable notoriety,) who had come hither from his dwelling-place about 20 miles off as a Candidate for the Communion. This old man, whom I had Instructed and received today, is charged by Ngatuere with having effected the death of his eldest daughter (Ani Kanara Maitu), and some others of his tribe through his powerful maledictions! And though the poor old fellow is quiet enough now, (whatever he might have been,) and fully and perpetually disowns any such power, yet all is of no avail. Such, however, is generally the case, as I have frequently witnessed, for, [1852  
**March p.708]** notwithstanding the turning to the Faith

of any of this class of persons, and their subsequent peaceful manner of living, they are sure, sooner or later, in one way or other, to suffer from their own relations & people; either for their former vaunted (shall I say, *real?*) deeds, or for later imaginary ones. The N. Zealander, while he seeks to engage the mysterious and dreadful power of the “*tohunga makutu*” in his behalf, willingly paying him his utmost price with promise of more, abhors him in his heart, and may tomorrow seek to destroy him. Much of what Moffat relates concerning the “Rainmakers,” in his work on the Mission in S. Africa, is equally applicable to the N.Z. wizards. The Christian Natives of the village, much as they regard Ngatuere, had common sense not to do so barbarous an act, consequently Ngatuere and his party bivouacked as they best could on the open downs about a furlong from the village. I, also, refused to see him to night, because he came in such a noisy manner. I thought it, however, most prudent to send word by the N. Teacher to Adam Mainu, not to present himself tomorrow as a Communicant, he, too, having been greatly excited.—

28<sup>th</sup>. LORD’s day. This morning we held Divine Service, I reading Prayers, and Archdn. Hadfield preaching from John xv. 4; Congn nearly 200, who were pretty attentive. Morning Service I assisted him in administering the LORD’S Supper to 102 Communicants, (2 of whom were his own Native attendants, and 4 others were of the party who arrived on friday evening from the Manawatu,). During the afternoon I arranged the Baptizing of 9 children, which ASrchdeacon Hadfield (*at his own request*) Baptized at Evening Service, I reading Prayers and preaching from Gal. iii. 15–17.

29<sup>th</sup>. This morning I read Prayers & held School; present, m. 74, w. 50, ch. 30 = 154. After breakfast the Native Chiefs had some further conversation with Archdn. Hadfield relative to a Minister being located here (they having commenced this subject to us last year); while they were thus engaged I (according to arrangement made between us two,) struck my tent, packed up, and proceeded to the village of Hurunuiorangi, reaching it by sunset. Here I held Evening Service, by firelight, discoursing from the 2<sup>nd</sup>. Lesson to an attentive little auditory of 40.— [1852 March p.709]

30<sup>th</sup>. Early this morning I held Service and School in the open air; the long promised chapel here not yet being erected, although the timber (*totara*) is *slowly* preparing. From this village I travelled to Huaangarua, several Natives from Hurunuiorangi going with me, and reached it just in time for Evening Service. On my way to Huaangarua, I called, as usual, on Capt. Smith; while in his house two of my Natives who accompanied me waited for me at the door, to whom one of the inmates remarked, What a “*mokai*” a Missionary was! This greatly offended my Natives, who told me of it. I referred them to what St. Paul says in his 1<sup>st</sup>. Ep. to the Corinthians, iv. chap, 10, 13 verses. I fear, however, that there are not many N. Zealanders who would stick to their Christian profession if a persecution should arise; or, if “Religion” should “walk in rags & contempt,” (or ridicule,) instead of “in his golden slippers, in the sunshine, and with applause”—as honest John Bunyan has it.—Just as we arrived, another little party of 4 from the Coast, comprising the Natives who conduct the Services at Waraurangi, Pahawa, and Te Awaiti, with the

wife of one of the number, reached this village, on their way to Turanganui to partake of the LORD'S Supper there; these, too, will have to travel nearly a fortnight, in going & coming, ere they can regain their homes. At Evening Service, I preached from Heb. i. 3:— “*by Himself purged our Sins*”—to a most attentive Congregation of 84. I was, however, not a little grieved to see their Chapel—the windows of which had cost upwards of £12.0.0—going so sadly to decay; partly owing to its never having been finished, and partly to the Cattle of the white man trampling every where about. The whole village, indeed, presented a most dirty wretched appearance—anything but Christian. Spent the night talking with N. Teachers and others in my tent. Among other painful things I heard of some youths, (children of N. Teachers!) being given to Rum drinking; which, with Card playing & Horse racing, under the patronage of Ngatuere and Ngairo, the 2 principal Heathen Chiefs, are now the principal things with too many of the *rising* generation. Would that such were confined to the valley of the Wairarapa!—

31<sup>st</sup>. Laying awake a great part of the night in my tent, I was not a little surprised, about 2 hours before day break, to hear some one [1852 March p.710] engaged in prayers, apparently among the thick bushes near me. At first I could not fully make out what it was that I heard; by and bye, however, the wind blowing towards my tent, I recognized the voice of Micah Meha, and was greatly gratified with his earnest manner and proper words, as well as the length of his supplication; although it was very cold, and quite dark, and all others were sleeping around. From the number of persons who had arrived

here yesterday, on their way to Turanganui, the few miserable huts were filled to overflowing, and many slept out in the open air by the side of their large fires. At early morning Service I Baptized 2 Children. After breakfast I proceeded on to Otaraia, whither the Chief Ngatuere and his people had yesterday gone in order to receive us—he having forsaken that village on the death of his daughter, as is usually the case with the N.Z. Chiefs. Upwards of 40 Natives accompanied me, and we reached the village by sunset. Pitching my tent within the now forsaken *pa*, I held Divine Service, preaching from Hebrews ii. 3, to a Congregation of 60—among the outskirts of which sat Ngatuere and his heathen party. After Service the Chief and myself had a long conversation, which for the first half-hour was of a pleasing nature; but he, unfortunately, clinging tenaciously to the belief of his daughter's death having been caused by the potent enchantments of Adam Wainu, and my refusal to believe or allow it put him into a most violent rage, so that, at last, he ran away from me, abusing me greatly, and vowing to be speedily revenged upon the old man Adam Wainu; “whose enchantments,” he said, “will now be tenfold stronger, as well as of daily occurrence, since that Colenso openly upholds him in them”!!—Three deaths had lately happened among his small Tribe:—the first, the Chief's eldest daughter, Ani Kanara Maitu; the second, a middle aged man named John Te Wakahaurangi, whom Archdn. W. Williams had [1852 March April p.711] Baptized at Table Cape some years ago, but who, subsequently, not only cast off his Christian profession, but, also, upheld and practised the ancient Heathen rites; and, thirdly, a stout young man,

named Pahoro, (a Heathen,) who, a short time ago, seized and carried off a young Baptized woman, and who, not long after, was suddenly taken ill and died: *all* which deaths were now attributed to the vindictive arts of Adam Wainu!

April 1<sup>st</sup>. Early this morning Ngatuere came to my tent, attended by his people, to beg me to forget last night's unpleasant conversation; and to request me to Baptize another of his children—a newly-born babe. This latter petition, though quite against *my* regular method, I agreed to grant—having already Baptized 2 of his children, and had good reason to be thankful that I had Baptized his eldest daughter (deceased), whose loss he certainly felt deeply; he now wished to have this one named after her. I read Prayers, held School, and Baptized the Child with another infant son of a Baptized couple of his tribe. The Chief gave my party a feats of *good* food this morning, among which was a quantity of new bread, which his people had made and baked during the night, and a large pot of butter, about 18 lbs., which he had bought of the neighbouring Settlers, at (I think) 1/- per lb.!—From this place I travelled leisurely down the Wairarapa valley, calling on some of the Settlers in my way; Baptizing, at Tuhitarata, Mr. McMaster's Station, another new-born child of his. Before I reached Turanganui, Archdn. Hadfield overtook me, and, being on horseback, passed on before. I arrived there by iv. p.m., and found him busy in superintending the erection of a little wigwam for himself, upon which several Natives were engaged, the huts of the village being already more than overcrowded. Having secured my tent, &c., I held Evening Service, (at Archdn. Hadfield's

request,) preaching from Heb. iii. 12, to a large and decorous Congregation of 220 persons. I was gratified in seeing the newly erected weather boarded Chapel quite finished, possessing good doors and glazed windows.—

[1852 April p.712]

2<sup>nd</sup>. The rain, which I had yesterday expected, commenced falling heavily before morning, and my neighbor the Archdeacon was soon in anything but an enviable situation. For, on my getting up and calling him to know how he was, he replied, That the water was an inch deep under him, and that he had no dry clothes! (His two Native baggage-bearers—being civilized town lads—not having arrived.) I lost no time in taking him a dry article or two of clothing, and on entering his hastily constructed hut, found every thing wet and in a most miserable condition. It was indeed so very cold and wet, and windy withal, that I deemed it the better plan not to assemble in the Chapel (which stood at a short distance from the village,) for prayers and School; consequently the Natives had prayers in their own houses. During the morning the weather was almost too severe to allow of any one moving out of his house; at noon, however, the rain abating a little, I commenced Instructing and Exhorting the Communicants in the Chapel, and passed 35, all readers; 9 of whom having formerly been suspended for a season, were now restored; and 5 others I publicly remonstrated with & exhorted to better conduct (among whom was Micah Meha, who, poor fellow! wept bitterly). Five of my own 6 Baggage-bearers were also among the number passed to day. While I was engaged with the Communicants several other Natives were busily occupied in reconstructing

Archdn. Hadfield's hut, about which, notwithstanding the weather, they worked zealously. At Evening Service (which, at Archdn. Hadfield's request, I again took,) I preached from Heb. iv. 12, and was much gratified at the great attention of the Congregation.—During the day, a present, of a sack of flour, a bag of sugar, a fine live hog, 2 nice loaves of bread, &c., was brought me, which eatables were not unacceptable to either of us.—

3<sup>rd</sup>. This morning I read Prayers, and we held School. After breakfast I recommenced examining and instructing the Communicants and Candidates for the Communion. During the day I passed 46 Communicants, mostly aged persons, 4 of whom could read; and received 10 from among the Candidates, 7 of whom were readers; making a total of 56 passed to day; among them were 10 who had been formerly [1852 April p. 713] suspended for misconduct; and 2 women whom I had to rebuke and exhort. One of these two last mentioned, is the widow of the deceased John Te Wakahaurangi; she had formerly been a Communicant, but had considered herself as being obliged to absent herself in consequence of the Heathen practice of her husband; (in which, however, as far as I could learn, she never joined;) & now that she was released from that chain, she gladly returned again to us. I wrote a note this afternoon (with the Archdeacon's approval,) to inform the whites residing in the neighbourhood, that if they would assemble in the Chapel, at 2. p.m., Divine Service in the English language should be performed there. This evening Archdn. Hadfield held Service, preaching from Heb. v. 10, to a Chapel full of hearers. After Service the Native Chiefs (knowing that Archdn. Hadfield intended

leaving at a very early hour on Monday morning,) commenced afresh their earnest application for a resident Minister—pointing out *another* piece of Land in this neighbourhood which they were willing to set apart for his residence. And here I should mention, that, after I had left Te Kaikokirikiri on Monday last, Archdn. Hadfield went with the Chiefs to see a fine piece of Land, both well watered and timbered, which they had concluded upon giving as a residence for a Minister. And, that a *second* spot had also been freely offered, situated nearer the middle of the valley, and not far from Otaraiia. So that, (as the Natives themselves said, in offering this *third* site,) there was now plenty to choose from—“at the top, the middle, and the outlet of Wairarapa.” Among the speakers were the Heathen Chiefs, Ngatuere and his brother Ngairo, who both spoke extremely well and fair, especially Ngatuere; earnestly urging, that what had been by us mentioned (viz. a yearly subscription for his maintenance,) should be immediately entered into. And (in reply to a remark of mine, that as a resident Minister would doubtless minister to the European population, they should also contribute towards his maintenance,) the Heathen Chiefs replied, “Not so; for then it will in all likelihood end in his becoming altogether theirs. No, no; let us Natives [1852 April p.714] pay all ourselves, that we may have him wholly for ourselves.”—

4<sup>th</sup>. LORD'S day. This morning we held Divine Service, I reading Prayers and Archdn. Hadfield preaching from the Epistle for the day, Phil. ii. 5–8; Congn. 256. After Morning Service, I assisted him in administering the LORD'S Supper to 97 Communicants;—viz. 90 of the

valley & neighbourhood (including my own 5 baggage-bearers), and 5 N. Teachers from the upper part of the valley, and 2 N. Teachers from Manawatu, who had also partaken last Sunday at Te Kaikokirikiri. I had passed 91, but, most unfortunately, the missing one was the venerable and useful Chief, Simon Peter Te Inaki; who being obliged to retire into the bush after Morning Service, found the Chapel door closed on his return; and he being too diffident to knock, and his absence not being noticed in time, he was excluded. I felt really sorry for this untoward circumstance, as the old man is the principal Chief of the lower Wairarapa, and mainly assisted in procuring the present good Chapel, and had never yet been absent from any administration during the 8 years of my coming hither. On leaving the Chapel a white man came up to say, that they, the whites in the neighbourhood, could not conveniently attend Divine Service; this, from some remarks which we had last evening gathered from the Natives, we had been led to expect. The day being fine & no English Service, we held a short School, which was attended by 106 men, 74 women, & 53 children = total, 233. At Evening service I read Prayers and preached from Rev. iii. 10. At the close a Collection was made, to defray the expenses of glazing the windows (all other expenses having been paid, and a box of glass generously given by Archdn. Hadfield); when £7..0..4 was received at the door. Among which was a *Sovereign*, given by the Heathen Chief Ngairo;— which I supposed to be the one he had received (unasked) from Archdn. Hadfield yesterday, for the loan of his horse from Huaangarua!

5<sup>th</sup>. At a very early hour this morning (some time,

indeed, before the Natives were stirring,) Archdn. Hadfield left on his return to Wellington [1852 April p.715] and Otaki. At Sunrise I read Prayers and held School, which was well attended. After breakfast I married 4 couples; one pair being the Chief Hame Te Meha and the young woman with whom he had been cohabiting; who, finding that they could not—spite of his rank—be fully received among their Christian relations and friends through any other way than that we had laid down, had at length assented to be separated for a while, preparatory to the Calling of their Banns and subsequent Marriage. During the day I examined & instructed a Class of Catechumens, 24 in no., (10 males and 14 females,) of whom oOnly 3 could read, the majority being aged; *Nine* of them, however, were *new*; among whom were some of the hitherto careless & hardened Heathen of this neighbourhood.—May the “LORD and giver of life” speak in power to their souls! illuminating their dark minds, softening their hard hearts, and leading them to a saving knowledge of their Saviour Christ. This afternoon the usual Marriage feast being all ready, and laid out in N. Zealand order, and the hungry & expecting guests patiently awaiting my customary visit of inspection and approval, (when I generally implore a blessing on the whole before it is divided up and eaten,) I went, with the Master of the Ceremonies who came to fetch me, to have a look at it. Entering the area of the village, I saw a pretty large pile of food, both raw and cooked, comprising, pigs roasted whole, eels, bread, sweet potatoes, Bags of flour & sugar, and pots of butter, and Tea already boiled in several iron pots, the last article looking almost as black (from the quantity of

molasses dissolved in it, and the action of the iron on the astringent leaf,) as the iron pot which held it! On looking a little more carefully over the lot, I observed at either end a quantity of tobacco made up into small bundles. This was an innovation which I did not at all relish, and I had good reason to know, that it could not have been done by any one of the Church, as a greater number of the Christian Natives here had given up the use of this filthy weed. I also recollect having very recently heard, that some of the Heathen and careless Chiefs of this valley had been striving hard to introduce *RUM* into their convivial and friendly meetings; so, [1852 April p.716] without asking any questions, I quickly gathered up both lots and threw them aside, saying,—That *good* was given to be eaten, and upon *it* we could ask and expect a blessing; but, that I greatly feared if *Tobacco* was this year permitted, that by next year his son *Rum* would be born and received also.—The assembled Natives with their Chiefs looked on in silence; but, as I left the spot, I heard low murmurs arising, which foretold a gale. And a few minutes served to shew what a storm I had raised. I had scarcely reached my tent ere Ngatuere & Ngairo (the two Heathen Chiefs who had given the tobacco,) hotly pursued me, attended by many of their people. Fortunately I knew how to deal with them; although had I known that the tobacco was *their* gift, I think I should have hesitated before I should have ventured quite so far as to cast it aside; and, had I asked the names of the party who gave it, no one (according to N. Zealand custom) would have publicly told me.— Notwithstanding, I inwardly rejoiced that I had *unknowingly* done so. Wrapping myself in my cloak, I

left my tent at their command and stood before them.— After a few minutes of deep silence they both began their attack; and, as if by a preconcerted plan, on different sides.—Ngatuere, after much low and violent abuse, wound up with— “Listen, thou execration! No Minister shall come here to live. No: never, never. Hasten! write, dispatch immediately a messenger with these words of mine, that Hadfield, *thy Chief*, thou nonentity! may hear and know and punish thee.” Ngairo, who was not a whit behind his brother in abuse, finished his denunciations with repeated asseverations of his determination to kill me outright immediately.— “For why,” said he, with a look of unutterable scorn, “why shouldst thou be spared? of what use, of what earthly good art thou?” And when he saw that I paid no attention to all he could say, and kept quietly walking up and down smiling at his threats, his countenance (never pleasant) assumed a most fiendish cast, far beyond the power of [1852 April p.717] words to express; whilst sitting down quivering with rage, he muttered— “Look! look! the demon regards not my words. Look! look! the demon dares to smile, &c., &c.” I did not say much to either of them, except to assure them, that I knew not whose Tobacco it was, (as they had intimated, that some one of the “Mokais” (slaves = Teachers,) had privately informed me of its being theirs;) and to remind Ngatuere of what I had only last night told him, when he was making such lavish protestations of his goodness and love before Archdn. Hadfield; which several now present, who had then heard me, assenting to and commenting upon at his expense, enraged him still more, so that he in great wrath retreated. I also told Ngairo, that it was utterly out of his

power to harm me; “for only look,” said I, exultingly, (pointing to the Teachers and Christian Natives who quietly stood behind me & on both sides,) “look at *this* army, which you *can* see; here, I have more than 20 to 1; yet this is nothing when compared to that *other* army which you *cannot* see. Rather think, speaking after your own manner, that *you* are at my mercy.”—During the whole of this trial I was particularly struck with the attitude and demeanour of the aged Chief, Simon Peter Te Inaki, who, from the beginning, had alone stood between me & them. Not a word escaped his lips, although his eyes attentively watched every movement of the 2 Heathen Chiefs. At the close I went up to Ngairo to shake hands with him, which was indignantly refused.—*Outward* peace being again restored, I went to the Chapel to converse with a small party of 5, namely, Andrew Rongotua, William Thompson Te Hiko, Hami (James) Te Miha, Ani Patene Te Heke, and Mere Matangihau. These had all run well for a season, and had been Communicants. The two first mentioned young men, having more than ordinary abilities, had both been up to my annual Teachers’ School, and promised fair to be of Service to the Church. W.T. Hiko had long held the [1852 April p.718] situation of Monitor both here and at Te Kopi, and had been of service itinerating among the Natives in the neighbourhood of Port Cooper in the Middle Island. They had all however repeatedly and grossly sinned, (especially A. Rongotua and M. Matangihau,) and had been for a long time expelled from School, &c. Of late, however, they had (we hoped) altered for the better; and I had, last week, arranged to give them a private hearing

and exhortation ere I should leave this place. With them I spent an hour, and was pleased with both their manner and words, Having exhorted them individually & collectively, and prayed with them, I shook hands with them all. And, shortly after, held Evening Service, preaching from that pre-eminently comforting and blessed verse, Heb. vii. 25, to a very attentive congregation. I had fully intended to Baptize 2 of the adult Catechumens, who were old and infirm, this evening; but the many untoward events of the day caused me to defer the doing so until tomorrow, although there are also a number of Children to be Baptized at that time. While taking a cup of tea I got from the N.

Teachers the no. of deaths, 21 in all, which had occurred here & on the coast S. of Castle Point since my last visit; of which no., 9 were children.—One of the children being another (and the *last*) child of the unfortunate Hohepa Te Pu. Another 9 were Baptized adults; one only (Margaretta Te Hiakai,) being a Communicant; of whose happy end I had heard, by Letter, at the Station, and I now endeavoured to obtain a few more particulars respecting her. Margaretta Ariari, the wife of Takitakitu, who had also been long ailing, (of whom mention is made in my Journal for April 16 & Novr. 17, 1848,) and who held fast to the promises to the last, was also one of the number; as also was the young man, Luke Rangitokihi, of whom notice has already been taken in my Journal for Decr. 24, 1851. The remaining 3 were unbaptized; one of them being the sick young chief with whom I had conversed at Tuhirangi last year. I, also, ascertained, that five couples had gone from this valley to Wellington during the past year, in order to be

married; which is another pleasing feature. Particularly so, when the [1852 April p.719] distance and the roughness of the journey is considered. And the *fact* of the only couple who had gone together Native fashion during the year,—the man (a strong young fellow) had died and that suddenly, has not passed by unnoticed.

While however myself and my N. Teachers were quietly talking together in my tent, being so soon again to part; the Chief Maunsell Te Kohu (who may well be called the leader of the "*Herodian*," or worldly party here,) came up, to talk with me about a matter in which he had been concerned, and fallen out severely with the N. Teachers. He had already written to me concerning the affair, when I was at Te Kaikokirikiri; or rather, some white man had written a letter in English for him, (to which he had affectedly appended his name, in imitation of the Government authorities!)—a document widely differing from what he himself would have written. As this matter, also, well-nigh caused great disturbance among us this night, I will endeavor, in a few words, to state it, for the better understanding of what followed: George Tuari had committed adultery with the wife of Matthias Te Aopouri. Maunsell, in his Jehu-like zeal, must take the case forsooth before Capt. Smith, (who had lately been appointed Magistrate,) and they (Capt. Smith and Maunsell, whom he now called upon to act as Native Assessor,) decided, (at first,) that £50. should be paid by George, and that the hair of the woman should be clipped short. However, on its being shown, that George could never pay £50., the mulct was reduced to £40., and then to £20., and, finally, to £10.—for which a promissory note was given by George to be taken up in

the autumn, when he should possess money. The woman's head was forthwith shorn, and, after being shut out for some time, during which she appeared to be penitent, she was received back into the Congregation. George, on the contrary, displayed a different spirit; and the N. Teachers well-knowing him, refused to have any thing to do with him, until, at least, he had *paid* his fine: and, also, shewed a better state of mind; notwithstanding they had never desired him to stay away from Divine Service *in the Chapel*, only from School and private meetings. This incensed Maunsell greatly (who had no lack of persons who wish any thing but well to Zion to back him.) And, subsequently, Maunsell, having got possession of the note of hand from Matthias (the injured husband,) now refuses to allow it to [1852 April p.720] be paid! I had hoped, this afternoon, that the usual stormy part of my work here in this valley had (for this visit at least,) come quite to an end. But, not so; for, if there was any difference between *this, now* raised by Maunsell, and *that* in the afternoon concerning the tobacco, then this was the fiercest and longest. For more than three hours—until past midnight—did he storm away, backed by Ngatuere and some others. The din aroused the Natives sleeping in the village, who came and sat around us. My Teachers all gathered about me, and the dear old man, Simon Peter, (having been awaked by the noise out of his sleep,) again came and stood between Maunsell & myself. The night was a lovely one; the moon having only this day reached her full; and I could not help again thinking—as I looked towards the Tararua range, whose picturesque outline was now so clearly shown in bold relief against the dark blue sky,

(over which Archdn. Hadfield's road to Wellington lay, and on, or near the top of which he was now peacefully resting,)—on the somewhat similar situations of the disciples of our blessed Saviour,—of whom, three were with Him on the mount transported with joy, while nine were in the valley derided by the scribes and vexed & baffled by a demon. The matter itself (viz. the judgment, and the refusal to pay the fine,) was now of small consequence; for the hearing took place in September last, and Matthias (who was now present and stood by my side) repeatedly said, that he would never touch the money. But a great principle was herein involved;—namely, the right of the civil magistrate (and it may be of merely an ignorant and prejudiced Native Assessor!) to interfere with the internal discipline of our Chapels and Schools. For Maunsell more than once said, that certain persons (respectable white Settlers, mentioning their names,) had concluded, that if I would not give way they would speak to the Governor upon the matter, “the Natives now being British Subjects,” and get him to decide authoritatively!! Of course I would not listen for a moment to such a thing; and repeatedly told all present [1852 April p.721] to bear witness to what I said; especially charging the Native Teachers to continue to act as they had ever hitherto done. Maunsell also stated, that he would now seek to be made “the Judge” (Assessor) for the whole valley; in order that he might the more certainly carry out his own views. I, therefore, reminded him, (in their figurative language,) that, if he succeeded, and got the Government to put an axe in his hands, he would doubtless find it an easy enough task to cut away the low thorns & also the bushes, and even the

smaller trees; but how would he manage if called upon to fell a *totara* (pine)?— “Even such high trees as these two—Ngatuere & Ngaira”—(pointing to them as they sat on the ground in the moonlight,) “do you think you would have strength enough to fell them?” At this Maunsell was quiet; while the two Chiefs (with Simon Peter Te Inaki) laughed heartily; and all the Natives said (ironically), “Yes, yes, his axe will be keen enough, his arm will be strong enough to fell the big *totara*’s of Wairarapa!! which words were repeatedly uttered by them all, in a kind of low chant, and with ironical laughter as they returned to their huts, reminding me of a *chorus final* to some ancient tragedy.—Our stormy debate thus ended, as most others have hitherto done in which I have been engaged, by my getting the victory.—*All thanks be to GOD.* And I hope soon to hear of the fine having been paid to Matthias; and, of what is better, of both George and Maunsell having been brought to a better state of mind.—Cold and tired, yet, alas! not sleepy, I returned to my tent about 2 o’Clock in the morning of the 6<sup>th</sup>.

6<sup>th</sup>. This morning I read Prayers, and Baptized two aged and infirm adults, and eleven children. The 2 adults (one man & one woman) had been on my book of Catechumens from 1847; but owing to carelessness and ignorance on their part,—they had not been received into the Church. The woman is of rank, being the sister of Simon Peter Te Inaki. During the morning I received the Carpenter’s bill, for “*glazing*” 7 windows, each containing 16 lights, “£2.10.0,” and for “*putty*” for the same, “£1.10.0”—total, “£4.0.0”!!!—which enormous overcharge I could not now [1852 April p.722] dispute,

as the N. Teacher and Chiefs had already agreed to give it. I, therefore, sealed up £4.0.0 in cash for the Carpenter to be paid him upon the completion of the work; with a note, stating, that, "I could not in common justice refrain from saying, that half of the sum would have been a fairer price"—a great deal too much. But this is only another proof of the way in which these poor Natives are continually cheated. Archdn. Hadfield had kindly *given* them the box of glass; I had however to pay 6/- to the boatmen for bringing it from Wellington; and another 6/- for hinges for the outer door; leaving in our hands £2.8.4—to meet some future wants. Thus our (or, their,) little Chapel is both finished and paid for. At noon we left; myself and baggage-bearers—the party of 4 from the Coast (*vide*, 30<sup>th</sup>. ulto.,)—Isaac Watarau and his wife and infant, going to Waipupu to see his brother Abraham Te Ao, who is Teacher there—and Simeon Hakeke, a useful Monitor Teacher of Huaangarua, who wished to accompany me a little way for further conversation & Instruction. At iv. p.m., we reached Te Kopi, now in ruins. I just stepped aside (alone) to visit the old chapel still standing—where I had often been privileged and watered while watering—and entering it, offered up a prayer. Below, in the boatmen's (white) premises were some Native females, whom they had obtained from the Ngatiawa Tribe near Wellington. Passing on, I called (as usual) at Mr. Pharazyn's; and proceeding thence, halted for the night on the beach by the mouth of a small stream.—

7<sup>th</sup>. Resuming our journey at an early hour, we travelled on to Cape Palliser, where we halted to breakfast. Just as we had finished, Te Wereta and one of his wives came

up on horse-back, and proceeded on with us. At Tuhirangi, I found one old unbaptized N. Chief, with whom I had often conversed, and to whom I now addressed a few strong words about his trifling away his precious time. By iv. p.m. [1852 April p.723] we reached Pamoteao, where (*as my custom has ever been,*) I knelt and prayed and thanked GOD for my lad Samuel's merciful deliverance there in 1843. We entered Oroi village by sunset, & found about 15 persons in it, who heartily welcomed us, and gave us plenty of fish, but no potatoes, nor wheat, nor any vegetable! save some unripe watermelons. Having supped, (or, dined,) I held Divine Service in one of the larger huts; preaching from Heb. ix., 2 last verses. During the night, I instructed Richard Tamaka of Waraurangi, that he might leave for Pahawa early tomorrow morning to hold D. Service there on G. Friday.

8<sup>th</sup>. This morning I read Prayers and held School; and, once more exhorted the Natives of this village to build themselves a little Chapel. After breakfast, I instructed a Class of 8 Catechumens, all aged persons, one being new; and was gratified in finding among them the old Chief to whom I had spoken a few words yesterday at Tuhirangi; and who had travelled hither after us (as he said,) "to hear some more". On leaving I again endeavored to stir up this people to build themselves a Chapel; but, I confess, my hopes are slenderer than ever; as the young and strong men have nearly all forsaken the place, spending their time in going about upon their horses, &c. We travelled on to Te Awaiti, a small village, which we reached by iv. p.m., and found about 12 persons. An old man, named Te Whe, a Candidate for

Baptism—a simple quiet old fellow with scarcely a tooth in his head—had come with us from Oroi, intending (of his own will,) to accompany us at least to Pahawa, in hopes of receiving Baptism there. We had scarcely pitched my tent, when the wind, which had been high all day, suddenly increased in violence and changed to the south, bringing (as usual here) *heavy* rain; so that we could not possibly assemble together for prayer, their huts and my tent being widely apart. During the whole evening & night it literally poured down! I think I never recollect heavier & more constant rain; fortunately for us we were on a gravelly soil. [1852 April p.724]

9<sup>th</sup>. *Good Friday.* This morning the rain was less evident, but the wind was as high as ever. At x. a.m., we assembled for Divine Service in the hut of the Chief, Te Kepa Te Oraora; where I preached from Gal. iii. 13, 14; about 25 being present, half of whom had come on with me. After Service I went to see an old heathen woman, who had hid herself through fear; I talked to her but could not make any impression. I. also, visited an old sick man, named Nahor, whose old wife, curiously enough, I had visited in that very hut last year, when she was suffering from his ill-usage; she was now blind of one eye and attending upon him,—he told me, that he prayed to Christ, and looked up to him for deliverance, &c, &c. I endeavored to encourage the old man to persevere in doing so. There are 3 white men residing here close by, who, I fear are not doing these Natives any good.—Spent a *quiet* afternoon in my tent, reading, meditating, & praying, as usual upon *this* day. At iv. I held Evening Service, discoursing from 1 Pet. ii. 21. At both Services the Natives were particularly attentive.

10<sup>th</sup>. Weather still stormy. Read morning Prayers in the Chief's hut, when I briefly exhorted the few present. After breakfast we left for Pahawa, Te Wereta and wife still accompanying; by iii p.m. we reached this village, without a wetting. The dead marine birds which lay on the shore—even Penguins and Petrels, (“Mother Carey’s chickens,”) attested to the severity of yesterday’s wind. On arriving, I was almost immediately informed, by Richard Tanmaka, of some of the Church having very lately been drinking *rum*. At Evening Service I preached from Heb. iv. 12, 13; congn. 43, who were very attentive. At night I was occupied talking with Te Wereta, about my having refused to admit his wife (the *third*, & now, with the other two, living with him,) to the Communion at Turanganui last Sunday; and about other similar matters respecting himself. [1852 April p.725]

11<sup>th</sup>. *Easter day*. I got but little sleep all night, from the extreme noise of the high wind, and the noisier sea, which, “raging horribly,” furiously and continually lashed the rocks and precipices only a few yards from me. Held Morning Service, preaching from 1 Cor. xv. 20–22; Congn. 49, including my own Natives. At School, 35 attended. Preached, at Evening Service, from Acts. ii. 32. The day was a most disagreeable one—windy, noisy, wet, & cold—so that we could scarcely keep together in the Chapel, which has apertures on all sides. This evening I spent in my tent with Isaac Watarau and Simeon Hakeke. Simeon gave me a few Ms. notes of my Sermon of yesterday evening, which he had put together, which I amended and added to a little; when he gave me another Ms., and a *good* one, of notes of my Sermon at Te Awaiti on Good Friday morning (on our

deliverance from this curse of the Law, Gal. iii. 13, 14). I was the more pleased with this, because of its having been given by me *sitting*, in a small crammed hut, the walls of which were scarcely more than 2 feet high.—

12<sup>th</sup>. This morning (after another most unpleasant night, in which I got but little rest owing to the great noise of the wind & waves,) I rose, read Prayers & held School. After School, the Chief Wereta, told me of an altercation which he had had sometime ago with Richard Tamaka and others, and that now, having patiently awaited my coming, he wished to finish their unpleasant business before I should leave. Having given my assent, he went to the large hut of the village, and there they mutually accused each other during 3 long hours, all which having explained or denied, they once more came to an amicable arrangement, at which I was very glad. During the day I was engaged in the Chapel with 4 young Baptized persons, who had been foolishly drawn aside through the evil example of the ex-teacher Joel, to drink *rum*. I talked to them seriously, & affectionately for some time; yet, though they paid great attention to all I said, only *one* of them would promise not to do so again; having [1852 April p.726] prayed for them, I dismissed them. Sending for Joel, I, also, talked with him till the hour for Evening Prayer; telling him what many things I had heard against him during the past year,—that I greatly feared he was rapidly going from bad to worse, and seriously & affectionately besought him to consider his ways. In reply, he generally acknowledged the truth of what I had alleged, (even to his obtaining the 2 bottles of rum, &c.,) and, also, allowed thye goodness of my exhortation, but seemed as if he felt it not, striving hard

to make himself appear better than he really was; assuring me, that *all* the people here would last year have cast off their profession of Christianity! through vexation on his account, had he not advised them to retain it. At Evening Service I Baptized an Infant, & preached from Acts iii. 23. Spent the night conversing with and instructing Andrew & John, (the 2 young men who accompanied Richard Tamaka to Wairarapa to partake of the LORD's Supper, and who returned hither with me,) appointing them to conduct the Daily Services here, each taking a week alternately. Andrew, who appears to be a very simple, & unassuming lad, I Baptized in April, 1848, & subsequently married, and it was his child whom I had Baptized this evening. During the evening, Joel sent me a note, requesting me to give him a "*Ngakau Inoi*", (a little manual of private prayers,) which, though I could badly spare, I sent him. Weather, throughout the day, still the same, very squally, with cold rain; I have, therefore, but little prospect of moving tomorrow.

13. A night very similar to the last four fully prepared me for another such day as yesterday. I rose, however, and read Prayers in the Chapel, but did not hold any School; we being all more or less suffering from colds [1852 April p.727] and coughs; and I having also a fresh return of my old companion—Rheumatism. I observed this morning that my tent stood ten yards from high-water mark of last night! Confined to my tent all day, through the almost constant rain; gladly availing myself, however, of this little spare time in writing-up my Journal.—In the afternoon, Hori Herewini, a young chief and communicant, called, and with him I spent an hour; I

hope not altogether in vain. I had married this young man about 4 years ago, and he has now 2 children; & yet he foolishly wastes his time and health in going about working for whites, & neglecting his young wife & family. Through which, also, he was not present at this last administration of the LORD'S Supper, at Wairarapa; his wife, however, was there.—Held Evening Service, preaching from Luke xxiv. 46, 47.

14<sup>th</sup>. This morning I read Prayers; and, the weather being a little better for travelling, we hastened to recommence our journey. Before however we had fairly entered upon our march, it again began to rain. Persevering, we pushed on, (Te Wereta, also, going with us,) and, by noon, reached Waraurangi, his village. Here we found only one old woman, whom I had often seen, (the widow of the old Chief, Mumuawa,) who is also a candidate for Baptism, but I could only say a few words to her, while an iron pot of potatoes, already boiling, was being devoured by my companions. From Waraurangi we travelled smartly on, over the rocks and beaches, to Te Unuunu. At iv. p.m., we arrived at Arawata, a little village containing only 2 huts, and a newly fenced in grave, where an old woman (with whom I had last year briefly conversed, at another small village about 3 miles further South,) was now buried. At the entrance of this little hamlet was the poor old widower, who seemed as if he would soon follow his departed wife. I addressed a few words to the poor old man, (who had [1852 April p.728] also formerly been a Candidate for Baptism, when residing at Te Kopi,) and wished him to come on with us to the larger village, about 2 miles off, where we intended to spend the night; he said, that he had not

strength to walk so far; that his hope was in Christ alone, and that, he prayed to GOD. Very much against my inclination was I obliged to leave him; and, a little before dark, we reached Te Wakauruhanga, the little village near Te Unuunu, whither Te Wereta and his wife had arrived on horseback a little before us. Here were only 2 old women, one of them, unbaptized, *very* aged & infirm; the men and younger women having all gone on to Waipupu, there to await my arrival. I entered into conversation with the aged woman, but could not get her to comprehend my words, or to care to do so, although I tried her many ways. While my tent was being pitched, a white man came up, and introduced himself as being one of the 2 persons (*the second,*) who had behaved so outrageously to me last year, a few miles further South. He now came (he said,) to profess his sorrow for having so acted, and to beg pardon, &c. Upon which I assured him, that I had forgiven him long ago, & had nothing whatever against him. Having secured my tent, I held Divine Service in one of the huts, discoursing from the 2<sup>nd</sup>. Lesson. Our little Service over, I found that the infirm old man I had seen at Arawata, had actually hobbled on after us! so I sent my companion, Isaac Watarau (on whom I could depend) to instruct both him and the old heathen woman, they, too, being both in one little hut. The sick wife of the principal man of the place, whom I had found here & administered Medicine to on my last visit, had recovered, and was now at Wauipupu with her husband and sons, awaiting my arrival thither.—

15<sup>th</sup>. Early this morning I read Prayers in one of [1852 April p.729] the huts. Returning to my tent I questioned

Isaac Watarau concerning the 2 old persons whom I had last night sent him to instruct. His account was just what I expected, namely, that he could make nothing of the old woman, and was pleased with the answers and manner of the old man, who had followed us from Arawata. After breakfast I took the poor man aside, and further examined and instructed him. I was again pleased with his words, and simple yet earnest manner, and as I plainly saw that his days upon earth were nearly at an end, I made up my mind to Baptize him. On referring to my book I found, that he became a Candidate for Baptism in 1848, having been received and Instructed by me at Te Kopi in November of that year, as well as in April, 1849, at Pahawa; but, that, owing to his having subsequently resided away from villages, I had lost sight of him. Assembling our little party upon a knoll, under a clump of green *Karaka* trees, I Baptized him, naming him Epaphras. It was a particularly quiet solemn time; all present seemed to partake more or less of a holy awe, which though, alas! evanescent, was both strengthening and cheering. The newly Baptized man knew as well as we, that his end was near, and that, in all probability, he would never hear the voice of either Minister or N. Teacher again. And when we left, which we shortly afterwards did, and shook hands & rubbed noses with our new brother, more than one rough face shewed, that a depth of genuine and connatural feeling had been stirred within. From this village we travelled on to Waipupu, (the Chief, Wereta, still going with us,) and reached it by sunset. In our way thither, we passed 2 old women, who were, also, residing solitarily on the coast, about 3 miles from each other! one of them having a

little girl with her. I could only say a few words of exhortation to them as I passed. [1852 April p.730] In this scattered manner do many of the Natives of this district now dwell, and I believe the number every year to be on the increase. Some of them do so in order to spend their remaining days on the lands of their ancestors; others, to prevent their lands from being alienated through the fraudulent dealings of many of the Chiefs, and of the stronger party—their own young and near relations. Doubtless they do themselves great spiritual injury in so dwelling far away from all public ordinances of grace; still, there cannot be a greater proof (especially to an *old* N. Zealander,) of the blessed change which has come upon even the desolate & wildest parts of this Land of hatred & blood, than their present scattered living, as far from help as from fear. What a striking contrast in this respect a few years have sufficed to make! "*Non nolis Domine!*" At Waipupu we found a much larger assembly than I had expected; seeing that on our last visit there were only 2 huts besides the (then) newly erected Chapel. Just as we entered the village, Abraham Te Ao, the resident Chief & Native Teacher, rang his bell for Evening Service, which he conducted—I being fatigued with my heavy & rough walk. After prayers I shook hands & rubbed noses with them all; and we remained till a late hour talking together at the door of my tent.

16<sup>th</sup>. Early this morning I read prayers and held School, when 50 attended. After breakfast I commenced examining and Instructing my Catechumens, 12 in no., (8 men & 4 woman,)—3 of the men were new; and two of these were very aged Chiefs,—Tatahau and

Mangainui—who had long pertinaciously resisted every Gospel message. Tatahau, the principal Chief of this little party, is a quiet man, with a venerable prepossessing head & countenance; very ignorant yet extremely docile, his simplicity and general bearing pleased me much. Mangainui (*Anglice*—Bigmouth, a subriquet which needs no explanation,) had travelled hither from his village at Te Unuunu, (a long & heavy walk for such an old man,) on purpose to enter his name as a Catechumen and to receive Instruction. His Chief's original name is Tangitaikino, (i.e. *Badman!*) a name of no less significance than the one just [1852 April p.731] mentioned. He has long been one of the most turbulent and headstrong old fellows upon this coast, and has generally managed to keep out of my way (“lest he should be made to *wakapononow!*—even as I had Epaphras yesterday—saying, that he had been committing evil long enough, and that I should not find him alive when I should come again. In these and other similar reasonings he was joined by Tatahau, who also strove hard to be now Baptized; I would not, however, give way, but promised, that, if I heard a good account of them from Abraham, I should, in all likelihood, Baptize them on my next visit. Of the 12 I selected 7 for Baptism, (4 males & 3 females, all,

save one, aged persons,) among whom was Te Whe, my old travelling companion, from Oroi, (whose hopes and zeal had never flagged,) and the principal Chief of Te Unuunu and his Son, (both readers,) who travelled hither with me last year, and who had for some years been Candidates—having often been Instructed by me at Mataikona, Pahawa, & here. At Evening Service I Baptized the 7 Adults, with one Infant—8 in all—and preached from Ps. 84. 11 to a very attentive Congregation.—Poor old Te Whe (who received the Baptismal name of Jacob), said, that he was quite glad; and his countenance fully shewed it. He had yesterday afternoon, when near this village, complained, that the strength of his knees was quite gone, & he could scarcely walk, still he would carry my tent poles; but now, he said, he should go back with a cheerful heart trippingly over the stones. Spent the night talking with Natives upon various matters; among others, the conduct of Abraham's eldest son, a fine and hitherto promising boy of about 18 years of age, who had [1852 April p.732] lately, in spite of the remonstrances of his father, taken a girl of Wairarapa (younger than himself!) to wife, Native fashion, and had run off with her to the woods—to the great grief of both his parents.

17<sup>th</sup>. Notwithstanding the cold we were all up this morning some time before the sun. This we had yesterday arranged, as we had to make Mataikona by night, which was more than 25 miles distant. Myself and travelling party (including Abraham who was going with us,) had breakfast and prayer at my tent; and as we left the village, the bell rang for Morning Service, which Isaac Watarau, Abraham's brother, remained to conduct

until his return.—By 1, p.m., we reached Castle Point. Calling here on Mr. Guthrie (as usual), I Baptized 2 white children; one, being his own, and one that of one of his shepherds. Here I spent 2 hours, which I could badly spare, and consequently got benighted long before we reached Mataikona. The night was cold and the wind high, blowing (as is common here,) in stormy gusts down the gorges. Arriving at the little creek, on the further side of which was the village, we were nearly an hour waiting for a canoe, owing to the villagers not hearing our united voiciferations, the wind being from the opposite shore. When at last one came, we were so very cold and stiff with our long exposure on the open bank of shingle, that we could scarcely move towards it. Nor was it very easily found—save by the voices of the 2 Natives who brought it across—owing to the extreme darkness of the night. Getting into it, and observing how the waves dashed over its side, I remarked, that if we should upset we should, in all likelihood, be every one drowned, through our excessive coldness & the great darkness. When, just as we had pushed off I found, to my horror, that it was only the convex *bottom* of a large canoe which they had brought, without sides or ends, having a lump of clay at either end to keep the water out! and, further, that (Native-like) [1852 April p.733] they had rushed down unthinkingly to the old canoe, leaped in, pushed off, and come across *before* the wind, *without a paddle!!* So here we now were, deeply laden, in the dark, with the waves coming over us, bitterly cold; and drifting fast broadside on towards the breakers at the mouth of the creek, the only object visible & but a few yards from us! These seemed, indeed, but a very bare

possibility of our gaining the opposite shore at all. By this time several other Natives had also rushed down from the village, and were soon aware of our danger. We could not however see each other, nor could they at all help us. And, I confess, I felt anything but resigned to be drowned in such a small stream, and in such a stupid doglike kind of way. My Natives, poor fellows! did what they could. They paddled and baled with their bare hands, and with my tent poles, (I could do nothing, I was so cold,) and after a few anxiously long minutes, we gained the shore with no other injury than a wetting. I trust, we all felt thankful for our deliverance. Reaching the *pa* we were welcomed by a crowd of Natives, who had kindled a large fire in the open air for us, which was of no small service. I did not, however, quite recover the use of my hands for some hours; nor shall I soon forget the concentrated horrors of this night—or, rather, of that *one* hour. I found, that several of the principal Chiefs of Heretaunga—Te Hapuku, Puhara, Hineipaketia, George Niania, & others—had only this afternoon arrived here. These had come hither to transfer another large portion of their Land to the Government.. By them I received several Notes from N. Teachers & Chiefs; one of which, and a very good one, was from Richard, the young N. Teacher at Porangahau, informing me, how ill-used he had been by Te Hapuku, & how he had demeaned himself.

18<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Acts xv. 8, 9; present, 83 m. 34 w., and 35 ch., = 152; a larger number than I had seen for several years at this place; the little chapel being completely crammed. The Heathen Chiefs from Heretaunga also

attended; [1852 April p.734] Puhara on the *outside*; they did not, however, stay to the end; which, owing to the stormy wind, was scarcely to be expected. At School, 142 attended. At Evening Service I Baptized six children, and preached from 1 Pet. ii. 3, 4; and published, for the 3<sup>rd</sup>. time, the Banns of 22 couples! The wind, all day, was exceedingly high and very disagreeable.

19<sup>th</sup>. All night the wind blew strongly so that I scarcely got any rest, expecting every moment the tent to be blown down; although it was made doubly secure, as well as screened by living and dead fences. Read Morning Prayers and held School. A heavy duty, & doubly so this day, owing to the noise the wind made.— This people again appeared to be badly off for food; for, notwithstanding the many marriages, all we got, as part of the marriage feast, was one iron pot of molasses & water, yclep'd, "*Tea*"! On Saturday night I had got a few potatoes, not a gallon, given me for myself; and my Natives had hitherto not been fortunate enough to get any. They, poor fellows! were subsisting upon half-ripe water melons and *karaka* berries, with the addition of a very scanty supply of *kumaras*. During the day I had some conversation with the Chiefs from Heretaunga, relative to the Land they were about to sell to the Government, and some other secular matters.—At Evening Prayer I discoursed upon the Collect of yesterday, (not having expounded it at the close of the School this morning as I generally do,) and although I exerted my voice to the utmost, the chapel too, being small, I was scarcely heard! Among those whom I this day married were the principal Chiefs of the place (some

of whom were Baptized last year); old Pipimoho, the Heathen Chief,—and 4 young couples, who had last year gone together, Native fashion, and who, having been subsequently put out of School, had since consented to be separated for a time preparatory to their Christian marriage.

20<sup>th</sup>. The wind blew furiously all night without [1852 April p.735] intermission. I lay awake the greater part of the night—through cold, fear, and intense head-ache; from which latter several of the Natives are also suffering, no doubt owing to the wind. The wind was still so very high this morning, and the racket occasioned by it so great, that we did not have any School in the Chapel.—George, the N. Teacher, however, read prayers; but, though he has a very strong clear voice, he could not be heard! As heretofore, the old Natives, among whom Pipimoho was conspicuous, said, that I had brought the wind with me! While I was getting a little breakfast, I was abruptly fetched to see the young daughter-in-law of Pipimoho, whom I had married here last year. (I had heard yesterday of her illness, and had promised to visit her.)—Going to the miserable hut where she was I only arrived in time to see her expire! which she did, while I was committing her soul to GOD, with my hand on her head, in less than 5 minutes after I got there! Poor young woman, she would be raised up into a sitting posture against I came, and on my entering endeavored to articulate but failed; her lightened countenance, however, shewed, how glad she was to see me. The exertion I have little doubt hastened her death. Her mother & husband informed me, that she had been taken ill very shortly after her marriage, and had been

confined to her hut ever since. I gave a brief exhortation to the bystanders, among whom was Pipimoho, who behaved exceedingly well. In the afternoon I examined and instructed a Class of 8 Catechumens; of whom, one, a girl, was new. Pipimoho, himself, was also among them! a wonderful occurrence, considering the death which only this day happened in his family (over [1852 April p.736] which they were now loudly wailing,) and his hitherto deep-rooted Heathenism and bitter enmity to the Gospel. He had also lost one of his own children during the past year, being the first of his numerous family which has died. Myself and Class were obliged to go away into a hollow ground, under cover of some low bushes, in order to be out of the wind, and to be where we could hear our own voices. At my desire this evening, the N. Teacher of Te Kaikokirikiri who happened to be here, and who has a strong voice, read Prayers in the Chapel, although, I believe, he also was not heard.—Spent the night talking with George the N. Teacher, who informed me of the return to a better mind of a number of those who had embraced Heathenish practices at the instigation of Te Horo. This man, who has often given me no little trouble at this place, had several times declared, that the sicknesses and deaths which had happened here in 1850, 51, were occasioned through the neglect of certain Heathen rites; affirming also, that the voices of the spirits of several of their deceased friends and relations had revealed this to him; and further, that they could not, in consequence of that neglect, obtain any rest. Too many, alas! credited this man's statements, and absented themselves from Divine Service; and having, at his request, fetched sweet

potatoes, they cooked them separately, and, naming them after their departed relations, ate them together in a by place. (This relation of his reminded me of that passage in the Iliad, in which Patroclus' ghost appears to Achilles upon a similar errand—*lib. xxiii.*—As well as of St. Paul's language to the Corinthians, 1 ep. x. 18, 20. In November last, Te Wiremu Te Potangaroa, one of the principal Chiefs, who had formerly joined them, returned from Ahuriri, where he had been visiting; and being a little [1852 April p.737] ashamed at his reception when there, (partly, at my refusing to have any thing to do with him, and partly at his being laughed at by all parties—Christian, Papist, & Heathen,) he publicly rebuked Te Horo for his practices, and insisted upon his immediately putting a stop to them; repeatedly stating, that it was not Te Horo, but Jehovah alone who had saved *his* life. In about a month after this, several of the party who had been drawn aside returned to the chapel. A few, however, still held out, among whom was a Baptized Native named Thomas, who was also ill. George, hearing of his illness, went to see him; notwithstanding, Thomas refused to return, until he should have been recovered through Te Horo's influence!—Upon this, George left him; having first given him an excellent exhortation and warning, assuring him that he never could recover through the agency & influence of his demons. By-and-bye, Thomas got worse; he then suddenly & unexpectedly came to Chapel on the LORD's-day; and, shortly after, died, confessing his great error, and apparently penitent. This was a coup-de-grace (for the time, at least,) to Te Horo's practice; and he soon after left Mataikona to seek for better quarters. The

wind increased so fearfully this evening, that I could not by any means keep a candle burning in my tent; we were therefore obliged to talk in the dark—and *very dark* it was.—

21<sup>st</sup>. This morning, at my request, the N. Teacher read prayers in the Chapel to the few who attended; I being much too unwell to be fit for any thing; for the wind, which had blown a perfect hurricane during the night, had, at last, split my tent, and kept me from getting any sleep. During the whole of this long night—in which the spirits of the air seemed as if madly rioting on the wings of the rattling blasts which whirled down the gorges and hills,—the afflicted mother of the girl who died yesterday sat alone by the side of the corpse wailing over it. Her lament, although very monstrous, was of a low and plaintive kind; and, to me, not at all unpleasant, nor unsuitable to the occasion. She never ceased, not even, apparently for a single minute, until the day-star appeared. Poor woman! she had buried her husband, and all her other relations, and now [1852 April p.738] her only child had also departed! and she was left to mourn, seemingly with but little consolation. Towards morning rain fell, which was what we had all wished for, as it lessened considerably the wind. Having breakfasted, we prepared to depart for Akitio, several Natives from that village and some from this going with us; among whom were,—3 of the Candidates for Baptism, two women and one man, readers, whom I had yesterday instructed (as I hoped to Baptize at Akitio);—a young couple (whose Banns had only been *twice* published, ( to be married at Porangahau, with their parents & friends;—and Campbell, the N. Teacher of Te Kakokirikiri, & his

wife. By sunset we reached Akitio; and just as we had pitched the tent, the rain, which had been some time threatening poured heavily down! so that we had no intercourse with one another. The little chapel being at some distance from the dwellings of the natives, they had prayers in one of their huts, which Campbell conducted.—

22<sup>nd</sup>. This morning I read Prayers and held School. Received a note from Te Hapuku, whom I had yesterday left at Mataikona, (brought by George, the N. Teacher of that place, who had remained behind us to inter the deceased young woman, and who travelling hither after us on horseback last evening had got a good drenching,) requesting me to publish the Banns of his second son, Te Wakatomo, (a Candidate for Baptism,) on my arrival at Waimarama, the home of his future wife. After breakfast I examined and Instructed a class of 9 Catechumens, including the 3 who came hither with me yesterday. I was, however, greatly disappointed in the people of the village, so that I could not conscientiously admit any of them to Baptism; save the 2 women from Wairarapa, who had accompanied us hither. These, being readers and well informed, middle aged and of long standing in my book, (one having become a Candidate in April 1847, and one in April, 1848,) I concluded to admit. I had, from the foregoing considerations, (and from their being well spoken of by Campbell their Teacher,) quite determined to do so when at Mataikona. One of these woman (the elder candidate), is the wife of James Kohea, and it was her that his brother Manasses attempted to seduce, but failing, shot himself dead. Hence, [1852 April p.739] (through the ill-judging zeal

of the Native Teachers,) the poor woman had been with her husband almost driven from society, and from all public ordinances of Religion; I had, therefore, subsequently seen but little of her, and she had consequently remained unbaptized until now. Knowing, as I do, the Native Character, I have often deeply and seriously thought in hopes of ascertaining how those Missionaries can conscientiously and Christianly manage who leave so very much—I might almost say, *all*—to their Native Teachers concerning their flock; such, however, is quite beyond my comprehension. I never have trusted the *best* Native Teacher of mine, so as to place implicit confidence in his statements: *I could not do so.* At 2 p.m., I held an Afternoon Service, Baptizing the 2 women, and preaching from Matt. iii. 12. Service over we struck tent and recommenced our journey, halting, at dusk, by the banks of a small river called Waimatā. This stream is said to be the N. boundary (Wareama river being the S. one,) of the block of land now about to be sold to the Government.—

23<sup>rd</sup>. This morning we travelled to Tautana to breakfast, whither some Natives whom I had married at Mataikona had gone before us. Here I met my old steward-lad Samuel, (who having run away from me in February last had since concluded to return,) and Richard the N. Teacher of Porangahau, both of whom had come thus far to meet me. Staying longer here than I intended, we did not reach Wangaehu till sunset, when we deemed it better to spend the night there, than to go on crawling in the dark & cold to Porangahau.—

24<sup>th</sup>. This morning we recommenced our journey, and in

3 hours reached Porangahau; where all the Natives of the place & neighbourgood, including those of Epairima, were assembled to meet me. Here was also a messenger from Morena, (the Heathen Chief of Ouepoto and Tuingara, two villages on the coast about 20 miles further north,) with letters from him, inviting me to come to his place, as he and all his, including his aged father, Te Arahuri, were *now* quite willing to embrace the Faith! begging me, also, to appoint a resident Teacher, &c.—I was glad to hear him state as much, but, knowing the man I durst not believe him. During the [1852 April p.740] day, I conversed with the Native Chiefs. Evening, held Divine Service, preaching from Peter iii. 9. At night, Matthew Meke, the N. Teacher of Te Waipukurau, and my travelling companion thence to Manawatu, also arrived from his village to see me.—

25<sup>th</sup>. LORD's day. Held Divine Service this morning, preaching from Rom. ii. 4; congrn. 55m., 25w., 11ch. = 91; who were very attentive. I afterwards conducted the School, when the same number attended. At Evening Service I Baptized a child, and preached from 1 John i. 7.

26<sup>th</sup>. Read Prayers and held School. After breakfast I married 2 couples, one of whom had come with us from Mataikona. Visited a young woman, whom I had formerly married & Baptized, who was now suffering from fever, and gave her medicine & advice. Was cheered in finding her in an easy frame of mind, apparently trusting in the LORD.—The Natives of this village made a good display of their Marriage feast; several fine hogs, and plenty of flour, potatoes,

pumpkins, & *kumaras*. One whole hog with a bag of flour was handed over to me, as my share, which quite rejoiced the hearts of my hungry and tired baggage-bearers. In the afternoon I examined and Instructed a class of 11 Catechumens, one of whom, Pouri, an elderly man, had come all the way from Mataikona with us, although I had both taught him there and at Akitio.

Among the number was one *new* Catechumen, Te Ahuroa,—the elder brother of the principal chief of the village, who had returned hither from slavery about 3 years ago, and had since buried his wife, but had never till now evinced any desire after the Gospel. Held Evening Service, preaching from 1 John ii. 12 & 28  
vs.—

27<sup>th</sup>. Read Prayers and held School. At the principal Chiefs' pressing request I agreed to remain here this day also, to talk with them and their people.—Wrote a note to Morena by his messenger, to tell him, that I would be with him tomorrow. At noon, I reassembled the whole of the Natives in the Chapel for School, exercising some of the most forward of the young men in Cyphering, and others in writing out proofs of some of the most prominent Xn. doctrines from Scripture; while I took another party as a Bible Class. I found, that a few only could cypher as far as compound addition, they however managed to work out a few simple sums in Practice and the Rule of Threes. [1852 April p.741] The Class which I put to gather out Scripture Proofs of Christian Doctrines fell far behind my expectations; such work, however, in *writing*, was wholly new to them. I could not help being grieved in observing, that even here (in, perhaps, the most quiet and pleasing Christian village in

my District,) the Readers considered the knowledge of figures to be the principal thing, and that on which their hearts were set. This, through the increasing and insatiable rage after money; is, now, alas! common; and hence many, including the Teachers themselves, are sadly falling back in their search after Divine wisdom. The Evening Service (being myself greatly indisposed,) Matthew Meke, at my request took—preaching to his countrymen a stirring faithful Sermon; some portions of which were brought me by the wind to my tent.

28<sup>th</sup>. This morning I read Prayers and held School. Rain again setting in prevented my leaving today, as I had fully intended and greatly wished to do. Engaged, occasionally, during the day, in talking with Natives who came to my tent, in seeing the sick, & in giving out Medicine. At Evening Service, I preached from 1 John iv. 18.—

29<sup>th</sup>. Read Prayers this morning but did not hold School; the days being now very short, and Ouepoto the nearest village, which we hoped to make by night, being at a good distance. Leaving Porangahau soon after breakfast, with Te Ropiha, Matthew Meke, and Noble, the young Chief of Eparaima, we went down the river to its mouth in a small canoe, a winding distance of 4 miles. I had never done so before, and I wished to see the site of their new village, which is on the S. bank, and not far from the mouth of the river; a spot which the Chiefs had often urged me to visit. They have already got up a good portion of a heavy fence, and seem very desirous to remove to their new town as soon as possible. I could not however detect a single superior feature which this place

has over the one they are leaving. It seemed to be more exposed, without firewood, and with but scanty supply of water; and the amount of labour which they had imposed upon themselves, in building houses & removing their Chapel hither, is not small. Still, ther new township [1852 April p.742] possesses a great charm in their eyes—especially in those of the old Chiefs—and that is, its nearness to the sea, whence fish and cockles may always be obtained. Another reason which they assigned (and which I was indeed glad to hear,) was, to get away from the public thoroughfare of the whites, who are always passing to and fro by their present village, utterly regardless of the LORD's day, or of the Morning & Evening Prayers, or even of their private property, doing, in fact, just as they like; owing to the peaceable manners of this tribe. The tide being against us, I lost quite an hour in going by water to this place. Landing, and hastening on we soon made Parimahu; here we were obliged to wait an hour for the tide to ebb, so that it was dark before we got quite round those high cliffs to the beaches beyond. On our way thither we met a messenger from Morena, who, becoming impatient, had despatched him to look out for us; and by vii. p.m., we entered Ouepoto his village; where all the neighbouring Natives had gathered together to give us a welcome. The old Chief Te Tamumu, Brown Hakihaki, had also come thence to see us.—We were all very cold and wet with so long wading in the sea-water, and were very glad to see a large fire blazing in the area of the village, around which a large quantity of clean & dry wheat straw lay scattered—the people of the place having been thrashing their wheat. I, however, felt

anything but disposed to talk; and having had prayers with them by the side of the fire, I deferred the talking till tomorrow.

30<sup>th</sup>. This morning at sunrise we assembled in the open space upon the wheat straw for Prayers, when I discoursed from Acts xxvii. 21–25; the Natives being exceedingly attentive. During the day I talked with them all (in which I was helped by my Christian companions, Te Ropiha and Matthew Meke), and arranged for 2 young men of the village to conduct the Services and School, in the absence of more efficient aid. I, also, distributed such small books as I happened to have with me, which [1852 April May p.743] were greatly in demand, and promised more from the Station. Matthew, also, voluntarily offered to visit them (two days journey from Waipukurau) once a month, to which I gladly consented.—The first Sunday in every month he will consequently spend here. From Brown I learned, that he was busily engaged in erecting another Chapel, namely at his own village, Te Tamumu. This Chief was the principal promoter, and indeed, worker, of the Chapel at Te Rotoatara. In the course of conversation I mentioned to the Chiefs a subject which had been heavily upon my mind of late—namely—the necessity of selecting and securing by joint deed some suitable Land for their children & relations, while it is in their power to do so; to which all present fully agreed. At Evening Prayer I preached from the 8 verse of the 2 Ep. of S. John.—

May 1<sup>st</sup>. Read Prayers and held School this morning in the open air; a duty requiring an extra exertion from all of us, as the frost of the past night had been very severe

and still lay thick upon the ground resembling snow. After breakfast, I and my travelling Natives left for Manawarakau; Te Ropiha & Noble returned to Porangahau; and Brown & Matthew Meke to Te Tamumu. I desired Te Ropiha to inform Te Hapuku and his party (on their return from Castle Point,) of my opinions respecting the immediate and secure reserving a tract of Land for themselves. Passing by Tuingara, I called upon McAlister, the white man residing there, and upbraided him for his duplicity; he acknowledged it, and said, that he yet hoped to do better. Upon which I gave him a few words of advice & proceeded. By dusk we reached Manawarakau, where we found the Teacher Chief, Hadfield Tatere, his family and people expecting us.

2<sup>nd</sup>. LORD's day. Held Divine Service this morning in the open air on the grass before my tent. The little Chapel of this village having long ago been blown down and not yet re-erected; the timber for it is, however, preparing. In the morning I preached from Ps. ix. 10; congn. 30: at noon I held School, when all attended. At Evening Service I preached from Rom. i. 16. The Natives were pleasingly attentive at both Services; I noticed some in particular, who seemed intently to pick up and repeat the sentences of my Sermons as I [1852 May p.744] spoke. There would have been a greater number of Natives here to day, had it been known that I intended to spend the Sunday at this place; but having given notice that the Sunday would be spent at Waimarama (the next village), several of the people of this place had gone thither before me. But the weather when at Porangahau had hindered my coming on early from that place; and to

please (and, I hope, *gain*) Morena and his party, I had spent an extra day at Ouepoto.—

3<sup>rd</sup>. This morning I read Prayers, and (hoping to leave directly after breakfast,) I did not hold School. Before however our breakfast was ready it again began to rain, so that we were obliged to remain patiently where we were. During the day I conversed with Hadfield and others, who told me (among other things) of the shameful conduct of a party of white men, who had very lately passed this way. Two whites (whose names are known, and who wish to pass for "Gentlemen"!) with their horses arrived here, in the absence of Hadfield and the *men* of the place. They were kindly received by Martha, Hadfield's wife, (a good quiet Xn. woman, an old communicant, & the mother of several children,) who gave them food; and pointed out a hut in which they could pass the night.—The 2 whites, however, insisted upon coming into the large hut, where Marth and her family (among whom were 2 grown up daughters,) and all the women of the village were; and, after some altercation took unwished for possession. Here they mocked at Martha while holding prayers with her household, and afterwards behaved in a very objectionable manner to them all. The next day they left, but had not proceeded far, ere they returned, saying, that one had been thrown from his horse and had got bruised. They were again kindly received, as before, but now the strangers behaved in a much worse manner; one of them (and that the one who was said to have been thrown,) incessantly demanding from the poor alarmed females that one of their number should be given up to them. The women however huddled together like affrighted sheep,

and so protected each other, until the 2 unwelcome visitors were again pleased to depart; which they did not do till after 3 days! [1852 May p.745] Hadfield and the other men were so vexed on their return, that they had half determined to abandon their pretty village, seeing that it, too, is now become a thoroughfare. I strongly urged them, never to leave the place unprotected again. Martha has been all this day in labour, which to be severe is rather an unusual thing among the Natives.— And, until *this morning*, she had been continuing to suckle her last child, (a fine girl of 18 months old,) when I put a stop to her doing so any longer.—

4<sup>th</sup>. This morning I read Prayers, and having breakfasted, we left for Waimarama. At this village we arrived shortly before sunset. Causing the bell to be rung, I went to the Chapel and read Prayers, but I was too wet and tired, and cols withal to preach.—

5<sup>th</sup>. Early this morning I read Prayers and held School; 60 present. After breakfast I visited Enoch, an old man who has been long ill, and who was now near death. Conversing with him I was greatly cheered in hearing his clear and firm expressions of trust in Christ, who seemed to be in all his thoughts, and who was now to him, everything. After I had talked with and exhorted him, I was not a little surprised to hear him relate a dream, which he had lately had; in which, he said, that I had visited him, *and had asked him those very questions* (respecting the words) *which I had just put to him!* At first I supposed, that my questions of this morning had supplied him with words; but, on enquiring of the N. Teacher, who was present, he assured me, that such was

*not* the case, as Enoch had related his dream at the time, and that he (the N. Teacher) had mentally said, while I was just now speaking,— “*Those are the very words of Enoch’s dream.*” Having prayed for the poor old man I left him, to seek a little soothing medicine for him, as his body was in great pain; and he had but a *small* share of human sympathy or consolation. On my way back I fell in with the 2 old Papists who reside here, and who were, as usual, full of railing folly. I had this morning heard, that their only son (who is now returned here to reside, having been in slavery at Taupo,) who is, also, a Baptized [1852 May p.746] Papist, was waiting to see me, to throw off his profession of Papistry; so I asked the old couple, whether they would not regard their *only* son; but, true-Papist-like, they railed at him, and declared that they would never regard him! During the morning I took this young man, Te Kotimutu, to the Chapel, where, in the presence of the N. Teacher, I privately examined him; and having heard his long statement, I encouraged him in his pursuit after the Truth. I, afterwards, examined & instructed a Class of 7 Catechumens, two of whom are *new*, and both Papists; one being the young man with whom I had this morning conversed, and whom (though said to have been Baptized by the Papists,) I found to be exceedingly ignorant of the simplest Truths of the Christian Faith; which, however, is not greatly to be wondered at, as, in addition to his being a Papist, he could not read a word. At Evening Service I published the Banns of Te Hapuku’s son, and Baptized 3 infants all girls! (½rds. of the village being at present composed of females,) and preached from Rom. iv. 5. At the close of our service Hadfield arrived on

horseback from Manawarakau, saying, that his wife Martha had safely been delivered of a child—also a girl! which feminine news anything but pleased the Natives.

6<sup>th</sup>. Early this morning I read Prayers in the Chapel, and having breakfasted we prepared to depart. While my Natives were packing-up, I visited William Jowett Tahuarangi, another sick, or rather, infirm, communicant. This young man has long been severely afflicted with Rheumatism, and is rarely able to hobble about, even with the aid of a crutch. I have often conversed with him, and often tried what Medicine might do but with little success. His conversation has always been of a pleasing nature; and it is really wonderful to see how well he has borne his long & grievous affliction. I talked with him for a considerable time, and was again gratified in finding him still trusting in his LORD and Saviour; to whom, he said, he prayed night and day. He shewed me his back, the lower portion [1852 May p.747] of which was curved considerably outwards; and said, his pains were becoming more severe. I promised to send him some soothing medicine from the Station, and wishing him *A Dieu*, left. My baggage-bearers were now a long way ahead of me; nor did I overtake them till sunset, near the Tukituki river in Hawke's Bay, within 2 miles of the Mission Station. Here, after waiting some time in the cold night air on the open beach, we got 2 small canoes paddled across to us from the opposite side of the inlet, into which we got, and once more arrived in safety at the Mission Station, at viii. p.m., and found all well; praised be to GOD for all His mercies! — I soon, however, found, that, as before so now, I was *not* come home *to rest*; for a special

messenger had only this day arrived from Tangoio, bringing me the unwelcome intelligence, that my old Teacher there, Paul Wakahoehoe, had been repeatedly committing adultery, and, being detected, had fled away to the woods.—

7<sup>th</sup>. This morning I was engaged in settling with my Native baggage-bearers, & household domestics.— Afterwards, with the Messenger from Tangoio, who is also the Monitor there, in the matter concerning Paul Wakahoehoe, which I fear is a bad case. At night I wrote a Letter to the Church in that place.—

8<sup>th</sup>. This morning I went to the *pa* to visit a very old woman named Harihari, who, with her equally aged husband, Kopakopa, had (at the repeated solicitations of our domestic lad, Matthias, a nephew of hers,) come here to live about half a year ago. Harihari, the old woman, had become a Candidate for Baptism in January last, the old man, however, still remained a Heathen. While I was about she had been taken ill, and being very old and weak was scarcely expected to recover. During her illness she had repeatedly said, (to Mrs. Colenso and others who visited her,) that she should just live until I returned, that she [1852 May p.748] might be Baptized before she died, which seemed now to be her only thought. I found the poor old woman very low and weak, so that I could scarcely understand any thing she said; but what I could make out was correct. She appeared to revive a little at my visit, and expressed herself thankful at her having been wonderfully spared to see me. I also talked to her heathen husband, Kopakopa, who appears to be softening a little. He told me, that he should now

begin to think about attending to those things which concerned his soul. It requires, however, more than ordinary power to reach the heart of those very aged & hardened Heathen; but the spirit of the LORD can accomplish even this. Afternoon, engaged in preparing for tomorrow.—

9<sup>th</sup>. Lord's-day. This morning I held Divine Service, preaching from Ps. 44. 20, 21; congrn. 136. In the afternoon I conducted School; present, m.70, w.41, ch.22 = 133. And at Evening Service I preached from Rom. viii. 6. I was led to my morning's subject through finding, that nearly all the principal young Chiefs had, during my absence, become trading-servants for one of the white Traders at Ahuriri.—An old and often tried system, fraught however with much evil to the Natives. During my morning's Sermon I observed several of them hang down their heads; and at School, several of the 1<sup>st</sup>. Class young men hesitated to come into it, until I had called them by name to do so.—

10<sup>th</sup>. This morning I read Prayers and held School; the frost being very severe we had some difficulty in enduring to the end. Engaged, all day with Chiefs and Natives, giving out small books & advice.—

11<sup>th</sup>. Engaged this morning with N. Teachers; afterwards in dispensing medicine. Visited the old woman, Harihari, and was again pleased with her conversation. In praying [1852 May p.749] for her, I also particularly mentioned the name of her husband, and I observed, that he listened very attentively. Leaving them, I visited another old woman, named Tanemoana,—the wife of the troublesome Chief Te Waka Te Kawatini,—a great lady

of rank, according to the Natives, and mother of several persons of note, yet, too often by them left like a dog. This poor woman has been some time blind, and was now lying very unwell. Conversing with her, or rather talking to her, I could not but remark the great difference between these two old women, to the entire disparagement of the latter, although she has always lived close to us; while the old man, Kopakopa, seems to be still further off from the true Light. Returning to the Station, I was occupied in distributing Type, &c.—

12<sup>th</sup>. Engaged all day in various matters preparatory to Printing.

13<sup>th</sup>. Writing: entering the Baptisms & Marriages, &c., performed during my late journey in the Register.—This afternoon I again visited the 2 old women; and, as Harihari was getting worse and extremely weak, & also, saying, that she was about to die, I Baptized her, naming her, *Tabitha*. On leaving them I arranged with her grandson, Theophilus, (a Communicant, who generally dwells at a village about 20 miles inland, but who has very lately come to see her die,) to read to, and pray with, her night & morning. This afternoon, an American Carpenter, residing at Ahuriri, called, to request me to go there to marry a couple—the man an Englishman, the woman a half-caste girl who had lately arrived at that place from Wellington. I agreed to publish the Banns & to Marry them, provided, that the guardians of the girl first gave me a certificate of there being no impediment; but I refused to marry them at Ahuriri, the only dwelling there being a Public house; at which the man made some demur,—partly, perhaps, owing to his being an

American.

14<sup>th</sup>. Writing Journal.

15<sup>th</sup>. Ditto; and preparing for tomorrow.

16<sup>th</sup>. LORD's-day. This morning, I held Divine Service, preaching from James i. 27; congn. 128. At noon, I conducted School; present, m.58, w.20, ch.20 = 116; and, at Evening Service, I preached from Romans xv.

13.—This afternoon Mrs. Colenso again visited the 2 old women, and reports favorably of Tabitha, who appears to be wonderfully *recovering!* [1852 May p.750]

17<sup>th</sup>. Early this morning I read Prayers & held School. Returning to breakfast, Te Hapuku called to arrange about the marriage of Te Wakatomo, his second son; he also consents to my proposal, to join the other Chiefs in executing a deed of reserve of Land for their Children and tribes, while it is yet in their power. During the whole of this day till after sunset I was closely engaged with the Natives. Among whom was Abraham Powā; with him I had a long & pleasing conversation; he seems truly repentant, and I willingly restored him to his old situation as Assistant Teacher. He related with much simplicity, many things which gratified me greatly; such as, his strong convictions under Sermons—the power of the Word of GOD at times upon his soul—and his rising and going on frosty mornings into the wood and under the neighbouring cliff to pray in secret, in consequence of the hut in which he slept being full of people. May the great & good Shepherd both bless him & make him a blessing! This morning I received a Letter written in the French language from the Popish Priest at Pakowhai,

accompanied by the report and French Tract I had sent him in March last.—

18<sup>th</sup>. Engaged in writing Letters to N. Teachers living on the Coast; and in giving out copies of the Pentateuch and little manuals of private Prayers (lately arrived), for both of which there are *many* applications; very many moer than I can satisfy.—

19<sup>th</sup>. Printing pp. 89, 90, "*Happy Deaths*," (composed in Decr. last!)—interrupted, however, by Paul Tamaihotua, the Young Chief & Assistant teacher of Porangahau, who had come hither for books, medicine, & advice. Late, this afternoon, the Chief Te Moananui called to talk with me; as I knew that his talk would be long, (I not having seen him since March last, and the day, too, being far spent,) I sent him word, that I would rather he call on Monday next—my *fixed* day for all such matters. Unfortunately, this put him quite out of humour, and he moodily retired, vowing, that he would not come again!

20<sup>th</sup>. *Ascension Day*. This morning I held Divine Service, preaching from Acts i. 11; Congn. 75. After [1852 May p.751] Service I visited the 2 old women; I found Tabitha much better, very cheerful, and apparently possessing *simple* Faith in Christ. I conversed and prayed with each; and returning to the Station, resumed my printing. At Evening Service, I read prayers to the few who had remained. Engaged at night in writing 8 Letters to N. Teachers & Chiefs, at Taupo, Tangoio, Waimarama, &c.

21<sup>st</sup>. Finished my printing of p.p. 89, 90, "*H. Deaths*";

distributing type. Dispensing medicine and attending o  
the sick.—

22<sup>nd</sup>. Morning, Compositing p.p. 91, 92, "*Hy.  
Deaths*":—afternoon, preparing for tomorrow.

23<sup>rd</sup>. LORD's-day. This morning I held Divine Service,  
preaching from Matt. xxi. 44; Congn. 140. At 1 p.m. I  
conducted the School; present m.70, w.42, ch.21 =  
133.—At Evening Service I discoursed from 1 Cor. vi.  
6–8; with especial reference to their many heart burnings  
and squabbles, which are mostly too plentiful about this  
(the sowing) season. Occupied during the evening &  
night in writing an answer to the P. Priest's Letter  
received on the 17<sup>th</sup>. instant, which (from its being  
written in French) I have had no small difficulty in  
understanding.—

24<sup>th</sup>. Having remained up writing last night till a very  
late (or, rather, early morning) hour, & getting no sleep  
on going to bed, I desired Noah Huke to read prayers &  
hold School this morning. During the day I was  
(necessarily) occupied with several Natives who called,  
and in finishing my Letter to the Priest.—

25<sup>th</sup>. Writing to Mr. Secretary Vidal, & others. Not  
meeting with an opportunity of forwarding my letter to  
the Priest, I sent it by a special messenger.

26<sup>th</sup>. Printing pp. 91, 92, "*Happy Deaths.*"

27<sup>th</sup>. Visited the 2 old women; found them both greatly  
better. Engaged with Noah Huke the Teacher. The old  
man, Enoch, whom I saw at Waimarama on the 5<sup>th</sup>.  
instant, died there on Tuesday last the 25<sup>th</sup>. From some  
Christian Natives who had subsequently visited him, I

received a good testimony concerning him.

28<sup>th</sup>. Distributing type, & compositing pp. 93, 94, "*H. Deaths.*"

29<sup>th</sup>. Engaged with several Natives, Teachers, and others. Received several Letters to day, containing applications for Books, Slates, Medicine, &c. At night preparing for tomorrow. [1852 May June p.752]

30<sup>th</sup>. *Whitsunday*. This morning, I held Divine Service, preaching from 1 Cor. xii. 7–11; Congn. 97. In the afternoon, I conducted School, present = m.42, w.40, ch.20 = 102. At Evening Service I discoursed from Deut. xxx. 19, 20;—when, though very cold, the Natives paid great attention.—

31<sup>st</sup>. This morning I read Prayers & held School; we had, however, great difficulty to endure to the end, owing to the cold, which was severe. Still, the weather has been delightfully fine ever since my return. Engaged in printing, pp. 93, 94, "*Hy. Deaths.*" Afternoon, occupied with Abraham Powā, with whom I spent a pleasant hour.

June 1<sup>st</sup>. Morning, finishing printing of yesterday.— Afternoon, Te Hapuku again called, according to appointment, and remained till a late hour, conversing about the Land, his children, &c. Arranged to go to Waimarama to marry his son, on the 14<sup>th</sup>. inst. At last he fully agrees in the propriety of uniting immediately with the other chiefs to execute a Deed of Reserve of Land for the benefit of their people & Children.—

2<sup>nd</sup>. Distributing type, and writing Letters. Occupied with Noah Huke, N. Teacher. Preparing to leave tomorrow for Petani and Tangoio, as arranged; but almost fear I shall

not be able to do so, as the usual June gales appear to be setting in.—

3<sup>rd</sup>., 4<sup>th</sup>. Heavy constant rain with much wind; no stirring out. Engaged in writing my Journal.

5<sup>th</sup>. At x this morning I left the Station for Petani, with only 2 Native bearers (not being able to procure more,) and without a tent we reached it an hour after sunset; and found, that it had been completely inundated through the late heavy & sudden rain, from which calamitous visitation the poor villagers had been delivered by the river forcing itself another mouth. The whole place however was in a most sad mess of mud, so that we got with difficulty to the village, where we found but a small number of natives, who, from the state of the weather had not expected us. Slept in a Native hut which was very dirty & cold.— [1852 June p.753]

6<sup>th</sup>. LORD'S day. I got but little sleep last night, owing to the cold and wind which came into the hut through many a chink. This morning I held Divine Service, preaching from Matt. iii. 11, 12; Congn. 85—being many more than I last evening expected. At my desire, Paul Toki, the N. Teacher, held School; a sharp pain in my left breast, which I had before I left the Station, having greatly increased. Notwithstanding, I held Evening Service, preaching from 1 John v. 11, 12; and spent the night talking with the Natives.

7<sup>th</sup>. This morning I read Prayers and held School. While at breakfast I received a note from Kipa (Cephas), one of the Tarawera (Ngatihineuru) tribe, who was here and desirous of seeing me. This morning I married the

Englishman & half cast girl, whose Banns I had called; 10 Europeans accompanied the couple from Ahuriri. This is the *first* marriage I have performed in the English language during my residence here. On the wedding party leaving, I returned to my hut, and sent for Kipa. He soon came with his old mother, and sat down in the midst of about 30 Natives of the village. I gave him a sharp lecturing for his repeated sad misconduct, and exhorted him to a better mode of life. He said not a word; and, when we had done (for I was followed by Paul Toki the N. Teacher, who is also a distant relation), he and his mother rose & returned. On their leaving I was occupied with Riria Kaiwata, (H.K. Sharp's widow,) who wishes to marry again. Leaving Petani we went to Tangoio, several Natives of Petani accompanying us. Arriving at Tangoio, we found things in a more miserable plight than at Petani. Desolation every where! the flood having completely passed *over all!* save 3 houses, one of which was the chapel. Wheat (in stacks), potatoes (in the ground), Dead bodies (of some of the Heathen party from their sacred trees), Canoes, Boats, &c., had all been carried off—and, through the bursting of the lagoon, right [1852 June p.754] away out to sea! I got a miserable lodging here, on the *wet* mud floor of the Chief's house; which, two days ago, was several inches under water.

8<sup>th</sup>. After a most wretched night, owing to the great damp and cold, and a whole army of hungry rats, (of which, I believe, there are 30, or more, in the hut, 3, or 4, being often on me at once, so that I could not sleep through fear of being torn by my unwelcome intruders,) I rose & read prayers, and held School. I supposed, that there

were upwards of 150 Natives at Prayers, of whom 102 remained to School. This unusually large number is owing to the return of Paul Wakahoehoe (late Teacher here) with his friends and relations from Waikari, Mohaka, and other villages, to witness the enquiry into the charge of adultery preferred by his own wife against him. After breakfast this matter was publicly investigated; Paul's only accuser being his own wife, Martha; who, although she labored hard and long, could not adduce much beyond her own suspicions against him. There was no witness to corroborate Martha's charges, which were all of a very trifling kind;—such as, his giving a handkerchief to Jane (the young widow of whom Martha is so greatly jealous),—his planting her potatoes—his climbing a pine tree to get its fruit for her—his having written her a note, which Martha demanded from her husband, and got, and (unfortunately for herself) tore up, &c., &c. Jane, who has hitherto always borne a blameless character, denied the charge *in toto*, and so did Paul; so that there was no other course left for me, than to declare my opinion, that the charge of adultery brought against Paul had not been satisfactorily proved. A decision which gave complete satisfaction to all present, save his own wife, Martha. To me it was a most grievous spectacle, to see her using all her powers to ruin the Teacher of the village and the father [1852 **June p.755]** of her 5 children! I, however, blamed Paul for running away to Mohaka from his work here; (which, it appears, he did through being tired at the excessive tongue of his wife;) and I, also, blamed Abraham Te Iwiwati, (the Monitor,) for having so easily entertained such a grave charge against an old and quiet Teacher,

and troubling me therewith.—This exceedingly vexed Abraham, (who is both a Chief and very proud withal,) and he commenced saying several hard things, and as I feared, from his excited manner, and from what he had already said, that he would go on from bad to worse, and probably end with a determination to join the Papist party, where some of his relations are, I several times requested him to lower his tone and words, but to no purpose. As a last resource I adopted a stratagem, and abruptly left the place of meeting. Returning to my lodgings, which was in sight, I commenced packing-up; when presently several of the Chiefs came running-up, and, on my refusing to remain, the two principal ones, Taylor Te Paea, and Te Awī, seized me, each by an arm, while a third returned my things into the hut & fastened the door. By this time I had drawn-away two-thirds of the meeting, so that Abraham, having no one to listen to him, returned to his house; which was what I had designed and expected.—I now promised to remain, which greatly pleased the Chiefs; and we returned to the place of meeting to shake hands with Paul & Abraham, & to have a general *tangi* (lament).—By the time our *tangi* was over the hour of Evening Prayer had arrived, Going to the Chapel I held Divine Service, preaching from 2 Cor. v. 10, 11; congn. 72—who were *most* attentive.—None however of the Baptized Natives of the Wairoa District attended Service. Spent the night, till a late hour, talking with the Chiefs, and with Paul & Martha, endeavoring to reconcile them to each other, but, I fear, without effect.—[1852 June p.756]

9<sup>th</sup>. This morning I read Prayers & held School. After breakfast I left Tangoio on my return to the Mission

Station. I reached Ahuriri an hour after sunset, and my two Natives being a long way behind, I requested the white men to put me across in one of their boats, which they expressed themselves very willing to do. While the boat was getting ready I conversed with Mr. Alexander, who was also going across, who told me, that all the Settlers to a man were greatly incensed against me, believing that I was continually setting the Natives against them, and opposing their prosperity in every possible way; and that they either had written, or would write, to the Governor against me; assuring him, that all I had ever told the Natives (which the Settlers might construe as being inimical to them,) was;—not to work on the Sundays, nor to stay away from Divine Service; not to encourage the travelling, or strolling, of the Settlers to their native villages on the Sunday; and not for the Teachers and Monitors to become “Trading-masters” at their respective villages for the whites. By this time the boat had returned from a vessel lying a little way off in the stream, whither she had gone to get an efficient crew and oars to put us across. Getting in, with Mr. Alexander & some others, among whom was a Mr. Abbott, (a Settler near Waipukurau, who had attended the marriage at Petani last Monday, and whom I had called upon to sign the Register as a witness, and to whom on returning I had given some apples for himself and party,) we shoved off, and soon found the tide to be almost too strong for us. After pulling lustily for half an hour, we got fast upon a shoal, where we remained some time, the crew being unwilling to jump out in them cold, frosty & dark night, nor did they care to do so, until Mr. Alexander had himself pulled off his stockings and

boots, and set them an example. After [1852 June p.757] some more hard rowing against the stream, we grounded on the mud off Te Onepoto, Mr. Alexander's place (it being nearly low-water); when he wished to carry me on shore, which I refused to allow. Upon this one of the crew came to carry me; he had, however, scarcely taken three steps ere he suddenly *flung me* (as if I were a bag of wheat,) *into the water!* I had had my suspicions aroused, and was consequently wary, and holding fast, *he*, also, came down, & *under* me, so that he had a complete ducking. This caused the fellow to curse and swear most awfully, and he strove hard to seize me by the legs, and draw me into the deep water just beyond. I, however, disentangled myself, & saying, "Young man, you have purposely upset me, I am certainly not obliged to you for it; were I not a Minister I would assuredly serve you out; I waded to the shore in a miserable plight. Mr. Alexander was greatly vexed, and had I not interfered would, I think, have summarily punished the man upon the spot. The night was pitch dark and freezing fast, and I was so cold that I could scarcely move. Mr. Alexander strove hard with me to induce me to remain, or, at least, to change my clothing, but I refused both, and walked to the Station (6 miles) reaching it by ix. p.m., wet and cold; Mr. Alexander kindly going with me a mile, or more, over the roughest of the ground.—

10<sup>th</sup>. At home, resting; making up pills, &c. At noon my 2 Natives arrived, having slept at Mr. Alexander's place. At x. p.m. a slight shock of an earthquake was felt.—

11<sup>th</sup>. Morning, engaged in Compositing pp. 95, 96,

“Happy Deaths”;—afternoon, buried a Baptized child, a daughter of Maui and Catharine, the father being a Candidate for Baptism. I was grieved to see the poor father obliged to dig its grave, and, assisted by my *one* domestic lad carry it thither! The natives being all too busy after either pleasure, or gain, now-a-days, to attend funerals. Evening, writing.

12<sup>th</sup>. Early this morning myself and two natives left for Waimarama; the day being fine and [1852 June p.758] tide suitable we reached the village by sunset. On entering I was not a little surprised at a white man’s running up to me, and unceremoniously thrusting his hand into mine, although I both kept back my hand, and said, that I had not the pleasure of knowing him; to which he very calmly replied, “Yes: I have only been here a few days.” Bowing, I passed on. Finding, that the Natives had not yet had Prayers, I caused the bell to be rung, and going straight to the Chapel had just enough light to perform the Service. All the huts being already filled to overflowing, Walker, the N. Teacher & Chief, kindly gave up his own for my use. A number of chiefs had arrived to attend the marriage of Te Hapuku’s son, Te Wakatomo. The paternal grandmother of the bride had only this afternoon been buried, having been unfortunately burnt to death last night, when only her trunk and head were saved from the flames. This untoward circumstance threw a gloom over all, and strongly reminded me of the unpropitious marriage of Hannah W. Paremata. I had Baptized the old woman in May, 1849, after 3½ years attendance as a Catechumen; and she had for some time lived alone in a little hut which *she herself* had constructed! with (I fear) but little

attention from her children. After tea, Morena, the Chief of Ouepoto and Tuingara, came to tell me of the repeated delinquency of Theophilus, one of the 2 young men whom (in the absence of better) we had arranged to conduct the Services there. I talked very plainly with him for nearly 2 hours; and, I think, I shewed him clearly, that he is (in a measure) now reaping the fruits of his own sowing; he having, during his long & obstinate holding out against the Gospel, drawn aside these young men (with others) from paying attention [1852 June p.759] to Divine things. I also conversed with Paul Tamaihotua, the young Chief of Porangahau, who had come again to see me, to inform me of the sad fate of the N. Teacher there, Richard Te Huripoki; whose grievous error has little or nothing to palliate it. The Natives of the place told me, that the white man (who so unceremoniously introduced himself, and whose name is Campbell,) had been here nearly a week, professing to remain until I should come.

13<sup>th</sup>. *Lord's day*. This morning I held Divine Service, preaching from Ps. 68. 18; Congn. 105. At noon, I held School, when 80 attended. At Evening Service I preached from Ps. 69. 30, 31. After Evening Service I was most unwillingly engaged with the white man, Campbell,—who informed me that he wished to settle here, and therefore sought my advice & influence, both of which I declined to give. He also told me, that he intended to open another Public House at Ahuriri immediately! having already got the Licence, the frame of his house being on its way thither per vessel. This speaks volumes; only two European built houses, and both of them Licenced grog-shops!! Leaving him &

going to my hut, I wrote 3 Letters of Instructions to Native Chiefs & Teachers in distant villages, to go by a party leaving tomorrow.—

14<sup>th</sup>. This morning I read Prayers and held School. After breakfast I married 2 couples. Dina Te Rangikoiaanake, the bride of Te Wakatomo, having (in addition to an elegant shawl over her gown( an English straw bonnet & veil! with artificial flowers in her hair!! I could not help thinking how very much better she would have looked had she laid all her foreign head ornaments aside. Te Wakatomo was dressed both well and neat, in plain & good English clothes; so also, was Te Hapuku, his father. Curiously enough, the other couple were both converts from Romanism—Hannah Hineiteorenga, (of whom mention is made in my Journal of March 22<sup>nd</sup>. & 23<sup>rd</sup>., & September 19<sup>th</sup>./51, and May 5/52). The whole of the Heathen & Papist party who had come with Te Hapuku attended the Marriage ceremony. From the Chapel we went to see the feast—a large portion of which had been brought overland; with [1852 June p.760] much labor, from Wakatu, Te Hapuku's village. After all had been placed in order and distributed out for each subtribe; the N. Teacher (Walker) called upon them to take off their hats, when he asked a blessing. I, afterwards, went to see my poor infirm friend, Wm. Jowett Tahuarangi, who is still confined to his bed of pain; and, although I was grieved to see the state of his outward man, I was gratified with his conversation; & having again exhorted & encouraged him, we prayed together. On leaving him I was engaged with the two newly married couples, who came with their friends to my hut to see me, giving them advice, &c. On their retiring I had nearly an hour's

private conversation with Te Hapuku, and his eldest son, Cranmer, relative to the piece of Land which he had spoken of to the Bishop; and was rather (though not altogether) surprised to hear him say, that *that* ground was for *me*, and not for the Bishop, nor for the CMS., nor for any succeeding Minister; “for,” said he, “this is altogether a new thing to me, that upon your dying, or ceasing to work, you and yours are to be obliged to leave the spot which I have given to you (thee).” And he further observed, that (in case of my death), Mrs.

Colenso was the friend of his wives & the godmother of his grandchildren; and, also, said something, about Mrs. Mason having been driven from Wanganui on Mr.

Taylor’s arrival there. (I had heard him and other Chiefs speak in this way before.) I shewed him, that Bishops themselves and Governors too, were subject to the same rule;—but all I could say did not shake his opinion. It being so quite contrary to the Native mode, with whom the merely having planted a spot—or, resided on it—or, having had a child born upon it,—gives a “common-law” claim. From Cranmer I heard, that the man who upset me in the sea on the night of the 9<sup>th</sup>. inst., had been hired to do so by Mr. Abbot, for 2 bottles of rum! This information Cranmer got from a native of his named Pahoro, who lives with the whites at Ahuriri.—I had heard the story before, but I did not believe it; I rather supposed, that he subsequently got the rum for [1852 June p.761] doing so, but not as a previous price for a planned thing.—Cranmer wished me to allow him, or his father, to retaliate on Mr. Abbot, when he should cross the river at their village, (which he must necessarily do on his way backwards & forwards,) but I strictly charged

him not to do anything of the kind. At Evening Service I preached from 2 Cor. xi. 3, to a Congn. of about 60. From after supper till midnight I was closely occupied with several Natives, Chiefs & Teachers; and, among others, with Taylor Turereiao and his brother Paiaka, (Tiakitai's 2 sons,) whom I succeeded in getting to make up matters with their uncle, Walker the N. Teacher, (whom they had fallen upon & beaten, for his reproving them!!) when I, and Hadfield Tatere (another uncle) also shook hands with them. Hadfield, poor fellow, is much cast down at the sad conduct of his eldest living daughter, Maria, (Baptized in her childhood at Table Cape,) who has often gone astray, and lately with a young Papist; I wrote her a Letter which I hope may have some effect. I was not a little amused and pleased at Walker's narration of an interview which he had lately had with one of the Popish Priests at Pakowhai, in which the Priest strove hard to get Walker's consent to the marriage of a young niece of his, (Hadfield Tatere's daughter Maria,) with a young Papist—also a relation of Walker's.—“Why,” said Walker, “should you so strive to intermarry with us; seeing that we are “heretics” and “rotten branches” and “going to hell”? And, upon the Priest's endeavoring to cajole him in their usual way, by saying,—That there was but *one* God, both theirs & ours; Walker rejoined,—“True; there is but *one* GOD, whom *we* worship; but then *you* worship and pray to Mary & Peter!” On hearing which the Priest hastily retired to his house.

15. Early this morning we left Waimarama on our return to the Station; and reached it soon after dark.

16. At home, writing Journal, and attending to sundry secular matters.—

17<sup>th</sup>. 18<sup>th</sup>. Another violent gale of wind & rain; confined in doors, busy writing.—[1852 June p.762]

19<sup>th</sup>. This morning Abraham Powā went to Petani, to hold Divine Service there tomorrow. Heard of the death of the Chief Akuhata; who died there yesterday. Occupied with a visiting party of Natives from the interior,—from Ahikerera, Oputao and Ruatahuna; some of whom I had preached to & conversed with at their respective homes, in the years 1841, & 1843. Evening, preparing for tomorrow.

20<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Luke iv. 28–30; Congn. 59. At noon I conducted School, present m.24, w.21, ch.11 = 56. At Evening Service, I preached from Gal. iv. 9. The days now being at their shortest—and cold withal—the natives cannot well come from their villages, 2, 3 miles off.—

21<sup>st</sup>. Felt greatly indisposed this morning; Noah, consequently, read Prayers & conducted School; few present. Obliged to go to the Chapel to marry a couple; returning, I was again engaged with the party from Ahikerera, and with the Teacher from Kohinurakau till sunset.—

22<sup>nd</sup>. Making up pills, &c.—Several applications for Medicine. Greatly fear that Cranmer, Te Hapuku's eldest son, is becoming consumptive. Not at all well myself. Received a Letter from Hadfield Tatere's daughter Maria, (in answer to mine of the 14<sup>th</sup>. inst.,) in which she

acknowledges her error, and consents to be guided by her father & me.—

23<sup>rd</sup>. The day being fine, I was busy in the garden & orchard pruning trees; although not at all well. Te Hapuku called again, and had some secular conversation. It appears that the Governor wishes to make him an Assessor, (or, as the Natives term it, a Judge,)—for which I think him to be unfitted, chiefly because of his determined holding to Heathen observances.

24<sup>th</sup>. Quite unwell—unable to do any thing; obliged unwillingly to give in. [1852 June p.763]

25<sup>th</sup>. Early this morning I went to Waipureku, to see the Chief Te Moananui; remained with him till sunset, when I read Prayers to his people and returned. Our conversation was mostly upon the necessity of immediately securing a piece of Land for their children & people.

26<sup>th</sup>. A severe gale of wind & rain; morning, reading & preparing for tomorrow: afternoon, giving out medicine, &c. Engaged (D.V.) to visit the sick at Warerangi on Monday next.—

27<sup>th</sup>. LORD's day.—A cold wet & dismal one! Held Morning Service, preaching from Luke x. 22; Congn. only 58,—nearly the same number attended School. At Evening Service, I preached from Eph. iv. 3; only 25 present!—The weather was so very bad, that, cold as it was I remained in the Chapel all day till the close of Evening Service.—

28<sup>th</sup>. Weather but little better, consequently I could not go to Warerangi: occupied, writing, &c.—

29<sup>th</sup>. Weather still unsettled, notwithstanding I left with 2 Natives for Warerangi. At Ahuriri, I found the brigantine, which had lately arrived there, on her side on a shoal; while the schooner "Rose", (belonging to the Ngatiawa Tribe at Port Nicholson,) which was at anchor outside on the Saturday, not being able to enter, had disappeared, and in all probability had foundered in the severe weather of Saturday and Sunday. There were 5 white men on board of her—one of whom was McAlister from Tuingara! Here we found a canoe, and 2 Natives from Warerangi awaiting us, in it we crossed the harbor to Te Poraiti, whence we proceeded over the hills to Warerangi, reaching the village by sunset. Here I found nearly all this little tribe assembled, among whom was the principal Chief, Mapu. After some talking I shook hands & rubbed noses with him, (the *first* time since 1847!) which greatly pleased them all. Supper ended I held Divine Service in a large hut, preaching from Acts iv. 12, 35 present; with whom I spent 2 hours in conversation. Mapu said, (among other things,) that now I had made peace with him, he and Putake (another old Chief) must be the *utu* (i.e. return, or equivalent.)— Passed a *very cold* [1852 June p.764] night in my little hut, 6..0 x 6..0, and 2 feet high! On my way hither, I had asked the two young men who brought the canoe to Ahuriri for me, (and who had formerly been Candidates for Baptism,) "Where was Te Mana?" (another young man of the Tribe, who had also been a Candidate for Baptism with them, and who had lately died.) They answered, with surprise, "Dead". (I knew this.) "Yes," I said, "but where is his spirit?" "In heaven," was the immediate reply. I remarked that I was not quite so sure

of that, as they appeared to be; as he had certainly not cared much concerning Christ's command, "Go—Teach—*Baptize*." This took them by surprise, and they were silent; on arriving at the village they spoke of it with much feeling:—May it be a word in season to their souls!

30<sup>th</sup>. This morning we assembled in the unfinished Chapel for Prayer & School, 35 present. It was, however, very cold; the building being quite open on all sides, and the frost still lying on the ground. After breakfast I visited the sick man—Te Kepa; who had, within the last six months buried a grown-up son & daughter; and who has himself been sometime ill. I found him in a better state than I had anticipated, though weak; I could not however get him to say a word respecting his soul's health. I spent some time in his hut, exhorting, &c. Spent the day in talking with some aged chiefs, of whom a large proportion belongs to this Tribe. Wrote a note to the Chief Tareha, (whom I had not seen to speak to since February last, in consequence of his having committed adultery with one of the widows of Tiakitai,) to inform him, that I intended visiting him on Friday next, on my way back. Held Evening Service in the Chapel, preaching from Eph. vi. 16; the little Congregation very attentive. Occupied, till a late hour, talking with a few Christian Natives (the best, I believe [1852 June July p.765] of the village), who enquired the meaning of many texts of Scripture, and who endured the cold in the open air at the door of my little hut till x. p.m.

July 1<sup>st</sup>. This morning I read Prayers & held School in the Chapel. After breakfast I again visited Te Kepa, and

having given a few parting words of advice to the old man I left for Petani. We arrived there just n time to hold Evening Service, which I performed in their Chapel, preaching from Phil. i. 29, to a very small but select congregation of only 17. Having a much larger hut allotted me here to lodge in, I was able to admit within it those who came to see me, with whom I was engaged talking till x. p.m. Notwithstanding the small number of Natives, I was pleased on my arrival in finding them occupied in putting up a fence around their Chapel. This, however, would not *now* have been begun, were it not for the late interment of the Chief Augustus Te Hokomako; wood being very scarce at this village.

2. This morning I read Prayers & held School; 35 present. It was a truly winter day—wind and rain, and very cold. I was, consequently, prevented from keeping my appointment of going to Te Awatootoo to see Tareha. Spent the day in my hut, expounding Scripture to several enquirers; and talking with visitors. If I had but a *good* Teacher here, much good might be done; but alas! it is truly a day of *small* things! almost hoping against hope. At Evening Service I preached from Phil. ii. 14–16; only 20 present. The weather however was most unpleasant; and the miry paths to the Chapel worse. Occupied at night till a late hour, conversing with a few natives.

3. This morning I left Petani on my return, intending to visit Tareha by the way; two of the Principal Chiefs of Petani accompanying me; the weather being still rainy & very cold. We reached Te Awatootoo only [1852 July p.766] a short time before sunset, having both wind &

tide against us, and being nearly benumbed with wet and cold. On landing from our small canoe, (in which we had with difficulty crossed the harbor, having had more than one narrow escape from swamping,) we reached a fire which the villagers seeing us coming had considerably kindled for us. While we were warming ourselves, the Chiefs Tareha and Te Matenga Wakapiripiri (his brother-in-law) treated us with orations, which I answered. This introductory business over the bell rang for prayer, and going to a new and large hut I held Evening Service, discoursing briefly (it getting dark) from the first short sentence of the 2<sup>nd</sup>. Lesson (Phil. iii.), to a compact congregation of upwards of 50 persons. Service over, we had to rub noses and shake hands with all. Returning to our hut, we were soon followed with 2 large iron-teakettles of tea & sugar, and a large tin dish full of bread, which was very acceptable, and we soon got warm. Our repast ended, the principal Chiefs came to see me, and I talked with Tareha before them till near midnight.—Our principal theme being that of the necessity of their speedily & unitedly setting apart some good available Land for their children, while they have it in their power; in which Tareha and his relations fully concurred. They also agreed in the meeting being called at Waipureku, Te Moananui's village.

4<sup>th</sup>. LORD'S-day. (I had yesterday fully intended to leave early this morning for the Station, about an hour's walk, there to hold Divine Service in the Chapel; but, as I had good reason to believe, that none of this party would go thither, I, this morning, resolved to remain & hold Morning Service here—a determination which much pleased the people. Held Divine Service, preaching from

Luke xvi. 2; Congn. 70. After Service, I left for the Station; (leaving my baggage [1852 July p.767] bearers behind to follow tomorrow;) and held Evening Service in the Chapel there, preaching from Phil. iv. 6, 7; Congn. 42. This day has been a *fine* one; proving both a blessing and a relief. One of the Natives of Tareha's village significantly remarked to me,— “Ah! it is fine because it is the Lord's day; tomorrow it will rain again.” I was not a little vexed in finding that Wi Tipuna had been secretly here in my absence, talking to my two returned domestics, and endeavoring to get them to run away again: what trouble I have had from this one man!

5. Sure enough this day was also a wet and cold and windy one; so that scarcely anything could be done. Engaged, however, with some Natives who called—some to relate their griefs, and others for Medicine. Occupied, also, in answering some Native Letters which had arrived during my absence; and in preparing to leave for the villages inland tomorrow, according to arrangement made with Te Hapuku three week back; although I have but a faint hope of the weather being fit for travelling. Te Hapuku, also, called, and seems displeased at the proposal of holding the meeting of the Chiefs at Te Moananui's village, and at Tareha's agreeing thereto. I much fear that, after all my exertions, I shall not be able to bring them together to consider upon the subject of reserving, before it be too late, a portion of their good land for their children, (although they all agree in the importance of it,) owing to their excessive jealousy of each other.—

6. A day of dismal winter weather, dark, with heavy rain. Engaged, all day, with Karaitiana Takamoana, whom I had not conversed with since March last, although he lives near me, and is in my Class at School! He came yesterday afternoon to talk, but as we had many important matters to talk over, the time would not then allow of our doing so. I, however, promised, that, if I remained [1852 July p.768] at home today, this day should be his. Among many important things which he this day said was the following:—that the Governor and his Land Agent, Mr. McLean, had both expressed their great dissatisfaction at his (Karaitiana's) *not* having firmly settled the French Priests upon his land near to the Mission Station. I told him, that I could not believe that the Governor had said so. He, however, affirmed it most positively; saying, that he had got it from two distinct sources; namely, from Te Wakatomo, (Te Hapuku's son,) who had lately seen the Governor at Wellington; and, also, from Mr. Park, the Chief Surveyor here, who had read it to him from a letter which Mr. Park had had from Mr. McLean. He further stated, that all the whites residing hereabouts (although professedly of the Chs. of Scotland & England, mostly of the former,) had repeatedly done the same, so that he was getting quite ashamed at every one finding fault with him. And, that the French Priests, through the aid of their lay-brethren, keep an open house of entertainment for all the *whites*, who constantly go there. I have little doubt (if all this be true), but that it is part of a scheme to lower my influence among the Native Chiefs; against which, I have reason to know, very much has of late been said.—

7. Weather moderating a little; occupied in writing-up my Journal.
8. Being anxious to keep my engagements, I left this morning with my Native bearers; but, as the low country was all under water, we went up the Ngaruroro river in a canoe. In our way we called upon Te Hapuku, who with his people were busy at work on a drained patch sowing wheat; he expressed his surprise at my travelling before the waters had subsided a little; but promised to follow on horseback tomorrow. We poled [1852 July p.769] and paddled till near sunset, when we reached Te Awaateatua, a little village where Hadfield Te Takuao and a few other Natives reside. They were glad to see me, and received me very hospitably. Held Evening Service by a fire in the open air, discoursing upon the character of Epaphras, Col. iv. 12; about 15 Natives present.—
9. This morning after prayers and breakfast, we left Te Awaateatua; Hadfield, & some others, going with us. Our course was now over hilly ground, and I found travelling, on the whole, better than I expected—save the watercourses, some of which were quite up to our chins! causing all the short natives to swim; the tall ones very kindly carrying our burdens across upon their heads.— About 2 p.m. we were overtaken by Te Hapuku, who surprised me much with his information:—viz.,—that the old Chief of the Ngatitemanawakawa tribe, Noah Taikiwa, had renewed his earnest desire to be allowed to grant the piece of Land for a residence for me, namely, at Te Rotoakiwa, (near Te Rotoatara,) instead of the long-promised spot at Ngawakatatara; and, that he (Te

Hapuku), his children & friends had already consented to Noah's proposal! He further stated the reason which had led them all to agree to this, namely, the scarcity of wood about Ngawakatatara; so that (he said), while *I* might live well enough there, I should not have many Natives to reside near me. This I knew to be correct; still, I felt, I confess, rather vexed at this intelligence; for I recollect, how that every attempt I had hitherto made at removal had been frustrated by Te Hapuku, and I almost feared that it would be so again. I had formerly looked at Te Rotoakiwa, and my principal objection to it then, was, the long way we should have to carry goods over land, 5–6 miles; while, at Ngawakatatara, canoes could take them to one's door. He, also, told me, that neither [1852 July p.770] Puhara, nor Te Hei, would consent to go to the meeting proposed to be held at Te Moananui's village; and, that, consequently, he too must agree to act with them. I had feared this from his appearance on Monday last the 5<sup>th</sup>. instant. By sunset we reached Tauatepopo, where I found the Chief Hupata and others awaiting our arrival. These treated us with the usual preface—orations,—which, as they were addressed to me, I had to answer. Held Evening Service in Hupata's house, discoursing from 1 Thess. i. 9, 10; about 20 present, among whom was Te Hapuku. I was glad of this opportunity (so *seldom* mine,) of speaking a word to him, and I earnestly pray GOD to bless His word to the Chief's soul. At Te Hapuku's pressing request, I promised to spend next Sunday at Te Aute, (the next village, which also adjoins Te Rotoakiwa,) and not at Te Taumumu as previously arranged; so I wrote a note to

the Teachers at both places, to be sent there in the morning by a special messenger on horseback.—

10. This morning after prayers & breakfast I went with Te Hapuku to see a place or two in the immediate neighbourhood of this village, which they thought might please me for a Mission Station. There are some very nice spots immediately about this village; but one great drawback is, its being the high road of all travelers, and (it is said,) the ground over which the new Government road will be carried. Te Hapuku declared his intention of soon coming here himself to reside (this being his own property); and, being in a particularly good humour, he gave me a little piece of ground, about 20 acres, containing a little wood, and a purling rill of good water, as a present for Mrs Colenso and her children!!— “that they might not leave him nor his people in case of my death; as he hated the unlovely custom of the whites—the turning-out of the widow & children from the [1852 July p.771] house and lands which the deceased husband and father had occupied & cultivated.”—From this village we proceeded leisurely on to Te Aute, by Te Rotoakiwa, reaching it in about 2 hours. At Te Aute we were welcomed by the old Chief Noah in a good speech, which, as it was near sunset, I promised to answer on Monday. Held Evening Service in a large house, discoursing from 1 Thess. ii. 12; about 50 natives being present.

11. LORD'S-day. Held Divine Service this morning in a large native house (there being no chapel here); preached from Luke xxiv. 47, present, 54. At 1 p.m. I held School, which 52 attended. At Evening Service I preached from

1 Thess. iii. 8. Te Hapuku and his brother Te Waihiku remained all day in their hut.

12. This morning I read prayers & held School.— Returning to my little hut, which was so low that I could scarcely stand up in it, I was there confined all day a close prisoner through the heavy rain. I managed, however, to get the Natives together for Evening Service, when I discoursed from 1 Thess, iv. 13, 14, 18. This evening, the Chief of Te Tamumu, Brown Hakihaki, arrived, accompanied by Elisha Huakuru from Kohinurakau, both on horseback. They spent the evening with me in my hut.—

13. Another day of rain; the village being new and situate upon rich woodland soil, is now become a deep mass of mud! Te Hapuku and the Natives of the village becoming almost tired with waiting, I offered to hear and answer their talk about the Land in one of their larger huts; to which they agreed. Going thither, Noah, Te Hapuku, Hoani Waikato and several others spoke, all in favor of my coming here to reside. In reply, I approved of all they said (being obliged thereto); but, stated, that I must first *see* the ground ere I could fully consent. In the afternoon, notwithstanding the unfavorable weather, we all went to Te Rotoakiwa, when the Chiefs [1852 July p.772] pointed out the land, together with the wood and part of the lake, being about 100 acres, with which I was satisfied. Returning to the village, I held Evening Service, preaching from 1 Thess. v. 9. Engaged, at night, in drawing up a deed of gift for them to sign while they were together, and so make an end of this long talked of business. Having finished my deed, I sent it to Te

Hapuku and other Chiefs, preparatory to their signing it in the morning.

14<sup>th</sup>. After prayers this morning I went to see an old unbaptized woman who had been long ill. I found the poor creature in a miserable hut with scarcely any fire, although the floor of the hut was wet & the weather frosty. The poor old soul said, that she was often 2–3 days without seeing anyone, and that it was want of food which caused her as much pain as her disorder—which is a severe affection of the chest. She also repeated her prayer, which (she said), with the LORD'S Prayer, she was in the habit of using. Her prayer was:—“*E te ariki, e Ihu, tohungia ahau he wahine hara. E Ihu e, wakaorangia ahau.*” (i.e. O LORD, O Jesus, mercifully spare me a sinful woman. O Jesus, deliver me.) I questioned and instructed her, and was pleased in finding that she (apparently) knew herself to be a sinner, of which *internal* knowledge too many alas! of the natives are wholly ignorant. On leaving her I gave the N. Teacher and others a strict charge concerning her; and sent her a little loaf from my own small store. Breakfast over we all returned to Te Rotoakiwa, where I again read the deed (which they also had had in their possession all night,) when they all unanimously and with loud voice consented to it.—This done, I took off my hat, when Te Hapuku (at my request) dug a spadefull of earth and gave it to me; another chief fetched a calabash of water from the lake; another cut down a living tree [1852 July p.773] and brought it; another fetched a dry branch as firewood, while others pulled grass & fern; all which were given into my hands. In conclusion, I gave them a very brief address, reminding them, that our Creator and

Judge, to whom alone belonged the earth and the fullness thereof, was looking down as a witness to our proceedings. Having pointed out where the dwelling-house would in all probability be erected, and, also, the site for the Chapel, Te Hapuku immediately pulled up some fern pretty close to the latter spot, saying that his house should be erected there. I told him, that the *great* bell, which the CMS. had sent, and which he had long wished to have, should now be his in his residing here, which pleased him. Returning to the village, Wm.

Edwards, a European, (who, with his wife and family now dwell here, and) whom I had desired to attend, to be a witness to the deed, said,— “Well! if they should ever say that they did not understand that deed; there can be no mistake about their giving you the earth and wood & water, and so putting you in possession: what a capital plan!!” On reaching the village all the Chiefs signed the deed; when we all immediately left for Te Tamumu. On our way thither Te Hapuku said to me,— “Now that we have finished [concerning] the Land; let us also finish [concerning] the men.” (I had early this morning been privately informed, that Te Hapuku had sent a messenger to Patangata to Wi Tipuna, to tell him that *we* were coming thither!) I pretty well knew his meaning, but requested him to explain; when he said, that he wished me to go to Patangata, and make peace with Wi Tipuna. I replied, that, while I was very willing indeed to do so, (which he himself knew, I have purposely written to him (W.T.) to do so, from Te Waipukurau, and again from Manawatu, in March last,) I saw no present way of doing it; as all his conduct had been of the most adverse character, and which from his being a Communicant

[1852 July p.774] and one whom I had particularly favored (having even taken him into my annual Teachers' School), seemed throughout of the most ungrateful description. Te Hapuku still urged me to go, which I again refused telling him, that it was my own peculiar province to arrange such matters;—which caused him to cease striving. He, therefore, rode on, alone, to Patangata, while we continued our course, reaching Te Tamumu by sunset. Causing the bell to be rung, I read Prayers, preaching from 2 Thess. i. 1, 2; Congn. about 60. We assembled for Divine Service in the newly erected Chapel in this village, a plain but neat building, 34 feet long, 16 wide, & 15 high, which I was glad to see. Engaged talking with several N. Teachers and chiefs in my hut (which was here a large one) till a late hour.

15. This morning I read prayers & held School. About 60 attended. All day engaged talking with Natives arranging some of their matters.—One of which was to give my opinion respecting a letter lately arrived from the Government to Te Hapuku, offering him the situation of "Assessor," (or, as the Natives term it, "Judge,") for these parts; and which many of his people, and particularly Wi. Tipuna, strongly urged him to accept, as it would "make both him & them great"! Te Hapuku, himself, produced the Letter this morning, and requested my opinion thereupon; which I truly gave; although I pretty well knew, that his doing so I should offend. I ventured to dissuade him from accepting it,—1<sup>st</sup>. because that his doing so would increase the jealousies already existing between himself & the other principal chiefs; whose people, moreover, (as he well-knew) they

would never allow him to “judge”: 2<sup>nd</sup>., because, that from his still upholding the Native superstitions, his judgment would in many instances be faulty, and in almost all be wrongly biased: and, 3<sup>rd</sup>., because, that I knew, that if his acting [1852 July p.775] should be contrary to law, or, that if he should be desired to do anything which his very superstitious mind disliked, and therefore refused, and he consequently should be put out of office, his heart would be strongly set against British authority:—all this he acknowledged and openly allowed; but not so his friends & relations; who, throughout the day, (as I was informed) were very bitter against me. Te Hapuku, also, told me, that he had already answered the Government Letter, declined the office (at least for the time); but that the Popish Priest, who wrote the Letter for him, had altered his words, &c.;—on hearing this I again blamed him for going to him, seeing that both himself & son, and brother and many of his tribe, can write. I, also, visited a sick Baptized woman (from Table Cape), who was in great pain, and who, in answer to my question, said, that she *never* prayed! Received a strange kind of note from Micah Iwikatea (the N. Teacher of Patangata), who would not remain this morning to School although I had assigned him a class as usual, and who is again in a very crusty & worldly frame of mind, being continually worked upon by his elder brother Wi. Tipuna. I had remarked, when at Te Aute, that Micah was *not* there. At Evening Service I preached from 2 Thess. ii. 13.

16. This morning I read Prayers & held School.— Immediately after breakfast, according to arrangement, I was closely engaged with Micah Iwikatea, and was

occupied with him till the time for ringing the bell for Evening Prayer! At first he shewed a very sad spirit; which however gradually disappeared. At the close he wept long and loudly, in which both I and Matthew Meke (who was present) joined. I had taken Matthew, as a Xn. friend, to hear what should pass between us; as Micah had determined to bring a shrewd old chief, named Lot Porehua, as his friend & prompter. I had not seen Micah since we had parted (on the best of terms) in March last; during my long absence (visiting), his brother, Wi. Tipuna, had been filling his mind with much [1852 July p.776] evil against me, being greatly desirous of gaining over Micah to espouse his cause. During our long conversation (which we held in my *dark* hut, with door closed, on account of the cold,) Te Hapuku came to the entrance, and wished to come in; and, on my telling him, that such would not be quite agreeable, we being occupied upon church matters, he went muttering away in displeasure. I had a severe headache all day, which was greatly increased towards evening, (perhaps owing to sitting so long in a confined hut over a few glowing embers of charcoal,) I, therefore, desired Matthew to hold Service, while I went to the river & bathed my head. At night my head was better. Hearing, this evening, that Te Hapuku was much exasperated, at not being admitted into our conference this morning, I wrote him a note in hopes of pacifying him; he, however, was not to be so easily won. For, on reading my note, he said, publicly, that he would throw it into the fire! and, that he would leave tomorrow in consequence of his ill-usage!! His being so greatly vexed, is, however, more to be attributed to my faithful speaking concerning the

“Assessorship,” and the subsequent talking of Wi. Tipuna and others against me, than to his exclusion. Matthew and myself sat together conversing in the dark until i. a.m.! From him I learned, that several Natives of Waipukurau had given up attending Divine Services, and had taken again to several of their old and abandoned Heathenish practices! This I have long seen coming upon them; the common fruits of the love of money and the world.

17. This morning I read Prayers & held School. Shortly after School I received a note from Te Hapuku, in answer to mine of last night; which, however, contained nothing new or pleasing. After breakfast he left, calling to see me before he went; and shortly afterwards Wi. Tipuna left also. I subsequently heard, that [1852 July p.777] they spent the Sunday together at Patangata (as they had arranged), in a semi-heathenish kind of way. Engaged, all day, in conversing with the Natives. At Evening Service, I preached from 1 Tim. i. 20.

18 LORD’s-day. This morning I held Divine Service, preaching from Luke xxiii. 28, 31; Congn. 86. At noon, I conducted the School; present 80. At Evening Service I Baptized a Child, and preached from 1 Tim. ii. 4. Occupied talking with Natives till a late hour.

19. This morning I read Prayers and held School. After breakfast I married a young couple from Te Waipukurau, whom my conscience told me were much too young to marry; —but I could not now prevent it. The weather again proving rainy I agreed to remain; most of the Natives however returned this day to their homes. Spent the day talking with the old chief Brown and the Natives

of the village; they having a little leisure now that their numerous visitors are gone. At Evening Service I preached from 1 Tim. iv. 8. I learned, that Wi. Tipuna, not content with casting-off his Christian profession, has actually promoted & effected the cohabiting of a near relative of his (a widow with 4 children and formerly a Communicant,) with a poor wretched Dane, who has long been living a half-vagrant life in these parts! and, finding, that the Xn. Natives assisted by their Teachers were too strong for him, has also taken the pair into his own one-roomed hut to dwell!!—an outrage at which Micah professes to be very indignant.—

20<sup>th</sup>. Early this morning I left in a canoe for Ngawakatatara; Micah Iwikatea, (again reconciled,) and my travelling companion Hupato Weao going with me. Arriving at Ngawakatatara we were loudly welcomed, and soon treated with a long lamentation and oration by the venerable old man Melchizedec Te Motu. Poor dear old man! on my sitting down in the verandah of the little hut they had prepared for me, he came, and clasping my knees, bowed his head, and wept long & loudly like a little child. Our “*tangi*” over, he rose, & going silently to his hut, put on some better apparel. When he [1852 July p.778] returned, and made a long and animated speech.—He began at the first man (N.Z.), thence he recounted downwards; often making a pause, to ask, “Why did not the Gospel come then?” At last he came down to his own youthful days, and related what he had seen and suffered:—the different epochs of the axe, of the musket, of the new food and clothing, of the slaughtering Hongi, of the coming of the *Rewharewha*, (the fatal contagious disease which severely scourged the

natives about 40 years ago, & which well nigh exterminated the few whom war & murder had left,) and of the whalers and their rum,—and, *lastly*, of the Gospel. When the old man had ceased, I rose to reply; but my heart was out of tune; for I had (on the part of the Church of my Native Country) been arraigned of not having timely cared for souls, and conscience pleaded *guilty*. At Evening Service I discoursed from a portion of the 2<sup>nd</sup>. Lesson; about 30 being present. After supper I talked with the old man in my little hut, on various matters, but chiefly on the goodness of GOD. Unfortunately his being so very deaf makes it a heavy task to converse with him.—

21<sup>st</sup>. After Prayers & breakfast this morning I left for Kohinurakau, Micah & Hupata still accompanying. I was again grieved at Micah's asking for his £1.0.0 (originally contributed to form a sick fund,) to be returned to him. I shewed him the error of his way of thinking, and, Native-like, he gave in, without, I fear, his being at all convicted. Arriving there we were treated with some more orations by Paul Pareko and his Tribe, which we all answered. At Evening Service I preached from 1 Tim. vi. 12—“*Fight the good fight of faith.*” Congn. about 40. Spent the night talking with Teacher and Monitor and others.—

22<sup>nd</sup>. After a long & miserable night in my dilapidated cold & cheerless hut, I rose this morning, [1852 July p.779] read prayers and held School; present 36. After breakfast Te Paratene Te Akonga wished to talk concerning some more of his work—namely, his hindering a native from Rotorua, named Simeon, (who

has been a long time dwelling here,) from complying with my request. Simeon had fallen out with another Native, also residing here; and, in their quarrel, had drawn a knife and cut him severely. I, according to my rule in all cases where blood is maliciously shed, had demanded from Simeon the knife and a compensation; which demand Te Paratene prevents him from complying with. I had some time ago, heard, that, if I insisted upon it, Te Paratene with his party, six in all, would forsake us and join the Papists; which threat he had more than once uttered. It behoved me, therefore, to deal warily with him. I heard him quietly, and told him, that I had not come there to fight him, nor to destroy, nor injure any one (as he seemed to say); that I knew my rule to be a good one, and that, if Simeon chose to listen to him rather than to me, I had nothing more to say *at present* about the matter. The day being fine, and the Natives anxious to go on with their wheat sowing, I concluded to return to the Station; which we reached an hour after sunset. On arriving, I found a special messenger from Mr. Hamlin, sent to inform me, That Mr. Grace intended being here in about 3 weeks to administer the LORD's Supper! How vastly better it would have been for us all, if he had but come in the autumn—at the time I requested. Heard, also, of the death of Emma, the only remaining daughter of the Chief, Te Hira, and sister to Wilhelmina Paerikiriki. She was a nice little girl, about 10 years of age, and a good reader, having always been regular at Mrs. Colenso's School, and also at Church; and had long been declining. How affliction upon affliction still pursues this unfortunate family.

23. Occupied in writing several letters to N. Teachers respecting the coming of Mr. Grace, [1852 July p.780] and the consequent administration of the LORD's Supper at their villages.—

24<sup>th</sup>. Morning, writing to Mr. Hamlin, &c: Afternoon, engaged with the Chief Tareha, who came to hear about the new Mission Station at Te Rotoakiwa; and, also, to desire me to publish the banns of 3 young couples tomorrow.—

25<sup>th</sup>. LORD's-day. This morning I held Divine Service, preaching from Luke xxiii. 28, 31; Congn. 88. AQ ti p.m., I conducted the School; present, 49, 31, 10 = 90. At Evening Service I Baptized a child, and preached from 2 Tim. iv. 18.—

26. Closely engaged all day with N. Teachers & Chiefs.

27, 28. Writing-up Journal. Two old men from Wairarapa called, bringing me letters from 2 of the Teachers there. One of these old men named John, (Baptized by the Wesleyans,) had been obliged to fly for his life; in consequence of Ngatuere having believed, that he had by sorcery, caused the death of his daughter A.K. Maitu! These two men were now on their way to Te Wairoa, where they have relations. I also heard of the melancholy death of the poor old woman I had seen at Wakauruhanga on my last visit. It appears, that the poor old creature had left the little village of Arawata on a Saturday evening to go to the village of Wakauruhanga, to attend Divine Service there on the Sunday;—Abraham Te Ao having arrived at that place from Waipupu. She did not, however, get there, and the next day the people

of the village missing her, sought about and found her dead, half-buried in the side of a sand-hill, with her clothes blown away among some bushes. The night was both cold and stormy, the wind being from the South, so that, the poor old soul, having but little strength, unfortunately perished in journeying after her soul's health!—May we not devoutly hope, that she, notwithstanding, found it?

29, 30. Gardening. Heard of the death of another Native of Tareha's tribe; a careless young [1852 July August p.781] man, called Te Nohomoke. This man returned from Rotorua, about 6 years ago, leaving his wife there. Some time after he ran away with a woman of this neighbourhood, taking with him a *forged* paper, purporting to be written by me and some chiefs, stating, that they were to be received and treated well by the church in each village!! They ultimately went to Rotorua, where, during his long absence, his wife had also been taken by another man. In about a year Te Nohomoke with his 2<sup>nd</sup>. wife returned to these parts; and sometimes (though rarely) they attended Divine Service. About 6 months ago he was taken ill, and sent for medicine which was supplied;—not, however, getting well so rapidly as he wished, he sent to the Popish Priests for some medicine, which, I believe, he also got. He did not, however, recover, (although it was loudly vaunted, that they would cure him,) and, after a long illness, he was Baptized (on the Sunday I spent at Te Tamumu,) by one of the Popish Priests. He was a trouble-some, unthankful, scoffing Native, even to the last. I dare say, that the Papists will not fail to make much of their acquisition, he being their *first*.—Milner,

very truthfully says,— “Unless the real doctrine of Salvation be understood, men in their distress will betake themselves to paltry refuges. A licentious Charles II. anxiously flying to Popish ceremonies, in his dying hours, is not a singular case. Others, who like him, in health, despised the doctrines of Grace, have done the same.”

31<sup>st</sup>. Morning, engaged with two native Chiefs who came to see me concerning the marriages of their young relations. From them I had an account of the visit of Te Hapuku, Puhara, and others to Te Awatootoo, to cry over Te Nohomoke; and of the sad blasphemous expressions of Te Hapuku, who mocked the Church for their faith, and praying to Christ, &c.! Afternoon, preparing for tomorrow; weather still very wet.

August 1<sup>st</sup>. LORD'S-day. This morning I held Divine Service, preaching from Ps. ii. 3, 4; congn. 143. At 1 p.m. I held School; present, 69, 57, 16 = 142. At Evening Service I preached from Hebrews iv. 16. [1852 August p.782] A disagreeable raw day; notwithstanding there was very good attendance at both Divine Service and School; chiefly, however, owing to the assembling of the Natives for religious instruction, &c., preparatory to the approaching Sacrament.—

2. This morning I read Prayers and held School. While thus engaged at the chapel, one of the two French Priests (Reignier) residing at Pakowhai, passed with all his baggage on his way to Taupo, whither (the Natives tell me) he is going to dwell! What a pity that Mr. Grace had not gone thither before now & preoccupied the place! After breakfast I commenced instructing the new

Candidates for the Communion, rejecting 4 young men who had *wilfully* absented themselves from the Confirmation. Engaged all day with the Candidates, passing 55; of whom 18 are Readers:—another raw and wet day.

3–5. Three days of heavy and continual winter rain! The sea coming bodily over the whole of the shingle bank in front of the Station; a truly majestic sight! On the night of the 4<sup>th</sup>. the water rose very high, flooding paddocks, garden, &c., making us all very apprehensive, but we were *again* delivered. Engaged in writing and in repairing Natives' Testaments.

6. Another day of rain! all the low lands are now becoming quite covered with water. The Chief Te Moananui came to see me, and remained a great part of the day, talking about many matters, both secular and spiritual.

7. Another day of rain! The old Chief David Porekereke (the father of Te Nohomoke) came to see me to day. Poor old man, he feared, that he would be excluded from the approaching communion, on account of his son having joined the Papists. We had a long conversation together, in which I endeavored to cheer up the old man. He has always been a very quiet steady chief; would that his son had been like him! Writing, & preparing for tomorrow.**[1852 August p.783]**

8<sup>th</sup>. LORD'S-day. This morning I held Divine Service, preaching from 1 Cor. x. 15–17; Congn. 102. At i p.m. I held School; present, 52, 38, 15 = 105. At Evening Service I preached from Heb. xi. 28:—both Sermons

being intended as preparation for the approaching LORD'S Supper. The weather today was a little better, but still very raw and cold; which, doubtless, kept away several of the older folks from coming, as they have neither houses nor food here. Many of those who were present today, had walked some miles through deep mud and water to be here.

9. Early this morning I read Prayers & held School. After breakfast I commenced instructing, &c., the Communicants, in which I was engaged till evening.— Passed 62, of whom six (who were unavoidably absent last week) are also new Candidates;—45 of the number being Readers. I desired them all (including those of last week), to reassemble here on Friday next, so as (in my absence) to meet Noah Huke the N. Teacher on the Saturday for further instruction & exhortation, to which they readily agreed.

10. The heavy rain which again set in last night continuing today, I could not go to Petani as I had appointed. Engaged in writing.

11. Weather moderating I went to Petani, and arrived there by sunset. Found but few Natives in the village, which disappointed me. From the state of the weather, however, and adjacent country, they had not expected me. Read prayers in the Chapel, about 30 present.

12. This morning I read Prayers and held School. After breakfast I examined and instructed 12 old Communicants and 27 Candidates for the Communion; of the latter I determined to keep back 3 youths, readers (notwithstanding their having been confirmed,)

principally on account of their age: 18, being half of the number received, are Readers. In the afternoon I went on to Tangoio. Read Evening Prayers, discoursing from a portion of the 2<sup>nd</sup>. Lesson.—

13. This morning I read Prayers and held School. After breakfast I commenced examining and [1852 August p. 784] instructing the Communicants, 37 in no., and 7 Candidates, 44 in all, of whom 22 are also readers.

Afterwards I visited some sick persons at their plantation about half a mile inland. Returning to the village I caused the bell to be rung for evening Prayers; while the Natives were assembling Mr. Grace suddenly arrived, at which I was very *glad*; for I had begun to fear (this being Friday,) that he would not be here. Read Prayers & discoursed from James iii. 4.—

14. Early this morning I read Prayers, and assisted Mr. Grace in administering the LORD'S Supper to the 44 Natives passed yesterday. After breakfast we travelled to Petani; where we found the Natives assembled, dressed in their best, and sitting quietly awaiting our arrival. The floor of their large chapel too, being nicely covered with clean mats. Here we also administered the LORD'S Supper to the 36 Natives I had received on Thursday last. Poor souls, they seemed greatly disappointed at our very short stay; begging us repeatedly to remain over the Sunday. This, however, we could not do. Hence we proceeded to the Mission Station, reaching it by viii. P.m.—2 hours after dark.

15 LORD'S day. This morning I read Prayers (being assisted by Mr. Grace,) and preached from Acts xiii. 38, to a congregation of 297 souls. I afterwards assisted Mr.

Grace in administering the LORD'S Supper to 130 Natives; 117 of whom I had myself received & instructed, and 13 additional Communicants who, owing to the weather, I could not see, but whom Noah has subsequently talked with. At the Afternoon Service I read Prayers, and Mr. Grace preached; I leaving the chapel at the end of the Prayers. Visited poor old Tabitha and her husband, with whom I conversed and read until Evening Service was over.

16. This morning I read Prayers and held School. The Chief, Te Hapuku, with his son, calling early to see me, breakfasted with us, and detained me some time in conversation. In the afternoon Mr. Grace & myself left for Waimarama, halting for the night at Te Awanga; here, in a [1852 August p.785] little hut, I held Evening Service, discoursing from 1 Pet. i. 12.

17. This morning we resumed our journey to Waimarama. Arriving there and resting awhile, I commenced instructing the Communicants and Candidates for the Communion. Passes 38, of whom 5 were new. At Evening Service I preached from 1 Pet. ii. 24; congn. 60.

18. This morning I read Prayers; after which I assisted Mr. Grace in administering the LORD'S Supper to the 38 Natives passed yesterday. After breakfast we left Waimarama for Kohinurakau, reaching it by sunset. The villagers seeing us coming rang their bell, when going directly to the Chapel I read Prayers.

19. This morning I read Prayers & held School.— Breakfast over I commenfced examining & instructing

the Communicants and Candidates for the Communion; passed 45 today, of whom 14 were new. Simeon, I (of course) refused to admit. Both himself and Paratene were nicely caught, (if I may be allowed the expression,) as they little thought, when I was lately here, that the LORD'S Supper would be so soon administered. One of the new Communicants was the venerable old man, Melchizedec Te Motu, who had come with a small party from Ngawakatataro for the occasion. They came by canoe to the foot of the large & steep hill on which this village stands, up which the old man (being infirm) and Ani Kanara, a fine young woman, (only child of Te Watene the Chief of Ngawakatataro, but, through spinal disease, unable to walk, had to be carried; a heavy task, but one which their Christian relations were enabled to accomplish. At Evening Service I read prayers and preached from 1 Pet. iv. 1, to a small attentive congregation of 50; assisting also Mr. Grace to administer the LORD's Supper to the 45 who had been received.—

20. This morning I read Prayers & held School; and, breakfast over, we left for Te Tamumu. We arrived there shortly before sunset, and found several Natives already assembled from the neighbouring villages. Held Evening [1852 August p.786] Service, preaching from 1 Pet. V. 7; nearly 100 present.

21<sup>st</sup>. This morning I read Prayers & held School, about 100 present. All day I was closely engaged with the Communicants and Candidates for the Communion, instructing and examining. Passed 64, of whom 9 were new. Several of the natives of Patangata village, who had

long been very careless, and who had behaved disrespectfully in January last, (when I purposely went to their village to instruct them preparatory for Confirmation,) I was obliged to reject; which did not increase their love for me. At Evening Service, I preached from 2 Pet. i. 10; Congn. 100. The day was a bitterly cold one, so that I could scarcely keep myself warm in the windy & damp chapel. At night 2 young men, communicants, arrived from Porangahau to attend this Communion! One of them was Paul Tamaihotua, the principal Chief's son and Teacher there, whom I was very glad to see. Two others, whom I had passed today, had also come from Te Hautotara, on the head of the River Manawatu.

22. LORD'S-day. This morning I held Divine Service, preaching from Ps. 116. 12–14; congr. 140. Assisting, also, Mr. Grace in administering the LORD'S Supper to 66 Natives. At the Evening Service I read Prayers & Baptized 2 infants; Prayers ended I retired, (at Mr. Grace's wish,) and Mr. Grace preached. The day was indeed a most bitter one; the wind was from the South, high and dreadfully cold; and the greater number of the congregation, though closely stowed, sat shivering.

23. Another such cold day as yesterday. As we wished to reach the Station, if possible, before night, we left Te Tamumu this morning in a canoe at a very early hour. We landed at Ngawakatatara to breakfast, and found only two old Natives; the little party whom we had left at Kohinurakau not having returned. By  $\frac{1}{2}$  past vii. We gained the Station.

24. This morning Mr. Grace left, on his return [**1852 August September p.787**] to Turanga. I accompanied him to Tangoio, reaching it an hour after dark.—

25. Early this morning I read Prayers and Mr. Grace addressed the Natives. After breakfast we parted. During the morning I married a young couple; the bride being Riria Kaiwata, the young widow of a white man, (H.K. Sharp,) who died at Tangoio about a year ago. I have little doubt but that her present mate will prove both more suitable and better than her former one. At Evening Service I preached from 1 John ii. 28; Congn. 50. Spent the night conversing with chiefs in my tent.

26. This morning I read Prayers and Baptized five children. After breakfast I left Tangoio. Arriving at Petani I held Evening Service, Baptizing 2 Children, and preaching from 1 John iii. 20, 21; congrn. 35.

27. This morning I read Prayers and held Sdchool; and, after breakfast, travelled back to the Mission Station.

28. Resting, and preparing for tomorrow; feeling, however, *very tired*.

29. LORD'S-day. This morning I held Divine Service, preaching from Matt. xxvii. 3–5; upon Judas, and the fatal love of money; with particular reference to the Xn. Natives and the late Communion;—congn. 165. At noon I held School; present, 73, 58, 26, = 157. At Evening service I preached from Heb. vi. 4–6; and was gratified in observing the Natives very attentive.

30. Felt too unwell this morning to rise and go to early prayers and school; which consequently Noah took.

During the forenoon I married two young couples of Tareha's tribe; the third being deferred for a season.

31. Engaged in Gardening and in Binding some natives' Books.

September 1<sup>st</sup>. Early this morning I was engaged with the young chief Cranmer in my study;—talking seriously to him; a thing I had for some time wished to do, as he is getting more [1852 September p.788] and more worldly and wild; even to the drinking of spirits! I was afterwards chiefly occupied as yesterday. This morning an unpleasant event happened:—finding my Natives neither came to their allotted work nor answered my call, I went towards their house to seek after them. On my way thither I was told by a passing Native, Ahipene Tururu, that two of them were down at the river in company with that unpleasant and mischievous Native Wi. Tipuna (whom I had particularly prohibited from coming upon the station). On my going to the front gate I found them indeed there, seated on the ground with him and his party. I called them to come to their work, and desired Wi. Tipuna to go away. This I did several times, but to no purpose. At last Wi. Tipuna got up in a great rage, and long and high indeed was our contest. I had long wished to talk to—or, with,—this man, if I could find a fitting opportunity; for he had more than once vaunted, that I was afraid to do so!!—and yet, he has studiously avoided me every time of late that I have gone to the inland villages.—And, therefore, having that opportunity, I could not now forebear. It happened that I had my pruning-knife (*shut*) in my hand, (which I had brought from my work in the garden,) this, Wi. Tipuna

declared, I had brought to stab him with!!! on hearing this, I opened it, and threw it at his feet; when he immediately laid hold of it. I then took off my hat, and bowed my head to his expected blow, which, however, he was withheld from giving. I called upon both Cranmer & Ahipene, who were present, sitting at some little distance (though within hearing), to bear faithful witness before all Xn. Natives of our meeting and talk; as I well knew that I could not depend upon my own two domestics. [1852 September p.789] Upon his repeatedly saying, that I dared not again go to his village (Patangata); I promised to pay him a visit *alone* in about 3 weeks. After I had talked him down, (not, I fear, shamed him,) and upbraided him for his sad conduct towards me, now so long persisted in; I returned to my work in the garden.—

2-4. Finishing my Bookbinding, and copying Journal for CMS. Feeling very low-spirited. Heard of the death of W. Jowett Tahuarangi at Waimarama. Poor fellow! he suffered long & much; I hope he is now at rest. I saw him, when there with Mr. Grace a fortnight ago; but, from having so much to do, & but a very limited time to do it in, only a few words passed between us. He did not, however, attend the communion; at which I felt grieved and told him so; but, perhaps, he really could not. On the evening of Saturday, the 4<sup>th</sup>., Mrs. Colenso's brother John (*most unexpectedly to me*) arrived from Auckland, having walked hither from Table Cape.—

5. LORD'S-day. This morning I held Divine Service preaching from Matt. vi. 22, 23; Congn. 72. At noon, I

held School; present, 34, 23, 7 = 64. At Evening Service I preached from Rom. vi. 8.—

6. This morning I read Prayers & held School. During the day I was engaged with our Visitor.

7–11. Very busy during this week in various ways:—writing Journal, and. also, *my Letter to the Bishop*; giving out Medicine; conversing with Native Teachers & Chiefs calling; and, occasionally, Gardening; but, principally, in making preparations for the removal of our two dear children to Auckland to School,—one being 8, and the other 7 years of age, and neither of them yet *speaking English!* although both can read and write. Throughout this week I have heard from several persons of good report, what sad stories Wi. Tipuna had been telling the Europeans at Ahuriri and others respecting me:—How that I had way-laid & attempted to murder him, &c!! Cranmer has, also, informed me, that, on his (Wi. Tipuna's) return from [1852 September p.790] Ahuriri, he purposely went out of his way to visit his (Cranmer's) father, Te Hapuku, in whose house he spent a night. That he (Cranmer) was also present, and heard him relate our meeting, and what took place; and that Wi. Tipuna added monstrously thereto; saying, among other things, that I had then stated, That I had destroyed one of my old enemies, Tiakitai, through the potency of my prayers (incantations), and that now I should seek to destroy both him & Te Hapuku! and should as certainly succeed!! On hearing this, Cranmer rose up, and said, (in their quiet N.Z. way of denial,) “O Sir, O Wi., I did *not* hear anything of that kind.” Te Hapuku, however, who is exceedingly superstitious, (and who had been already

greatly worked upon by this man, both when we were together at Te Tamumu in July last, and since,) now got greatly enraged, and vowed what he would do.

According to N.Z. custom (and to that of all Nations), a person so threatening sorcery, or even suspected of doing so, was invariably killed without mercy. Very much have from time to time been whispered about my having caused the death of Tiakitai.—

12. LORD'S-day. Heavy rain. This morning I held Divine Service, preaching from Ps. 62. 8; Congn. 81. At noon, I held School; present, 44, 20, 14 = 78.—At Evening Service I discoursed upon Luke xvii. 19, being part of the Gospel for the day. While I was at Evening Service, Rebecca gave birth to a 2<sup>nd</sup> child, which seemed not likely to live.—

13. At an early hour this morning I was called up to Baptize the infant born yesterday, which I did; it lingered, however, till x. o'clock, a.m., when it died. Being thus engaged, Noah read Prayers and held School, which only a very few attended, [1852 September p.791] this morning being both wet and cold. During the day I married 2 young couples, who had come with their Tribe from Manawarakau! Occupied in endeavoring to get Natives to convey our 2 children overland to Te Wairoa, and only with great difficulty succeeded. Read Prayers this evening, Baptizing also, the infant child of the Chief Hadfield Tatere of Manawarakau; one of the brides of this morning being also his daughter Maria; which highly gratified both her father and me.

14. Owing to the very high wind which blew to day, our 2 dear children could not leave, as no canoe could cross the Ahuriri harbor.

15 Heavy rain; children still detained. At sunset I buried Rebecca's infant, and read Prayers in the Chapel.—

16. This morning our 2 dear children left their parents' roof! We walked with them a mile, when they entered their canoe, and we returned sad enough, to our (now) solitary abode! The Natives (who are naturally fond of children, and) who were much attached to ours, also wept a great deal. . This afternoon another party arrived from Porangahau, bringing me more Native letters; which makes nearly 30 received during the last fortnight.—Conversed with Puhara upon the folly of marrying his son (a quiet youth, though, professedly, a Papist,) to Arabella Te Ngira a young woman of loose character belonging to Wi. Tipuna's party (Baptized, also, at Table Cape,)—the same being greatly promoted by Wi. Tipuna. Puhara acquiesced in the truth of all I said, but, demanded, what other could he do in the scarcity of suitable females?

17. Gardening a little: engaged also with the Natives from Porangahau.—

18. Binding Natives' Books, and preparing for tomorrow.—

19. LORD'S-day. This morning I held Divine Service, preaching from Matt. Xx. 22; Congn. 95. At noon I held School: present, 47, 30, 10 = 87. At Evening Service, I preached from 1 Cor. iv. 10.

20. This morning I left the Station for Patangata, [1852  
**September p.792**] in fulfilment of my promise made to Wi. Tipuna on the 1<sup>st</sup>. instant; consequently I went *alone*, (according to Native custom, as I went to be killed,) carrying, also, my own bundle. By sunset I reached Ngawakatatarā; found most of the few Natives of the village at home, and among them Melchizedec Te Motu. They were all very glad to see me, and repeatedly and earnestly begged me *not* to proceed to Patangata; as Wi. Tipuna had publicly declared, that he would kill me. And yesterday (Sunday), after Evening Service, he again told his people, that they were not to interfere with him; for that "Maketu got a great name through his laying hands on an Englishman," (poor Mrs Robertson & her children in the Bay of Islands,) "and so also had Maroro, who was nobody, through his doing the same to a white man," (poor Branks and family at Wellington,) and that he, too, "would now get a great name by following in their steps"!! This speech Malachi Rite, one of the Chiefs of this place and a Communicant, had himself heard, (having gone to Patangata to attend Divine Service, as well as to see how things were going on,) and had hastened back this morning to his village to intercept and tell me if I should come on.—I told him all, (as Luther did in going to Worms,) that if there were as many Wi. Tipunas at Patangata as there trees in Patangata wood, I would nevertheless go. Reminding them, also, of S. Paul's conduct and words (in a similar occasion), Acts xxi. 11–14. Read Prayers and spent the evening with the Natives in one of their huts. About ix o'clock, p.m., while we were quietly conversing we were suddenly aroused by the unexpected arrival of Matiu

Meke; who having this morning heard of the murderous intention of Wi. Tipuna, had purposely come from [1852 September p.793] Te Waipukurau to meet me, and to endeavor to prevent my going to Patangata. For this cause he had trudged hither through the miry wood in the pitchy darkness! He, moreover, told us, that Wi. Tipuna had assembled all the loose Natives he could to strengthen him; among them were Hori Niania, Paora Kopakau, Wiremu Pupura, and others, (who once ran well, but) whose Christianity have long ago evaporated.—And, that Wi. Tipuna had also written to a white Settler named Abbot, living about 6–8 miles off, to be present to strengthen him!—and, that his brother, Micah, and others, had again openly & strongly remonstrated with him. Finding that some of this little party were determined to go to Patangata tomorrow, I, knowing them to be early risers, made them promise, that they could *not* go with me, as I had determined to go alone; at which they were very sorry.

21. At an early hour this morning, I rose, read Prayers, and breakfasted. Leaving Ngawakatataro with Matt. Meke (who stuck to me), I endeavored to get him to remain, and allow me to go on alone; but this he would not listen to. By dint of argument, however, I got him at length to consent, to my going before him, and to his keeping away from me, so as not to walk in a line with me; so that, if a shot should be fired at me (which was very probable) he might escape. As we neared Patangata, we retired fro a few minutes into some *Kokomuka* (*Veronica*) scrub, and knelt and prayed together; and I felt wonderfully strengthened; and have little doubt, but that my companion was also.—On our getting close to

the village, Matthew again besought me to go on (as always) to the house & enclosure of Micah, at the Western end; but to thgis I turned a deaf ear, and went straight to Wi. Tipuna's house and enclosure, where ha and about 50 natives were tumultuously sitting together in [1852 September p.794] the morning sun:—among whom I soon recognized Hori Niania & Paora Kopakau. As a matter of course, none of these welcomed me with a friendly call; but a few Xn. Natives, who happened to see me enter, did. A friendly Native brought me a box and a mat to sit on, but I preferred (still following Native custom) to lie (significantly) upon a pile of firewood which had just been brought for an oven:—at which several murmured, while others praised. I remained here, about 10 yards from Wi. Tipuna and his party, (who were on the rising ground immediately above me,) nearly an hour; during which time they ate, & chatted, and smoked their pipes, and mover about, (endeavoring to make it appear) as if all was right among themselves. Meanwhile, Micah, and Walker Rewharewha, and Noah Tiakiwa, and several others from Te Aute, and Hete and his friends from Te Waipukurau, and Paul Tamaihotua & Noble and others from Porangahau, together with some Xn. Natives from Te Tamumu, came up and rubbed noses affectionately with me, & seated themselves by my side. Micah and Walker, as they did so, whispered in my ear, that Wi. Tipuna had given in, & had abandoned his murderous intentiomn. Fired, at last, with so long waiting to be killed; I arose, and calling on Wi. Tipuna, told him, that I was come in fulfilment of my word, which he had dared me to do; and, that having done so, I should shortly return; therefore, if he had any thing to

say to me, now was the time. He soon responded to my call, and bouncing up, commenced in good earnest. He endeavored, in the most artful way, to gain both the ears and the affections of all present, by a tissue of misrepresentations and falsehoods; stating, *that I had persecuted him for 2 years!!* and that he should now never rest until he had completely beaten me down under his feet, &c. We talked [1852 September p.795] to, and at, each other for some hours, when the declining sun warned me to cease. At times he got exceedingly enraged, and (humanly speaking) it was only the appearance of the Xn. Party who still sat with me that kept him from flying upon me. In conclusion, I told him, that as it was now more than likely that we two should never meet again, I both wished and advised him to be at peace with his brothers and the Christian Natives; and not entirely to abandon the Truth, (which, for some time, he has done,) and so saying *I left Patangata: ---* thinking much on one of my last Sermons preached there, from Luke xvii. 22; a Sermon I have often since thought on, and to which I again endeavored to draw Micah's attention this evening. Returning to Ngawakatatara, Micah, Matthew, and Noble from Eparaima (near Porangahau), accompanied me. Here we worshipped our ever-present Saviour this evening with an overflowing heart—soon, alas! To become aganin forgetful!

22. This morning we parted; I returning to the Station as I left it—*alone* & carrying my pack!

23. Very tired, resting.

24. Writing Letters to N. Teachers & Chiefs at Wairarapa, the Coast and Manawatu; 19 in all. Mrs Colenso received an abusive Letter from Mary Ann Katipa, of the Ngati-hineuru tribe; in answer to one which we had written to her, reminding her of her Baptismal vows. This Letter, however, was in the well-known handwriting of the French P. Priest, and brought by him from Tarawera.

25. Gardening and preparing for tomorrow. Several Native Chiefs called to see me, & congratulate on my returning alive, &c.—and, to inform me of their being greatly displeased at the tenor of a Letter lately written by (or for) Te Hapuku to the Governor-in-Chief, in which he stated much evil concerning me, and said, respecting them, “*Kua mahue i a ratou te karakia*” (i.e. They have abandoned religion). They wished me to consent to our jointly writing [1852 September p.796] a letter to the Governor about it; but I recommended them to take no notice of it. The fact, however, is, that the Popish Pries (Jesuit-like) has got to be not only the amanuensis of Te Hapuku, Puhara, Te Hei, Te Waihiku, and the principal chiefs living near him, but also to add to (or take from) their words in writing; two notable instances of which (spite of all their strategy,) have very lately transpired. And this very Letter in question was also written by him.—

26. LORD'S day. This morning I held Divine Service preaching from Eph. III. 17–19; Congn. Small, being only 45. At noon I held School; present 18, 22, 6 = 46. And at Evening Service preached from Ps. 119. 141.—

27. Yesterday's congregation returned last evening to their homes; there being no food for them here, and they very desirous of getting on with their planting; consequently this morning we had no School. Today Micah arrived with a wedding party from Patangata.—
28. This morning I married the young couple who arrived yesterday. Engaged all day with this party. I was grieved to hear Micah again demand his sovereign (which he had given towards a sick fund) to be returned to him! This, however, has been repeatedly done by all the others (excepting Noah Huke,) to Mrs Colenso; but always in my absence, and by piecemeal,—to purchase some little trifle of which they are always in want. Insomuch that we have all but quite concluded to let them have their money back.—Especially so, as Paul Torotoro has partly refused to pay for the sago & wine, which, *at his request* we let him have for his elder brother Augustus Te Hokomako, a principal Chief of Petani, who died in the winter.—
29. Engaged with a party of Natives from Te Wairoa & Petani.—
30. Copying Journal for CMS.—[1852 October p.797]  
October 1<sup>st</sup>. Copying Journal for CMS.
2. Engaged with Natives arranging the banns of 2 young couples; and in preparing for tomorrow.
3. LORD'S-day. This morning I held Divine Service preachimng from Mark vi. 45–52; Congn. 80. At noon I held School; present 35, 24, 12 = 71. At Evening Service I Baptized a Child, and preached from Eph. iv. 3. At

night I wrote a long letter to the Taupo Chiefs, and to the Church there, in favor of Rev. T.S. Grace.—

4. This morning I read Prayers and held School. Occupied the whole day with several Chiefs:—Te Moananui, Paul Kaiwata, and Te Tawa. The latter Chief, who resides at Pakowhai, where the Popish Priest also dwells, told me of the constant and annoying teasing which he receives from the Priest, to embrace his teaching. Te Tawa's two daughters (both Baptized) live with us. Having heard, that a party of 3 Natives from Kohinurakau, headed by Te Ropiha had stolen a bar of nail-rod iron from Mr. Alexander's premises; and, that on its being known, and their being applied to by him to restore it, they refused to do so; I sent them word, that they *should* do so, and, also, pay its four-fold value; which they were to bring to me without loss of time.—

5. Engaged with Edwin Te Ware leaving for Taupo, who takes my letter to Te Heuheu;—and with Tertius of the Tarawera (or Ngatihineuru) Tribe.—

6–9. Copying Journal for CMS., but often interrupted.—

10. LORD'S-day. This morning I held Divine Service, preaching from Matt. xxiii. 42; Congn. 97. At noon I held School; present 45, 33, 12 = 90. At Evening Service I discoursed from 2<sup>nd</sup>. Lesson.

11. This morning I read Prayers and held School. Busy with Natives all day—in the morning, with a party from the Bay of Plenty and the Interior; one of whom, an intelligent young man, now named Theophilus, told us, “That [1852 October p.798] he had both seen and heard me preach at Te Kupenga's village in Jany. 1844; he was

then a Heathen, but well remembered portions of what he then heard. He also told me, that the elderly Chief Maruà, who had withstood me so stiffly at Tututarata in defending the Native superstitions, was now a Christian; as well as several other of those Natives with whom I had talked and reasoned during so much of that journey. I gave Theophilus some books, &c., on leaving. In the afternoon I was engaged with Noah Huke Native Teacher.—

12. Writing.—

13. Preparing again for Printing, after 4 months Press standing still. Making up packet for CMS.

14. Printing pp. 95, 96, "Happy Deaths"; composited on the 11<sup>th</sup>. June last!—

15. Engaged this morning with N. Teacher from Tangoio; by whom I wrote a Letter to the Church there. Received a valuable Xn. And cheering letter from Major Straith, one of the Secys., CMS.,—being the *first* from them during my residence here of nearly eight years. Unfortunately, this Letter (dated Jany. 31/52,) had remained a long time at Wellington, having been mislaid by Mr. Cole among the papers of his study. This afternoon and evening I wrote letters to N. Teachers at Patangata and Te Waipukurau.—I hear, that Wi. Tipuna has brought down his niece, SArabella Te Ngira, to Pakowhai, to the P. Priest, to be by him married to Puhara's son; which he has just now done. The Priest strove hard with them both to embrace Papistry; Wi. Tipuna said, that he would not *now* do so, still, he would think about it; at the same time, recommending Arabella

to do so! Who, though a very careless young woman, and now beset by them all,—Priest, uncle, husband & husband's family, and Te Hapuku,—“obstinately” refuses!—

16. Engaged with several Natives; a good number of whom are now assembling here to witness the marriages on Monday next. Preparing for tomorrow. [1852

**October p.799]**

17<sup>th</sup>. LORD's-day. Held Divine Service this morning, preaching from Eph. iv. 17, 18; congn. 164. Feeling very unwell I was obliged to return & lie down; Noah conducting the School. At Evening Service, which I took, (unwilling to lose the opportunity, nearly the whole of the Ngatihinepare, or Warerangi, tribe, being present, whom I now rarely see,) I preached from Gal. iii. 13, 14.

18. This morning (though *not* at all well) I struggled and read Prayers and held School. After breakfast the N. Teacher of Waimarama arrived, with whom I was engaged some time. All things being ready I married the 2 young couples, whose wedding had drawn so many Natives hither. The brides were exceedingly well and neatly dressed—not foolishly bedizened. One of the young bridegrooms—Henry Tomoana,—I have now married twice within 20 months; and he is at present not more than 17 or 18 year of age! There being upwards of 100 Natives in the Chapel at the Ceremony, I gave them an address upon the occasion (as I usually do); and they were all very attentive. I spent the remainder of the morning among the Natives, visiting, also, some sick folks, among whom old Tabitha, who still holds out. The *tea* of the wedding-feast, (which is now become an

indispensable exotic luxury,) was drunk out of 30 basons and mugs! I was scarcely aware of so much earthenware being possessed by all the natives of the district; as they mostly use tin pots. In the afternoon the old chiefs of the Ngatihinepare tribe with several of their people paid me a visit; and with them I was engaged till near sunset.

This evening I was obliged to ask Noah to take the Chapel Service, having suffered much from a very severe headache *all day*, and yet not allowed to be quiet. This morning, while the Natives were at Service, Te Ropiha arrived from Kohinurakau with the stolen iron, (which, however, had been [1852 October p.800] broken up and divided among them), and 5 baskets of potatoes; potatoes now, at this season, being both scarce and dear. I took Te Ropiha into the garden and talked seriously with him; I once hoped much from this young man—but, "*evil communications corrupt good manners.*" At night I was obliged to take a strong dose of medicine.—

19. Wrote a letter to Mr. Alexander (who has recently been appointed a magistrate for Hawke's Bay), which Te Ropiha took with the iron & potatoes. Head much better to day.—

20–23. Engaged in binding Natives' books. Finished 19 Testaments & Prayer Books. Received a letter from Mr. Alexander, in answer to mine of the 19<sup>th</sup>. inst.

24. LORD'S day. This morning I held Divine Service, preaching from Matt. xxii. 11, 12; Congn. 141. AQ also published the banns of Ruera & Atareta the eldest daughter of Paul Pareko, (the couple who have given me so much trouble), having at length converted myself to

do so; Te Hapuku, however, still refuses to give his consent although I strove hard to gain it: all I could get him to allow was, that he would not attempt *physically* to hinder it. At noon I held School; present, 59, 42, 17 = 118. At Evening Service I preached from Eph. v. 16. A small travelling party from Turanga was present, among whom were, Te Matenga Tukareaha—the father of the late Paul Pomare, (my *first* Teacher here, who mainly helped to build both the Station Chapel & Dwelling house,)—& two of Paul's children; his widow being from this neighbourhood. Having again heard, this day, that Arabelle Te Ngira had been strongly & repeatedly urged by the Popish Priest and his party to renounce her Christian profession, I considered it advisable to write her a Letter, which I did, at night, as I knew I should have no time to spare tomorrow.

25. This morning I read Prayers and held School. All day I was fully engaged with parties of Natives—from Turanga and from Manawatu; [1852 October

**November p.801]** and, also, with Leonard Te Kawepo, whom I have scarcely seen since last summer.

26. Again suddenly taken very unwell last night;— obliged to keep in bed all day.

27. Ditto: I begin to find, that I cannot bear the heavy wear and tear of constantly talking with parties of Natives in the hot sun, so well as I used to do.—

28, 29. A little better; out of bed, but very weak and listless" Reading & writing.—

30. Talking with Noah Huke, Station N. Teacher, whom I sent to Petani; felt not a little grieved at his expressing

his desire to get back his £1. subscribed last year towards a sick fund!—LORD, what is man!—Preparing for tomorrow: at night again taken unwell.

31. LORD'S-day. Early this morning I was obliged to send word to J. Mason Takihi (the Monitor), to be prepared to take the Services this day, as I still felt very unwell. Notwithstanding I strove hard, and held Morning Service; preaching from Luke xvii. 20, 21; Congn. 66: I, afterwards, held School; present, 30, 25, 9 = 64. At Evening Service I preached from Col. i. 13: felt wonderfully strengthened, far beyond expectation.

Novr. 1. This morning I read Prayers & held School. Engaged with several Natives throughout the day. Noah returned from Petani this evening, bringing a sad account of the state of things there:—the old witch, Te Hura, having recommenced her evil work, in which she is again abetted by several of the Baptized Natives; and the roof and glazed windows of the chapel have fallen in!—

2. Occupied with the Chief Te Moananui; the long-talked of meeting to consider & reserve some Land for their children and people, is to take place at his village on Thursday & Friday next, when I promised to attend.

3. Writing Letters to several N. Teachers & Chiefs at Manawatu & Wairarapa.

4. Engaged with a party from Te Aute, [1852 November p.802] asking advice on several secular matters, and also the meaning of certain passages of Scripture, &c.

5. This morning I went to Waipureku, Te Moananui's village. Found several Natives assembled from different tribes & villages, but te Hapuku, Puhara, and Te Hei,

pertinaciously held out, and would *not* come. Thus, through their pride & jealousy their ruin will be certainly effected. I have good reasons for believing, that the Popish Priest (as well as several of the white Settlers,) have been talking with them to dissuade them from coming; and not only so but have again written to the Governor misrepresenting my acts and intentions.— However, there was a good deal of speaking by the Chiefs present, who unanimously declared, they would retain *all* their lands (which is just as great an error, of the contrary kind, as to sell all; simply because they cannot do so)! Not being well myself, I sat patiently (wrapped in my cloak) to the end, when (being obliged) I rose and spoke; but, I fear, to little purpose. How much! how plainly! of late have I spoken to all these Chiefs upon this subject. And how often have such thoughts arose within my soul (each time with increasing strength), overpowering me with sadness, as,—that, their heart is dead and their eyes are closed to all real worldly, as well as to all moral & spiritual, good. They seem, in fact, to be judicially blinded to *all* good!!—And it requires no prophet to predict, that, unless they greatly alter, a few years will suffice to see the *last* man of these Tribes!—Food being now brought (which had been all day preparing,) and despatched; I read prayers, discoursing from 1 Thess. i. 9, 10, to a congn. of 60 souls:—several having retired to smoke their pipes! which many, now-a-days, can not refrain from until grace after meat is said! hence, several have given up [1852 November p.803] entirely the saying of grace. Spent the night talking with the Natives in one of their large huts.

6. Felt very unwell this day, with the addition of a *severe* headache; no doubt brought on through my exertion of yesterday. Having, however, arranged to spend tomorrow at Kohinurakau, and there to marry the Chief's daughter on Monday, I would not now go back; so, persevering, we gained that village, but, on my part, with great difficulty.—A young Native of this place, called Richard Taukape, who was present yesterday at the meeting at Waipureku, and who I had this morning asked to take on my tent to this place (he returning light and on horseback,) which he refused, was thrown very badly in his return journey hither; this, some of the Natives considered as a just reward for his unkindness.—At my request, Sydney Hoekau, the N. Teacher here, took the Evening Service.—

7. LORD'S-day. This morning I held Divine Service, preaching from Ps. 36. 9. Congn. 45. At noon I held School, present 35. After School, I conversed privately (in the Chapel) with 6 offenders,—all young Baptized men who had lately been doing wrong (among them were those who had stolen the iron from Mr. Alexander), and having exhorted, I again restored them; they not having attended any School since their detection. At Evening Service, I preached from Ps. 37. 37.

8. This morning I read Prayers and held School. After breakfast I married the young couple who have given us so much trouble—Ruera and Atareta. Shortly afterwards Micah Iwikatea and Brown Hakihaki arrived, quite in time for the marriage *feast*, which (at this scarce season) was but a scanty one. At Evening Service I preached

from Rev. iii. 5; and spent the night talking with the Natives in my little lodging house.

9. Read Prayers and held School. Breakfast over I left for Waimarama. The day being very windy, and the road lying over high & exposed [1852 November p.804] hills, made travelling very heavy. Arriving at Waimarama, I found but few Natives, at which I felt grieved Held Evening Service, preaching from 1 Thess. v. 14, to a small congregation of 30. Spent the night talking with the N. Teacher. Taylor Turereiao, (the eldest son of the late Chief Tiakitai,) who had been Baptized at Turanga, has cast off all outward Xn. profession; in which, alas! he has been joined by some others; all of whom have long been in a very careless way.—

10. This morning I read Prayers and held School; 35 present. After breakfast I sent the N. Teacher with a letter to Zachariah's plantation, to get away a R. Cath. widow named Julia from him, he having again forsaken his own wife & taken to her. In about 2 hours he returned, bringing me word, that he had succeeded in his errand.—I had written a letter to Zachariah about her some months ago, which he had then attended to, but lately they have gone together again. At Evening Service I preached from 2 Thess. i. 7, 8; only 25, however, present. The people of this village having *nothing to eat*, save what grows wild,—thistles and turnip tops—cannot, at this season, dwell together. Spent the evening conversing with Hadfield Tatere, who had come from his village (Manawarakau) to see me.—

11. Read Prayers and held School. After breakfast I left Waimarama on my return to the Station. Coming by the

way of Oporae, (a small village lately formed on the banks of the Ngaruroro Tiver,) and finding about 10 Natives at home, who greatly pressed me to remain, I spent the night with them. Talked with them during the evening; discoursing, at prayers, from 2 Thess. ii. 13.—

[1852 November p.805]

12. Prayers and breakfast over I returned to the Station.—

13. Morning, attending to several secular matters of the Station; evening, preparing for tomorrow.

14. LORD'S day. This morning I held Divine Service, preaching from 1 Tim. i. 5; cong. 62. At noon I held School; present, 19, 14, 9 = 52. At Evening Service I preached from 1 Tim. iii. 16. After Evening Service I gave Cranmer another private exhortation. Wind exceedingly high, both yesterday and today, inasmuch that we feared the chgapel and houses would be blown down.

15. This morning I wrote a Letter to the Heathen Chiefs—Te Hapuku, Puhara, Te Hei, & others,— requesting them, if they were determined to have Horse-racing and other games at Te Waipukurau, at the approaching payment of money to be made there by the Government Land Commissioner, to carry all such away from the village & Chapel, (there being plenty of level grass land nearby belonging to the Governt.,) as I had determined upon going thither. Engaged all day with Natives.—

16–18. Mrs. Colenso very unwell, so that, having her to attend to, my hands were full of domestic matters.—

19. This morning the Heathen Chiefs—Puhara, Te Waihiku, and Te Hei, called, and remained some time; they willingly agrtee to my letter of Monday last—to carry away the Racing, &c., from the village. This afternoon Rebecca *again* left!
20. Mrs. Colenso being much better I was enabled to do a little writing, &c. This afternoon, Paul Pokorua the N. Teacher of Patea arrived from that place. Evening, preparing for tomorrow.—
21. LORD'S-day. Held Divine Service this morning preaching from John xiii. 15; congn. 76. At noon, I held School; present, 36, 29, 10 = 75. At Evening Service I preached from 2 Tim. iv. 10, on the character of *Demas*; natives very attentive. [1852 November p.806]
22. Early this morning I read Prayers and held School. Engaged all day till near sunset with Natives. Paul Pokorua gives a sad account of Patea; he says, that he shall leave it with his family and come to Heretaunga to reside. I am, however, partly of opinion, that his wife is led by her brothers, Wi. Tipuna and Micah Iwikatea, to influence him to do so. Among the Natives who came to see me today, was one named Haare (unbaptized), from Aropauanui. He came here on Saturday from the forest about 3 miles off, (where he is working with some whites,) to spend the Sunday at the Station, as well as to talk with me. He related the illness and death of his young wife (also unbaptized);—which was a simple affecting and pleasing relation. I blamed him much for not having fetched me to see & Baptize her. Received 10 Letters to day from N. Teachers & Chiefs at Manawatu & inland.

23. Distributing Type, & Compositing pp. 97, 98,  
“Happy Deaths.” This morning, early, Samuel again left  
me. For a considerable time past he has been in constant  
correspondence with Wi. Tipuna, and has also been often  
away in the bush talking with “*Jean*” the Popish Priest’s  
lay-brother, as well as at their place, Pakowhai. I have no  
doubt but that Rebecca’s leaving last week (on the 19<sup>th</sup>,)  
and going to Pakowhai to reside, was a planned scheme  
between them. May GOD be very gracious unto him!

24. Printing pp. 97, 98, composed yesterday.

25, 26. Engaged in several secular matters pertaining to  
the Station. Paid back the monies collected for a sick  
fund to their respective donors; not caring to be teased  
about them any longer. This matter has greatly grieved  
me, although (knowing as I do this people) it was no  
more than I both feared and expected. Heard, that Wi.  
Tipuna, [1852 November p.807] being encouraged by  
several whites (who profess to believe [?] his false  
stories), is very busy at Pakowhai, the Priest’s place,  
with Ahipene Tururu, Samuel, Cranmer, and others,  
intending to carry the matter of the 1<sup>st</sup>. September last  
before the Magistrate, Mr. McLean, on his arrival here,  
now daily expected. They say, that he hopes to get £50.  
by doing so!!!

27. Occupied with Natives; giving out Medicine, and  
preparing for tomorrow.

18. LORD’S-day. Held Divine Service this morning,  
preaching from Acts xx. 25, 32; Congn. 127, who were  
greatly affected, many (of the men even) being in tears.  
At noon I held School; present, 52, 44, 20 = 116. At

Evening Service I preached from Heb. iv. 11; which was also a very good time—a sense of tender feeling pervading us. I was led to the morning's text, through a letter received yesterday by Mrs. Colenso from her father, in which he informed her, that my Letter to the Bishop (of Sept. 7/52,) had reached him, and that he (the Bishop,) had told Mr. Fairburn, that he should immediately suspend me. Heard of Ahipene Tururu having committed both adultery and incest at Kohinurakau, with a little girl named Damaris, the sister of his former wife!

29. Read Prayers this morning and held School. After breakfast I married a couple. Returning from the Chapel we were surprised to hear of Rev. J. Hamlin's approach; and in about an hour after he arrived. At first, I thought, he had come to visit me as a Christian brother, (having lately informed him by letter how things were with me,) but I soon found, that he was come as the Bishop's official, bearing his sentence of suspension, &c. So that my Sermons of yesterday were indeed my last! Mr. Hamlin, having fulfilled his mission, was for returning immediately, but I [1852 November p.808] insisted upon his acquainting the N. Teachers and Chiefs with the tidings:—as now, that a storm is breaking upon me, it is right that I should be entirely passive in the matter. Nothing doubting, but that my GOD will enable me for this trial also. — —

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Here, then, must close my Journal for the CMS. On my part *most unwillingly*, but I am a Christian under orders, and must obey.—

Mr. Vidal, the Secretary of the Central Commee. (whose President is the Bishop,) writes me saying:—

“That the connexion of Mr. Colenso with the Church Missionary Society ceased on the 29<sup>th</sup>. of November last, when the Revd. J. Hamlin placed the Bishop’s letter of suspension in his hands.”—

At first I was not inclined to pay attention to this Letter, from not recognizing any such power in the Central Commee.,—but, subsequently, Major Straith (in a letter dated June 2<sup>nd</sup>. 1853,) has also written to me saying—“The Committee have acted upon the Bishop’s decision,—and have dissolved their connection with you.” And, though, according to strict justice, I should be alone guided by Major Straith’s official Letter, yet, as the Archdeacon of the District (after seeing the same) has been pleased to act upon the determination of the Central Commee., in preference to that of the Parent Commee., I am, as I have already said, obliged most unwillingly here at this date to conclude my Journal.—

Certain Settlers, however, which I have subsequently (and during the year 1853,) written to the CMS., (not knowing of their decision respecting me, nor, [1852 November p.809] indeed that of the Central Commee.—which communication only reached me on the 10<sup>th</sup> of August, 1853,) will give a pretty clear & connected view of men and things, in this *once promising* District.  
Which portion of His fold may the great Shepherd of the

sheep and only Bishop of souls, in mercy and love deign  
to look upon again! Amen.

W. Colenso.

Waitangi,  
January, 1854.

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## [Rough diary for 1852]

[January]

3. recd. Bishop's Papers Confirmation

5. With Catechumens

7. }

8. with Candidates

10. to Petani

11. d——

12. to Tangoio

13. d— candidates

14. }

15. with d—— at Station.

16. Herahera

17. Patangata

18. d——

19. Kohinurakau

20. returned

21. }

22. } with Candidates

23. d— Ngatikurukuru

24. Bp.

26. Confirmation

27 Tangoio

28. Waikari
29. Moeangiangi
30. Petani.
- 31 retd.

*[February]*

5. Dies tribulationes, et correptiones et
15. Te Umukiwi!
22. Patea.
23. Te Awarua.
24. Puke Taramea
25. Top of Ruahine
26. Makaroro
27. Te Aute.
28. Travellg. to Station.—
29. Noah at Petani. Retd. to Station

*[March]*

- 1<sup>st</sup>. Day I recd. newspr. from P. Priest, pr. Cranmer & Elisha—or *next* Monday.

8. Catechumens—
12. Left for Wairarapa.—

*[April]*

14. Dies illuminatus!
25. γαμος

*[June]*

} Petani.

Tangoio.

7. Married Pakeha at Petani

12. To Waimarama

14. married Wakatomo & Raina,      }  
      —— Te Kotimutu & Hāna,      }

29. Warerangi.

30. Ditto.

*[July]*

1. Petani

2. ditto

3. Te Awatootoo.

4. Ditto (part).

6, or }  
7 Taūatepopo

11. Tamumu.

12 }

13 Deed of Rotoakiwa

*[August]*

“Some Sunday Hohepa to Hawera”

12. L.S. Tangoio

13. — Petani

15. — Station

18. — Waimarama

20. — Te Tamumu

23. returned

24. Tangoio

26. Petani

27. returned

[September]

1. Wi Tip? Cranmer?

4. J. Fairburn suddenly came / wrote *the Letter to the Bp.*

12. Rebecca's child born

13. Baptized d— died, at x a.m.

15. Buried child

16. 2 *dear* children left us, with J. Fiarburn for Te  
Wairoa & Auckland.

20. To Ngawakatatara

21. To Patangata; *to be killed.*

29 sowed Arbor vitæ

[November]

5. Waipureku: text 1 Thess, i. 9, 10: 60.

7. Kohinurakau Mg<sub>c</sub> text, Ps. 36.9  
Evg. d—, Ps. 37. 37

8 Marrd. Ruera & Atareta.—text, Rev. iii. 5

9      } 1 Thess. 5. ] 4—30.

10 Waimarama 2 Thess. i. 7, 8—25.

17. Dies natus! a *sad* day.
19. Rebecca *again* left!
28. Preached my 2 *last* Sermons
  - mg. Acts, xx. 25, 32
  - evg. Heb. iv. 11.

*[December]*

1. *a day to remem?*—Mr. Hamlin & Comee.
3. Ngatikurukuru
7. At Ahuriri—Alexanders
9. At night, abt. midnight—a smart earthq.
10. Paora, Nopera, & Hoani, & *Letters*.

## Appendix

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**28.** A tabular view of Deaths among the Natives of Wairarapa valley and the corresponding line of Coast, (i.e. from Mataikona to Cape Palliser inclusive (during the year ending April, 1852).

| Place                                  | Commts |    |    | Baptized |     |    | Unbaptized<br>yet<br>attendg.<br>Service |     |    | Heathen |     |    | Papists |     |    | Total |
|----------------------------------------|--------|----|----|----------|-----|----|------------------------------------------|-----|----|---------|-----|----|---------|-----|----|-------|
|                                        | m.     | w. | m. | w.       | ch. | m. | w.                                       | ch. | m. | w.      | ch. | m. | w.      | ch. | —  |       |
| Valley of Wairarapa                    | 1      | 5  | 3  | 2        | 14  | 1  | -                                        | 4   | 1  | 1       | -   | -  | 1       | -   | 33 |       |
| Coast, from Mataikona to Cape Palliser | 1      | -  | 4  | 3        | 3   | -  | -                                        | -   | 1  | 1       | 1   | -  | -       | -   | 14 |       |
|                                        | 2      | 5  | 7  | 5        | 17  | 1  | 0                                        | 4   | 2  | 2       | 1   | 0  | 1       | 0   | 47 |       |

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**29.** Copy (translated) of a Letter from Campbell Hawea,  
N. Teacher of Te Kaikokirikiri, to Joseph Paewai N.  
Teacher of Puehutai.

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From Te Kaikokirikiri, January 15<sup>th</sup>., 1848.

O Sir, O Joseph,

Greeting to thee, thou servant of GOD; thy letter has come to me and our mutually beloved friend, Zacharaih. O Sir, my heart was quite revived with thy letter, which said, that thou art praying unto the LORD for thyself and for us two. It is well, for thou art doing the work of the Saints; work with them in the unity of [the work of] GOD; seeing there is but one LORD, one Faith, one Baptism! So, likewise here am I praying to the Father of heaven, to take care of us and our children [meaning, flock]; and for thee and thy children; and thy wife and all thy people of that place [Manawatu]; that His Holy Spirit may dwell continually with thee, and with us all.

Because, we have been purchased by Him, **[1851 Appendix p.12]** with his own most precious blood. O my beloved friend, cultivate thou that portion of the field; that is to say, of the vineyard of GOD. Be thou valiant to pray unto GOD for ourselves, and for our Minister also. I am likewise praying on my bed [or, when I retire to rest,] to our Father in secret—to Him who is indeed invisible to our outward bodies, but who is, nevertheless, doing good to us all, & to His holy

Church throughout the whole world. O Sir, let our mutual love be lasting in this world, and in the other also; there [in that world] is sinlessness, and everlasting dwelling and fellowship with GOD. O Sir, "fight the good fight of faith:—be instant, in season & out of season."—O my beloved friend in the LORD, O Joseph, greeting to thee; that is to say to all of you, and to all thy children, and thy wife. Thine & my child Aronga [a married woman of Joseph's place, who had been to Campbell's village to see her father,] is quickly returned to you. That is all.—

From me, from thy loving friend,  
(signed) Campbell Hawea,  
Teacher.

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Campbell little thought, when he wrote this pencilled note 4 years ago, that I should ever see it; much less that at this distant period of time, my own heart would also be "revived" thereby. W.C.

### No. 30.—

An account of the death of Jane, the little daughter of Hadfield Tatere, written by him.

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To Waitangi, to Colenso, Minister. Sir, attend thou to my words, about thine and my daughter Jane, who has

departed hence. Jane was born on the 25<sup>th</sup>. of December, 1845, in the year the Bishop visited these parts; and on the 3<sup>rd</sup>. of May, 1846, she was Baptized by thee. While very young she was taken by Abraham Powā and Sarah Taunuunu, or, rather, by thee and Mother [Mrs. Colenso], to be instructed in the ways of GOD; and she continued in your presence, with the body often ailing, till the year in which her sickness increased so much that she was brought back to us [her parents] at Waimarama on the 5<sup>th</sup>. of April, 1851.—But, the principal reason she was returned to us, was, her foster-parents, Abraham and Sarah, going on a visit to Wairarapa. In July she became decidedly worse; but thou wast a witness to her sufferings how great they were, when thou didst visit us in August. After thy conversation with her, I, also, commenced asking her questions, and nothing but words of truth came out of her mouth. On one occasion I asked her, “Who is the God of life and death?” She replied, “Jesus Christ; it is He who is merciful to me, & calls to me.” “And what,” I enquired, “is His call to thee?” She replied, “Come unto me.” I then asked her, “What kind of God is Jesus Christ?” The child replied, “He is a God who saves men.” At these answers, I felt gladness and glory and astonishment in my heart; for her disease was [**1852 Appendix p.2**] very great, her body being completely rotten & eaten away by the disease. On another occasion she said, “Christ will return hither to judge the children for heaven.” “Will they,” I enquired, “be *all* for heaven?” She replied, “No; some will be for earth.” I asked her, “Who is it teaches thee these things?” Jane replied, “God the Father, God the Son, and God the Holy Ghost.” About the latter end of August, Abraham

Pōwa and Sarah returned from Wairarapa; and, on their arrival, Abraham questioned Jane, saying, "Jane, dost thou see God, whilst thou art confined by thy sickness?" She answered, "I do see Him; Christ is above, up in heaven." Abraham then took the Testament, and read to her the x. chapr. of S. John's Gospel, and prayed with her; after which he again asked her, "Jane, who is the Good Shepherd?" She replied, "Christ." Abraham asked, "And who are the sheep?" "We are," replied Jane. Abraham asked, "Who is the door?" when she answered, "Jesus Christ." "And who is the way?" enquired Abraham. Jane replied, "Jesus is the way to heaven for the sheep." Abraham and Sarah felt greatly comforted with these answers. After some days had elapsed, Abraham perceived a change in Jane for the worse, and she ceased taking food; so he asked her, "Jane, perhaps thou wilt go today?" She replied, "Yes." After this I went to see her, and repeated the question, "Jane, art thou going?" She said, "Yes." I said to her, "If thou art indeed a child of God, whither wilt thou go?" She replied, to both me and Abraham, "To heaven assuredly." I asked, "What kind of a place is heaven?" She replied, "A good place." **[1852 Appendix p.3]**  
"Which then," said I, "is the bad place?" She said, "This certainly is." I then commenced praying with her, using the prayers for the Visitation of the Sick, and my prayers were long. I said to her, "Dost thou believe in God the Father Almighty &c.?" She assented, and continued assenting throughout the whole of the Creed; wishing at the same time that it was over that she might the sooner depart. After prayers she said, "Abraham, give me thy hand"; which he did. She then called out (still holding

Abraham's hand), "Sarah, give me thine hand." I [Hadfield, her father,] stretched forth my hand to her, saying, "Here am I, dear; here am I." But she said, "No, Sarah's." On being told, Sarah was absent washing her [Jane's] clothes; she said, "That is very good; O Hadfield, give me thine hand." She then called for Martha's [her mother's] hand; and shook hands with us both. This done, she turned her eyes upwards, and cried, "O Jesus, O! O Jesus, O! O God, O! O God, O! Fetch me hence that I may come thither." This made the women weep. Abraham and I then gave our parting words, saying, "Depart hence, dear."—She complained of the noise and disturbance made by the crying aloud of the women, and by their loud parting words, saying, "I am about to depart and you are disturbing me." She then lay down; and Abraham enquired, "Of whom dost thou complain as disturbing thee?" Jane replied, **[1852]**

**Appendix p.4]** "Of you." She then requested that she might be washed, and then dressed in her clothes. This done, she desired the fire to be put out; then requesting the prayer for a dying person to be used for her, before it was concluded she very gently departed; so gently that she appeared to be sleeping; and we felt greatly comforted [concerning her].—She departed this life on the 4<sup>th</sup>. of September.

—From me, (signed,) From Hadfield Tatere.

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**No. 31.** Translation of Notice issued to Communicants.

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To the Members of the Church, to Teachers & Communicants, a warning word this to you.—

=====

Listen, O friends, I now declare largely to you these evil works, through which the persons who habitually do the same will be excluded from the Holy Supper of the LORD: that is to say—

1. Contentious Racing-games; whether Racing-games with horses, canoes, boats, men, women, or any thing.
2. Games of Cards or Draughts.
3. Speaking evil or cursing words in the European language.
4. Drinking Rum, or any other liquor to intoxication.
5. Riding causelessly about on horses over the plains on the Sabbath-day.
6. Going from village to village on horseback on the Sabbath-day, having no cause for doing so.
7. Covetously withholding the payments due to Europeans for goods had.
8. Being wilfully absent from School or Evening Prayers on the Sabbath-days.
9. The not bringing by parents their Baptized [1852 **Appendix p.5**] Children to Divine Service and School on the Sabbath-day.
10. The continual & covetous withholding of the share of the money paid for the Land [sold to Government] from poor men; that is to say, from those who dare

not speak up for themselves, from the sick, from widows, from aged persons, and from orphans.

Listen, there is but one rule for those persons who have any thing to do with games of Racing, Cards, and Draughts; whether they join in them, or go to look-on, or act as encouragers [of others].

Listen, let the Teacher of every village write truly down the names of those of the Church who contend zealously for those evil works.

*Behold, from the Prayer Book this sentence.*

“The way & means thereto”—to, “amendment of life.”  
—And, “Therefore if any of you”—to, “holy Table.”

*Behold, these are from the Holy Scriptures.*

1 Cor. xi. 28: x.21: Luke xvi. 11, 12: 2 Cor. vi. 17, 18.

See, also, Rom. xii. 1, 2: 1 John, ii. 15, 16: James, iv. 2–4: 1 Cor. vi. 9, 10: 1 Pet. iv. 2–5: Eph. v. 11: Gal. v. 24.

Listen, let the Teachers read aloud this Paper before the Congregation on the first Sunday of every month, at the Conclusion of Morning Prayer.

from Colenso,  
Minister of Ahuriri & Heretaunga.

[1852 Appendix p.6]

No. 32. Translation of a Catechetical Instruction.

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## **A Catechism [concerning] laying-on-of-hands.**

What is Laying-on-of-hands?

A ceremony strengthening the heart towards Faith.

What is another name for it?

Confirmation.

What is it which is confirmed?

The heart of man unto the Faith.

Who is the Confirmer?

The Holy Spirit.

Who alone shall lay on hands?

The Bishops of the Church.

Who are the persons who have hands laid upon them?

Baptized persons, who well know their Catechism.

From whence was this Ceremony?

From the earliest [time], from the beginning of the Church.

Who of the Apostles paid on hands?

Peter and John, and also Paul.

Who were the people on whom Peter and John laid on hands?

The people of Samaria.

When they had hands laid on them what ensued?

They received the Holy Ghost.

From whom did they receive?

From GOD.

Who are the people who receive the Holy Ghost?

The people who seek correctly after GOD.

What is the seeking correctly?

Circumspection, private prayer, crying unto GOD,

walking also with repentance and faith,  
when going to the laying-on-of-hands.

By whom were the people of Samaria Baptized?  
By Philip.

Why did not Philip lay his hands upon them?  
Because he had no authority for that office. [1852]

### Appendix p.7]

What was Philip?  
A Minister, a Deacon.

What were Peter and John and Paul?  
They were truly Apostles.

Who was the man of Samaria who sinned grievously  
concerning the Laying-on-of-hands?  
Simon the Sorcerer.

How [or, in what manner] was his sin?  
He said, that he would buy with money  
the power-conveying the Holy Ghost.

What are the benefits of Laying-on-of-hands?  
One is spiritual strength.

And when we receive spiritual strength what then?  
We are courageously enabled to work the work of GOD.

Is this Laying-on-of-hands a Sacrament?  
By no means: there being but 2 Sacraments  
only; that is to say, Baptism & the L. Supper.

Is this Laying-on-of-hands a thing of importance?  
Truly so: a holy Ceremony from the beginning  
of the Church, a steadfast thing also handed  
down [to us], which cannot be altered.

What is fulfilled by persons who were Baptized in Infancy when they have hands laid upon them?

The promise of their God-parents in their Baptism.

What is that promise?

A promise, to cast utterly away all evil;  
to believe also all the words of GOD.

Who promised those things at the Baptism of Children?

Their God-parents.

Why did the God-parents assent to those words?

Because indeed the children were little.

And who alone must assent to those words on the day of Laying-on-of-hands?

Those Baptized Children surely, when [1852  
**Appendix p.8]** they are grown up, and know how to answer the questions put to them.

According to the rule of the Church, who are the persons to be admitted to the Lord's Supper?

Those only who have been Confirmed, or who are desirous of being Confirmed.

How shall persons act in coming to the Laying-on-of-hands?

They should think attentively and fully upon the greatness of their words of promise;  
with prayer to GOD for his grace to be given them.—

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**No. 33. Copy of a *private* Letter to Lieut. Governor  
Eyre: which is now made here in consequence of his  
having shewn the same to the Bishop.**

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Church Mission Station,  
Waitangi, March 14, 1851.

To Lieut. Govr. Eyre,  
&c &c &c  
Government House,  
Wellington.

My dear Sir,

The kindness which I have ever experienced from you induces me to venture to intrude upon your valuable time with a few novel thoughts of my own.—More particularly so, that you are, in a measure, an innocent cause thereof; and you have already recorded congenerous opinions of your own.—

You will remember, that, in 1848, you kindly presented me with a copy of your Journey in Central Australia; [1852 Appendix p.9] from having *very little* spare time, (in fact, I may truly say, *none*,) I never till very lately read your work, although I had casually looked into it. I was, however, led to peruse it closely, in consequence of having had lent me a copy of Major Mitchell's three Expeditions into Eastern Australia, which contained the affecting narrative of the sad loss of Richard Cunningham, the brother of my deceased friend Allan—both N. Zealand Botanists. I mention this, because it was

this circumstance which led me to dip into Mitchell's work; but before I had finished it the situation of the Natives of Australia (and particularly of those dwelling on the Rivers Murray & Darling and their larger tributaries,) completely engrossed my attention. I now took up your work, and that completed what the other had begun—kindled a burning desire within me, to go to those poor castaways dwelling in those wild & unfrequented districts. Strange as it may at first sight appear, I, who but a short time ago, had thought and hoped that I had well-nigh done with wandering about and heavy pioneering toil, feel now, my dear Sir, much as I did when I landed in New Zealand—quite willing to resign *all* to go and preach Christ to those despised and ill-used aborigines.

Of course, I van not have yet formed any definite *plan*; in fact, I am [1852 Appendix p.10] not *quite sure* whether in going thither I should be in the path of duty; but I pray for guidance, and write to you (first) and to others for advice.—Assistance, should I eventually go, I want none. Some such ideas as the following have presented themselves within my mind, and are, at present, very favourite ones with me.—To go thither, (i.e. to the Tribes inhabiting the Country from about Lake Victoria to the junction of the River Gwydir,) and to take four faithful & useful Chistian New-Zealanders with me, (supposing I should succeed in getting them). I should leave for 2 years certain, during which I should live as much as possible like those Natives; I should take *no* property whatever with me—nothing, save a Bible, a knife, and a tomahawk, and, perhaps, a few seeds; so that there could never be any inducement to rob or kill. I

should, from the very beginning, go quietly and strictly *incog.*, and I would try (for their souls' sake) to eat only their food, and roam about continually with them. At the end of 6 months, 2 of my 4 New-Zelanders should be at liberty to return if they please, and the other 2 at the end of another 6 months. And if, at the end of 2 years, I saw no hopes of succeeding, then, as a last resource, I would return to N. Zealand, bringing with me as [1852]

**Appendix p.11]** as many boys as I could prevail upon the parents and Chiefs to let me have; whom I would hope to instruct *here* in New Zealand, and further hope, in due time, to return as Evangelists to their native land and people. I should not, however, omit stating, that my belief for many years has been, that some such plan as this, which I have here very imperfectly and briefly sketched, is absolutely needful in order to bring such a peculiarly wandering race to an acquaintance with the saving truths of the Gospel. Nor can I believe, that those Missionaries at Encounter Bay, Adelaide, Swan River, and elsewhere, will ever meet with much better success than did our unfortunate Mission at Wellington Valley, unless they adopt some such plan as this:—in short, to such persons is, I think, the promise of our Lord (Luke xviii. 29, 30,) peculiarly made;—such were the means used by the Apostles (1 Cor. ix. 19, 21, 22,) and those other holy Missionaries of the primitive ages, and their success was answerable to their faith. In a word, my dear Sir, if it be of GOD, HE will assuredly bring it to pass; HE will enable me for that peculiar work to which HE may call me; HE will give me the language of that people also, and favour in their sight—and open their understandings—and give them to know themselves—

and own my labors,—and make known also to them the unsearchable and wholly suitable riches of His Son. I see no obstacle save one—my own unfitness—but [1852 **Appendix p.12**] this He can also remove, or remedy:—(Jer. i. 6–9.) When the Bishop sent me to this District, he exacted from me the pledge—not to leave his Diocese for 7 years. I have nearly fulfilled that period, and have kept my word. And, without doubt, a 100 persons might be found willing enough to take charge of such a post as *this* now is, ere one could be met with willing to go forth in that manner and to that people.—I, myself, would have shrunk from it only a year ago. But I must refrain from saying any thing more at present, lest you should be weary with so much upon one subject. My heart, however, is full; and hence it is that I speak.—Pray give me, my dear Sir, your counsel & advice in this matter, for you have lived among those Tribes, and have been respected by and loved them; and, if you have any work upon the Grammar, Language, Religion, Habits, &c., of that people, may I be allowed to request the loan of such? Mr. Cole, who has appointed the 27<sup>th</sup>. of April for our meeting at Wairarapa, will, I am sure, bring it me.—

I trust, no one will entertain any such opinion as, that I seek to wander in those little-known regions through desire of exploration, or love of Botany. Far, very far indeed, are any such thoughts from my mind. To attempt such objects in such a way could only arise from the [1852 **Appendix p.13**] deepest infatuation. In conversing upon that matter with Mrs. Colenso, she immediately & willingly consented to remain here, with our 2 children, to keep up the Station & Schools during my proposed 2 years of absence.—

During the last month I have been very busy; having Baptized 106 adults, all from this immediate neighbourhood. Many of them are very aged persons, consequently not a great number (35) could read. All had, however, been Candidates for several years; nearly half of them from /45, & /46. Among them are the elder sons and wives of the principal Chiefs.—

It is now certainly very late to congratulate you upon your Marriage, but as this is my *first* since that important event—and as our ancient though homely saw has it, “*Better late than never*”—I may perhaps be allowed to do so.—May your happiness in each others society be reciprocal & continually increasing, and may you have grace from on high daily vouchsafed to enable you both to bear and forebear.—

If you please, my dear Sir, make my very best respects to your Lady—and, Believe me,

Ever faithfully yours,  
William Colenso.

(True copy.)

[1852 Appendix p.14]

No. 34. Copy of a Letter to Archdeacon Hadfield.

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Church Mission Station  
Waitangi, Feby. 2, 1852.

My dear Mr. Archdeacon,

I only returned to my Stn. on the evening of the 31<sup>st</sup>. ulto., from accompanying the Bishop of New Zealand on his journey to Te Wairoa.

In the course of our conversation his Lordship informed me, that you had felt much, some remarks of mine (as published by the C.M.S. in their Report for 1848–49,) which seemed to bear upon the Natives of your District.—

I cannot tell you how grieved I am, that I should have been the unhappy means of causing *you* pain.

I now hasten to do all that I can towards removing from your mind all such ideas as, that I then intended to reflect, or, that I then at all reflected on the Natives resident in your Missionary District; or, that, in writing as I then did, I stepped at all beyond my proper sphere of assigned duties.

For which purpose I enclose two papers; one, (no. i) being the copy of an official Note with which the Archdeacon of this District honoured me; and one, (no.

ii) an extract from my [**1852 Appendix p.15**] Journal; which has long since been sent to the CMS., and which (with other similar entries made during that journey,) gave rise to the remarks in question.

Of course, my dear Mr. Archdeacon, you will understand me to assume, that (in case the strong language used by me in my Report, is fully borne out by equally powerful facts narrated in my Journal,) the only cause of uneasiness lies in my having (seemingly) reported upon Natives *not* belonging to my charge.

This assumption of mine is, I suppose, placed beyond all doubt, from the bare fact of even stronger language than mine having been used by the Rev. R. Taylor, when speaking of some Natives of those very Tribes, and of the same localities as those mentioned by me. And which statement of Mr. Taylor appears the more suitable for me here to notice, not only from its having also been published by the CMS. in their Report for that year, but on the very opposite page to that on which my (censorable?) remarks are given!

If I conjecture aright, the Rev. S. Williams had not, at the period mentioned in the extract from my Journal, then arrived to reside at Otaki; and you yourself were both confined to your bed and very weak, so as to preclude your even knowing the real state of [**1852 Appendix p.16**] some of (I believe) the most careless of those Native Tribes.—

It may be that I have generally taken too gloomy a view of the Moral and Religious state of the Natives. I know, that, in so doing I differ widely from many of my

brethren. Be this however as it may, two things, I hope, will be fully allowed me;—first, That I have always in my Journals endeavoured to give a faithful uncoloured statement of facts; and, second, That I am not altogether ignorant of the Native Character.—

I have the honor to be,  
my dear Mr. Archdeacon,  
Your very obedient Servant,  
William Colenso. (True copy.)

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**Enclosure, No. i. (copy.)**

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Archdeaconry of Waiapu with provisional charge of  
Archdeaconry of Kapiti.

Mr. Colenso's Circuit, twice in the year, in the spring  
and autumn quarters.

Including Wairarapa *and the valley of the Hutt*.—

(signed) G.A. N. Zealand.  
True copy, W. Williams.

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**Enclosure, No. ii.**

Extracted from Journal,—Octr. 30<sup>th</sup>., and 31<sup>st</sup>. to  
“corrupt good manners.” And, also, Novr. 4<sup>th</sup>. to “we  
know them not now.”

Adding, (in the margin,)— “*Vide*, if required, my Letter  
to the Lt. Govr., dated March 15/48, pars. 10, 12, for  
more full information on this distressing subject. I  
mention this, here, because the *truth* of these facts was  
then strictly enquired into. W.C. [Appendix p.17]

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#### (Enclosures.)

Containing a few remarks upon the *new* version of the  
New Zealand Prayer Book.

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1<sup>st</sup>. The novel ending of nearly all our Prayers &  
Collects:—where, for “*through Jesus Christ our LORD*,”  
we have, “*ko Ihu Karaiti te matou Ariki.*” Literally, and  
meaning *no more*, not even by implication, (as you  
know) than, “*Jesus Christ is our Lord.*”! Without having  
so much as its being Native usage to recommend it. So  
wretchedly unmeaning and forged, that *lower* we cannot  
go.—

2<sup>nd</sup>. The expressions in the Apostle’s Creed:—  
“*Conceived by the Holy Ghost*”—rendered, “*I*  
*wakatangatatia te Wairua Tapu.*”—i.e. *Made man* by the  
Holy Ghost. The *same words* are used in the Nicene  
Creed for a different matter,—for, if there be a  
difference (and there surely is,) between “*Incarnate by*  
*the Holy Ghost*”—and, “*was made man;*” there is still a

*greater* difference between the *latter* and “Conceived by the Holy Ghost.” Yet, as the two Creeds are *now* (in the new version) the *same word* is used.—

I wish to guard against any approach to an ancient Socinian error,—i.e. of *one* part of Christ being framed by the Spirit, &c, by which He became the Son of GOD.—We must not forget the great truth—“The Son is of the Father alone, *not made, nor created*, but begotten:—Man, *of the substance of his mother*:—conceived by the Holy Ghost.” Again, though Christ was conceived by the Holy Ghost, yet the Holy Ghost *did not conceive* Him, but said unto the Virgin, “*Thou shalt conceive, &c.*” The word, “*conceived*,” is *not* so translated in any of the = places, in the O. and N.T.—It is not the great & holy Truth of “the Word” being “made flesh,” and becoming “Man,” that I oppose, but the paraphrastic translation, and unnecessary addition to the Apostolic Symbol. Does it not, also, disagree with the = place in the Athanasian Creed?

3<sup>rd</sup>. Expressions in the Baptismal service:—

a. In the first prayer & = places:—“I te Iriiringa o Ihu Karaiti.... ki te awa o Horano, I wakatapua e koe te wai hei horoinga wakawairua mo te kino”:—and in the prayer before the naming [Appendix p.18] the Child, and = places:—“Wakatupua tenei wai hei horme wakawairua I te harai”:—

The term “*mystical*” (by which I understand, *Sacramental*,) is here translated as if it were quite synonymous with “*spiritual.*” Just, if I mistake not, one of the very errors of a certain party, so ably exposed by

Dr. Bayford, &c. I observe, that the word “*mystical*” is omitted altogether before “*union*,” in the first exhortation in the Marriage Service; while “*mystery*,” in the next to last Prayer, is, as it was, “*hei mea ngaro*”; which is, without doubt, its proper meaning. Again, in the same Prayer, the words, “*spiritual marriage*,” are rightly translated, “*Marematanga wakawairua*.”

β. In the second Prayer, and = places, the word “*spiritual*” (sp. regeneration,) is entirely left out! and without it, it seems, as if the “washing with water” only is what was intended.—

γ. The unnecessary addition to the express words of Baptism:—“E—, tenei ahau te iriiri nei i a koe, *I runga* &c.” “*Tenei*”—here, or now, is wholly additional, & quite unnecessary. “*Irunga*”—is not, (I believe,) anything like what is meant by ἐις (into). Had it been ἐπι (upon)—as “ἐπι κεφαλῇ,” or, ἐπι τῷ ἀκζοῖ or ἐπι στόματος δύο,” (Matt. xviii. 16,) this rendering, barbarous as it sounds, *might* be retained. *But*, if the rule concerning ἐις—(i.e. “when ever it is used, a motion into is implied,”—Grk. Gram. p.191,)—is correct; and, if it means here, an objective admission into the Covenant of Redemption—a putting on of Christ, (*vid. Baptismal Service, Adults, concluding address. Gal. iii. 27*, where “*I runga*” could *not* be used: 1 Cor. x. 2, &c.) then “*I runga*” must be rejected. It has been said, that this word contains the Sacramental declaration; and that it is parallel with “τούτῳ ἐστιν” in the other Sacrament.—

4<sup>th</sup>. The interpolated word “*nei*,” in the giving the Sacramental Bread. It accords *not* with, “*which was given for thee*”—i.e. *on* the Cross; but, [Appendix, p.19]

rather means, *just now*. (“*Nei*, here, in sight;”—*vide*, your own Dicty.) Be cautious here, my dear friend, especially, too, as the verb “*tuku*” may be interpreted, to offer, to present, to exhibit, and even to offers in sacrifice to immolate; by which a host of error may creep in.—

5<sup>th</sup>. the expression in the Catechism respecting the Sacraments:—“He mea nui enei *e pa ai nga tangata ki te ora*”:—i.e. “great things these, by (or through) which men obtain life.” This is *very much* stronger than the original—“generally necessary to salvation.”—

6<sup>th</sup>. In the absolution in the Visitation Service:—“No te mea kua tukua mai *e ia tona mana* ki a hau”; far beyond a literal translation & highly unscriptural & dangerous. It is one thing tyo say, “By his authority committed to me I absolve, &c.”; and, “*Because his ‘mana’ has been given by him* to me I absolve.”—This word, “*mana*,” is the noun used in Matt. xxviii. 18. There is also, I think, much difference between the two words,—(έξουσιά) power, and (δυναμις) authority; they are used together in Luke ix. 1, & Rev. xiii. 2, consequently they are *not* synonymous. At all events, I would *not* use the *same* noun; *certainly not with* the poss. pron., “*tona*”—his; as, according to the analogy of the Native language,—

*tona mana*, his influence,

*tona ora*, his life,

*tona tapu*, his sanctity,

being “*tuku*”—yielded up, gone, he has none left.

7<sup>th</sup>. The first words in the Ordering of Deacons:—“E te Matua o te Hahi”:—*The Father of the Church!!* a most

unnecessary addition, directly opposed to Matt. xxiii. 9. This title belongs to *no man*; it is *GOD'S*, and *His only*.

Now I have *not* closely examined a *single* entire portion of the new version of the Pr. Book. These portions I accidentally noticed; *all* of them, save the 1<sup>st</sup>. & 2<sup>nd</sup>., since I commenced my Letter. Doubtless there are [Appendix, p.20] others.

William Colenso.

To Ven. Archd. W. Williams,  
&c. &c.  
London.

N.B. Throughout the whole of these incorrect renderings, two under currents (so to speak) are to be noticed; the one (as in 1 & 2,) depreciating Christ, the other (as in 3–7,) exalting ceremonies and persons.—W.C.

Waitangi, March 4/52.

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The foregoing I sent as addressed, but under *open* cover to yourselves at the C.M. House, not knowing whether it would find Archd. Williams still in England. On the *outside* I wrote a memorandum, that, if the Archdeacon should have left England, the Secretaries would read the enclosure. As I have *not* since heard from Archdn. Williams, and as I consider the subject of great importance, I now make you a copy of it; to which I have *added* the *marginal* notes.—I have subsequently observed other errors of a similar nature. In my accompanying Letter to Mr. Archdn. Williams, I said,

“Be, at all events, very sure *not to omit the Articles* in the forthcoming version. They *are* left out in the Bishop’s (or, C K.S.’s.) version (after being in print, & Circulation upwards of 10 years), and the office for the Ordaining of Deacons *substituted*.

W.C.

Waitangi, October, 1853.

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## Translation of Micah Meha's Ms.—

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“1852. January 18. On this day began my distress of mind on account of my error. I have now seen the goodness of GOD’s work in the heart of the man who is troubled on account of his error, and thence made mindful of the Saviour Jesus Christ; and now the heart rests upon Jesus as upon a pillow.

“These are the things which came upon me; first of all, distress of mind—darkness; next a lamentation; after that Prayer; and heart [Appendix, p.21] work—the heart remembering, and always hoping in Him. Then it was that GOD revealed many gracious things (to me), displaying them as a real body (or, as if a present reality). Then it was that GOD drew near (to me), and the Heavens also were now near; and now the heart began (to be) on the watch by day & by night.—

“The Lamentation was not (as) a native lament; it was a crying unto prayer (thus):—O GOD, I have sinned against heaven, and in thy sight also; but be thou not angry with me for ever; for Thou art the Physician of sick souls;—therefore physic my sickness for it is great.—That is enough (or, Thou knowest all; why should I say more.”? idiomatic). For, although I am still abiding before thee, yet, not eating or drinking; I shall not live by this Native food, for if one eats he will nevertheless die; but Thou hast declared, “I am the Bread

of Life": that word is sufficient.—Let me eat that bread, that I may live.—

"I thus prayed incessantly throughout a whole day. Then it was that my desires after work (prayers & seeking Christ) proceeded strongly forth. Now I remembered the work of the thief, (who prayed,) "LORD, remember me when Thou comest into thy Kingdom." Yes: trouble and anguish is indeed good, if such is made by the Holy Spirit (as) a guide to lead unto Jesus.

"O LORD be remembering me. Why should I not be forgotten by man? why should not my grave be stigmatized (as) the grave of a thief? All this is good, if I am but remembered by Thee.

"This, also, was my manner.—I had no regard for men; I abhorred the talk concerning the (secular) things which issued from their mouth; I desired after no one to be with me; I like not noise (boisterous sport, or mirth); I disliked all evil.—

"The men (of my village) were wholly engaged in saying (to me), "Serve-thee-right," and scoffing at me, notwithstanding I did nothing (no evil) in return. I prayed, however, [**Appendix, P.22**] for them, that the door fo faith might be also opened to them.

"When I was thus lamenting, I lifted up my voice aloud, and feelingly bewailed with David in the (words of the) 120, 121, and 122 Psalms. Oh! how I opened my mouth & mourned; I lamented bitterly, with my eyes towards heaven supplicating (aid).

“For six Sundays (weeks) did this state of mind last; feeling good, & mindful, and that with Him only was a way (method, manner,) for me; for 34 days was I thus.—

“O GOD, Thou fully seest the sins of man! Yes: Thou knowest me, (that) there is not a sound place in my flesh. O LORD, search me thoroughly, that thou mayest see & know my heart. Only evil doings are within me. My flesh is full of malediction and sin; my heart is full of deceitful lust & vanity. Wash me, make me clean, even as Thy chosen people whom Thou hast made one (with Thyself).

“ O GOD, here is also another error of mine (namely), laziness in working, in teaching Thy holy Scripture. Just it (is), that the lazy servant should be cast out into the darkness. Nevertheless, Thou hast also a way (manner) for us, for lazy servants to be quickened, that (we) may become willing to work.—Paul’s saying is correct—‘Not slothful in business; fervent in spirit; serving the Lord.’—Rom. xi. 11.—That is to say,—in the way of Thy commands, (in Thy) causing us to desire goods.

“Hear, O GOD! unto Thee, indeed, is the inclining of those who seek Thy glory. But as for me! Where indeed is there a healthy place in me?

“Preserve me from all evil, from being held (or seized) thereby; that is to say, from the sudden ambushments of error before me. Therefore it is that David’s words are suitable, “My sin is ever before me,” Ps. 51. 3. Preserve me from all the unexpected enticements of the Worker of Evil.

“Prosper our works, and our desires towards Thee; for Thou fully knowest our works, even from the beginning. O hear! alas, my body hath sinned, my soul also is defiled with natural & fleshly lusts, through the evil which now worketh within me.

O GOD, make fast within (us) those words which we have heard on this Sabbath-day; and make us also to be a fit place (of reception) for Thy seed; and do Thou thyself arrange this here, for the sake of Jesus Christ our Lord. Amen.

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“This is what I considered:—

“Here is my mental work. I remembered that word, “Then shalt two be in the field, the one shall be taken and the other left.” Matt. xxiv. 40. The *first field* of GOD was that in the time of Noah; there were also two men in that field; the one was Noah, the other were those who ate & drank & married, and in the day in which the flood came, lo! the one was taken, and the other left.—The *second field* was that in the time of Lot, namely those two Cities; two men were also in that field; afterwards GOD rained fire & brimstone and destroyed them all; that is, took the one and left the other.—Lo, *here*, also, *is a field* of GOD; two men are in this field, namely, in the Church of GOD; and some are being taken away singly, and some are being left singly:—yet, at the great assembly, the one will be taken and the other left. The two thieves; the one was taken, the other left. The Pharisee & Publican; the one was taken the other left.

GOD full well knows the works of this man and of that man, his true state.—

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“Alas! how indeed shall I act concerning this great salvation? I must fully believe in His death; I must also follow after Him. He hath ascended hence, let my heart and my thoughts also ascend thither, to the place where He now dwells. Now it was that I detected the wandering to & fro of my heart (not steadfast) concerning the things which are above. Now it was that I knew (more) too concerning the evil of that other place—of hell; to wit, when the rich man called to Abraham to send Lazarus down (to him); and fear got fast [**Appendix, p.24**] hold of me.—

“By me (signed) Micah Meha.”

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(A memorandum written on the outside by the  
N. Teacher Sydney Tarahawaiki.)

“To Colenso. This is a remark made by me upon my seeing this writing, that thou mayest know I have seen it. Micah has also fully described to me his state of mind, his manner and his work, and I have assented to what he has stated. Because, it is just as I myself was, when I also, on two occasions, saw (experienced) a bitter mourning. The one, when I forsook my charge at Tauanui; the other, when I made a mistake about the Sabbath (working on that day). That is all.—Here it is. Look thou at the olive leaf of his dove; and perhaps you and I will talk (about him).

“From me (signed) Sydney, is this  
(writing) on the outside.—

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Here, in this plain account of the workings of this young man’s mind, there is much which reminds me, of “Augustine’s Confessions,” of “Bunyan’s grace abounding,” and of “Adam’s Private thoughts”; all which, (though written by persons of different ranks and in different ages of the Church,) are, doubtless, caused by one and the same Spirit working in all.—

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A few notes respecting the last hours  
of Margaretta Te Hiakai.—

I became acquainted with this young woman in the beginning of the year 1845, on my first visiting Wairarapa. At which time, although very young, (about 13 or 14,) I noticed a steadiness in her conduct, very different from the generality of the N. Zealand young women, which pleased me much. On my second visit, in November of that year, I married her to Josiah Te Rangi, [Appendix, p.25] a steady man, considerably older than herself; and, on my return from Wellington, in the end of that same month, both she and her husband were admitted to the Communion; and, in the next month, December, they were also Confirmed by the Bishop of N. Zealand at Te Kopi, on his first visiting these parts.—

At every visit of mine, I saw and conversed with her, both privately and in Class; and I was always gratified with her language & deportment. She was never once absent from the LORD'S Supper, until the one shortly before her death, which being administered at a village a few miles off, she could not possibly attend; and which caused her to mourn greatly.—

It will be seen that the following memoranda are entirely supplied by her Christian relations and friends. And I have preferred giving them separately, (although, in so doing, there is necessarily some tautology,) rather than to dovetail them up into one account.—

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“Enon, Turanganui, Jany. 10, 1852.

“To Colenso, Minister,  
dwelling at Waitangi.

“O Sir, greeting to thee; my love unto thee is great. O Sir, my sister is gone! for ever hidden from our eyes. Her words, however, are abiding here within our hearts.

There has never been a woman, nor a man (among us), whose words may be compared with hers to us.

Margaretta did not depart in ignorance; she died in the Faith. My sister began to be seriously unwell about Christmas, 1850; and she kept ailing & reclining continually until she died. On the 7<sup>th</sup>. of May, 1851, she had two remarkable dreams; in one of which she saw both thee & Mr. Hadfield administering the Lord’s Supper here at Enon. On the 28<sup>th</sup>. of July following, she had a still more remarkable dream, in which she saw thee again, in company with another and a strange Minister; you were both dressed gloriously, and she was not at first, but afterwards she also [Appendix, p. 26] was beautifully dressed; and you placed her upon a rock which appeared above water, where she was safe. But we cannot now recollect all that she said and told us during her long illness. On the 11<sup>th</sup>. day of November last, she began to exhort and instruct us, and this she continued until the day on which she departed.—None of the Teachers (visiting her) knew of the day in which she should leave. On the 20<sup>th</sup>. day of November, she greatly desired to depart; in the early morning of that day, she said to Josiah (her husband), “My Lord hath come to me in this (past) night; I am now sitting on his right arm.” Josiah enquired, “Hath his right arm indeed been extended to thee?” She replied, “Yes.” Josiah again asked, “Hath thy Lord closely embraced thee to day?” She answered, “Yes: His strength has been imparted to me.” Josiah asked her, “What are thy thoughts towards

this world?" She replied, "I greatly dislike this world." Josiah said, "Art thou desirous of going?" She answered "Yes." Upon which Josiah said, "Perhaps, then, Richard (the N. Teacher) had better be fetched to witness thy departure?" She said, "Yes: it is for Richard to decide respecting me (meaning, her saying of going today)." When Richard came, he entered the house, and looking at her, the tears streamed down his face: he wept greatly, and so did we all. At last Richard asked her, "Has thy Lord indeed come for thee?" She replied, "Yes: his hand has been (and is) stretched out towards me." Richard Said, "Art thou indeed going on this day?" She replied, "Yes: I have waited (only) for thee." Richard said, "Go then, go indeed on this day: cease dwelling in this evil world." Here Richard finished questioning her, and prayed the prayer for her departure; nevertheless she did not go on that day. After Richard had left, she said to Josiah and myself, "I quite understand (the manner of) Richard's bidding (me) to go; (it is a) dismissing yet withholding." She afterwards urged Josiah to pray for her departure; but Josiah would not consent; saying, "Remain; [Appendix, p.27] when it is daylight thou canst go." She now lay quietly until daylight, when she requested to have some food given her. Some tea was brought, upon which she implored a blessing, but did not partake. She then asked Josiah to give her thy letter which Micah had brought her; taking it in her hand, she kissed thy name and her own name, and, on her finishing kissing your two names, she stretched forth her hand to me, and we shook hands, when she quietly departed away from this world.—O Sir, O Colenso, greeting to thee; O Sir, I am not able to write to thee (any more of)

the words of Margaretta, owing to the great pain (grief) of my heart for my sister. Therefore this is all my word to thee. From me, from thy loving friend,

(signed) Daniel Te Iho.

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“Wairarapa, Jany. 13<sup>th</sup>., 1852.

“To Waitangi,  
To Colenso, Minister.

“O my friend, greeting to thee.—

x x x x x x x x O Sir, Margaretta Te Hiakai is dead. She died on the 22<sup>nd</sup> of November last, about 10 o'clock in the morning. Her departure was eminently good, even as her work unto the Lord was also good. On the 20th. of November I went to see her; having prayed, I asked her, “Hath thy Lord come to thee?” She answered, “Yes: I am even now standing at His right hand; my spirit has been taken by Him.” I asked her, “Through what means was the Lord fetched, that He came to thee?” She replied, “Through my prayers the Lord was fetched & came hither.” I asked her, “Art thou now fast to and trusting in Christ, that through Him alone thou mayest be saved?” She answered, “That is my hope by day and by night.” She then pointed out and repeated these words of Scripture;— “Bow down thine ear to me, O Lord; deliver me speedily: be thou my strong rock for a house of defence to save me. Be of good courage, and he shall strengthen your heart, all ye that trust in the Lord.—My [Appendix, p.28] goodness, and my fortress; my high tower and my deliverer; my shield and He in whom I trust.—And one of the elders said unto me, Who are these which are arrayed in white robes? and whence came they?”—Ps. xxxi. 2, 24: cxliv.2. Rev. vii. 13.

“On a former occasion, when I went to see her, I asked, Margaretta, “My dear, art thou now thinking concerning

thy Saviour?" She immediately said, "Yes, indeed, I am. Listen, O Richard, here is a word in Matthew,— 'Jesus said, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, & not sacrifice: for I am not come to call the righteous, but sinners to repentance.'—ix. 12, 13. I then read to her Mark x. 46–52; and asked, "Who is (represented by) Bartimeus?" She answered, "We, to be sure." I asked her, "What did Bartemeus say when he called?" She replied, "O Son of David, have mercy on me!"—I enquired, "And who is the Son of David?" She answered, "Christ." I, also, asked her concerning the parents and sisters and brethren of Christ, (as in Matt. xii. 50,) and, also, concerning the pool called Bethesda, and the healing of the sick there, (John 5.) and her answers pleased me much. From me,

(Signed) Richard Taki."

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"Enon, April 6<sup>th</sup>., 1852.

"To Colenso.—

"These are a few words from Margaretta. When thy letter to her arrived, and she saw and read its good words, her heart was filled with delight, and she wept with joy over thy words in thy letter. Now in the night before she departed, she repeated to me many words of Scripture. Among which I recollect these:—"My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, & scourgeth [Appendix, p.29] every son

whom he receiveth. If you endure chastening, GOD dealeth with you as with sons; for what son is he whom the father chasteneth not?—As many as I love, I rebuke & chasten: be zealous therefore, and repent.—In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, & guide me. Pull me out of the net that they have laid privily for me; for thou art my strength. Into thine hand I commit my spirit: for thou hast redeemed me, O Lord God of truth.—Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of GOD in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil.— And the angel said, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.—Then spake Jesus again unto them, saying, I am the light of the world” he that followeth me shall not walk in darkness, but shall have the light of life. Heb. xii. 5–7. Rev. iii. 19. Ps. xxxi. 1–5. 1 Thess. v. 16–22. Luke ii. 10, 11. Mark xvi. 16. Matt. xxiv. 12, 13. John viii. 12. These are the [Appendix, p.29] portions she shewed me, on the night of the Thursday, beginning in the evening, & thence till

towards morning. She also said to me, "Work while it is day; the night cometh when no man can work." O Sir, thou must find the chapter where this word is, I have quite forgotten the exact place. In the morning she said to me, "My Lord hath come for me; his hand is stretched forth to receive me; therefore I go."— From me,

(Signed) Josiah Te Rangi."

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"On the 15<sup>th</sup>. of November 1851, I went, with searching-of-heart, to see Margaretta, and I saw her on that day. In the evening of the Monday following (the 17<sup>th</sup>.) I went again to see her; and I this reminded her:—"My dear loving Sister, hast thou seen Christ?" She immediately replied, "Yes: I have seen Christ.—His rope is here stretched forth in order to draw me hence." I asked, "And now that thou art thus lying (in pain), art thou still mindful of that rope which has been stretched forth to thee?" She answered, "Yes: I am ever mindful." I then asked her, "What kind of rope (meaning, for what purpose)?" She replied, "A rope causing life; I know it is salvation." I enquired of her, "But is it indeed the chief salvation (or, a salvation to be depended upon)?" "Yes," she answered, "a very thick salvation." I then asked, "Who is thy refuge thy trust?" She answered, "GOD." "And who," I asked, "is a road for thee to Him?" She replied, "Christ: He is the road, the truth, and the life." I further asked, "Who is the enlightener of thee?" To which she also answered, "Christ."

—From me,

(signed) Micah Meha."

To Colenso, Minister.

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"I went to see Margaretta Te Hiakai. On arriving at her house I found her sitting with her husband. When she saw me I stretched foorth my hand, and we shook hands rubbed noses and wept. Afterwards, I questioned her,— "Margaretta, hast thou now much love for GOD?" She answered, "Yes." I said to her, "Who is that whose love is greater (than thine)?" She replied, "Jesus Christ." I asked her, "By what means dost thou assuredly know that Jesus Christ loves thee here?" She answered, "Because He hath died a satisfaction for my sins; that is to say, for the sins of the whole world." I then enquired, "Perhaps thou rat now dark in mind because of thy long lying ill?" She answered, "I am not dark because of my illness; rather I am dark because of my long dwelling in this evil world." Here I finished my questioning her, because some food was brought in and placed before her, and I thought, that, perhaps, she was hungry. So we prayed, and when our praying was finished, we again rubbed noses, & I came away.

—From me (signed) Isaac Watarau."

"To the Minister, To Colenso."

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"Tupurupuru, Wairarapa,  
April, 1852.

"To Colenso, the Minister.

“O Sir, O Colenso, greeting to thee. My love is indeed great to thee in thy returning from this place. O Sir, here is my testimony concerning Margaretta Te Hiakai; now written to thee for thy inspection. On my going to see her a few days before she died,—namely, on the 18<sup>th</sup>. of November, 1851,—I said to her;— “O dear Margaretta, greeting to thee, lying here sick. Art thou dark (grieved) concerning thy illness?” She replied, “No,” I enquired, [Appendix, p.32] “How shall the canoe get to land?” She answered, “Through exertion in rowing it shall get to land.” I asked, “And, by what means shall the canoe cross the river to the other side?” She answered, “Through rowing indeed it shall be made to cross.” I rejoined, “It is good.” I then further questioned her, asking, “Through what means shall the fortified village (when besieged) not be taken?” “Through vigilant watching”: she replied. I then said, “Through what means shall man get to GOD?” “Through faith in the Lord Jesus Christ, I shall be saved,” was her reply. I said, “Tell me the road by which a man may get to heaven?” She answered, “Prayer to GOD.” I asked her, “Who died in order to make recompense for our sins?”— She replied, “Jesus Christ.” I enquired, “Christ died in order that we might obtain what?”— “That we might obtain life,” was her prompt answer. “And who,” I asked, “is the propitiation for us with GOD?” “Jesus Christ,” she replied. Upon this, I asked her, “Who takes care of thee?” She answered, “The Holy Spirit.”—Here ended our conversation.

—From me (signed) Philip Rare.”

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— “What hath God wrought!”—I exceedingly regret that I did not take down myself some of Margarettā’s words to me; but such has ever been *the amount of work to be done in visiting* (unless the plan of some others is followed—work by deputy!) as quite to preclude my doing so.

W.C.—