

# Mr Colenso's Wairarapa

Twelve Journeys:  
1843–1852

Ian St George

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# **Mr Colenso's Wairarapa**



William Colenso aged about 44.

A half length studio portrait, probably from a now lost daguerreotype by John Nicol Crombie. Date unknown, possibly taken in 1855 in Auckland.

Hawke's Bay Museums Trust  
Ruawharo Ta-u-rangi 51/122.

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*Wai-rarapa* may mean glistening or shining water (from action of the sun's rays on it);—according to the old... (stanza:)

“Ka rarapa nga kanohi, ko wairarapa,  
Te rarapatanga o tou tupuna, e hine.”

from the satisfactory glistening of the eyes, through pleasure, on first beholding the lake.

—letter from William Colenso to Henry Suter, 9 January 1890,  
recorded in one of Suter's notebooks (private collection).

Colenso was a difficult and acerbic character. His denunciations, deliberate violations of tapu, and criticism of many aspects of Māori culture (especially sexual mores) offended a number of rangatira. But his journals and correspondence do give an invaluable glimpse into what was happening to traditional beliefs and the social structure in Wairarapa during this period.

—*The Wairarapa ki Tararua Report, Vol.1, The people and the land.*  
Waitangi Tribunal, 2010. p.16.

... historians must and ought to be exact, truthful, and absolutely free of passions, for neither interest, fear, rancour, nor affection should make them deviate from the path of truth, whose mother is history, the rival of time, repository of great deeds, witness to the past, example and adviser to the present, and forewarning to the future.

— Miguel de Cervantes 1605–1615. *Don Quixote of la Mancha.*  
Translation by Edith Grossman, 2005.

... but then Cervantes was a satirist.

# Acknowledgments

Members of the Colenso Society, Ann Collins, the late Tony Gates, Gordon Sylvester and Beverley Park helped greatly with the tedious task of transcribing Colenso's longhand. The cover photograph is by Michael Lusk: *Koreneho, the Bearer of Knowledge*. Pou by an unknown carver, presented to the Maraenui Bilingual School in Napier.

Colenso's journals are his regular reports to the Church Missionary Society whence Dr Hocken, who had the wisdom to recognise their value, obtained them for his collection. They are now housed in the Hocken Library in Dunedin, whose staff I thank for the courtesy and assistance. Staff at the Alexander Turnbull Library and MTG Hawke's Bay were also generous with help.

King James Version Bible references are from <http://quod.lib.umich.edu/k/kjv/browse.html>.

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Colenso used an apostrophe over the "w" for the Māori consonant we now express as "wh". I have used "Ẁ" and "ẁ" as closest to Colenso's writing.

# Foreword

This is an account of a missionary's journeys in the Wairarapa. Colenso's God was sometimes the God of love, but was as often a righteous and wrathful God, stumping angrily with his advocate through the Maori villages and European settlements of the forests, swamps and plains.

It is also an account of two cultures and how the people of those cultures began to know each other, of the road that to its makers was just a road, but to Colenso was a polluting drain, leaking the malevolence of pakeha culture into that of Māori, a sewer that he feared would alienate the land and destroy the people of the land.

Behind the sometimes tedious detailed recounting of sermons preached, lessons read, pupils taught and congregations addressed, lie the personal stories of pain and punishment, utu, sickness and sin, good works rewarded, fell deeds rebuked, honesty acclaimed and immorality admonished. Of decency, standards, principles and zeal. Of death, disease, bitter self sacrificing hardship and of passion and ill-concealed yearning desire.

## Timeline

- 1300** Early Maori in southern Wairarapa live on small birds, fish, seals and kumara, build stone fences and cultivation enclosures.
- 1600** Early Maori have deserted these settlements. Rangitāne, Ngāti Ira and Ngāti Kahungunu settle in the Wairarapa.
- 1770** Cook names Hawke's Bay, Cape Kidnappers, Cape Turnagain, Castle Point, Palliser Bay, etc.
- 1821** Musket wars: Ngāti Whātua and Ngāti Maniapoto war parties raid the Wairarapa. Invasions from Taranaki follow. Kahungunu ki Wairarapa people retreat to Nukutaurua, Māhia Peninsula, where they accumulate muskets from whalers. Rangitāne o Wairarapa remain in the Bush north of Masterton.



- 1830 Well armed Ngāti Kahungunu attack Te Āti Awa people at Tauwharerata (near Featherston) and Ngāti Kahungunu lands are restored. Te hokinga mai: the repopulation of the Wairarapa by Rangitane and Ngati Kahungunu from Nukutaurua begins.
- 1834 Printer William Colenso arrives at the Church of England mission at Paihia.
- 1835 Colenso prints first book published in New Zealand; HMS Beagle in Bay of Islands; Colenso spends Christmas day with Darwin.
- 1837 Colenso completes printing Maori New Testament.
- 1838 Colenso sails in *Columbine* to Hicks Bay with William Williams, exploring East Coast–Poverty Bay region; Allan Cunningham in Bay of Islands; epidemic kills many; Colenso very ill; first requests training for ordination.
- 1839 Colenso again visits Hicks Bay; later walks to Cape Reinga; Busby dismissed as Resident.
- 1840 William Deans walks the coast from Wellington to Palliser Bay. Hobson arrives at the Bay of Islands; Treaty of Waitangi signed, but not by Wairarapa rangatira; Colenso’s first letter to WJ Hooker; Wilkes (American Antarctic expedition) at Bay of Is; Dumont D’Urville visits; Deiffenbach at Paihia; Auckland becomes capital.
- 1841 Robert Stokes of the NZ Company walks up Hutt and Pakuratahi valleys, climbs to Rimutaka summit, notes the Wairarapa’s farming potential; Lady Jane Franklin visits Bay of Islands; JD Hooker arrives there on HMS *Erebus*; Andrew Sinclair arrives; Colenso’s first Waikaremoana journey. Māori teachers preaching and building churches and establishing schools in Wairarapa.
- 1842 Colenso’s first scientific paper published in *Tasmanian Journal of Natural Science*; Bishop George Selwyn arrives in Bay of Is; Colenso sends over 600 specimens to WJ Hooker.
- 1843 Colenso marries; studies for holy orders at Te Waimate; sails to Gisborne, lands at Castlepoint; **reconnaissance journey** 15 November from Deliverance Cove, Castlepoint, walking up the coast and into Hawke’s Bay, to Waitangi, the site of his future mission station, thence on

to Wairoa and second Waikaremoana visit; paper on fossil bones published in *Tasmanian Journal*.

- 1844** First flock of sheep driven round coast from Wellington; five Wellington entrepreneurs negotiate leases of Wairarapa land direct with Maori; Colenso ordained a deacon and the Colensos leave Bay of Islands for Hawke's Bay aboard *Nimrod*; "Memoranda of an excursion" published in *Tasmanian Journal*; fossil bones paper republished in *Annals and Magazine of Natural History*.
- 1845** Colenso fails at first attempt to cross the Ruahine; 1 March begins **first Wairarapa journey** from Waitangi down the coast, around Cape Palliser to Wellington & back up the Wairarapa to Te Kaikokirikiri, east to the coast via Wareama to Porangahau, in to Waipukurau, arriving home 24 May; Wairoa; son Latimer born; **second Wairarapa journey** 18 Oct to Waipukurau, Porangahau, Wareama, Te Kaikokirikiri, Huaangarua, Te Kopi, Wellington, & back around coast all the way, arriving home on 4 December.
- 1846 Third Wairarapa journey** 10 Feb down coast and round to Wellington, back via coast to Te Kopi, up the Wairarapa to Te Kaikokirikiri, then north via the Bush: Te Hawera, Manawatu river, Waipukurau, and home on 9 April; to Tarawera; **fourth Wairarapa journey** 18 Aug down coast, round Cape Palliser, Te Kopi, up Wairarapa, Te Kaikokirikiri, then north via the Bush: Te Hawera, Manawatu river, Waipukurau, and home on 7 October; fern paper published in *Tasmanian Journal*.
- 1847** February via Tarawera to Taupo and thence to Mokai Patea, returning across the Ruahine; **fifth Wairarapa journey** 24 March Waipukurau, down Manawatu river, Te Hawera, Te Kaikokirikiri, down to Te Kopi and round to Wellington, back up round Cape Palliser and back up the coast, arriving home on 28 May; **sixth Wairarapa journey** 1 October down the coast and round Cape Palliser to Te Kopi, on to Wellington, up new Hutt Rd, over the Rimutaka, Huaangarua, Te Kaikokirikiri, Te Hawera, Waipukurau and home on 30 November; crosses Ruahine for the second time.
- 1848 Seventh Wairarapa journey** 23 March Waipukurau, Te Hawera, Te Kaikokirikiri, Hurunuiorangi, towards coast to Pahawa, south via Cape Palliser to Te Kopi, Wellington, back to Te Kopi, up Wairarapa to Hurunuiorangi, towards coast to Wareama, Castlepoint and via coast,

home on 16 June; **eighth Wairarapa journey** 25 October down the coast to Cape Palliser, round to Te Kopi, up Wairarapa, Te Kaikokirikiri, Te Hawera, Puehutai, over the Ruahine to inland Patea, Rangitikei, back over a new route over the southern Ruahine to Rotoatara Lake, home 18 December.

**1849 Ninth Wairarapa journey** 8 March Waipukurau, Puehutai, Te Hawera, Te Kaikokirikiri, Te Kopi, Wellington, over new road, Tauwārenikau, Huaangarua, Pahawa, on up the coast and home 22 May; November over Ruahine, returning via Tarawera.

**1850 Tenth Wairarapa journey** 2 March to Waimarama and down the coast to Pahawa, across to Huaangarua, up to Te Kaikokirikiri, Te Hawera, Manawatu river, Waipukurau, home 16 April; affair with Ripeka Meretene begins; Donald McLean, Land Purchase Commissioner, comes to Hawke's Bay.

**1851 Eleventh Wairarapa journey** 21 Mar Waimarama, Porangahau, Wareama, Pahawa, Te Kopi, Huaangarua, Te Kaikokirikiri, Te Hawera, Waipukurau, home 28 May; Ripeka's child Wiremu (Willie) born; writes to McLean, "I think I shall be quite ready to buy a few acres of land from the Govt.—immediately after you have settled with the Chiefs"; crosses Ruahine to Mokai Patea by new northern route.

**1852 Twelfth (last) Wairarapa journey** 12 March Waipukurau, Te Hawera, Te Kaikokirikiri, Huaangarua, Te Kopi, Cape Palliser, up coast to Mataikona, Porangahau, Waimarama, home 6 May; Bishop Selwyn visits; John Fairburn takes Colenso's children Frances and Latimer to Auckland; Colenso fights with Wi Tipuna; suspended by Bishop Selwyn in November.

**1853** First Crown purchase of Maori lands adjoining Lakes Wairarapa and Onoke. Elizabeth Colenso leaves her husband, taking Wiremu to Auckland.

**1854** Greytown established. Masterton founded by the Small Farms Association led by Joseph Masters.

**1855** Magnitude 8.2 earthquake strikes Wairarapa, lifting and altering the coastline and the coastal tracks.

**1856** Rimutaka Hill road opened.

# Introduction

## William Colenso's life

Into the Wairarapa in 1843 came William Colenso, printer, now a student in Holy Orders, seasick and frightened on the beach at Deliverance Cove, Castlepoint. This would soon be his “parish”.

Colenso was a Cornishman, born 17 November 1811 in Penzance, the eldest of eight children, a “replacement child” for an older William who had died in infancy. He was educated well at Penzance Grammar School until he was 15 when he began a printing apprenticeship at St Ives – where he walked every week from Penzance. His adolescent diaries are full of religious zeal, self doubt and rumination.

He completed his apprenticeship and went to lodge with his brother Samuel in London, where he was employed by Richard Watts, printer for the Church Missionary Society. In London he attended a number of churches and joined prayer and Bible groups. He was a fastidious and uncompromising young man. At Watts's offices, Colenso composited, printed and bound accounts of missionary work from all over the world, including reports from New Zealand.

He wrote devout pieces for the *Pilot*, a magazine for sailors. Watts, who printed the magazine, recognised Colenso's writing, and encouraged him to seek missionary work through the Society. He met Josiah Pratt, founder of the CMS, and Dandeson Coates, then its secretary. Colenso applied to be printer for the Anglican church mission in New Zealand.

He arrived in Paihia at the end of 1833, a naïve stuttering 22 year old who found he was expected to be a preacher as well as a printer. Over the following years the output from his printing office was enormous – and enormously important in our history. He travelled extensively in Northland, preaching and praying, and made two journeys to Poverty Bay, walking back to Paihia. He became fluent in te reo: his early diaries are full of new words and phrases and their meanings. At Waimate Selwyn would make him his “Professor of Māori”.

The botanist Alan Cunningham met and befriended him at Paihia in 1838, and though Colenso had spent Christmas Day in 1835 with Charles Darwin from the visiting *Beagle*, it was probably Cunningham who sparked Colenso's interest in science and in particular, botany. He sent the first of over 6000 specimens to Kew in 1840, the same year Wilkes, D'Urville and Dieffenbach visited the Bay of Islands. Lady Jane Franklin gave him further encouragement (and a microscope) at her visit in 1841 and in the same year the man who was to become his lifelong correspondent and mentor, Joseph Hooker, arrived with HMS *Terror* and *Erebus*.

His first scientific paper was published in Tasmania in 1842; the newly arrived Bishop Selwyn thought he needed "pruning" and restricted his preaching to mere catechising, so he applied to study for Holy Orders. Selwyn insisted he marry, so in 1843 he married Elizabeth Fairburn; it would not be a happy union.-

This then was the 32 year old who landed on the beach at Deliverance Cove: a well schooled, but not university educated zealous evangelistic printer who wanted to be a preacher, had spent ten years in New Zealand, was by now fluent in te reo, hugely popular with Northland Māori, possessor of an already impressive library, a perfectionist who had a herbarium and a shell collection but was beginning to realise he had to restrict his scientific interests largely to botany.

A perfectionist who would take his missionary task so seriously, even obsessively, that in the end it led to his undoing.

Today we might view him as paternalistic, condescending toward Māori—but to judge him (or any missionary) by modern concepts of equality would be naïve. He was of a time when British civilisation regarded itself as the most advanced the world had ever seen, its citizens bearing a conscious responsibility to carry its excellence to the rest of the world. He was certainly paternalistic (the "father" to his native "children"), in a way that would be offensive now, but he was paternalistic with benevolent motives. The squatters called him a "philomaorist," a "Māori-lover"; the roadmen wrote to the Government and accused him of treason when he tried to protect Māori from tobacco, prostitution, gambling and drunkenness.

Colenso took his responsibilities seriously. Yet his writing reveals a sense of awe, an admiration for tikanga Māori, a respect for the rangatira, a delight in te reo, that “Language... remarkable for its euphony, simplicity, brevity, clearness, and copiousness”. At home his family spoke only te reo. His respect for the language was such that when he translated te reo, he used the archaic but poetic English of his King James Version of the Bible.

## Colenso in the Wairarapa

Māori sought resident ministers who would attract European locals and thus enhance mana and trade.

After Colenso’s 1843 reconnaissance, he moved his family from Paihia to Hawke’s Bay whence he made twelve journeys in the Wairarapa between 1845 and 1852. He preached, he taught, he doctored, he collected. He baptised, married and buried. He assisted at confirmations by Bishop Selwyn and communions by Revs Robert Cole and Octavius Hadfield. He built schools and churches. He is important in Wairarapa history as the first European in many places, and certainly the first European educator and medicine man in the region.

His botanical collections make the Wairarapa significant as the “type locality” for many New Zealand plants. (See plant lists in *Colenso’s collections*).

His accounts of his journeys are often the only record of the period. Fortunately his journals were sent regularly to London, for many of his papers (including his Baptism book) would be destroyed when his house in Hawke’s Bay was torched in 1853.

“Native teachers” had preceded him, prepared by William Williams. On 16 November 1843 at Mataikona, for instance, he “found Te Paraone, a quiet young Christian native, sent by the Archdeacon from Turanga as Teacher to this people”. He listed Māori in each village, named the native teachers, chiefs, monitors. He prepared more teachers, and held an annual teach-the-teachers meeting at his home. Hundreds of letters in te reo to Colenso exist, many in the Alexander Turnbull Library; those that have been translated usually refer to services, meetings, sinners, deaths and travel arrangements.

On his journeys he prepared people for Baptism and, when he considered them ready, baptised them. He was critical of other missionaries who baptised people before they were truly ready, simply in order to boost their numbers. Those baptised chose their Christian names, for instance, “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.” Some chose the name of the man who baptised them: *Neho* or *Koreneho*.

He was accompanied at first by guides and by baggage bearers with their awkward boxes. We know only some of them from hints in the journal—Edwin, Samuel, Nathaniel, Matthias, Isaac Pakitara. They carried some food, relying otherwise on the hospitality of the locals and on native and introduced plants and fish, birds and pigs caught on the journey. Colenso took his gun for the first time on the 1851 journey, probably more as protection against wild dogs than to shoot game. He took his dog “Keeper” when he could. They followed the coast, or Māori trails when inland, trails which in turn were later made into roads, so to a large extent we can follow the routes.

Māori are referred to throughout as “Natives”; that is not a scornful term, and in fact Colenso is much more critical of those he called “whites”. He identified with Māori, was called (disparagingly) a “philomaorist,” and would write, “it would have been far better for the New Zealanders as a people if they had never seen an European,” going on to quote Dryden’s translation of Ovid,

Hard steel succeeded then;  
And stubborn as the metal were the men.  
Truth, modesty, and shame the world forsook;  
Fraud, avarice, and force, their places took.

He witnessed to his horror the dire effects on Māori of the nineteenth century influenza epidemics and the terrible mortality from tuberculosis. He administered medicines that we would regard as ineffectual today, but more importantly he administered care and concern and a hope for a life hereafter.

His seven years of visits to the Wairarapa coincided with a rapidly increasing squatter population of Europeans, with their formal and informal attempts to acquire Māori land (Colenso would be an influential adviser to Māori against

land sales), the construction of the Rimutaka hill road and a decline of missionary influence as the novelty of the new religion wore off and its strictures smarted.

Colenso changed too—influenced by all of these factors, no doubt. He had always been uncompromising and obsessional, and no doubt this led to his increasing absences from home and his estrangement from his family. It also made him intolerant of those who, inevitably, strayed from the path of righteousness and intolerant of the greed and unholiness of whites. The latter years of his ministry were marked by repeated confrontations, often started by what now appear trivial events, but as often by his “denunciations, deliberate violations of tapu, and criticism of many aspects of Māori culture (especially sexual mores)”.

In 1851 his growing isolation from friends, family and parishioners led him to the loving arms of Ripeka Meretene, a servant in his house, with whom he fathered a son, Wiremu. His licence to preach was withdrawn by Selwyn, his wife and children left, his house was torched, he was fined for common assault and his life changed dramatically. His dismay at his own fall—he who had upbraided his parishioners repeatedly for similar sins—knew no bounds.

The rest is indeed history—and beyond the scope of this book. He maintained a general store at his mission site, sold plants and fruit trees; acted as interpreter in court; took various public service positions in Hawke’s Bay; became a parliamentarian; spent several years as an innovative educationalist when he was School Inspector; acquired land.

As an old man he returned to the Bush, to collect specimens (his output of scientific papers was prodigious), to regain his health in the clear air of Dannevirke and to preach—but never beyond Woodville. “Colenso in the Bush” would require another book.

## **Was Colenso a land shark?**

Stuart Webster estimated that Colenso’s estate was worth over \$6 million in today’s money,<sup>1</sup> and Matthew Wright discussed some of his land purchases.<sup>2</sup>

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<sup>1</sup> Webster S 2011. Excerpts from *Sainsbury Logan & Williams: A Firm History*. The estate of William Colenso. *eColenso* April: Supplement.



People ask how it is that Colenso preached against land sales by Māori yet ended up a property millionaire: surely this was a great paradox, if not a great hypocrisy?

The explanation lies in the complex history of Māori land sales. Te Ara discusses it and I have quoted freely from that resource.<sup>3</sup>

## Early transactions

Before 1840 commercial arrangements made land available for cutting timber or building wharves and jetties.<sup>4</sup> Some white settlers married Māori women and arranged with local chiefs to set land aside for their families. There were also many speculator transactions (such as Busby's at Whangarei.<sup>5</sup>).

Missionary organisations and individuals entered into various kinds of land transactions with Māori. For example, the Te Rarawa chief Nōpera Panakareao arranged with the Church Missionary Society for 1,000 acres to be set aside at Kaitiāia for the mission. There were similar arrangements wherever missions were located. In 1873 the *Daily Southern Cross* republished a list of private missionary acquisitions (next page).<sup>6</sup>

## Investigating pre-Treaty purchases

After the Treaty of Waitangi, the government investigated pre-Treaty purchases. If they met certain requirements, buyers could get a grant from the government giving them legal title to at least some of the land they claimed to have acquired from Māori.

For most of 1840–1865, under the doctrine of Crown pre-emption, only the Crown could buy Māori land. Private individuals could not. This was standard practice in all British colonies, and in New Zealand was set out in Article Two of the Treaty of Waitangi and in section two of the Land Claims Ordinance 1841. It was also intended, at least in part, to protect Māori from private European purchasers.

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2 Wright M 1995. William Colenso: land speculator. *Daily Telegraph* 20 January.

3 <http://www.teara.govt.nz/en/te-tango-whenua-maori-land-alienation/>

4 St George IM 2015. Mr. Octavius Browne. *eColenso* August.

5 St George IM 2014. Busby's bargain backfires.... *eColenso* September.

6 *Daily Southern Cross* 1873. The alleged missionary landsharking. 11 October, page 3.

## THE ALLEGED MISSIONARY LAND SHARKING.

THE subject of the early missionaries of the Church of England in New Zealand having engaged so extensively in land purchases from the natives, has engaged a good deal of attention lately. The following extracts from "The Story of New Zealand: Past and Present—Savage and Civilized," by Arthur S. Thompson, M.D., surgeon-major 58th Regiment, and published in London in 1839, will be read with interest. At page 154, and following pages, vol. 2, Dr. Thomson says:—"At an early date, it will be remembered, several of the English Church Missionaries purchased land from the New Zealanders, and the statement of the quantity claimed and the awards given, will be found in the subjoined table, where also will be seen the honored names of Messrs. Maunsell, Ashwell, Chapman, Morgan, Colenso, and the early missionaries who resisted this world's temptations:—

Rev. Alfred N. Brown, missionary, entered the mission in 1829, and Mr. J. R. Wilson, catechist, entered the mission in 1833; they jointly claimed 3,840 acres of land, and were awarded by the land commissioners, 2,987 acres.

Rev. — Maunsell, missionary, entered the mission in 1835, claimed no-land.

Rev. R. Taylor, missionary, entered the mission in 1835, claimed 50,000 acres; awarded 1,704 acres.

Rev. Henry Williams, missionary, entered the mission in 1823, claimed 22,000 acres; awarded 9,000.

Rev. Wm. Williams, missionary entered the mission in 1825, claimed 890 acres; awarded 890 acres.

Mr. Benjamin Ashwell, catechist, entered the mission in 1835, claimed 20 acres; awarded 20 acres.

Mr. Charles Baker, catechist, entered the mission in 1828, claimed 6,242 acres; awarded 2,560 acres.

Mr. John Bedford, wheelwright, entered the mission in 1836, claimed 250 acres; awarded 60 acres.

Mr. Thomas Chapman, catechist, entered the mission in 1830, claimed no land.

Mr. George Clarke, catechist, entered the mission in 1824, claimed 10,000 acres; awarded 5,500 acres.

Mr. William Colenso, printer, entered the mission in 1834, claimed no land.

Mr. Richard Davis, catechist, entered the mission in 1824, claimed 6,000 acres; awarded 3,500 acres.

Mr. James Davis, store-keeper, entered the mission in 1824, claimed 1,015 acres; awarded 335 acres.

Sorena Davis, teacher, entered the mission in 1824, claimed no land.

Mr. John Edmonds, stonemason, entered the mission in 1834, claimed no land.

Mr. W. T. Fairburn, catechist, entered the mission in 1819, claimed 20,000 acres; awarded 2,560 acres.

Mr. S. H. Ford, surgeon, entered the mission in 1837, claimed 8400 acres; awarded 1,757 acres.

Mr. James Hamlin, catechist, entered the mission in 1826, claimed 6,774 acres; awarded 3,937 acres.

Mr. James Kemp, catechist, entered the mission in 1819, claimed 18,552 acres; awarded 5,276 acres.

Mr. John King, catechist, entered the mission in 1814, claimed 10,300 acres; awarded 5,150 acres.

Mr. P. H. King, catechist, entered the mission in 1834, claimed 2,305 acres; awarded 2,305 acres.

Mr. W. King, assistant, home in New Zealand, claimed no land.

Mr. Octavius Hadfield, catechist, entered the mission in 1838, claimed no land.

Mr. S. M. Knight, catechist, entered the mission in 1835, claimed no land.

Mr. Joseph Matthews, catechist, entered the mission in 1832, claimed 2,200 acres; awarded 2,200 acres.

Mr. Richard Matthews, catechist, entered the mission in 1837, claimed 3,000 acres; awarded 4,792 acres.

Mr. John Morgan, catechist, entered the mission in 1833, claimed no land.

Mr. Henry W. Pilley, catechist, entered the mission, in 1834, claimed no land.

Mr. James Preeco, catechist, entered the mission in 1830, claimed 1,450 acres; awarded 1,450 acres.

Mr. W. G. Puchey, catechist, entered the mission in 1821, claimed 4,800 acres; awarded 2,300 acres.

Mr. James Shepherd, catechist, entered the mission in 1820, claimed 11,860 acres; awarded 5,330 acres.

Mr. James Stack, catechist, entered the mission in 1834, claimed no land.

Mr. W. R. Wade, superintendent of the press, claimed no land.

Marian Williams, teacher, went out with her father, claimed no land.

Church Missionary Society, claimed 11,665 acres; awarded none.

Families of Church Missionaries, claimed 6,200 acres; awarded 3,100 acres.

Total area of land claimed, 216,763 acres; awarded 66,713 acres.

In this period about two-thirds of the entire land area of New Zealand was bought from Māori, using deeds of sale. The land was then transferred to the provincial governments, for sale and grant to private settlers. Ngāi Tahu of the South Island lost their very large landed estate to the Crown by a sequence of deeds between 1844 and 1864. Other important deed purchases were in the northern South Island, Porirua, parts of Hawke's Bay, the Rangitikei region, Auckland, Northland—and the Wairarapa.

Crown policy on these purchases was set by the colonial governors, especially George Grey and Thomas Gore Browne. The head of the Native Land Purchase Office was Donald McLean. He persuaded many chiefs to sell land to the government at low prices by arguing that Māori would gain economic advantage from British settlement.

## **Confiscations**

Substantial areas of Māori land were confiscated by the government after the New Zealand wars of the early 1860s. In 1863 Premier Alfred Domett sent a memorandum to Governor George Grey, proposing that Māori in a "state of rebellion" have their lands confiscated as a punishment. At first confiscation was intended to be relatively restricted, but it gradually became more and more elaborate. Land was confiscated both from tribes who had rebelled against the government and those who had fought as government allies. It was envisaged that military settlers would be placed on confiscated land.

Confiscation in New Zealand has affinities with British practice in other places, particularly 17th-century Ireland and the southern African colonies. Sir William Martin, the former chief justice, published a paper in 1863 in which he argued that the history of Ireland showed "how little is to be effected towards the quieting of a country by the confiscation of private land". All that resulted was a "brooding sense of wrong".

Much confiscated land was returned to Māori, although not always to its original owners. The history of each confiscation became very confused and often generated large quantities of amending legislation, petitions and litigation. In 1869 Donald McLean, by that time Native Minister in the Fox-Vogel government, concluded that the confiscations were nothing but an expensive mistake.

## **Native Land Court, 1865**

The Native Lands Act of 1862 provided for the governor to set up a court consisting of a panel of Māori jurors or assessors presided over by the local resident magistrates. This first act only operated in a few places, mainly Northland, because of the turmoil elsewhere caused by the New Zealand wars. It was replaced by the much more comprehensive 1865 act.

The Acts also abolished Crown pre-emption. Māori were now free to sell land to private buyers on the open market, provided that the land had first been investigated by the Native Land Court.

## **Before 1840: Colenso purchased no land**

Colenso was in Paihia 1834–1840, unmarried and working as a printer. He bought no land.

On 24 January 1840 he wrote to the CMS secretaries,

I have kept myself from purchasing Land (having not a single foot of ground) in order that no obstacle should thus arise through me against the Gospel.... Oh! how thankful should I be to the LORD, (though I sometimes feel my poverty,) that HE has kept me from becoming possessed of Land, and, by that means seeking my own welfare before that of my Redeemer, the Society, or the poor New Zealander!<sup>7</sup>

Later, in 1862, he petitioned George Grey, stating,

That your Petitioner, though often performing long and difficult Journeys, mainly resided in the Bay of Islands till 1844.

That during the whole of that period your Petitioner never once broke the rule of the C.M. Society – viz. not to acquire nor possess Land from the Natives.<sup>8</sup>

The other missionaries were more sanguine.

## **1840–1862: Crown pre-emption**

In his mission years 1840–1853 Colenso purchased no land

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<sup>7</sup> Colenso W 1840. Letter to CMS secretaries, January 24. Hocken Library Ms Vol 63; ATL qMS 0491.

<sup>8</sup> Archives Ref. No. IA1 242; Record 63/2384 in Colonial Secretary Record Book 244.

Land Commissioners were appointed to investigate early transactions, and Colenso was asked by Commissioner Godfrey to interpret for him. Colenso wrote (from Paihia, 9 January 1841),

In ansr. to your request—to my becoming Interpreter to the Land Commission at Russell—I regret (when I consider the absolute need of some efficient and disinterested person to fill that important office) that it is utterly impossible for me to assist you, for, as I said before, my present duties are more than I can (without the most strenuous & unremitting endeavors) possibly perform.

You speak, my dr Sir, of “an ample remuneration, &c” —allow me to say, (whilst I trust I can both discern & appreciate the motive that prompted the generous offer,) that neither pecuniary remuneration nor worldly honor could possibly have influenced me, in my leaving the Land of my Fathers, my connexions, & prospects, & coming to this country, to fill the situation which I at present do, and I trust, that such never will. In the little that I have been, or may be, enabled to do for H.M. Govt., Remuneration, permit me to remark, (unless circumstances with regard to myself sadly alter) I never wish to hear mentioned.<sup>9</sup>

He was not a greedy man. Colenso went to Hawke’s Bay in 1844 and during the next eight missionary years bought no land. In his 1862 petition to Sir George Grey he explained,

That among other stringent conditions imposed by the Bishop of New Zealand upon your Petitioner, on his coming to Ahuriri, (having previously limited him to the use of ten acres of Land,) was this, viz., that he should not hold nor acquire any Land without his consent....

That up to this time, (and, indeed, till 1854,) your Petitioner did not possess a foot of Land in the Colony.

(In 1851 he had confided to McLean, “I think I shall be quite ready to buy a few acres of land from the Govt.—immediately after you have settled with

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9 Colenso W 1841. Letter to EL Godfrey, 9 January. ATL MS-Papers-0675. From typed copy annotated “Copy of a Letter to Col. Godfrey, of the N. Zealand Commission, in ansr. to his, wishing me to become Interpreter, &c.” In his evidence to a House of Lords “Select Committee on New Zealand” in 1840, Dandeson Coates had read a resolution of the CMS, “that Purchases of Land from the Natives to a moderate Extent should be authorized as a Provision for their Children....”

the Chiefs”,<sup>10</sup> but probably his first purchase was 80 acres at Taipo on the north bank of the Meanee river, purchased from James Grindell in 1854).

Colenso actually advised Māori not to sell their land, despite many of them wishing to. At Te Kopi on 14 September 1846,

...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.

A few days later (18 September 1846), with Mein Smith in southern Wairarapa,

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.

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10 Colenso W 1851. Letter to McLean 1 August.

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.
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 (had) 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.

Feelings ran high: Colenso wrote to the Chief Clerk of the Colonial Secretary’s office, JE Grimstone on 15 March 1848,

I again visited Wairarapa; when I heard from the Native Chiefs and Teachers, that the white Residents about them had often greatly abused me, assuring them, that if I went to Wellington I should be cast into gaol! I asked, what for? —but they could not inform me. I went on to Wellington, where I heard, that certain heavy general complaints had been made against me, by the “Squatters” at Wairarapa, and which some of my friends wished me to notice; but, as I could not particularize any thing, and had ever been accustomed to such ill treatment during the many years of my itinerating in New Zealand, I declined doing so. In dining, however, at Mr. St. Hill’s, the Archdeacon of Waiapu, and Major Richmond being also present — His Honor asked me, whether I had lately received a Letter from him; I replied in the negative. On which he added, “I have been applied to by a person from

Wairarapa, who appeared to have some charge against you to this effect—namely that you had been inciting the Natives there to rise and to drive all the Settlers into the Sea”!! I told his Honor, that he might rely upon my solemn word that the allegation was false. He replied, that he did not believe it, yet he had written to me; and that now he wished me to aid in keeping the peace between the Natives and the Squatters; which I promised to do.

On 6 November 1848 Lieutenant-Governor Eyre wrote to Colonial Secretary Domett,

Mr. Domett,

Mr. Cole goes to the Wairarapa on Wednesday next to meet Mr. Colenso and as the latter has much influence with the Natives & is resident in the district might be acquired thro’ Mr. Kemp. I think you had better write officially to him stating that the Govt. are about entering to purchase the Wairarapa & contiguous districts for a Church of England settlement, explaining the objects & intentions of the Govt. and soliciting his friendly cooperation in pointing out to the Natives the high standing & character of the population likely to be introduced by the Canterbury Settlement, & the invaluable advantages which the Natives will derive from the establishment of schools & the location of a missionary Church of England Ministry among them, independently of all the other concomitant advantages they must necessarily derive from the presence of a highly civilised & moral community among them—

Domett wrote to Colenso and Rev Robert Cole handed the letter to him at Te Kopi. It was dawning on Colenso that he would have to watch his words,

Heard... the Government were seeking to purchase the whole of this District.... 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. (9 November 1848).

Colenso returned home on 18 December 1848 and almost at once met with Hawke’s Bay chiefs to discuss the Government plans to purchase their lands,



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.

Colenso replied to Domett from Waitangi (23 December),

Sir,

I have the honor to acknowledge the receipt of your Letter of the 7th. ulto., in which you are pleased to give me a sketch of the plans of the proposed "Canterbury Settlement," and in which you further wish me to aid (as far as I may be able) H.M. Government in obtaining the whole of this District from the Aboriginal Proprietors, &c.

I should have answered your Letter long ere this, but having been absent, travelling among the Natives of the District during the last 2 months, and having only returned to this my Station on the 18th. instant, I have not been able to do so.

In reply to your Letter, Sir, I have to state, that I have attentively read it, and (I trust) duly considered the principal subject thereof in all its various bearings upon the Natives; and I regret, deeply regret, to have to say, that I cannot conscientiously aid or assist or in any ways use any influence which I may possess over the Native Chiefs to prevail upon them to alienate the whole of their Lands to the Crown, or to accept of "Reserves" for themselves (when the Land has become so alienated) in scattered or detached parcels or blocks [2] among the whites. Both of which plans being, in my humble opinion, equally fraught with no less than the utter and speedy extinction of the whole of the Native race. —

I have, however, Sir, in compliance with your request, made known to the Native Chiefs of this neighbourhood, the wish of his Excellency to purchase the District, and the "benefits" arising from the location of the "Canterbury Settlement," &c., &c., as contained in your Letters. —

As I cannot conscientiously advise the Natives to part with the whole of their Lands, nor recommend them (in the event of their doing so) to

accept of Scattered or detached reserves—and as I equally wish to live in peace with all, and by no means to bring myself into collision with, or to obstruct the carrying out of the plans of H.M Government—my aim will henceforward be to preserve a strict neutrality in this and other similar matters; and peacefully endeavour to follow out my Calling.

Having lately been very ill, and being still but very weak, with an afflicted household, and numerous cases of the usual Summer March Fever of this locality about me—I cannot now remark on many things which I much wish to bring before His Excellency's notice concerning the matter in question. But, with His Excellency's permission, I would beg briefly to call his attention to two important points, both of which I humbly conceive to be to the future general interest of the Colony: the one, the speedy carrying into effect that portion of the Queen's Instructions (chap. xiv.) respecting the Aborigines of New Zealand, and the formally setting apart of those Aboriginal Districts therein mentioned, as the only human means of preserving the Aboriginal Race:—the other, that in the event of any Tract or Tracts of Land being purchased by H.M. Government in this District, great care shall be made to obtain it only from the rightful and bona fide proprietors; otherwise you may depend upon similar scenes being acted (only on a larger scale) to those of which the neighbourhood of Port Nicholson so lately became the theatre.

Believe me, Sir, (though I may be unfortunate in my views) to be actuated by a conscientious regard for the welfare temporal and eternal of this poor people; and allow me to subscribe myself,

Your most obedient servant

William Colenso

Ch. Missionary.

The same day (23 December) Colenso replied directly to Eyre,

.... I said very little indeed—in fact, I may say, I cautiously abstained from speaking my own thoughts—to the Native Chiefs at Wairarapa, in passing through the valley, on the Land Question (although I did, in very strong terms, denounce the conduct of those who, in defiance of your Excellency's late proclamation, were still seeking to let Lands to

the Whites, they being urged thereto by the Whites themselves. At the same time, however, I endeavoured quietly to gather their own opinions upon the matter, which I found (as I told Messrs. Dillon Bell & Kemp) to be quite opposed to the parting with the whole of their possessions. —

Your Excellency having been pleased to inform me of a Deputation having visited you from Wairarapa, offering on the part of the rest to sell a portion of that place, &c., — You will not, I venture to think, deem it obtrusive on my part if I acquaint you with what I heard, when at Wairarapa, as the Cause, &c., of that movement. —

—Te Manihera te Kehu, a young Chief of inferior rank and of similar character, had privately consented to let a piece of land at Tauwārenikau to a Settler named Gillies, residing at Otaraia: this, he (alone) had no right to do. On the transaction being known, the anger of the Natives was greatly excited, and some of his own relations not only proposed but sought him to put him to death! — For they were quite tired with talking to him, and he had long been one of the principal peace-breakers of the valley. Upon his hearing this he fled precipitately across the Ruamahanga towards the Tararua range; upon which some of the more moderate of the Tribe proposed that as Manihera could not be reformed, the better way would be to go and offer that Tract of Country (including Tauwārenikau) to the Government. This some few of the junior ones did, forging the assent of some of the principal Chiefs of Wairarapa, who are largely concerned, among whom I may mention — Ngatuere, Ngairo, and Wiremu Kingi te Hiakai, who never so much as heard of the intention of the junior party much less assent to it. Great indeed was the stir among them, when, at the return of “the Deputation,” it became known. So that from what I saw and heard, I could not but conclude, that it would prove a difficult matter to get even the land offered to your Excellency by “the Deputation” from the rightful owners....

Yesterday I went there, and spent some time with the Chiefs there assembled, in informing them concerning the projected “Canterbury Settlement” and its “benefits”; and of the wish of the Government to purchase the whole of the Country between Ahuriri and Port

Nicholson, &c., &c., as detailed in your Letter to me (one thing, only, as far as I recollect, I did not mention, the proposed life annuity of £25. to four of the leading Chiefs). Having faithfully informed them of what I knew from your Excellency's Letters; I, also, told them, that henceforward I should not interfere nor have anything to say in the matter of their doing as they pleased with their Lands; and, that I could not conscientiously deviate from the advice I had formerly given them,—1stly. Never to sell the whole of their Land; and 2ndly., If they should conclude to sell it, to be sure to have their "Reserve" in one block, with a good natural boundary between.

In conclusion—as I have told the Natives, that I do not intend to say any thing more to them upon the subject; and as I cannot conscientiously advise them either to alienate the whole of their Lands, or to accept of "Reserves" (when so alienated) in scattered or detached parcels among the Whites—both of which plans are, in my estimation, equally fraught with their speedy destruction; and, as I wish to live in peace with all men, and to be as far as possible from bringing myself into Collision with H.M. Government,—Little now remains for me but to be perfectly neutral in the matter: this, therefore, I hope strictly to be. Your Excellency will, therefore, not be surprised, if, (in the event of the Commissioners or any other Government Officers visiting this place upon this errand,) I should, deeming it my duty, be led to refuse to have any thing whatever to do in the matter.

I could say, Sir, a great deal more on this subject (closely connected as it is with one so very dear to my heart—the welfare of the Natives) but I have not strength just now. I may, perhaps, incur your Excellency's displeasure for not seeing and acting with the Government, for which I shall be sorry;—but I dare not go against the established convictions of my mind, grounded too, as they are, upon my knowledge of the Native Character, and the painfully striking contrast between the rude yet prospering and healthy Native of the Country, and the daily decreasing and demoralizing ones of the Towns.

Eyre and Colenso had enjoyed each other's company when Colenso visited Wellington, but now Eyre was not pleased and conveyed his displeasure to Domett on 17 January 1849,

It seems unnecessary to reply to this letter further than to point out to Mr Colenso that he has fallen into some serious mistakes with regard to the objects and views of the Govt. They never contemplated purchasing the whole of the country between the Port Nicholson purchase & Hawke's Bay—but the whole exclusive of such lands & reserves as might be required by the Natives themselves.

It was never intended to buy "the whole" (in the sense this expression is used by Mr Colenso) & then give back certain detached Reserves scattered about the district—but to except all lands required for the Natives in the first instance from the sale.

Neither have the Govt. wished to have the Reserves required for the Natives in many small isolated blocks scattered about among the properties of Europeans—but on the contrary they have always endeavoured to get the Natives to select their Reserves in as few localities as possible.

With regard to the other portions of Mr Colenso's letter I can only say that I regret extremely that he should have considered it necessary to advise H. Majesty's Govt. to make purchases only from the rightful & bona fide proprietors. I am not aware that they have ever made purchases in any other way (as far as such could be ascertained) and I am quite sure that our exertions or enquiries are ever disposed to ascertain who are the rightful owners & the relative merits of each.

Mr Colenso would therefore have rendered greater service both to H. Majesty's Govt. & to the Natives themselves by giving any information he may be in possession of as to the nature, extent or validity of the respective Native claims.

Whilst considering it right to point out to Mr Colenso the errors he has fallen into with regard to the views of H. M. Govt. I beg to thank him for having explained to the Natives the substance of your communication on the subject of the Canterbury Settlement. Since that communication however circumstances lead me to believe that there is now but little prospect of the Wairarapa or Hawke's Bay districts being selected as the site of that Settlement and of this I deem it right Mr Colenso shd. be at once informed.

In his 1848 report to the CMS Colenso concluded,

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. —

Māori leaders continued, however, to seek Colenso's advice; at Te Kaikokirikiri (Masterton) on 24 March 1849, he was

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.

Eyre remained generous, despite their differences. The unwavering honesty of this rugged, wild but highly articulate and cultivated man from the frontier of civilisation would have been prized in the drawing rooms of Wellington, a pleasant change in the truth-trading of the city's politics. Colenso wrote (April 1849),

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.

They would not meet again.

Colenso continued to advise Māori against selling, to the ire of the local whites, as he recorded in his journal in 1852,

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 they either had written or would write, to the Governor against me.

## The years 1853–1862

In 1852 Colenso was sacked as a deacon, in 1853 his house was torched and he was fined by McLean for assaulting Wi Tipuna. His mana was diminished. Māori keen to sell land argued with him. He felt badly treated by those he had tried to protect.

He first bought Hawke's Bay land from the Government in 1854—not from Māori directly, for, as his speech on the Native Lands Bill in 1862 was reported,

He had heard one hon. member plainly say that it was his intention to vote for the Bill because he intended to go in for a slice for himself (laughter.) But he (Mr. C.) could assure this hon. house that he had no such intention; he never had obtained any land for himself from the natives (though scarcely another person had had the opportunities he had had to do so,) and he never should.<sup>11</sup>

There is a letter from Henry Tiffen (Chief District Surveyor and Sub-Commissioner in Hawke's Bay) to the Chief Commissioner of Crown Lands in Wellington dated 29 May 1857, in which Tiffen says,

... the Revd. William Colenso who on the 7th. Of November 1854 applied for sixty acres of land, being the supposed area of a small flat on the Tukituki river....<sup>12</sup>

This confirms Colenso's first purchase of land in 1854—legally, on application to the Commissioner's office. He apparently continued to invest in property. Land acquisition and sale was probably the major factor in his accumulated wealth.

In 1862 Colenso appeared before Civil Commissioner Russell (himself a squatter) as defendant in a hearing under the Native Lands Act 1862, relating to his continued occupation of the Waitangi mission land. He was found

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<sup>11</sup> *Hawke's Bay Herald* 1862. Mr. Colenso's speech. 23 September, page 3.

<sup>12</sup> Archives Ref. 57/142.

guilty in what was plainly a predetermined political decision. The *Nelson Examiner & NZ Chronicle* reported (12 July 1862),

The whole features of the case are extraordinary. In the first instance, it was supposed that when the Civil Commissioner was appointed, his duties would be confined to strictly native districts, but, in the case referred to, superseding the ordinary Court of Magistrates, that officer has constituted himself a tribunal to adjudicate on a case between the Government and an European; secondly, the decision given was opposed to the evidence, for, in the opinion of every unprejudiced person in court, the case for the prosecution completely broke down and, thirdly that the Commissioner's son (if not the Commissioner himself), is in the occupation of native land, and, therefore, transgresses against the law, from further breach of which Mr. Colenso is prohibited. The public feeling in Hawke's Bay appears to be perfectly unanimous on this....

## **Native Lands Acts 1862 & 1865**

Colenso was busy from 1854 to 1865. In 1867 he gave evidence on the words in a civil case in the Napier Supreme Court.

In a recent analysis of "The Native Land Court and the Ten Owner Rule in Hawke's Bay, 1866-1873", Richard Boast and Lisa Lefever Black wrote,

Under the pre-1862 pre-emptive purchase system only the Crown was legally able to extinguish customary title.... The Native Lands Acts reversed this policy, and in this sense formed a unique experiment in the British empire. Instead of a common law native title, Maori could become freeholders and, like any freeholder, could alienate their lands to anyone. The legislation did not, therefore, allow private purchasers to extinguish customary titles. Rather, the law provided a mechanism for conversion to freehold and thus to freedom of alienation....

There is no Maori customary land remaining in Hawke's Bay today, however, at least as far as is known.... alienation of the Hawke's Bay blocks was in fact very rapid, and was often in the most questionable of circumstances. Of the land blocks investigated in 1866, which came to a total of 177,526 acres, 123,255 acres (by our calculations) had been sold by the time the Hawke's Bay Commission sat in 1873, an alienation rate



of 70% within a 7-year period.... overwhelmingly the land was purchased by land speculators and land brokers, and one sees the same names over and over again in the documentation, including Frederick Sutton, Hutton Troutbeck, RD Maney, JH Coleman, JG Kinross, Thomas Richardson, Henry Russell and others. The ten owner rule created a massive free land market in Hawke's Bay in which Maori and Pakeha dealt with each other directly, unmediated by the state.<sup>13</sup>

Some of Colenso's land purchases after 1862 may then have been direct from Māori—but clearly, at a time when such purchases were sanctioned by the Court.

When, after Colenso's death, the Hon. CC Bowen in August 1902 raised in the Legislative Council the matter of Colenso's papers, he lamented about

... the loss of Mr Colenso's early diaries. We had occasion, at different times, to ask Mr Colenso for certain information which necessitated a reference to these records.... They have often been quoted in the Native Land Court to settle disputed questions of title. Yet these were all sold... for waste paper.<sup>14</sup>

Colenso did appear before the Māori Land Court as a witness.

### **Colenso's evidence on Porangahau ownership<sup>15</sup>**

*[Te Teira Tiakitai claimed ownership of Porangahau before the Maori Land Court in Waipawa. Wi Matua's cross examination was postponed for the purpose of taking Revd. Mr. Colenso's evidence, "who cannot conveniently attend on another day."]*

*William Colenso sworn.* I live at Napier. I arrived in this district on the 1st. December 1843. We landed under stress of weather at Castlepoint & travelled up the Coast through Porangahau & Waimarama. On that occasion I saw about 100 people living at Porangahau. The principal chiefs I saw there were Aperahama Te Whakaanga, Hori Ropiha Te Takou, & Hoani Matua,

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13 Richard Boast, Lisa Lefever Black 2010. The Native Land Court and the Ten Owner Rule in Hawke's Bay, 1866–1873: an analysis. In AH Angelo, O Aimot and Y-L Sage (eds) *Droit Foncier et Gouvernance Judiciaire dans le Pacifique Sud* (Wellington, Revue Juridique Polynesienne. 169–211.

14 *Hawke's Bay Herald* 1862. The Colenso papers. 27 August, page 2.

15 This is transcribed from Colenso's evidence as written on pp412–421 of the Māori Land Court Minute Book for the Waipaoa Porangahau Takitimu District, 18 August 1887. The actual minutes in Vols 13 (pp424–429) & 14 (pp1–3) of the Napier Minute Books are rather more sketchy.

Henare's father. Paora Ropiha is Ropiha Te Takou's son. There were some of the Natives living on one side of the river & some on the other. The place they were living at was generally known as Porangahau. There were settlements also at Ouepoto, Pohatupapa, Parimahu & Pakowhai. It is impossible for me to say how long the natives had been living at Porangahau. But there was a chapel built & several houses & the potatoes they gave us were of their own raising. I only heard generally that the whole native population from Kidnappers to Wairarapa went to Nukutaurua. I heard that the whole of the natives had returned. It was Archd. Williams who told me that they had all gone to Nukutaurua.

I saw several natives at Waimarama. In fact there were natives all of the Coast. We stopped 2 or 3 days at Porangahau wh. was the largest place. Tuahu was the chief of Waimarama at that time. I may mention that I was specially appointed by the Bishop of N.Z. to take a census of the Maoris & I therefore took down the names tribes & hapus. I did not see Tiakitai at Porangahau but at Te Awapuni. Very likely I saw Turereiao (Teira) at Te Awapuni amongst the children. I cannot say that I saw so much of Turereiao. This will be explained by my documents — why I did not see so much of him or Tiakitai. I could only have become acquainted with Turereiao at Te Awapuni. But he went to Turanga. I do not know Turereia well. Tiakitai & I saw each other almost every day when I lived at Waitangi as he lived just across the river at Te Awapuni. I never heard Tiakitai say that he had a claim to Porangahau — rather to the contrary. From what I saw & heard I have reason for believing that the owners of Porangahau were those living & cultivating food there. I have in my book a great number of names of those living at Porangahau. I went to Porangahau & saw them there many times. I never saw Tiakitai there. The only place I saw him at after leaving Te Awapuni was Waimarama. He had good reasons for leaving Te Awapuni. I will explain. I arrived at Waitangi in Dec. '44. Very shortly afterwards Tiakitai's daughter Te Kore was drowned in the river. I tried to resuscitate her but could not do so. But that was not the worst. In the third year, the spring of 1845 I received a letter from the merchants in Wn asking whether it would be safe to send a trading vessel there. The King Wm. IV came up in Dec 1845. Greenstone formed part of her cargo. Tiakitai had been addicted to a seafaring life. This little cutter came to the entrance of Ahuriri & Tiakitai & Morena went out & took possession of the vessel & stole the cargo. The cutter

left for Wn. When I heard of it I demanded restitution & after great difficulty succeeded in getting the stolen property returned. Tiakitai was vexed with me & went to live at Waimarama where he remained. Wm. Morris a whaler went to live between Kidnappers & Waimarama & Tiakitai used to provide girls for the whalers. I wrote remonstrating with him.

*(Court: It might be as well to avoid recounting this sort of thing.)*

I have no recollection of seeing Turereiao at Porangahau. If I saw him at all he was mixed up with the children.

I did not hear any chiefs say that Tiakitai had the mana over the land from Kidnappers to Castlepoint—rather the contrary. (Read extract from Journal. On Dec 9/45 Wm. Morris asked me to intercede with Te Kurupo (Te Moananui) for him as he anticipated danger from him &c &c—to the effect that the whaling station at Waimarama belonged to Kurupo. Morris paid Kurupo £5 a year for the right of fishing & Kurupo insisted in it being increased to £10.

*(Court: I do not know where Tiakitai was then—now I remember: he was at Te Awapuni.)*

I heard of some natives having sold land to Rhodes, but it was always laughed at. The people went on board to sell. The natives not only did not respect Tiakitai's sale to Rhodes but laughed at it.

*(To Court)* I never heard that Capt. Rhodes tried to take possession of the land. Captain Rhodes & his brother received large compensation for this purchase. I have not heard that Rhodes made any other purchases at Te Wairoa or Turanga.

I have heard of a sale by Te Hapuku to Mr McLean. I heard of Tareha & Moananui selling land to McLean. I believe that the first moneys paid by Maclean were distributed in a very lavish kind of way, the natives not knowing its value. For instance, old Wereta on the strength of some old proverbs got £100 though he had no claim to the land sold.

Te Hapuku was on friendly terms with me – not more than the rest.

After I had been here a few years I was asked by the Govt. to undertake the purchase of parts of this district. I refused. They applied to me again but they would not agree to my conditions. On this account I refrained from having

anything to do with native Land sales. I mention this to show why I do not know much about the land sales.

*(Produced a document printed by him for Te Hapuku relating to his descent & right to the land—shewing that he (Te Hapuku) was descended in the elder branch from Te Aomutua while Tiakitai is descended from the younger. Te Aomutua obtained the land originally by gift. The land is Ouepoto, Pourerere, Omakere, Manawarakau, Waimarama, Mataraua, Koputanaki).*

*To Court:* Christianity was introduced a little before my arrival by Christian natives who came from Porangahau, but it was not generally introduced till my arrival. Tiakitai was drowned on the night of the 1st. Sept. 1847. Tiakitai betrothed his son Turereiao to a woman of Turanga, Aroh. Williams objected to this, but Tiakitai insisted on it. A great number of mats &c were prepared & put on board a whaleboat which started for Turanga but the boat capsized and he was drowned.

When the natives went to Nukutaurua there was only one man left, Koromahue, who lived at Kohinurakau. Perhaps Hineipakeha joined in it.

I cannot say whether Tiakitai went to Waimarama. The exodus extended from the Kidnappers to Castle Point and took in the whole of the district inland of those two points.

It is quite clear to me that Tuanui, the father of Hoani Matua, was one that went off to Capt. Cook's vessel when opposite Porangahau.

I never saw Apiata Kuikainga, Nopera's father, but at Eparaima.

*Rev. Mr. Colenso by Hori Te Aroatua:* I did not say Te Hapuku sold the land from Ouepoto to Parimahu. Hapuku along with all the people sold the land between Kairakau & Parimahu. It is the Kaipurakau block or "Hapuku's block". Karanema was connected with that sale. Don't recollect Paora Ropiha being connected with Hapuku and that sale. I don't know under what ancestor that sale was made. You know very well that I took no interest in any of the sales. I heard you sold to the Government the block adjoining this, but the sale was contested & not allowed. I could not say who the individual sellers were ultimately. I heard that Hapuku sold several blocks of land beside the Waipukurau block.

According to the Maori custom Pareihe was the greatest man in these parts, but he died about 1844. His mana descended to the following over their respective hapus, viz: Tareha, Kurupo, Tiakitai, Puhara and Hapuku. The mana of Porangahau was with the Ropiha and Matua families, who were living on the land & cultivating it. They occupied the several villages in the district and I never heard that any others did.

I have heard of your father Te Aroatua generally, but don't know where he was buried. Can't say if he was related to Te Ropiha or Hoani Matua.

*Rev. Mr. Colenso by Te Peira:* I was a witness in the Mangaohane case at Hastings. I said there what I have said here to-day about Tiakitai. I did not say he was the great chief of this district. He was one of the chiefs of Waimarama. I don't know whether he was of Ahuriri. I never heard of him as one of the chiefs of Akitio. I am aware of the mana of chiefs having extended to people other than those amongst whom they happened to be living at the particular time.

I knew Captain Rhodes. Don't know if he was a clever man in buying land. He supposed he was buying land as a great many other captains from Sydney thought, when they and the natives scarcely understood each other. Tiakitai could & did profess to sell land at the time, though he had no authority, as at that time there was a rush from Sydney for land; and people used to give natives presents in payment for land that they supposed they had bought—to the great amusement of the Natives. This was before the Treaty of Waitangi. I have had many a laugh with Capt. Rhodes at Wellington over his supposed purchase.

They, captains generally, knew the chiefs. They did not attach much importance to it however, as witness the case of the "Boyd" and Hapuku's conveyance to Wellington in a vessel for stealing pigs.

When on one occasion we wanted a piece of ground for a mission station at Waitangi, Te Hapuku himself marked off the 10 acres—the gift coming from him, Tareha, and Te Waaka Kawetini; and, although Tiakitai was at that time living in the Awapuni pa close by, he had nothing to do with the transaction nor was he consulted in any way in the matter.

Another instance—Te Moananui sold the Kidnapper block. Subsequently finding the extent of that block he became dissatisfied & Mr McLean Crown

granted two reserves to him—the fishing station and Te Awanga. On his death the reserves came into the possession of Karauria, who through Mr. Locke, sold it to the present owners.

I know Mr Sturm. I question his statement that he saw Tiakitai at Waimarama in 1839. I saw Mr Sturm in Dec. '41 at Turanga, and he then seemed not to know anything of the Maoris. I was first at Hicks' Bay in 1838. It was in '43 I first saw the Hawke's Bay district. I know nothing of Mr Sturm's residence at Nukutaurua. I forget if he told me of his prior life in New Zealand. I did not expect to meet him again. Nukutaurua & Turanga were the two landing places in those days, and I don't know where he landed.

Capt. Rhodes' vessel did not arrive at Turanga while I was there.

I don't know anything about Mr Sturm's statement that he was at Waimarama in 1839. I should believe Mr Sturm if he said he saw Henare Matua at Nukutaurua many times. It was only in Mr. Mclean's days that Henare came down to these parts, that is, to Porangahau.

In the early days the chiefs used to act unfairly with the traders in the oil trade, and on many occasions tried to prevent the oil being shipped. To overcome this, the captains used to entice them on board and carry them to the Ngapuhi district—the chief North Island depôt—and keep them there till the oil was all shipped. For some underhand work of this kind I believe Tiakitai himself was taken from Nukutaurua to Ngapuhi between '35 & '38. I don't say that he was taken, but, judging from the fact that many chiefs were so taken and Tiakitai being one of the most troublesome, it is very probable he was taken in the way I state. This would be somewhere in 1835, 6, or 7.

Waimarama proper was not a whaling station. Rangaika, about 2 miles off, was. Don't remember the "Harlequin", a small trader from Sydney. Did not know Captain Coyle. I knew Capt. Rhodes' vessel called the "Eleanor".

Tiakitai interfered with the mission work in many instances. The theft of the vessel & its restitution through me was a cause of offence against me. His daughter's death was attributed to me; so was the death of his horse. Epidemics were also charged to me. The dispute as to his conduct with the whalers was another cause of complaint.

## Conclusion

The suggestion made to the Waitangi Tribunal that “Colenso had supported the McLean purchases in Hawke’s Bay,”<sup>16</sup> is in my opinion simply wrong.

The following statement from the same source appears to be based on a misreading ...

“Colenso's support in promoting the land sales, and plans for Native townships was evident in the report when he stated:

That for some time before Mr. McLeans first arrival here, (in Dec. 1850), the Native Chiefs had (partly at my suggestion) quite arranged among themselves the boundaries of the blocks of Land which they intend to offer him for the Government; and, had also selected a spot (about 2 miles from Waitangi) upon which to commence a township for themselves. That an offer had been repeatedly made to me by, the Chiefs proprietors of a piece of ground for a Mission Station.”<sup>17</sup>

Furthermore, the conclusion in the same document, that,

The Ahuriri, Waipukurau and Mohaka tukuwhenua purchases were all supported by Colenso and he urged Māori to obey Colonial law and the words of the Governor and Mclean...<sup>18</sup>

... errs in generalising from the particular: Colenso was referring only to the illegality of private direct land sale by Tareha to the Roman Catholic mission in the years of Crown pre-emption.

William Colenso opposed the sale and leasing of land by Māori to whites before 1840, and he opposed sale to the Government after that. When he saw it was inevitable he insisted Māori make conditions advantageous to themselves.

He discouraged Māori from selling their land for the same reason he discouraged their working on the road, in a misguided but altruistic attempt

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16 Smith T 2001. Tukuwhenua and Māori land tenure in Wairarapa. A report to the Waitangi Tribunal commissioned by the Wai 429 Claims Committee.

17 *Hawke’s Bay Herald* 1862. The Colenso papers. 27 August, page 2.

18 This is transcribed from Colenso’s evidence as written on pp412–421 of the Māori Land Court Minute Book for the Waipaoa Porangahau Takitimu District, 18 August 1887. The actual minutes in Vols 13 (pp424–429) & 14 (pp1–3) of the Napier Minute Books are rather more sketchy.

to protect them from alcohol, tobacco, gambling, prostitution—and the decline and degeneration of what he described as “industrious, regular, temperate, and cleanly” people.<sup>19</sup>

He was rewarded with the mistrust of whites and Māori alike, a mistrust that taints his reputation and veils his achievements to this day.

He was not a land shark. He was ethically opposed to acquiring land when he was a missionary and he acquired none then. He bought his first block of land via the Government in 1854 and continued to invest profitably in land thereafter, the value of his estate being largely made up of urban property.

## The Rimutaka road

Closely related to Colenso’s antagonism to the alienation of Maori land is the suggestion that he obstructed work to develop public roading—specifically the Rimutaka Hill road.

On 4 December 1847 TH Fitzgerald, surveyor and Director of Roads, wrote, from “River Hutt”, to SE Grimstone, acting Colonial Secretary

I have the honor to enclose for the information of the Lt. Governor a letter from Mr. Nairn late Foreman to the Road Party at Wairarapa—reporting the result of his endeavours to procure the laborers for the road who had promised to come when he went for them.—

I have only further to add that it is not the first time I have heard of the Revd. Mr. Colenso’s endeavours to prevent the Natives from working on the road to the carrying on of which by Native Labour I am led to believe from the statements of the natives themselves he uses every means in his power to obstruct.

I have the honor to be, Sir, Your most obedt. Servt.

CJ Nairn’s letter to Fitzgerald, from Pai o tu Mokai (Featherston) is dated 25 November 1847,

I have the honor to inform you that on Saturday November the 18th I proceeded accompanied by Mr. R. Deighton late Interpreter on board

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<sup>19</sup> Colenso W 1868. On the Maori races of New Zealand. *Trans. NZ Inst.* 1: 5-75.



the H.M.S. Calliope to the upper part of the Wairarapa Valley to procure natives for the road at the Pai o tu mokai in which I felt confident of succeeding, as the natives from that part of the [ ] on leaving the work in September last to plant provisions stated that it was their intention to return this month, and that they wished that I or some other one on the road would fetch them if they were wanted.

On our arrival at Mr. Tiffen's station we were met by Ngatuere one of the principal chiefs of the district, who told us that it was useless our going further, as he could answer for the whole tribe, that none would return to the road. Upon our enquiring his reason for so stating, he said Mr Colenzo the missionary who had lately passed had forbidden them returning on pain of excommunication. Moreover he added you Maories are fools for making a road for your own destruction, but the expression which more particularly attracted and astonished us was (it had much better be given in their own language) "Kei hoki koutou ki tena mahi he mahi whakaheke toto". Whatever Mr. Colenzo intended to impress upon their minds we are perfectly at a loss to find out, but the impression it has left is that "it is a work which will cause their blood to be shed."

Thinking this to be only a native report and not liking to put reliance on the word of one man, we proceeded to the Kerekere (a native settlement about three miles above Mr. Tiffen's) the natives of which place confirmed the whole of the foregoing statements, and further that Mr. Colenzo addressed them in a body to the same effect.

They also stated that several of those who had returned from the road had been turned out of the Church.

One man of the name of Tamati for an act of kindness on his part in going on a Sunday in search of two Europeans who were supposed to be in distress was forbidden to attend prayers.

The principal natives who made these statements and who were questioned minutely by us to ascertain the actual facts of the case were Nga Tuere, Te Rahui, Te Ropiha and Rawere te Raroa.

I have the honor to be, Sir, Your obedient Servant....

RJ Deighton added, on the same sheet,

I hereby certify that the above statements are perfectly correct being myself present at the time they were made.

Lieutenant Governor Eyre sent a note to Grimstone on 13 December 1847,

Mr. Grimstone,

Write to Mr. Colenzo enclosing these letters & observe that as they have reached me thro' the highly respectable channel of one of the Directors of the Public Roads I consider it my duty to lose no time in forwarding copies of these on to him, since I cannot but believe that the serious reflections which are cast in them upon his character as a loyal subject of the Queen, as a man, and as a Minister of Religion must have arisen from some gross mistake, and I am most anxious to offer him the earliest opportunity of putting it in my power to deny that there is any truth in the allegations against him.

The note is informal, but is signed very formally, "Edwd. John Eyre".

Grimstone duly wrote, and Colenzo replied to him on 15 March 1848 from Waitangi, a letter of 28 pages, swamping Grimstone with almost 10,000 words, while apologising for being "necessarily prolix",

Sir,

1. I have to acknowledge the receipt of your Letter, dated "Wellington 13 Decr./47"; together with two enclosures, the one being a copy of a Letter from a Mr Nairne to Mr Fitzgerald, dated "Paiotumokai, Novr. 25/47";—and the other a copy of a letter from Mr Fitzgerald to yourself dated "River Hutt, Decr. 4/47."—Which, although duly forwarded by the Rev. R. Cole to Wairarapa, only reached me on Thursday night last (the 9th inst.) by Archdn. William Williams, who brought them thence. Our having been closely engaged with the Natives assembled here according to annual Custom to meet the Archdeacon and partake of the ordinances of the Church, will fully explain why I have not sooner replied thereto.

2. With many thanks to His Excellency for his kindness towards me, as expressed in "his belief, that the serious reflections cast upon my character in those Letters, must have arisen from some gross mistake";

—and as further shewn, in his being “most anxious to afford me the earliest opportunity of putting it in his power to deny that there is any Truth in the allegations against me”:

—I shall now proceed to notice them: premising it to be rather hard to have to answer Charges which appear to me to be of a very undefined and indistinct nature.

3. From Mr Nairne’s Letter to Mr. Fitzgerald, I gather, that he (Mr Nairne), or, rather they, Messrs Nairne and Deighton, upon “the word of one man,” (Ngatuere, a heathen chief,) charge me with:—

—i. Having forbidden the Natives returning to the work on the Public Road on pain of Excommunication. —

—ii. With having said,— “You Maories are fools for making a road for your own destruction.” —

—iii. With having said— “Kei hoki koutou ki tena mahi he mahi whakaheke toto;” — which expression is said to have “particularly attracted and astonished” Messrs Nairne and Deighton; who, commenting thereupon go on to state, “Whatever Mr Colenso intended to impress upon their minds, we are perfectly at a loss to find out, but the impression it has left is, that it is a work which will cause their blood to be shed.” —

—iv. With having “addressed the Natives of the Kerekere village in a body to the same effect.” —

—v. With having “turned out of the Church several who had returned from the road”;— and,

—vi. With having “forbidden a man of the name of Tamati to attend Prayers, for an act of kindness on his part in going on a Sunday in search of two Europeans who were supposed to be in distress.” —

Here follow—first, the names of four Natives who were “questioned minutely by Messrs Nairne and Deighton to ascertain the actual facts of the case;” —and second, a certificate from Mr Deighton, who declares “the above statements are perfectly correct.” —

From Mr Fitzgerald's Letter to yourself, enclosing Mr Nairne's, I gather, —

— vii. (1st.) "That it is not the first time he" (Mr. F.) "had heard of my endeavours to prevent the Natives from working on the Road": — and,

— viii. (2nd.) "To the carrying out of which by Native labour I am using every means in my power to obstruct." —

4. In replying to, and completely refuting the whole of the eight foregoing extracted "allegations," I see no difficulty whatever. And, inasmuch as I wish to do so in a manner at once satisfactory to His Excellency, I will not occupy much time in stopping to notice, —

— 1st. The incongruity or the charges, if charges indeed they be any ways affecting me before a civil tribunal; for I have yet to learn, if, even supposing, I had been guilty of "excommunicating" the Natives of my parish, of "turning them out of the Church," and of "forbidding a man to attend prayers for an act of kindness on his part," as contained in charges i, and v, and vi, (setting aside the utter impossibility, not to say the ridiculousness, of such things being done by a Christian Missionary, he, too, being only in Deacon's orders,) that I am therefore amenable to the civil Laws of my Country. — Nor,

— 2ndly. The curious admission made by Messrs Nairne and Deighton, in charge iii, in which they give a Native sentence which "particularly attracted and astonished them," and concerning which they "questioned minutely the Natives," and yet (though doubtless vexed at their not succeeding in their errand) could come to no other conclusion than "whatever Mr Colenso intended to impress upon the Natives' minds we are perfectly at a loss to find out"!! —

— Nor, 3rdly. The literal translation of those ten Native words, though evidently intended to be the ground of the Case, (and which, as they now stand, form at best an imperfect sentence, and said to be a portion of an address made to the Natives at Kerekere village, is not as they have given it, — "that it is a work which will cause their blood to be shed." — Nor,

—4thly. The impression left upon the impartial reader's mind from finding the only short and plain sentence of ten Native words mis-translated, certainly prepares him to admit the rather more than probable mis-translation of the sentence (whatever it was) which has been rendered in charge ii, as meaning, — "You Maories are fools for making a road for your own destruction." And this supposition receives no small confirmation from the fact, that "the late Interpreter to H.M.S. Calliope", who accompanied Mr Nairne, (doubtless as Interpreter, seeing he has appended his "Certificate" to Mr Nairne's Letter,) hesitates not in his zeal to attest to "the whole of the statements as being perfectly correct."!! as well as from the circumstance of Messrs. Nairne and Deighton being "particularly attracted and astonished" by a plain sentence of ten words, (spoken, doubtless, quickly and energetically by the vivacious Chief Ngatuere,) which, after all their "minute questioning," their united ability could not faithfully translate! — Nor,

—5thly. The certainty of my never having once entered the Kerekere village; not even knowing exactly where it is. — Nor,

—6thly. The assertion of Mr. Fitzgerald, that, "this is not the first time he had heard of my endeavours to prevent the Natives from working on the Road," — when considered in connexion with the fact of Mr Fitzgerald having called upon me at Wellington Parsonage on the 2nd. of November last, (in what I supposed to be a friendly, candid, and gentlemanly way) when we had a long conversation entirely concerning the Road, yet not a syllable escaped him of that nature. — Nor,

—7thly. The assertion of Mr. Fitzgerald, — "That I am using every means in my power to obstruct the carrying out the road by Native labor," — when taken in connexion with the fact, that he sought me at the Rev. R. Cole's for no other purpose than to gain all the information he could respecting the state of the Country over which the Road was intended to be carried, and of the Native mind concerning the same, and the Native Tribes and Chiefs &c., &c., — which information I certainly gave him to the best of my ability, not merely in words, but actually in making little rough outline sketches of the different chains of

hills, which I further endeavoured to illustrate by arranging Books upon Mr. Cole's table.— Nor,

—8thly. The “principal Natives,” who are said to have “made the statements,” and whose names are given, being not altogether unexceptionable characters. Two of them, Ngatuere and Te Rahui, being Heathen; and the chief, Ngatuere, particularly incensed against me just now, and, without doubt, his man, Te Rahui, sides with him. Of the other two, one, Te Ropiha, had been very severely rebuked by me for his cruelty to a poor white man, whom he refused to put across the River Ruamahanga in his canoe, at a dangerous crossing place, and at a time of heavy flood in the winter—as well as for his attempt to ill-use Mr Tiffen: the other, Rawiri Te Raroa, I recollect little of, but I perceive his name is not in the list of Baptized Natives who received Instruction from me when last at Wairarapa, neither is it among those of upwards of 120 Communicants who there partook of the Lord's Supper last month at the hands of the Archdeacon, and from which no Christian Native is ever excluded except for very gross misconduct.—

—But now, that matters are assuming a rather serious appearance, it will be needful for me to go back a little in time, and commence at the beginning; although, in so doing, I shall, I fear, be necessarily prolix.—

5. I was first stationed in this wild district, in 1844. In March, 1845, I visited Wairarapa. On arriving at Te Kopi, I found no small commotion among the Christian Natives, arising from the grossly profligate conduct of a white man called Te Kati (Scott), who, a very short time before, had called there some time about mid-day, and finding the Native Teachers and male Christian Natives absent, and observing a young woman named Caroline Makarau (the daughter of the principal Chief, Simon Peter Te Inaki), insisted upon having her. It was in vain that he was told, she was a Baptized girl, betrothed to William Thompson Hiko, a Native Teacher, and about to be married to him, and it was equally in vain that she herself protested against such an act, he finally succeeded with the heathen relations of the poor girl, and for three shillings got her conveyed into and shut up with him in a hut for a short time, when, having accomplished his vile purpose, he left the village. Soon after, I arrived at Te Kopi, and married Caroline to W.

Thompson, joining several others at the same time. After the ceremony was over, I addressed the newly married couples, praising those who had patiently waited my coming, and, touching upon Caroline's conduct, told her, I could not praise her: she mourned so much over her state, which she now saw to be a degraded one, that, in a little while after, I heard she was "dead in consequence of the evil done to her by Te Kati." This man is, (I believe, if I am correctly informed,) an overseer upon the Road, (or, at all events, somehow connected with the Natives) in the Government employ. — And, if he should prove to be the David Scott whom I once knew in the Bay of Islands, and who formerly resided in the Thames and at Tauranga in the Bay of Plenty, a more immoral person could scarcely, I believe, be found in the three Islands of New Zealand. —

6. In November, in the same year, I again visited Wairarapa; when I heard from the Native Chiefs and Teachers, that the white Residents about them had often greatly abused me, assuring them, that if I went to Wellington I should be cast into gaol! I asked, what for? —but they could not inform me. I went on to Wellington, where I heard, that certain heavy general complaints had been made against me, by the "Squatters" at Wairarapa, and which some of my friends wished me to notice; but, as I could not particularize any thing, and had ever been accustomed to such ill treatment during the many years of my itinerating in New Zealand, I declined doing so. In dining, however, at Mr. St. Hill's, the Archdeacon of Waiapu, and Major Richmond being also present — His Honor asked me, whether I had lately received a Letter from him; I replied in the negative. On which he added, "I have been applied to by a person from Wairarapa, who appeared to have some charge against you to this effect — namely that you had been inciting the Natives there to rise and to drive all the Settlers into the Sea"!! I told his Honor, that he might rely upon my solemn word that the allegation was false. He replied, that he did not believe it, yet he had written to me; and that now he wished me to aid in keeping the peace between the Natives and the Squatters; which I promised to do. (How faithfully I have kept my word, let some of the Wairarapa and Coast Settlers answer.) I requested the name of the person who had applied to him; this, the Major said, he had forgotten; but would send me. (Which,

however, with his Honor's letter, I never received.) The next day I related to the Archdeacon our conversation, observing, "now that his Honor has been applied to, this must not rest here; I, therefore, propose, as we are returning together by the Coast to our Stations, to call upon those whites residing in the lower part of the valley of Wairarapa, and hear what they have to say":—To this the Archdeacon agreed. Before, however, we could leave Wellington, the Victoria brig arrived, having the Bishop on board, from whom we learned his intention of almost directly proceeding up the Eastern Coast to hold Confirmations at all the Mission Stations. Hence we had to make as much haste as possible to get back to our respective Stations, so as to be in readiness for the Bishop's arrival; and, consequently, were obliged to relinquish our intention of calling upon the Settlers in Wairarapa valley; notwithstanding, we hoped to visit Mr. Russell's Station, being near the sea, but were so very late and so very tired in toiling across the heavy aforesaid sands of Palliser Bay as to be obliged to give up that also, intending, however, to make a visit on the morrow from Te Kopi; which again, the heavy Southerly gale of wind and rain which that night set in, ultimately caused us to abandon. While here at Te Kopi, confined in our tents, several Christian Natives of good character & standing came voluntarily forward to tell me what vile language had been used by some of the whites of the valley (the names of seven were particularly mentioned,) concerning the Holy Sacrament of the Lord's Supper, and myself, since I had lately passed on towards Wellington (one of the objects I had in view in going to Wellington being, to fetch either the Rev. R. Cole, or the Archdeacon, to administer the Holy Communion at this place). Some of those expressions I took down,<sup>2</sup> before the Archdeacon, and left, with a Letter, for the Bishop,<sup>3</sup> who was soon to be there. To the Natives of Te Kopi, the Holy Communion had been blasphemously and degradingly called a stercus, &c., &c.,—and that (among others) by James Grindell, now an overseer upon the Public Road. Being obliged to hasten our departure, I wrote a letter to Mr. Russell.<sup>4</sup> And, soon after, the Bishop arriving at Te Kopi, and receiving my Letter, and Enclosures, determined to proceed up the valley, (instead of by the Coast as he had intended,) and to call upon every



Settler. He did so; and, on his arrival here, had nothing to charge me with.

7. In March, 1846, I again visited Wairarapa, and, in fulfilling my promise made in my letter to Mr. Russell, called upon the different Settlers residing there, and among the rest, upon James Grindell. He told me plainly, he believed in no religion, and disliked all; allowing that he very often spoke ill of the Christian Religion and of the Missionaries to the Natives; and often made use of Native maledictions to them, in order to vex them, because they often vexed him. And, on my pressing him for a reason, why he was so very bitter against Missionaries, and among others myself; who was an entire stranger to him and never did him wrong,—he replied, “one reason why I am so against the Missionaries is, because before these wretches” (the Natives) “took to Psalm-singing I could get a woman and a pig in every village; but now I can get neither.” On leaving him, I considered it my duty to tell the Christian Natives, to have as little to do with him as possible. It was during this visit, and while at Pitoone, that I heard of the positive swearing of (I believe) six whites to the identity of 2 prisoners, then confined on board of H.M. Steamer, who were said to have been engaged in plundering up the Hutt. These poor fellows finding themselves to be falsely accused and closely incarcerated, sworn to by so many whites, and not a soul appearing on their behalf, with, at least, a long winter’s duration within the brick walls of the gaol before their trial could come on, had determined to make away with themselves. I sent them word not to do so, and, being forcibly struck with the clearness of the alibi which the Pitoone Natives could prove; and also the state of feeling among that Tribe, at what they considered their unjust imprisonment, I wrote to the sherriff, Mr. St. Hill, through the Rev. O. Hadfield;—and the prisoners were forthwith tried and acquitted. And, doubtless, Dr. Fitzgerald recollects the vile reports which were industriously circulated at this time by whites among the Natives at Kaiwara to the effect, that the Governor’s visit to Porirua was to seize and hang up Te Rauparaha and Te Rangihaeata, which news was immediately carried thither, and reached those Chiefs before the Governor could get there in the Steamer; hence it was that His Excellency’s visit proved altogether fruitless.

8. It was in September, 1846, that I next visited Wairarapa. Some Christian Natives who had come on with the Rev. R. Cole, from Port Nicholson, applied to be permitted to partake with us of the Lord's Supper at Te Kopi; among whom was Zachariah, the Native Teacher at Te Aro; who, with the others, in the preparatory examination, related with evident disgust the manner in which they had been treated by the Military when they were acting in concert with them against Te Rangihaeata and his party, — stating, that every effort was made to cause them to sin, through tempting them with ardent spirits, &c., and that their prayers, &c., had been continually mocked, insomuch, that “no Native who cares for himself will ever join the soldiers again.” This sentiment I have subsequently often heard expressed by thinking Natives, who had been in the Government employ. It was also during this visit, and while sojourning at Wairarapa, that a young Chief — formerly a Communicant and one of my first-class men, but now (thanks to the wretched Europeans with whom he has associated!) a confirmed Rum-drinker — came to my tent, and producing a paper, begged me to look at it. I did so, and when I found it was a deed of land, I soon returned it. He strove with me a long while to look over it, and give my opinion thereupon; saying, it had been given him by the pakeha who drew it up to sign, and he had done so, and was now about to return it. Consenting at last to look over it, I found several long erasures here and there in the agreement, and 4 or 5 large Blanks left in the body of the Instrument! and yet the Chief had attached his name thereunto, and was now on his way to return it!! —

9. My next visit to Wairarapa was in April 1847; — at the examination of the Communicants at Te Kopi. I found some who had hitherto run well missing. On enquiry, I found, that the Races at Wellington had drawn them aside; once there they soon became intoxicated, and that boundary passed all was easy. They had even become pimps and panders in the lowest sense of the word, to gain a few shillings at the time of the “Annual Festivities”! It was shortly after my return to my Station from this visit that a false, malicious, and (to the Natives) startling report was widely and industriously circulated. The substance of which was, that I had gone up the Hutt, and into the house of some white man engaged upon the Road, that there I Baptized his two

Children, and then had criminal intercourse with his wife! Foolish as this report may now appear to be, it made no small stir at the time; some of the weaker-minded Natives believing it, were led thereby to renounce their profession of Christianity; while the principal Chiefs in this neighbourhood assembling together, called for a "Committee" to enquire into the matter. Fortunately for them my baggage bearers testified that I had never been up the Hutt, and a party of Native Teachers arriving from Wairarapa and the Coast in July to my annual Teachers' School, brought Letters and Witnesses to prove, that the notorious James Grindell had been the author of the fabrication. And that he himself had first mentioned it in the lower Wairarapa, to Richard Taki and William Thompson Hiko, Native Teachers there, because none of their young men would consent to go with him to the Road. In writing subsequently to Campbell Hawea, the Native Teacher at Te Kaikokirikiri, (a village at the head of the Wairarapa valley,) I said, — "Try to keep your people quiet; tell them to take no notice of any such reports concerning me until they can be proved. The author is now known to you, and unless he is careful he may yet mourn his conduct." — On the receipt of my letter Campbell wrote to James Grindell, who, of course, treated his letter with the greatest contumely; but, by-and-bye, (during my last visit to Wairarapa in October last,) while at Pahawa, a village about 2 days' journey N. from Cape Palliser, I received a letter from James Grindell, through the aforesaid Native Teacher.<sup>5</sup> I may here, also, mention, that a fortnight previous, when at Waimarama, (a village a few miles S. of Cape Kidnapper,) a respectable looking white man came to my tent, and said, — that he had lately come from the Government Road, where he had been employed (I think as overseer), that he wished me, not to take any notice of a report which had been widely circulated against my character, and which had originated there among James Grindell and others, "for every body knows Grindell" — That it was raised to tease the Natives, and that he was sorry to say, it was too common a practice on that Road to tease them in that manner. I did not learn the name of my Informant at the time, for I was not well, reclining on the fern in my tent, but I have since had reason to believe his name is Strutt. On reaching Wellington I mentioned the manner in which I had been traduced to my friends, and

showed them Grindell's letter, and the Rev. O. Hadfield took Mr. St. Hill's advice upon the matter; but being myself most unwilling to prosecute it went no further. I should have stated, that Grindell's letter was brought me by Zachariah Te Pukenui, a tried and faithful Christian Chief and Native Teacher from Te Kaikokirikiri; who also told me of the stir which was then among them; in consequence of Barnabas Tamaitakahia (who had been at work upon the Public Road) having given way to the incessant worrying demand of James Grindell, the white overseer over them, to bring him the little daughter of Nicodemus and Mary Tia, he (Barnabas) being the Child's uncle; for which purpose James Grindell had given to Barnabas a piece of gown-print as a payment to Mary to coax her into compliance, and to send the child, who had cried a great deal and was unwilling to go. Zachariah, also, told me much more of a similar nature which had been done upon the Public Road. — And how that he, and other Chiefs did all they could to keep their young men from going there and thus destroying themselves.

10. On leaving Wellington for Pitoone, on Saturday the 30th. October last, there to spend the Sunday, (notice having been given to the different parties of Natives at work on the Road up the Hutt,) I met large numbers of young Natives coming in to the Town from the Road, several of whom had young women with them. A few of them accosted me in a civil manner; others, most rudely and indecently (and not at all after the manner of even the Heathen New Zealander,) bawled out, as they approached, — “Kahore he Hapa?” (meaning, Is there not to be an administration of the Lord's Supper?); while others, on seeing me, struck-up a portion of some Native Song; and not a few shewed sufficiently, by their lascivious looks and gestures, what they were bent upon. Arriving at Pitoone, Henry Te Ware, the Native Teacher, told me, with evident chagrin, that he had been striving with several of the Natives of Ngatittoa and Ngatiraukawa (who had just passed through his village on their way from the Road to Town with their female relations, — “their wives, their sisters and daughters,” — there to prostitute them to the Soldiers and Shipping as usual upon the Saturday and Sunday, and thence to return again to their work on the Road on the following day,) to leave off their abominable traffic, or, if

not abandon it fully, at least to give up the going through his village upon such errands, but that they would not listen to him. He, also, told me, (among other mournful news,) that he had received a letter from "Te Teira, Kai Wakawa," (a native who had been made an "Assessor,") in which he wished Henry to do as he had done, and to cast aside Receiving the Sacrament, as now that he was become a Kai Wakawa he should not do so any more. I found that a good number had collected together at Pitoone, many, I fear, from novelty, for, on Sunday morning before Service, such was the great confusion (worse than I had ever seen in any Heathen village upon that day,) singing songs, tossing up 5 stones, riding horses, shouting and quarrelling, &c., — that I was obliged to leave my tent and go about among them, and ask, whether they had not forgotten the day? You may better Sir, guess, than I describe my feelings. I trust I preached faithfully before them, when I warned them to the best of my power, of the fatal end of those who pursued such paths. Of course my Sermon was not relished, and several rose and left the Chapel, muttering as they went; and not half of those who were present in the morning remained for Afternoon Service. On the following Thursday (Novr. 4) I left Pitoone, and proceeded up the Hutt. In passing the parties at work, some few hailed me in their usual cheerful manner; others preserved a dogged silence; others struck up some Native songs of more than doubtful meaning; other unceremoniously said, "Go back to your place and remain there"; while others, who had their faces marked with soot (which is a sign too well understood by all who know the New Zealander to be mistaken,) commenced the lewd words which accompany their Heathen obscene dances. To some, who seemed rather more quiet than the others, I said, "Be strong, my boys, to your work, and make a good road for us, but remember the ivth. Commandment;" when they replied, — "Pooh! that is cast off long ago." To some other few, I said, "Don't forget the Laws of God." On which they replied, "We knew them once, we know them not now." Oh! how I grieved for those poor Natives, as I travelled over the Road which they had made; yet, blessing God withal, that I had yet a better and a brighter prospect among the uncivilized and rude Tribes of Hawke's Bay! I may mention here, that I had heard, both in

Wellington and at Pitoone, that the greater number of those Natives who had left the upper Hutt, would not return again to the Road.

11. In the course of the following week I arrived at Huaangarua, where were a number of Natives, gathered together awaiting my arrival. Here I learned, that "Ngatuere" had set up an Iron pot for me at Otaraiia, one of his villages a little lower down; and had gone, boiling with rage, to Te Kaikokirikiri, the village at the head of the valley, to set up another for the same purpose! These horrid imprecations (being amongst the most direful that can be uttered to a Native ear, and always unpardonable,) were vowed, because I had dared to marry a young couple at Te Kopi, he having long striven, but in vain, to get the woman to become his wife; his first wife being still alive and with him. — Leaving Huaangarua I called at Te Ahiaruhe, Messrs. Northwood and Tiffen's Station. During my short stay, Mr. Tiffen asked me, if I had received a Letter from James Grindell, relating to that shameful report he had circulated. I said, I had: on which Mr. Tiffen rejoined, — "When I heard of it (the report,) I sought for and saw Grindell, and told him, if you do not make an ample apology to Mr. Colenso, I will report your conduct to the Governor, for it is really too bad." I suppose, therefore, the Letter which he sent me, is to be attributed to Mr. Tiffen's kind and reasonable remark.

12. Leaving Te Ahiaruhe I passed on to Hurunuiorangi, a small village about 3 miles further up the valley. Evening Service over, I heard that Barnabas Tamaitakahia was here, so sending for him, and finding he had still the print in his possession, I gave him a severe lecturing before all the Natives; in which, without doubt, I spared not to lash the enormities committed upon the Road. I exhorted him, to take back immediately to those base whites who had employed him upon such an errand, the wages of iniquity, the price of blood, and to save the soul and body of his little niece from ruin. He sat very quietly, and said not a word during the whole night. The next day, on my arriving at Te Kaikokirikiri, I found a large party assembled, among whom were "Ngatuere" and his adherents. With "Ngatuere" I declined shaking hands until he shall have made a suitable apology for his conduct. In the evening, after Service, Campbell, the Native Teacher, came as usual

with his Book of School attendance, and List of Transgressors, expressing his great grief at having such a Black catalogue, "all," he said, "to be put down to the working on the Road." Among those who had been upon the Road, some were marked as Sabbath-breakers, their employment upon that day being Pigeon-shooting, Pig-hunting; Clothes-washing, Fetching and Carrying Loads, &c.; others, were marked as Rum-drinkers, Gamblers, Singers of obscene songs, and Dancers and Performers of filthy and lewd heathen games and dances, others, as having either been induced to prostitute their wives, or their wives having prostituted themselves, and others as having promised to procure girls from among their relations for the white men working upon the Road. — But all were convicted of the crimes laid against them upon the clearest possible evidence — their own admission. — As a first step, the next day, I refused at this time to receive into my Class of Candidates for Baptism those Catechumens who had not observed the Rules stuck up on a pillar in their Chapel, one of which is, "To be diligent in attending Public Worship and school during their time of their probation." Which Ngatuere's Heathen party hearing, they soon concluded to withdraw and to return to their homes, several Baptized Natives of that Tribe going with them; they left, too, on the Saturday, choosing rather to spend the Sunday any where on the way than with me at the village. Those Baptized Natives who left, had only been Baptized by me at my last visit, after 2 years and upwards steady probation, during which time they had clung close to me, and had paid no little attention to my Instruction, which they then seemed to value. Whence, then, was this wonderful change? Now, too, that they were within the pale of the Church? Why, almost directly after they had been Baptized they went upon the Road, — led, undoubtedly, by a very different Spirit from Him who led their great exemplar from the Waters of Baptism. — But to return: — I also gave out that I was ashamed and grieved at the conduct of several of the Baptized party, and that I should not shake hands with them unless they gave some evident signs of amendment. After Divine Service on Sunday Morning, I heard, that Thomas Vyvyan Te Kokore, ("Tamati," I presume,) Henry Mahukihuki, and William Thompson Kauhanga, who had been at work on the Road, and whose names had been particularly noticed in the Native Teacher's

Memorandum of Transgressions, were sorry for their errors and wished to speak with me; (they had attended every Service since I arrived, six in number,) so, assembling them in the Chapel together with the Native Teacher, I conversed with them. "They appeared to be now sorry for their evil deeds,<sup>6</sup> and readily promised not to do so again. I carefully shewed them (as I had always done) 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. Kauhanga, and H. Mahukihuki, had taken their wives there with them, both of whom had been often prostituted. And now W.T. Kauhanga'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 and Mary Tia, (whose only little daughter, a child of about ten years of age, had been sold by her uncle Barnabas to the celebrated J. Grindell, at work upon the Public Road, for a few yards of Print-Cotton!) and remonstrated with them upon 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 Cotton-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 better, perhaps, 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 great pain from Rheumatism, and hope my labor will not have been in vain. I have no reason to believe that a single Baptized Native, being in the village, absented himself from Divine Service, certainly not at my request. Never having at any time dared to take upon me such an assumption of power. Much grieved in spirit to see the sad havoc made among this once promising portion of my field of labor, through their being induced to go to work upon the Public Road, — where many of



them have indeed made shipwreck both of faith and of a good conscience"!

13. In addition to the foregoing, I avail myself of the permission kindly granted me by the Archdeacon of the District, to copy from a Letter of his to the Rev. O. Hadfield,<sup>7</sup> the result of his enquiries at Wairarapa; which, most opportunely for me, he last month made in his journey hither, in consequence of the reports he had heard at Wellington against me. —

14. And now, Sir, in concluding this plain, and, it may be somewhat tedious, recital of facts — which, nevertheless, I can but hope will prove both elucidatory and satisfactory, as far as my proceedings are concerned, to the Lieutenant Governor — I beg, with every respect for His Excellency, most distinctly, fearlessly, and unflinchingly, to deny the truth of all and every of those allegations which have been brought forward against me by Messrs. Fitzgerald, Nairne, & Deighton. To me, the aim of these two latter persons is plain enough: the all but systematic opposition which I, in the execution of my duty, have endured now nearly four years, (and of which not a tithe has been told,) from licentious Europeans, Infidels and Papists,<sup>8</sup> (and which the few facts written on these sheets evidently enough shew,) — firstly, against the Faith, the Holy Sacraments, and my private character — secondly, against both my moral, and public character, before the Natives — and, now, thirdly, against my public character before the Government — all having but one aim, the separating me from my charge, if not physically (which has been loudly and often vaunted), at least morally — and against which opposition no man could have stood unsupported by God and a good conscience; such inveterate hostility too clearly shews the Author, and the animus of his agents. In charity, however, I would hope, that Mr. Fitzgerald's zeal for the Service in which he is engaged, (coupled with, perhaps, an easy unsuspecting disposition,) has led him to give too implicit confidence to the reports of designing and evil-disposed persons, both among Whites and Natives, whom he may unwittingly have about him. —

15. I yet feel inclined, Sir, to make a few observations upon the Charge ii. — "You Maories are fools for making a road for your own

destruction." And this, I am led to do, in hopes of throwing a little additional light upon the matter, as well as the more fully to inform His Excellency of my mode of acting. — Although it may be quite unnecessary for me to remark, that the Natives need not anyone to tell them the uses of the Road; it being notorious, that, (always shrewd and apprehensive even to a proverb,) they had, long before any of the Government Roads were even so much as commenced, not only freely discussed the matter over in their own assemblies after their own fashion, but had spoken very strongly indeed upon the subject. Who has not heard of the speech made by one of the principal Chiefs of Waikato, now some years ago—in which he compared the then contemplated Great Road running throughout the Island to the backbone of an animal, from which, he said, smaller ones will, if we allow this proceeding, be made, at the Governor's pleasure, like ribs to all our villages, by which means he can easily and at any time cut us all off"? — I venture to think, Sir, that it should not be altogether lost sight of, that the Natives still look up to their Missionaries as their "Matuas" (advisers, strengtheners, peacemakers, &c. among themselves,) hence they have necessarily very many secular things of an unpleasant nature to attend to "for peace-sake" when travelling among them. It is at such times that they have many differences to settle, which but for their doing, would often end in bloodshed. At such times, too, when the Chiefs are assembled together, many Speeches are made and important questions asked, respecting the Land, the Roads, the Military, the Governor, the Queen, the probable destiny of the Natives, &c. &c.;—all, more or less, of a high nature, and to which definite answers are required. As a rule, I always endeavour to elude such questions, and have sometimes succeeded; but have ever found that the safer way is to tell the plain truth, without circumlocution, or twisting, or hiding, which, when obliged to speak, I invariably aim to do basing the same upon first principles. For instance:—I have, without doubt, often been asked, such a question as,—"What of this Road?" If I should reply—"What is that Road to me that I should talk about it?"—or, "I have no time to talk about the Road;" or, "Let us turn to something more immediately concerning ourselves";—they would immediately say, "There is evil towards us intended by this Road, and you know it and

therefore it is that you hide it";—and so saying they would both think and talk among themselves the more, and certainly not in favour of either the Road or the Missionary. And not only so, but once lose their confidence in small secular matters, and your usefulness is in a manner gone in the higher and more momentous matters of the soul. So that when questioned by the Native Chiefs upon the Road, I should perhaps reply, — "For your benefit, undoubtedly, — your pigs, &c., will get easily to market." They would immediately rejoin, — "Yes, but we don't need such a road for such a purpose, nor is it made for us; — will not the Soldiers come over it with their big guns?" and what should I answer?—I should, perhaps, follow "the safer way," and say, "If you are very disobedient and break the Laws, such a use will undoubtedly be made of the Road; but, listen, turn to your Book, read, — "Rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. But if thou do that which is evil be afraid; for he beareth not the sword in vain." Such an answer may possibly be wrested, by designing and interested men, ignorant of the Native language, to mean, "You Maories are fools for making a road for your own destruction;" — at all events, such persons would, without doubt, be "perfectly at a loss to find out" its true meaning. But, could a Christian Minister (whose lips should pre-eminently keep the truth, and to whom in a most especial manner, his flock looks up as their "Matua,") answer in any other way? And, perhaps, in addition I might also say, to quiet their fears, — "The Queen's word is sacred; the Faith of the English Nation is also sacred, and that has been pledged to you all in the Treaty signed and sealed at Waitangi." — And this, Sir, is what I have called "basing my answers upon first principles," — the Word of God, and the word of the British Nation.

16. And here I may, also, remark, that if the Natives needed any Information relative to the purpose and use of the Government Roads, the Public Newspapers, every where circulated and often (as I know) freely translated by many Whites residing among the Natives, would have been more than sufficient for that end. For, curiously enough, a Wellington Paper, which came to hand with your Letter, (dated, January 15/48,) has the following words: — "It is reported that the

works on the Porirua and Hutt Roads, which have been for some time almost suspended, are by the direction of the Governor-in-Chief to be immediately resumed with fresh vigour. — — — — — It is absolutely necessary on grounds of public policy and economy that these works should be proceeded with as fast as possible. They are Military Roads undertaken for the protection of the Settlement and approved of by the Colonial Minister; their execution is consequently not a question of expense but of time, not how much they will cost but how soon, by means of these Roads, the force stationed in this Settlement can be rendered most efficient for its defence, and the danger of fresh disturbances in this Settlement lessened by the increased facilities of conveying Stores and provisions to the force engaged in suppressing them." &c. &c. Now, only let those words be translated into the Native Language (and I do not quote them as being the strongest of the kind I have met with,) and given to the Natives to meditate upon, (with their well-knowing already the meaning of the adjective "Military" prefixed to "Roads," from the pungent taste they have had of the summary retribution of "Military" Law,) and I venture to think, that their construction would be even a worse sentence than, "You Maories are fools for making a road for your own destruction"!

17. I would also offer another remark or two upon the Charge made against me, of hindering Natives from going to work upon the Public Roads. Now this is very like those charges formerly made against me by Masters of Whaling-Stations in this Bay when I first came among them; who felt themselves aggrieved, because (as they said) I taught the Natives not to work for them! But the truth was, I taught the Natives, — "Not to work on the Sabbath-day: — Not to drink Spirits: — Not to swear: — Not to omit their Daily Prayers: — Not to sell nor fetch women for prostitution — for you cannot do these things as Christians." — And when, by-and-bye, they found that they could not remain at the Whaling Stations without doing such things they left. Just so it is on the Public Road, and not only there but in very nearly all the places in which the Natives work for Whites. — I have it, Sir, from their own confessions, and could illustrate my position from very many cases which could be fully attested. I have taught them (and shall continue to do, God being my helper,) — "to abstain from Sin — to have no

fellowship with the unfruitful works of darkness—to go not in the way of the Scornful—to remember, that evil communications corrupt good manners—to withdraw themselves from every brother that walketh disorderly—to keep God’s holy Commands—to prize their Christian privileges—Cautiously to avoid temptation—and, to walk as Children of the Light.” Now when they think on these words and their meaning, they consider within themselves, and say, We cannot do these things and work on the Public Road, or with the Whites (as the case may be.)—Hence it is that some of them leave their Employ. In thus writing, I do not mean to say, that the only reason why the Natives can not work on the Public Roads, &c., and maintain their Christian profession, is, owing to their having bad, licentious, and atheistical men as overseers; but, chiefly owing to their being so greatly exposed to temptations there, from many of which they would be comparatively free at home in their own villages. I have, I think, therefore, good reason to believe, that the Case would not be very materially altered in the main, even were the overseers moral men themselves. And, lest my views should unfortunately be deemed singular, allow me to bring forward a witness, who—though no friend of the New Zealand Missionaries, and but a poor Christian—has, in this matter at least, plainly and humanely and honorably given us the result of his personal observations. Dr. Dieffenbach, says,<sup>9</sup>— “Of all measures which could be proposed for the benefit of the Aboriginal population, the most important is to leave them undisturbed. — — — — Placed amongst a European colonial community, a Native is little regarded. — — — — He is soon made sensible of the differences of rank, and perceives that he is not treated as one who is made of the same flesh and blood as his Master. Of all the better enjoyments of civilized life he is deprived, as in Colonial Society every one gives up his mind solely to the acquisition of money. In the lower orders, with whom he comes in contact, he can perceive nothing desirable; nothing to prevent his regretting that independence which he enjoyed in his own home, and from the fruits of his own land: he is expected to forget his language; in fact all the sacrifices are on his side. In his own village, on the contrary, he lives in the midst of his kindred and is respected. — — — — I have always observed, that the Natives who hover about the Settlements of Europeans are far inferior to those in the

country: they are not only more unhealthy but also become an ill-conditioned compound of the dandy, beggar, and labourer. — — — — Being unaccustomed and unwilling to drag on a life of labour and exercise, the Native has no means of procuring in a town that which is necessary to enable him to equal even the lowest of our labourers in comfort and appearance. — — — — Distilled spirits have not failed to corrupt, mentally and bodily, the Natives as well as the European Settler.” — Of course, it will be borne in mind, that those remarks of the Doctor have scarcely any reference beyond that of the physical condition of the Natives. How very much stronger language then, may we not suppose he would have used, could he have seen and felt that their spiritual interests were in danger? The Truth is, the Native neophytes cannot withstand temptation, and, consequently, ought not to be placed where such abounds; more especially, seeing their real wants are very few, and soon supplied, and as Christians are taught to pray — “lead us not into temptation,” and, “having food and raiment to be therewith content.” —

18. And further, lest it should be only inferred, from what I have written, that the evil inflicted is confined to those natives who go upon the Roads to work, I feel in duty bound, to add, that such is, alas! not the case — would that it were only so! But, on the contrary, the many quiet and well-disposed chiefs who now Confess to the Faith, see, that coextensive with the progress of the Roads is the Demoralization worse and worse of their people; that those very persons whose characters are well-known to the Natives, and upon whose morality the very Heathen have long-looked down with unutterable scorn, are not only set over them, but are the legitimate though vitiated medium between themselves and the Government (and that, too, not only in reference to their work upon the Roads, but in all matters whatever, whether it be communications from themselves to the Government, or from the Government to them,) — as well as the means of destroying the peace of their villages — of enticing away their daughters — of making (for the first time) divisions between themselves and their lawfully appointed Minister — and of raising doubts against the Truth of God which had never before entered their minds; and all this, too, under the semblance of authority from the circumstance of their being in the employ of the

Government!!—Sad stumbling-blocks these to the advancement of the Natives in Christianity, and a no less one to their arriving at a proper opinion and due respect for the Government; as well as to the carrying on of those Public Works which may, or might be, conducive of much good.

19. If the Information which I have casually received is correct (for I have hitherto made it no business of mine to enquire into such matters,) W. Swainson, and J.C. Nairne, are also (in addition to those persons already named) in the habit of cohabiting with Native Females, on the Road on which they are employed as overseers.

21. It must not, however, be forgotten, that a love of novelty, and a disinclination to any thing like steady work have ever been great traits in the character of the New Zealander, in common with most of the Polynesian Islanders. Another peculiarity of theirs is, when one of them wishes to leave his employer, he rarely mentions it, but chooses rather to do some little act, or leave undone some little duty, through which he may get a few words from his Master which will serve him as an excuse for leaving; or, he will ask leave to go to see some friend, or to plant potatoes, &c., faithfully promising to return, but at the same time never intending to return again to his employ. This manner of acting is quite common all over the Island, so much so, that all parties who have had much to do with Natives must have frequently proved it.

21. Before, however, Sir, I finally close this Letter, I must beg permission of the Lieutenant Governor to remark, that I thought (and still think) my many past services of various kinds voluntarily and constantly rendered as opportunity offered to H.M. Government and to the European Residents and Settlers, and which His Excellency though newly-arrived among us must surely know somewhat of, would have effectively shielded me before him from any attacks upon “my character, as a loyal subject of the Queen, and as a Man:” — and the manner in which I have endeavored to fulfil my heavy duty since my arrival in this District, together with the evident blessing of God upon my labors among these Tribes, should certainly have been duly considered ere any “serious reflection” could fairly have been entertained upon “my character as a Minister of Religion.” Be this as it

may—the many testimonials I possess,—from Lieut. Governor Hobson, Mr. Willoughby Shortland, Mr. Busby when British Resident, the late Colonial Treasurer, the Land Commissioner, the Superintendent of the Southern Division, and others, for “valuable services” rendered to Her Majesty’s Government, (some of which, if I mistake not, have been honourably mentioned in “the Blue Book,”) not to notice particularly my having last year succeeded in hindering Te Rangihaeata and his party from being aided by the powerful Tribes of his neighbourhood—will ever, I doubt not, serve, if needs be, to shew, that the imputation of disloyalty is utterly unfounded.—

22. And so with reference to the reflection upon my character “as a Man”—meaning thereby (if I understand it aright) my utter recklessness as to the welfare of my fellow-country-men, residing in New Zealand—let my successful exertions in all the cases which have come under my notice during my residence in this District, and very often made at the imminent peril of my own life and property,—let them be heard in my defence. Let Mr Barton, of the Hutt, relate, how I acted in the cases of the plundering his Sheep Station at Kurawawanui, and the subsequent annoyance he received from the Natives about him there:—let the Letter of His Honor the Superintendent of the Southern Division be read, to shew how I acted in the case of the “Royal William,” cutter, Lovett, master; in which matter, although Lovett was the aggressor, I got back from the Native Chiefs every article of property, and sent them on to Wellington:—Let the share which the Native Tribes about me had in the affair of the U.S. brig “Falco” be investigated, (or rather the share which the Native Tribes about me had in it,) and it will appear, that after much and long continued exertion I succeeded in recovering from among them all the property which remained, even to the arms and powder and ball, and that, too, at a time when such munitions of war would have been most acceptable to Te Rangihaeata and other Chiefs then fighting against H.M. Government:—let Capt. Mulholland of the Schooner “Flying-fish” (or, his letters, which I happen to possess,) testify, what assistance I afforded him in the hour of need, when even his own Crew went against him, and when—but for my interference and the lessons I had previously taught the Natives about me—his vessel would in all



probability have shared the fate of the "Falco":—let Capt. Salmon, of the Schooner "Kate"; Mr. C.B. Perry, of Table-Cape; Mr W. Morris, of Cape Kidnapper; (whose Letters of thanks I possess for services rendered,)—let them, with many others (including also the more respectable and peaceable Settlers of Wairarapa,) be asked, and surely they will unanimously respond—I have ever to the utmost of my ability shewn myself a Man, and proved their friend.

23. And so, also, with reference to the "Serious reflections upon my character as a Minister of Religion":—let the well-known strict examination and requirements of the Church Missionary Society, made at home on the spot—a subsequent Ten Years of unblemished and active Service in their Employ, in times of no small trial to principle—a residence during two long Terms at St. John's College, under the eye of the Bishop of the Diocese—my consequent admission by His Lordship to Holy Orders—and my now more than three years of active duty (already, indeed, alluded to) in my spiritual vocation in the midst of no small opposition, unrebuked by my Ecclesiastical Superiors—let these plain truths, well known to all, be allowed their proper weight, and, I venture to think, that even in this peculiar age and place, it will require somewhat more than has yet been advanced (even if true) to fasten any "Serious reflections upon my character as a Minister of Religion."

24. I regret much that your Letter did not reach me earlier, or at a season when, having more leisure, I should better be able to arrange my answer to it.—As I have to leave this Station in a few days, (on the 22nd.) according to appointment, on my usual autumnal journey of 3 months throughout the District; intending (D.V.) to be in and about Wellington during the first fortnight in May. Consequently I have very much to attend to just now before I leave.—

And now, in conclusion, Sir, allow me to express the hope, that I have, in what I have herein written, placed within His Excellency's reach a sufficiency of plain statements fully and satisfactorily to afford him "the power to deny that there is any truth in the allegations against me."—Awaiting which,

and with every respect,

I have the honor to be,

Sir,  
Your most obedient Servant,  
William Colenso,  
Missionary, C.M.S.

Footnoted in the letter and filed with the original in the Archives are three of the five enclosures, (2) Colenso to Bishop Selwyn 19 November 1845, (3) Colenso to Mr. Russell 18 November 1845, (5) extract from William Williams to Octavius Hadfield 13 March 1848.

On 2 May 1848 Eyre sent a note to A Domett, the new Colonial Secretary,  
Mr. Domett,

Write to Mr. Fitzgerald in reference to his letter of the 4th. Decr. last enclosing a communication from Messrs. Nairne & Deighton, in which certain very grave & serious charges were made against the character and conduct of the Revd. Mr. Colenso and which indeed cast such reflections upon him as a Minister of Religion, as a British subject, and as a man that I considered it my duty to the Public and only justice to Mr. Colenso at once to forward copies of the letters and afford him the opportunity of vindicating himself from the imputations cast upon him in them.

I have recently received Mr. Colenso's reply which most fully and satisfactorily rebuts the whole of the charges made against him, and at the same time clearly proves that there were not the slightest grounds for any one of the accusations, but on the contrary acts on his part which in themselves were highly meritorious have been misinterpreted & made the basis of most foul imputations—I would charitably hope that this has been their ignorance rather than design on the part of those making the charges, and the more readily so as the charges against Mr. Colenso were based upon reported statements of the Natives which might have been incorrectly translated or imperfectly understood—

A copy of the extract from a letter of Archdeacon Williams herewith forwarded, will at once shew Mr. Fitzgerald the origin and gross misrepresentation of the circumstance relating to the expression quoted in Messrs. Nairne & Deighton's letter, "Kei hoki koutou ki tena mahi he mahi wakaheke toto" said to have been used by Mr. Colenso in

reference to the road but in reality to a very different subject.—The other charges appear to have arisen under similar circumstances.

Let Mr. Fitzgerald be requested to send a copy of your letter to him in this subject (and of the enclosed excerpt from Dr. Williams' letter) to Messrs. Nairne & Deighton.

It is annotated in Domett's hand, "Mr Fitzgerald accordingly May 3/48". On the same day Eyre sent a further memo (a masterpiece of Victorian redundancy) to Domett,

Mr Domett,

Acknowledge Mr. Colenso's letter of the 15th. March and state that having read it over very carefully and attentively I have much pleasure in conveying to Mr. Colenso my opinion that his reply to the malicious and scandalous reports which had been circulated to his prejudice is most full and satisfactory. It is my own conviction such a refutation was not required. I could not and did not believe any Christian Minister capable of acting in the way Mr. Colenso was represented to have done—nor would such accusations ordinarily have arrested my attention for a moment—but they assumed another and a more important character when placed officially on record and by officers of the Government—it then became my duty to the Public and an act of justice to Mr. Colenso himself not to let the matter rest but at once to make every practical enquiry into the truth or otherwise of the allegations as well as to afford to Mr. Colenso the opportunity of rebutting charges of so gross and serious a character.—I rejoice therefore that Mr. Colenso has placed within my reach so ample and so complete a vindication—by doing so he has put it in my power not merely unequivocally to deny the truth of but at the same time to explain the origin of the allegations which were made against him—I would hope therefore that if under unjust imputations Mr. Colenso has experienced some degree of painful feeling, it will be consolatory to him to know that his character stands higher and his conduct appears purer from the very investigations which those imputations led to—it will also perhaps be some little satisfaction to him to learn that his letter has drawn the attention of the Government more forcibly to a very important subject and one about which they have ere felt most anxious

but in regard to which unfortunately they have but little means of obtaining much or accurate information on the character and conduct of persons employed as overseers over the Natives at the road parties.—

I lament as sincerely as Mr. Colenso does the evils which result from the mixture of a large number of European males with a Native population of both sexes but I fear such evils are in some degree inseparable from Colonisation and that it is not in the power of any Government to do more to check them than endeavour to raise the standard of morality by shewing their disapprobation in instances of gross vice or misconduct on the part of these individuals the which may be brought under their notice—they cannot prevent such evils altogether and even the majority of them, much as they are to be lamented, are beyond their contact or interference.—

And here I would beg to call Mr. Colenso's attention to one very important fact—I mean the rapid progress of Colonisation and the impossibility humanly speaking of checking its onward course. It would therefore be well worth Mr. Colenso's most serious consideration whether he ought not rather to wish the Natives under his care at sea tho' partially to mix among Europeans, and endeavour to prepare them to resist the temptations which they must be subject to whenever such a contact does take place than to desire that they should be kept for a time apart and secluded from such evil influences until from the natural and I believe inevitable course of events the torrent of civilisation pours in like a flow upon them and instead of bowing temporarily before the stream to flourish more vigorously after it has passed onwards from the invigorating influence which it imparts they are overwhelmed and uprooted by a current which they are unprepared and unfitted to resist.

Besides notwithstanding the evils to which the Natives become subjected whilst working amongst Europeans at the road parties, there are also considerable and great advantages accruing to them from such an intercourse.—Such are among others, an attention to personal cleanliness, a desire for decent & comfortable clothing, or for a better description of food, the requiring habits of order and regularity, of steady and continuous industry, of discipline and obedience and of

working together in a continued manner and without reference to distinctions of rank or tribe, their gaining a knowledge of the use of tools and of a variety of useful employments and there being many of those prejudices or giving up many of those customs which superstition or ignorance had established but which as long as they remain tend both to degrade their character and to retard their progress in civilisation—besides many other collateral or direct advantages which it is needless to enumerate but all of which tend to raise them in the social scale to further their individual prosperity & happiness as to promote their general and collective interests and welfare.

It is annotated in Domett's hand, "Mr. Colenzo accordingly, 11th. May 1848".

Colenso arrived in Wellington on 3 May and noted in his Journal on 4 May, "Closely engaged, all day, in writing a second Letter to the Colonial Secretary, with enclosures, being copies of Letters to me from Native Teachers." He would not have seen Eyre's reply by then,

1. On my arrival at the head of the Wairarapa valley on the 13th. ult., I lost no time in forwarding by a special messenger my answer to yours of the 13th. Decr. last; and which Letter, I believe, you received on the 24th. ult.

2. While at Te Kaikokirikiri village I happened, most accidentally (I may, truly enough, say, providentially), to obtain possession of a Note written by the Chief Ngatuere to the Native Teacher of Te Kaikokirikiri in September last. A copy of which, numbered 1, I enclose. During my stay at this village, I enquired of the Native Teachers, Campbell Hawea and Samuel Pakaiahi, whether they had seen and conversed with those white men (Messrs. Nairne and Deighton) on their visit to Wairarapa in the spring, and, on their replying in the affirmative, I requested them to write briefly the substance of their respective conversations, and to send the same on to Te Kopi in Palliser Bay, where I intended being on or about the 30th. ult. They accordingly did so, and I also enclose copies thereof.— That of Campbell Hawea, the Native Teacher at Te Kaikokirikiri, being numbered 2; and that of Samuel Pakaiahi, the Native Teacher at Hurunuiorangi, being numbered 3. I may, in passing, remark, that I had very little conversation with them upon the subject of the charges contained in your Letter; and though I saw and spent

several days in company with the Chief Te Ropiha, I never once mentioned the matter to him, but treated him in the same friendly manner as heretofore. —

3. Leaving Te Kaikokirikiri and proceeding down the valley, I met the Native Teacher of Huaangarua, Lot Paioke, who (I was told) had both seen & conversed with Messrs. Nairne and Deighton; I, therefore, requested him, also, to write briefly the substance of their conversation, which (as I perceive he has addressed the same — though I believe unintentionally — to His Excellency) I also enclose, numbered 4; taking, however, a copy of the same.

4. While at Te Kopi I received a Letter from Te Ropiha, a copy of which, numbered 5, I also enclose.

5. I did not pass through the lower part of the Wairarapa valley, my route, on this visit, being to Te Kopi by the coast: I have, therefore, not yet seen Ngatuere and the other Wairarapa Natives.

6. I was sorry to find, that, in spite of my repeated remonstrances, backed too by those of the Native Teacher, the little daughter of Nicodemus had been taken by her parents to the “Araturi” — — — —

7. I can but hope that these enclosures will prove as satisfactory to His Excellency as they have to myself.

8. I have only to add, by way of elucidation, — that Campbell said the “turituri” (disagreeable noise) which annoyed the whites, (mentioned in Ngatuere’s Letter to him,) was their, the Natives, rehearsing their Catechisms, &c., when they had School together in the evenings. “Taare,” or “Tare,” is Nairne; and “Ritara,” or “Tiki” (Dick?), or “Taitene,” is Richard Deighton. Those three Native Teachers are all quiet respectable men, who have been for several years regular Communicants, —

With every respect, Believe me, Sir, Your most obedt. Servt.....

On 10 May Colenso went to Government House, where (he wrote in his Journal) he was

“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 Colonisation. He thanked me for my Letter; expressed his surprise at my not having had an answer thereto from the Col. Secretary, and spoke warmly concerning those vile Europeans, assuring me they should not escape.”

On 15 May Fitzgerald wrote to Eyre,

Sir, in returning the enclosed letter of the Revd. Mr. Colenso which with the documents attached His Excellency the Lieutenant Governor was pleased to hand me a short time since for perusal. I would beg leave to remark in explanation of my not having mentioned to the Revd. Mr. Colenso when I called on him at the Revd. Mr. Cole’s in December last the reports I had heard of him — (referred to in page 4) that the reason was simply that, although I had every intention of doing so when I proposed calling upon him yet when I found him to be a Gentleman so very different to what he was always wrongly represented to me to be and of excellent information and sound judgement, apparently anxious to give every useful information (and accurately) in his power that I felt quite ashamed at the time to mention to him reports which after my interview with him I could not but conclude were wholly false. And it was not till some time after when the subject had been repeatedly forced on my attention by tales of what he had said to the Natives on his return that I could bring myself to report the matter officially to His Excellency. A careful perusal of His long letter has however completely satisfied me that he has not in any way done that which is not consistent with his duty, and honourable to himself. And I can only regret very much that my omitting to speak to him on the subject in November last when he could have personally explained all so satisfactorily should have caused him the trouble and annoyance which I fear the mode afterwards adopted has given him. —

Since I first read the Revd. Mr. Colenso’s letter I have had a personal opportunity of instituting a strict enquiry into the conduct of the Mr. Grindell referred to in that document the result of which I will now state for His Excellency’s information.

With respect to the libel on the Revd. Mr. Colenso’s character attributed to Mr. Grindell as the author mentioned in Paragraph 9 Page 10 it

maintained beyond a doubt by the evidence of Mr. Swainson and several Europeans who were present at the time and some of whom are still members of the Party that the origin of the report was shortly this –

On returning one morning to the station after work Mr Grindell with some of the Natives of whom he had the charge happened to stop at a fire where some of the Europeans who had got home before them were assembled and by whom in course of conversation Mr. Colenso's name was mentioned it being reported that he might be expected to pass that way on his return from Wellington where he then was. One of the Natives wanted to know what they were talking about when a man named Charles Street wishing to joke with him for being inquisitive, told him they were talking of Mr. Colenso who he said had slept with his (Street's) wife. As he stated this in imperfect Maori they did not understand him and requested Mr. Grindell to tell them what he said which he did – and this was the origin of the whole affair – there were many witnesses present who can attest the truth of this amongst whom are Sandy McLoughlin who is still south and Hugh McQuarrie residing at Kaiwarra and Morgan Connell now in the Wellington Police Force.

Mr. Grindell certainly did not act prudently in translating a joke of so serious a nature but arising in the manner and without malice or premeditation, it cannot be considered so grave a charge against him as appeared at first, especially as Mr. Swainson affirms he took care on subsequent occasions to explain to the Natives that what Street said was only in jest as he had no wife at all, which the Natives present at the conversation knew very well. – It was this man Street – who was never employed on the road except as a labourer – that, afterwards he has tried to implicate James Grindell and others to Mr. Colenso when near Cape Kidnapper probably to try and shift this matter from his own shoulders.

With respect to the story of the sale of a little girl to Mr. Grindell for a piece of print, I have the united evidence of the whole Party to prove that, since she came to the road at two different periods always with either her relations or Parents that, Mr. Grindell has had no connexion whatever with her – and as it is well known that, things of this nature



can never be long or effectually concealed I feel bound to believe such to be the fact—That he has given her Print he does not deny but says that it is not more than he has done to many others with whom he has never been supposed to have had illicit intercourse. —

In this case however he states that he has been pressed very much by the relatives of the Girl to take her but he would not consent, as he would by doing so have forfeited his situation as soon as it became known that he had done so. —

Mr. Grindell was first recommended to me by Mr. Swainson for his knowledge of the Natives and their language and has proved himself very useful and intelligent on many occasions—and writing a good hand and being a very good accountant, he makes an excellent Foreman—and although on the first perusal of Mr. Colenso's letter—before I had enquired into the statements in it, relating to him, I thought it would be advisable for example's sake to dismiss him from his employment on the road I am now obliged to alter my opinion on the subject and could not recommend the adoption of such a measure as there would be apparently no good cause to justify it.

In conclusion I would respectfully represent to His Excellency that, as even Mr. Colenso himself has been misrepresented to others it is just as probable that many of Mr. Grindell's actions have been equally misrepresented to him. —

I have the honor to be, Sir, Your most obedt. Servt.

Colenso noted in his Journal on 16 May that he had received

“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.... 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.”

TH (Tommy) Fitzgerald would become the first superintendent of the province of Hawke’s Bay and a close friend of William Colenso MPC.

# Reconnaissance Journey 1843



Reconnaissance, Castlepoint to Waitangi mission station, 15 November to 9 December 1843: camping places

*On 3 October Rev. William Colenso sailed in the mission schooner Columbine from the Bay of Islands, calling at Auckland, Great Barrier Island and Tauranga, landing at Hicks Bay on the 19<sup>th</sup> (where he met my great great grandfather Rev. George Kissling) and walking to Turanga (Gisborne), where Archdeacon William Williams was stationed and where he arrived on the 31<sup>st</sup>. Williams and Colenso left the next day...*

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 Wārekawa, (Portland Isle,) and anchored in Wāngawehi, 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.)<sup>20</sup>

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;<sup>21</sup> afternoon, made Wairarapa Bay.<sup>22</sup>

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

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20 ie, Cape Kidnappers.

21 Colenso was very prone to seasickness.

22 ie, Palliser Bay.

were seen in the evening of yesterday. Captain attempted to enter Cloudy Bay, but did 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,<sup>23</sup> 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! Battered 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 ½ 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

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<sup>23</sup> Said to have been about 20 miles north of Cape Palliser.

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. (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,<sup>24</sup> serves merely as a resort for fishing for the Natives of Mataikona, a village about 12 miles further N.<sup>25</sup> 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,<sup>26</sup> 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,

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24 Near the mouth of the Wakataki River a few miles north of Castlepoint, on the Mataikona Road, Wairarapa Coast.

25 The Mataikona River enters the sea a short distance north of Castlepoint.

26 Not mentioned by Colenso on other journeys along this coast. It may be the same as "Te Rerenga" of Arrowsmith's 1850 map.

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 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 (*Acæna sanguisorbæ*), 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,<sup>27</sup> 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.

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27 "On the flat a quarter of a mile south of Glenburn Station homestead, behind Horewai Point, by the karaka grove." (Bagnall & Petersen, p.213, 219n, map p.218) i.e. to the south of Flat Point, Wairarapa coast. The site of the Waikekeno Historic Reserve appears to be further north. An image painted by William Mein Smith in the 1860s shows the settlement at Waikekeno in the 1860s.



December 1<sup>st</sup>. This morning the Archdeacon administered the Sacrament of the LORD's Supper to 24 Natives.<sup>28</sup> 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.<sup>29</sup> 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.

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28 Among the Bagnall papers at ATL is typescript of a "loose sheet in Colenso papers" as follows, Villages beyond Castlepoint—which information I obtained from the Natives of the Coast, & from one of my own Lads who travelled on to Port Nicholson.—

<i>Villages</i>	<i>Teachers &amp; Chiefs</i>	<i>No.</i>	<i>Dist.</i>
<i>Wairarapa</i>			
Turanganui			1 day fm. Wellington
Rahoruru			
Upoko kirikiri			
Kokorew			
Wangaimoana			
Te Kowhai			
† Te Kopi	Rihara T.		2 days fm. W.
Watarangi	Whites		
Otakowha			
Te Kawakawa			1 day, Te Kopi
Matakitaki			
Kurawhawanui			
Opowawe (Pamoteo)			
Oroi			
Awheaiti			1 day Kawakawa
Huariki			
Pahaoa			1 day Awheaiti
† Wharaurangi—	Te Wereta	c.200	
Rua Mahanga	Hoera, T.	60	2 days fm. Wharaurangi
(inland)			
Manawarakau	Harawera, C. & T.	50	1 d. fm. Porangahau
Waimarama	Hemi	100	½ d. fm. Manawarakau.

29 About 15 miles south by coast from Cape Turnagain.

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.

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,<sup>30</sup> we reached Porangahau, a fenced village well situated on the banks of a small river about 3 miles from the sea, at ½ 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:<sup>31</sup> 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 Exhorted. At ¼ 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 ½ past 2 p.m., and halted to dine at a romantic little waterfall close to the Cape.<sup>32</sup> Hence we travelled over a miserable rocky and devious route at the bases of those

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30 On subsequent journeys along this coast Colenso would cross Te Poroporo (Cape Turnagain) inland via the Tautane and Whangaehu streams.

31 Hawke's Bay. Originally the entrance to the lagoon, then the lagoon itself and used by Colenso as the name of the district, sometimes including the whole of the Heretaunga Plains.

32 Black Head, on the East Coast south of Cape Kidnappers.

eternal cliffs, to Pohatupapa,<sup>33</sup> 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,<sup>34</sup> 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 ¼ past 8 a.m., we arrived at Paüanui,<sup>35</sup> (? Black Head of Cook's Cht,) where the Natives endeavoured to prevail upon me to halt that they might 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,<sup>36</sup> (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 Manawarakau,<sup>37</sup> 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

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33 This appears to be the same as the present locality of Blackhead, north of the promontory of that name, which identification is supported by Buchanan (p. 168).

34 Arrowsmith's 1850 map shows "Uepoto" just north of Black Head. This corresponds with modern Aramoana, and should not be confused with Te Onepoto south of Waimarama. Colenso's spelling is consistent and is supported by Arrowsmith's version.

35 Paoanui Point is north of Tuingara and thus considerably north of Black Head or Parimahu. Colenso appears to have mistakenly applied Cook's name.

36 Between Pauanui and Manawarakau, mentioned only as a place where there was respite from the rocks and stones of the coast route.

37 Kairakau, on the coast 26 miles south of Cape Kidnappers. Colenso uses both names.

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, Wakaraunuiatawaka<sup>38</sup>, 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.

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<sup>39</sup> — 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)<sup>40</sup> 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

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38 WC: A small village between Mataikona and Akitio. (This was on the coast between the Owahanga and Mataikona Rivers on the Wairarapa coast. On the last visit, Colenso notes it as “now growing into a village”, which, from earlier references, suggests that it had declined to a plantation before again being inhabited).

39 Bare Island.

40 Cape Kidnappers.

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.

*The next day they reached Te Awapuni in Hawke's Bay, on 11 December Williams and Colenso marked out his future mission station, negotiated the deeds with the local chiefs, and gave instructions for the house to be built. Colenso left with five young Māori on 12 December and walked home via Mohaka, Wairoa river, Waikaremoana, Ruataniwha, Ruatoki, Tauranga, Ngaruawahia, Otahuhu, Kaipara and eventually back to Paihia on 14 February 1844. He sent his botanical specimens collected on this journey to WJ Hooker with a letter dated 20 May 1844, a number from Mataikona, Akitio, Porangahau.*

*Colenso had married Elizabeth Fairburn in April 1843 and they were living at Waimate. Their first child Fanny was born three weeks after his return. In September he was ordained a deacon, and in December 1844 they landed at Te Awapuni to set up the mission station. He was responsible for Maori parishioners in Hawke's Bay, Wairarapa, Wellington and west to Taihape and Taupo. It was a big parish.*

*In January he was engaged around the station, making only a brief trip to nearby villages to the north. On 4 February he left for inland Patea, but although his party reached the Ruahine summits, they had taken insufficient supplies and turned back.*

*By late February he was "making preparations for journey down the Coast as far as Wairarapa"....*

# First journey March–April 1845



First journey, March and April 1845: camping places, out ○ and back ○

March 1<sup>st</sup>.<sup>41</sup> At 9.a.m. left the station by the inland route for Waimarama;—an hour's walking brought us to Tanenuiorangi,<sup>42</sup> 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 very painful (an affection which had been caused by so much wading in the cold and rapid waters of Waipaoa<sup>43</sup>) with much Rheumatism.<sup>44</sup> 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.<sup>45</sup> 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.<sup>46</sup>

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

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41 ATL 80-038-03 is a bush journal also covering 1 March to 24 April 1845.—*Ed.*

42 On the present site of Hastings.

43 Waipawa river, by which they descended from the Ruahine in February.

44 Colenso referred often to "rheumatism", a vague term meaning almost any musculoskeletal pain, but he seems to have had an inflammatory arthritis (perhaps gouty), recurrent lumbago, frequent influenza and frequent injuries.

45 "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it."

46 "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;"

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, 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.<sup>47</sup>

5<sup>th</sup>. Held prayers, discoursed from Luke xvi. 19,<sup>48</sup> &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.<sup>49</sup>

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

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48 “There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:”

49 “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”



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,<sup>50</sup> with a small party of six Natives; held prayers and discoursed from Luke xvii. 5 and 32.<sup>51</sup>—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 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,<sup>52</sup> 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;<sup>53</sup> 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,<sup>54</sup> 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.<sup>55</sup>

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50 Te Ropiha Te Takou, Ngati Kahungunu chief of Porangahau area.

51 “... Increase our faith. Remember Lot’s wife....”

52 A *pa* in the vicinity of Porangahau.

53 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

54 “He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.”

55 “These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.



From near the mouth of the Papuku stream, showing the Tautane valley west of Cape Turnagain. [Colenso 10 March 1845: "... 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."]

10<sup>th</sup>. Rose early and left before 6, arrived at Wangaehu,<sup>56</sup> (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,<sup>57</sup> 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,<sup>58</sup> a small village containing about 12 persons, where we halted for the night. Read prayers and exhorted. Scarcely got a wink of sleep, momentarily expecting the tent, though in a sheltered spot, to come down about my ears—such was the force of the wind.

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And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

56 The Wangaehu River reaches the sea six miles north of Cape Turnagain and near Cook's Tooth.

57 The Tautane River reaches the sea a mile or so south from Cape Turnagain.

58 Bagnall & Petersen (p. 217n) suggest that this is the present Papuku Stream, south of Cape Turnagain.

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 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 Wākaraunuiotawāki, 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,<sup>59</sup> the Chief of Whāraurangi, — 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,<sup>60</sup> — and, also, a Letter from the Chief himself.<sup>61</sup> — 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.<sup>62</sup>

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

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59 Te Wereta Kawekairangi, Ngati Kahungunu chief of Whāraurangi.

60 Appendix A.

61 Appendix B.

62 "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

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 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,<sup>63</sup> 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,<sup>64</sup> a small fishing village, where we found six natives engaged in baking *karaka* (the kernel of the fruit of *Corynocarpus lævigata*,) 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,<sup>65</sup> 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

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63 A “watering place” on the coast south of Castlepoint. This is possibly the Ngakauau Stream.

64 Oruhi was at the mouth of the Whareama River, south of Castlepoint.

65 Waipupu Stream is south of the Whareama River and about two miles north of Riversdale Beach, Wairarapa coast.

little village. We saw it was utterly impossible to quench it, or, if it came up to the village, 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,<sup>66</sup> 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 Waurangi,<sup>67</sup> having waited for the tide to flow and ebb a little. Arriving at Waurangi, (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.<sup>68</sup> 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 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

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66 Kaiwhata Stream north of Flat Point, Wairarapa coast (Bagnall & Petersen, p.213).

67 "On the flat a quarter of a mile south of Glenburn Station homestead, behind Horewai Point, by the karaka grove." (Bagnall & Petersen, p.219n) i.e. to the south of Flat Point, Wairarapa coast.

68 "And needed not that any should testify of man: for he knew what was in man."

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 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,<sup>69</sup> and Rom. vi. 16;<sup>70</sup> at which he abused me in most filthy language,

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69 “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.”



Children, and preached from Heb. v. 11, 12,<sup>72</sup> 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 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,<sup>73</sup> a small village on the banks of a river of the same name, by ½ 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,<sup>74</sup> 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 ¼ of a mile ahead of my party, as if he wished to speak with me, and

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72 "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

73 The Pahaoa River on the Wairarapa coast.

74 Bagnall and Petersen (p. 219n) give the position as one mile north of Te Awaiti on the Wairarapa Coast.



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 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 Oroj,<sup>75</sup> 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

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75 “Oroj, on a broad grassy flat sheltered by a still extensive karaka grove, was about two miles south of the present Tora station.” (Bagnall & Petersen, p.219n). The Oroj Stream enters the sea about two miles north of Te Kaukau Point on the Wairarapa coast.

entirely precluded my speaking a word. While we were getting our breakfast, a messenger arrived from Wellington, bringing a Letter 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,<sup>76</sup> 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<sup>77</sup> (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, as he was still very sore. They much wished me to accompany them thither, but I thought 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.<sup>78</sup>— A glorious sight! one whose voice, though without speech

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76 The Whawhanui River reaches the sea at White Rock, Wairarapa coast. Richard Barton 1790-1866 arrived in the *Oriental* in 1840, farmed at Trentham (which he named) and is remembered in the name of a bush remnant, Barton's Bush"; he married Hannah Butler (see below) and soon established the White Rock station in the Wairarapa. From 1861 to 1865 he was a member of the Provincial Council for the Hutt.

77 Thomas Spencer Forsaith was Protector of Aborigines in 1845.

78 South Island.

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.—

20<sup>th</sup>. Resuming our journey this morning we plodded on, *sans* breakfast, for 5 hours, when we arrived at Te Kopi<sup>79</sup>—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,<sup>80</sup> 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.<sup>81</sup> Evening, held Service, preached from John xix. 30<sup>82</sup>—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  $\frac{2}{3}$ rds 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

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79 On the east side of Palliser Bay, just north of the mouth of the Putangirua Stream.

80 "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

81 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

82 "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Peter iv.,<sup>83</sup> questioning them, &c.,—all very attentive. Evening, discoursed from James v. 17, 18,<sup>84</sup> and talked at tent door till past 10 p.m.

23<sup>rd</sup>. Easter day. Held Service this morning at 9, good attendance, place crammed, about 200 present, preached from Rom. vi. 4.<sup>85</sup> Afterwards held School; conversed with Godparents of Children to be Baptized, &c. Evening, held Service Baptized 6 children, and preached from Acts. ii. 32.<sup>86</sup> 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,<sup>87</sup> 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,<sup>88</sup> (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

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83 "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

84 "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

85 "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

86 "This Jesus hath God raised up, whereof we all are witnesses."

87 Lake Onoke on Palliser Bay (Bagnall & Petersen p.215).

88 At the mouth of the Orongorongo River.

soon be day”:—hearing this, the persons in the hut 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,<sup>89</sup> 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<sup>90</sup>) 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.<sup>91</sup>

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,<sup>92</sup> a nice little fishing village belonging to the Ngatiawa tribe,

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89 Samuel Ironside was a Wesleyan missionary in the Hokianga and later at Kawhia, Port Underwood, Wellington, Nelson and Taranaki.

90 Octavius Hadfield joined the Church Missionary Society (CMS) in 1837 and the next year became the first priest to be ordained in New Zealand, at Paihia. Hadfield studied the Maori language while teaching at the mission school at Waimate North but shared Colenso’s opinion of the “worldly mindedness of the missionaries” and anxious to spread the Gospel, in 1839 he became the CMS missionary on the Kapiti coast. He visited Wairarapa to administer Communion with Colenso assisting. He was a sufferer from asthma as a young man, but regained his health to become a liberation theologian, seeking fair treatment for Maori and opposing land confiscation. He was dubbed “political parson” for encouraging Māori to vote. In 1870 he became Bishop of Wellington, and in 1890 was elected Anglican primate of New Zealand.

91 This refers to Selwyn’s “High Church” reinstatement of regalia, raiment and decoration in the Church of England, a position that the evangelical Colenso disliked.

92 Parangarahu “was ... on the flat before Baring Head, to the east of the Paiaka Stream.” (Bagnall & Petersen, p.219n).

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,<sup>93</sup> 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, I held Service in the Chapel, preaching from Acts xiii. 26.<sup>94</sup> Afterwards conversed with Natives until late. (Mrs. Butler,<sup>95</sup> widow of the late Rev. J. 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.<sup>96</sup> This window is, I believe, a present from the Rev. R. Cole. —

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93 Modern Petone.

94 "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

95 Hannah Butler was the widow of John Gare Butler (b. 1781) who had been an early CMS missionary in the Bay of Islands, but had fallen out with Marsden and returned to England. He came back to New Zealand in 1839 as native guardian and interpreter at the Port Nicholson (Wellington) settlement of the New Zealand Company. The couple became established at Petone, but he died in 1841. Their daughter, also named Hannah, married Richard Barton (see above).

96 ie, the "High Church" regalia of the crucifix.

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<sup>97</sup> riding by, informed me of the arrival of the Bishop. Left again in the afternoon for Wellington—about 6 miles distant, 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,<sup>98</sup> 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 we were coming out of the heads, which made our situation rather unpleasant and dangerous. Evening, held

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97 Rev. Robert Cole was part of Selwyn's retinue, having accompanied him from England. He stayed in Wellington as vicar in charge of the parish. It seems he was responsible for the spiritual welfare of the Wellington Europeans, but also came to administer Communion to Wairarapa Maori, a function Colenso, as a mere Deacon, could not perform.

98 Henry St Hill was Resident Magistrate in Wellington for many years, and died in 1866.

Service in a Native's house, about 30 present; discoursed from Heb. ii. 3.<sup>99</sup> Spent evening conversing with Natives, who were very attentive. I had this day 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,<sup>100</sup> — 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.<sup>101</sup> 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.

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99 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;”

100 “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

101 “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”



2<sup>nd</sup>. Early this morning I went to Te Upokokirikiri<sup>102</sup>—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, 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.<sup>103</sup> Spent night, as usual, conversing with Natives.

3. Early this morning I held Service; Baptized 2 Children, and Married 4 couples. Breakfast over, at ½ past 10 I left Te Kopi. Travelled about 2 miles by beach, then, climbing up Maramatitaha,<sup>104</sup> a high precipitous & very dangerous cliff, we struck inland, travelling in a Northerly direction. Passing by Omoekau,<sup>105</sup> 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,<sup>106</sup> we travelled on in its stony bed for about 3 miles, and about 1 p.m. reached Parikararanga,<sup>107</sup> a small village containing about 20 inhabitants, mostly Xn., here we dined. Left at ½ 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).<sup>108</sup> Noticed 2 or 3 scattered settler's houses, with a great many head of cattle, during the day's march.

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102 On the eastern shore of Lake Onoke, Palliser Bay. Arrowsmith's 1850 map shows Poko kirikiri about half way along the shore.

103 "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

104 Apparently the cliffs at the eastern end of Whangaimoana Beach, Palliser Bay.

105 "About two miles inland from the mouth of the Hurupi Stream, on the Whangaimoana." (Bagnall & Petersen p.232n). Moikau is a locality on the Turanganui River, Wairarapa, a mile beyond the end of the Whakatomotomo Road, about a mile from Bagnall & Petersen's position.

106 Flows northeastward to disperse into the swamp at the head of Lake Onoke.

107 On the Turanganui River, Wairarapa. Pakararanga is a trig point to the north of the river about two miles from the junction of the Pirinoa and Whakatomotomo Roads.

108 About two miles south of Otaraiia, on the Ruamahanga River, Wairarapa.



The Wairarapa ki Tararua inquiry district covering the area from the Manawatu Gorge down the ranges to the South Wairarapa coast, up the Pacific coast to north of Cape Turnagain following the Tararua District council boundary to north of Norsewood and down the Ruahine Ranges to the Gorge. Wairarapa Moana Incorporation Waitangi Tribunal Treaty claim.



Detail from  
 "Map of the  
 colony of  
 New Zealand,  
 from official  
 documents" by  
 John Arrowsmith,  
 London, 1853.



Inglis, Alexander St Clair, 1829-1906: Part of Matai Kouna native reserve / E. Co. NZ / 23 Decem 1852 / A.I.. Ref: A-458-017. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/31986317>. A homestead and run were established at Mataikona in 1852 by John Valentine Smith. [Colenso 16 November 1843: "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...."]



Brees, Samuel Charles 1810-1865: Palliser Bay and the sand bar of the Wairarapa / Drawn by S C Brees. [Engraved by Henry Melville. London, 1847]. [No] 44, Plate 15. Brees, Samuel Charles, 1810-1865: Pictorial Illustrations of New Zealand. London, John Williams and Co., Library of Arts, 141, Strand, 1847.. Ref: PUBL-0020-15-1. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23178946>. A Maori family reclining at the top of a cliff in the foreground, with an extensive view beyond of Palliser Bay, the sandbank formed at the mouth of the Ruamahanga River and Okorewa Pa, also at the mouth of the river on the flat land below. [Colenso 6 November 1845: "...we continued our journey to Te Kopi, descending by the steep, slippery, and dangerous cliffs into Palliser Bay."]

4<sup>th</sup>. Left our halting place at  $\frac{1}{2}$  past 6 a.m.; a short 2 miles brought us to Otaraia,<sup>109</sup> a native village, but at present without inhabitants — who are mostly heathen, being under the influence of Ngatuere, their Chief;<sup>110</sup> here we breakfasted. Resumed our journey at  $\frac{1}{4}$  to 9, and at 12 arrived at Huaangarua,<sup>111</sup> a small village on a stream of the same name, which runs

109 Otaraia is on the bank of the Ruamahanga River at its closest approach to the Martinborough–Lake Ferry Road.

110 Ngatuere Tawhirimatea Tawhao, Ngati Kahungunu Wairarapa chief. See <http://www.teara.govt.nz/en/biographies/1n12/ngatuere-tawhirimatea-tawhao>. Painting at <http://mp.natlib.govt.nz/image/?imageId=images-28969&profile=access>.

111 This was on the site of Martinborough in Wairarapa (Bagnall & Petersen p.219n). The Huangarua River joins the Ruamahanga just north of the town.

N.W. into the river Ruamahanga, a river close by navigable for canoes and boats to Okorewa in Palliser Bay. Here I found Ngairo,<sup>112</sup> 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,<sup>113</sup> my boys being a long way behind. 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 ½ past 6; at ¼ 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,<sup>114</sup> 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 Kooro,<sup>115</sup> 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

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112 Ngairo Rakai Hikuroa, older brother of Ngatuere, was chief of Ngatu Kahungunu Wairarapa. Lindauer painting at <http://www.bbc.co.uk/arts/yourpaintings/paintings/ngairo-rakai-hikuroa-221379>.

113 Bagnall and Petersen (p. 218) show this locality (“Ahiaruhe”) close to the site of Carterton. There is a trig point and stream of this name on the south bank of the Ruamahanga River east of the Kokotau Road Bridge. It is now the name of a farm near Gladstone on the Masterton–Martinborough road.

114 Bagnall & Petersen (p. 218) place this on the present site of Masterton. “Te Kaikokirikiri” = the village of gravel.

115 Te Retimana Te Korou, chief of Rangitane and Ngati Kahungunu. See <http://www.teara.govt.nz/en/biographies/1t46/te-korou-te-retimana>.

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 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,<sup>116</sup> 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.<sup>117</sup> 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,<sup>118</sup> 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

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116 "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

117 "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

118 "God is a Spirit: and they that worship him must worship him in spirit and in truth."

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 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,<sup>119</sup> (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 ¼ before 12: course, as of yesterday, N.E., over a *very* barren and *hilly* country. At ½ past 2 we arrived at Wareama,<sup>120</sup> a little village

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119 Not located precisely, but was clearly close to Masterton. Bagnall & Petersen (p. 218) show it on the west bank of the Ruamahanga River and almost due east of Te Kaikokirikiri.

120 The Whareama River enters the sea about eight miles north of Uruti Point on the Wairarapa coast, but here Colenso means the inland village, probably at Whareama on the Masterton—



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; 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 ½ 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<sup>121</sup> 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 threadbare,—yet the Natives crowded about the door, sitting contentedly in the wet, to ask a few

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Riversdale road. Before the 1855 earthquake the river was navigable as far inland as the hall ([http://www.marinenz.org.nz/documents/DoC\\_2003\\_Oral\\_History\\_of\\_Kaumatuia.pdf](http://www.marinenz.org.nz/documents/DoC_2003_Oral_History_of_Kaumatuia.pdf)).

121 The Whakataki River enters the sea just north of Castlepoint. The village of Waiorongō was near its mouth, and either Colenso used different names for the same village or they were distinct places.

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,<sup>122</sup> a village about 2 days journey into the interior; and some, with their families, from Akitio, over the tedious rocky coast.—with them I was occupied until near evening; Evening, held Service, preaching from Jas. i. 21;<sup>123</sup> about 80 Natives present who were very attentive. The wind blew furiously this night down the gully (at the entrance to which this village is situated), bringing down the ridge-pole of

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122 Ihuraua Stream flows past Alfredton, 16 miles by road east of Ekatahuna. Colenso never visited the village.

123 “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

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.<sup>124</sup> 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<sup>125</sup>—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.<sup>126</sup> 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 Baptized Natives, and conversed with them. Evening, held Service, preached from Jas.

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124 "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?"

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126 Anodyne = painkiller. I have heard it claimed that Colenso was an habitual opiate user; there is certainly nothing to suggest that in his writing, nor that of others.

iii. 13.<sup>127</sup> 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:<sup>128</sup> 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<sup>129</sup> (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,<sup>130</sup> and of the mysterious death of Jane Wanau.<sup>131</sup> Held Service this evening, preaching from Peter i. 18, 19.<sup>132</sup> 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.

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127 "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

128 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

129 Whangaehu.

130 Appendix C.

131 Appendix D.

132 "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

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 them; they were mostly old persons and very dull. In the evening I held Service, preaching from 1 Pet. ii, 1, 2;<sup>133</sup> 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;<sup>134</sup> 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;<sup>135</sup> 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 ¼ 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 ½ past 10, we gained the top of Pukekura<sup>136</sup> (a hill) by ½ past 4 p.m.; thence, travelling in a NNE. direction

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133 "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"

134 "And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,"

135 "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:"

136 To the west of the Waipukurau-Porangahau Road, a short distance north of Wanstead.

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 half of smart walking brought us to Te Waipukurau,<sup>137</sup> 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.<sup>138</sup>

23<sup>rd</sup>. Early read prayers, and preached from Acts xx. 21.<sup>139</sup> After breakfast we left, at 10m. past 8, and, travelling over dry plains, reached Patangata,<sup>140</sup> 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.<sup>141</sup>

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,<sup>142</sup> a small romantically situated village, containing about 10 persons, where we breakfasted. Resuming our journey at ½ past 9, and travelling steadily on, we arrived in safety at the Mission Station by ½ 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! —

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137 The modern town of Waipukurau on the Tukituki in southern Hawke's Bay.

138 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

139 "Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?"

140 On the bank of the Tukituki River, east of Waipawa.

141 "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

142 "Ngawakatatara was five miles downstream from Patangata, on a terrace on the west bank of the Tukituki" (Bagnall & Petersen, p.219n).

# Second Journey October–December 1845



Second journey October to December 1845: camping places, out and back

*Colenso was back at the mission station on 24 April 1845, soon busy dispensing medicines and overseeing building and repairs. In midmay he was so ill he thought he might die but he recovered and by 1 June could preach in the chapel; it was so cold the water froze in their bed-chamber. Midjune he visited Tangoio and other Hawke's Bay shoreline villages and in early July Tiakitai agreed to remove the two women from the whaling station. On 24 July he and the heavily pregnant Elizabeth departed for Turanga (at the invitation of Jane Williams) arriving there on 6 August. Colenso left her there and returned to his station, arriving on 21 August, to find accusations and rumours about one of the young servants, Ann Parsons; her father John Waikato seriously assaulted Colenso and the disputes simmered on into early September. Goods from the US brig Falco, plundered at Mahia, arrived in Hawke's Bay and Colenso was again in dispute over their disposal. On 30 September Te Hapuku, Tiakitai, Takamoana and Walker Te Kawatini held an assembly and settled matters. On 11 October Colenso heard from Turanga that his son Latimer had been born.*

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,<sup>143</sup> 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;<sup>144</sup> congregation 40. Afterwards held School. Evening, preached from Luke, xix. 13.<sup>145</sup> —

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143 "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

144 "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

145 "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."



20<sup>th</sup>. Early this morning we left for Ngawakatatara, arriving there at ½ 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. The 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.<sup>146</sup> 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,<sup>147</sup> 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 Porangahau, held Evening Service, preaching from Eph ii. 11, 12.<sup>148</sup> 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 and preached to Natives, from John xi. 25.<sup>149</sup>

24<sup>th</sup>. Early this morning we left Porongahau, and travelling to Wangaeahu, breakfasted. Thence to Pakuku, where we halted for the night. Read Prayers and preached to 30 Natives, from Eph. iv. 17–19.<sup>150</sup>

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.<sup>151</sup>

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146 "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

147 Bagnall & Petersen (p. 206) show this at the present site of Wanstead, inland from Pakowhai on the coast of southern Hawke's Bay.

148 "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:"

149 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"

150 "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

26<sup>th</sup>. LORD'S-day. Morning service, preached from Luke xii. 58, 59.<sup>152</sup> After which, held School, 47 present. Evening, preached from Romans viii. 14.<sup>153</sup>

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:<sup>154</sup> 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.<sup>155</sup>

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,<sup>156</sup> very tired & hungry, not having eaten since breakfast.

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151 "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

152 "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

153 "For as many as are led by the Spirit of God, they are the sons of God."

154 "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down."

155 "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

156 Kahumingi is on the Masterton–Castlepoint Road several miles east of Tauweru; Kaumingi Stream, with its tributary of Biscuit Creek, flows into the Tauweru River.



*Illustrated News of the World*. Kauminga Creek, Wairarapa 1869; steel engraving. Author's collection. [Colenso 30 October 1845: "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;<sup>157</sup> Congregation, 70. Spent evening 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

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<sup>157</sup> "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

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.<sup>158</sup> Evening, preached from Matt. iii. 5–8.<sup>159</sup> Congn. 100.

2<sup>nd</sup>. LORD’S-day. A solemn day to me. Morning service commenced at ½ past 9, admitted 32 adults to Baptism, and preached from Romans vi. 3, 4;<sup>160</sup> 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.<sup>161</sup> 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, an 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

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158 At baptism a Maori was given a “Christian name”, in English, often the name of a great Englishman (Te Weretu was named Arthur Wellington for instance) or a relative of the person baptising, or often the name of the person baptising [eg, some Maori whanau still retain the names “Neho”, Harawira (Hadfield), Williams].

159 “Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance:”

160 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

161 “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

admitted into the Christian Church. Evening, though much fatigued, spent conversing 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 Wāraurangi, 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.<sup>162</sup> Evening, read prayers preaching from Col. iii. 9, 10.<sup>163</sup> 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  $\frac{1}{4}$  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 Otaraiā,<sup>164</sup> 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;<sup>165</sup>—Ngatuere and his little Heathen party, sitting quietly by upon a house-top.

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162 Appendix E.

163 "Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him:"

164 Otaraiā is on the bank of the Ruamahanga River at its closest approach to the Martinborough—Lake Ferry Road.

165 "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Spent evening conversing with Natives. Effected a reconciliation between Ngairo and Meri his runaway wife, an affair, however, which took some hours' 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,<sup>166</sup> a small wood, where were water and firing, here we were breakfasted. Thence to Tauanui,<sup>167</sup> 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 assert that I am the cause of their not doing as they please with the “black rascals”! Evening, preached from Rev. xxii. 16, 17;<sup>168</sup> little Chapel crowded, upwards of 200 present. Spent night conversing.

8<sup>th</sup>. Morning Prayers & School, present, Readers & writers, Men 15, ditto, women, 12; Readers, 34; Catechism Class 110; total 171. Breakfast over, I married 4 Couples. Spent day in conversing with, examining and Instructing

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166 Paharakeke Stream drains into Rangatea Lagoon near the southern end of Lake Wairarapa.

167 The Tauanui River drains into the Ruamahanga near the outlet from Lake Wairarapa.

168 “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

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.<sup>169</sup> Spent night as usual.

9<sup>th</sup>. LORD'S day. Morning, held service, preaching from Luke xxii. 31, 33;<sup>170</sup> 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,<sup>171</sup> 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 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.

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169 "The sting of death is sin; and the strength of sin is the law."

170 "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: And he said unto him, Lord, I am ready to go with thee, both into prison, and to death."

171 "And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me."

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 Mr. 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.) 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 at Mr. St. Hill's, Major Richmond<sup>172</sup> (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

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172 Major Matthew Richmond 1801–1887 Superintendent of the Southern District (all regions south of a line drawn east from Cape Egmont) of New Zealand, member of the Legislative Council.



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 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.<sup>173</sup> 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

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173 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Tim. iv. 8, 9;<sup>174</sup> 150 persons present; several Natives having arrived from the Heretaunga Valley<sup>175</sup> 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!<sup>176</sup>)

16<sup>th</sup>. LORD'S-day. Morning service, read prayers, Archdeacon preached from John viii, 31, 32,<sup>177</sup> 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.<sup>178</sup> Service over, Taringakuri<sup>179</sup> (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

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174 "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation."

175 The Hutt valley. Not to be confused with the Heretaunga plain (the plains on the lower reaches of the Tutaekuri, Ngaruroro and Tukituki Rivers in Hawke's Bay; also called Ahuriri plains by Colenso).

176 ie, at Deliverance Cove.

177 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

178 "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

179 Taringa Kuri was a Ngati Tama chief in the Te Ati-awa Kaiwharawhara pa during the earliest settlement days; he was hostile to the settlers and to the sale of Maori land but in 1839 sold his own land to Wakefield's New Zealand Company.

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 Parangarahu 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 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 matter. So I took down a few sentences from the Christian Natives before the Archdeacon,<sup>180</sup> and wrote a letter to a Mr. Russell,<sup>181</sup> the nearest Settler, living about 6 miles from Te Kopi,<sup>182</sup> of both which I left Copies in the Teacher’s hands for the Bishop.

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180 Appendix F.

181 Thomas Purvis Russell and Daniel Riddiford bought the 13,000 acre Woburn Station.

182 Appendix G.

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,<sup>183</sup> 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.<sup>184</sup> 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),<sup>185</sup> a man under the influence of Te 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 ½ 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.<sup>186</sup>

23<sup>rd</sup>. LORD’S day. Morning read Prayers, Archdeacon preached from John xv. 4,<sup>187</sup> in the open air. Noon held School, about 30 present. Evening, preached

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183 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

184 Appendix H.

185 Keepa (James Kemp) Te Oraora, chief of the Huariki Kainga.

186 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

187 “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”

from Titus, ii. 11–14.<sup>188</sup> Spent evening conversing with Natives—a night of heavy rain. As the next village was W̄araurangi, 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 Oroī, 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,<sup>189</sup> to get a little breakfast. Which having hardly snatched, we continued our course, through drenching underwood and shrubs, for 3 miles to W̄araurangi. A slate with writing was hung to a shrub by the path side, about a mile before I came to the village, but 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 Oroī, 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

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188 “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

189 Honeycomb Rock? On the Wairarapa coast between Flat Point and the Pahaoa River.

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 “hongī” (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 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 Oroī, (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.<sup>190</sup>—

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

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190 Probably Kaiwhata.

we found 6 adults and 4 children; 2 of the adults were ill; administered medicine. Archdeacon addressed them, from Heb. i. i.<sup>191</sup>

26<sup>th</sup>. Left Wareama this morning at ¼ past vi, and, the tide being favourable, reached Upokohutia<sup>192</sup> (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 Waiorong (the small fishing village near Castle Point) occupied us 2½ hours. 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 4 hours from Waiorong, and were hospitably received by the Natives. This evening the Archdeacon preached to about 40 Natives, from Heb. ii. 3.<sup>193</sup> 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;<sup>194</sup>—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<sup>195</sup> in a little cockle-shell of a Canoe, which delayed us considerably, as only 2, or 3 at the utmost,

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191 "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,"

192 "Upokohutia would probably be the creek at the south end of Otahome flat, north of Waimimi." (Bagnall & Petersen, p.219n).

193 "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;"

194 "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

195 North of the Mataikona River and apparently not to be confused with the settlement on the north side of the Mataikona River mouth.

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.<sup>196</sup>

29<sup>th</sup>. Left this village at vi, a.m., several of the Natives accompanying us. At ½ past 9 we reached Pakuku, where we breakfasted. At ½ 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 ½ 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,<sup>197</sup> 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.<sup>198</sup>

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,

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196 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

197 "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

198 "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."



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 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>. Obligated 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.<sup>199</sup> 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,<sup>200</sup> a small 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!

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199 "This is the stone which was set at nought of you builders, which is become the head of the corner."

200 Presumably the same place as Matarauwe on Bagnall & Petersen's map (p. 206) and located about 8 miles south of Cape Kidnappers.



*After returning to the mission station on 4 December 1845 Colenso was "obliged to be cooking, Mrs Colenso not having returned from Turanga, and not having any Cook." He attended to the usual issues and tasks; Bishop Selwyn visited and "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." They travelled north to meet his wife and children, who accompanied Colenso back to the station, the Bishop going north with Rev. Hamlin. Colenso baptised his son Ridley Latimer on 1 February and left on his next journey on 10 February...*

10<sup>th</sup>. At 9, a.m., I left the Station accompanied by 7 Native Bearers. At 2 p.m., we arrived at Matarauwi, a small village a few miles S. of Cape Kidnapper. There were a few Natives who gave us some potatoes; 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 ½ past 3;—at ½ 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.<sup>201</sup> 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,<sup>202</sup> 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

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201 "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

202 On coast south of Bare Island; Te Apiti Stream reaches the coast due east of Elsthorpe and about two miles north of Kairakau.

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.<sup>203</sup>

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 Ouepoto, 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.

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;<sup>204</sup> 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.<sup>205</sup> Noon, held School. Conversated with

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203 "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

204 "Thanks be unto God for his unspeakable gift."

205 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting

Natives, enquiring meaning of Texts. Evening, preached from 2 Cor. xi. 2, 3.<sup>206</sup> 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.<sup>207</sup> 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 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.<sup>208</sup> 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,

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away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

206 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

207 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

208 "Who 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 and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."

and made and applied a Blister. Evening, preached from Gal. i. 3, 4.<sup>209</sup> 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 Gal. iii. 23, 24;<sup>210</sup> 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

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209 "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:"

210 "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

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.<sup>211</sup>

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,<sup>212</sup> Congregation very attentive. At 2. p.m., I held School,—at Evening Service I Baptized the woman who was suddenly taken ill in the morning (at her very earnest desire), and 9 children; and preached from Rev. xxii. 14, 15.<sup>213</sup> 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

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211 "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

212 "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

213 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

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.<sup>214</sup> Spent evening talking with Natives.

24<sup>th</sup>. This morning we left early at ¼ before vi; travelled 2½ hours when we stopped to breakfast. Resuming our journey, at xi we arrived at Wāreama, 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.<sup>215</sup> Suffered much, 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 Wāraurangi. 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

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214 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

215 Fiordland crested penguins were once more widespread than now.



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. Obligated to go and hold evening Service, as they (expecting my arrival) had not had Prayers. Preached from Eph. ii. 12,<sup>216</sup> 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 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

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216 “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”

time comes there will be no living among them." "*Testimonium hoc rerum est,*"<sup>217</sup> 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.<sup>218</sup> 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 to 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,<sup>219</sup> 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 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;<sup>220</sup> 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)

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217 Titus I. 13: "This witness is true."

218 "In whom we have boldness and access with confidence by the faith of him."

219 "At the south of the Oterei" River (Bagnall & Petersen, p.219n), Wairarapa coast.

220 "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,"

from Eph. v. 8.<sup>221</sup> 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,<sup>222</sup> 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 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<sup>223</sup>—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

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221 "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:"

222 "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

223 "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Service, upwards of 200 present, preached from Phil. ii. 9–11.<sup>224</sup> 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 might know the truth of the alarming reports, and spend a Sunday with the Natives here on my return, an arrangement which they greatly preferred. I soon found, however, the wind to be furiously increasing: 2¼ 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.<sup>225</sup> 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,<sup>226</sup> and remained conversing with the few Natives until late.—

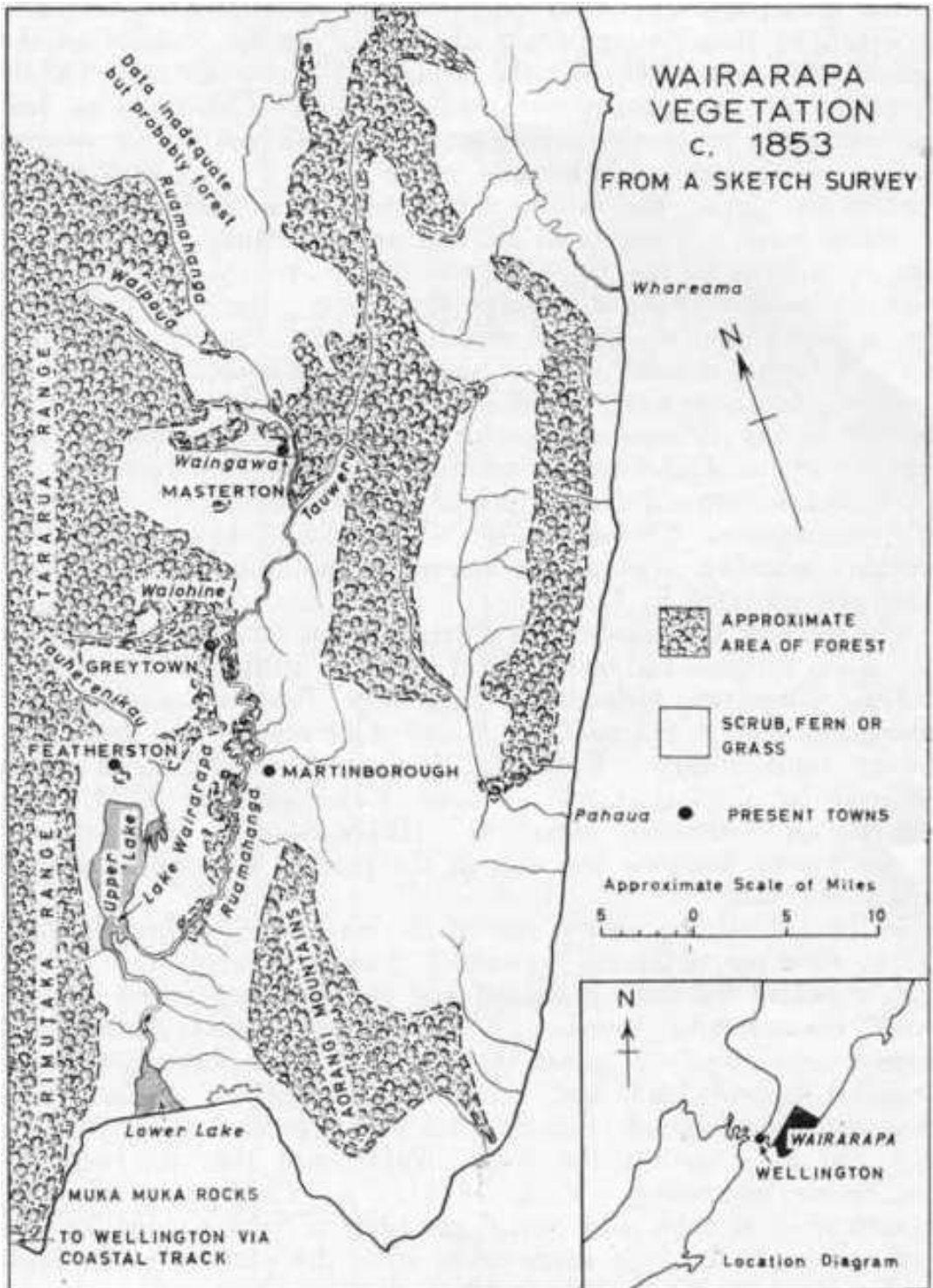
6<sup>th</sup>. Weather still bad; but, at 1, p.m., we started—much against the wish of the Natives, who said, we could not possibly get along under the Cliffs. We crossed the lagoon in a little canoe, two at a time, with some risk the waves being high. The rain continued, and the wind and sea were very stormy under the precipitous cliffs, which made our journey both uncomfortable and dangerous—especially in getting round the steep jutting headlands, where,

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224 “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

225 “Abraham saith unto him, They have Moses and the prophets; let them hear them.”

226 “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”



Hill R.D. 1963. Wairarapa vegetation c. 1853. The vegetation of the Wairarapa in mid-nineteenth century. *Tuatara* 11 (2): 83–89.

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,<sup>227</sup> 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.

7<sup>th</sup>. We left this morning at ½ past 5 (after a very uncomfortable night, from Cold, &c.) and travelled on for 4¼ 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 ½ 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.<sup>228</sup> 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

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227 Bagnall & Petersen (p. 218) locate Mukamukanui at the mouth of Mukamuka Stream on the western side of Palliser Bay.

228 British troops exchanged fire with Ngāti Tama and Ngāti Rangatahi near Fort Richmond in the Hutt Valley on 3 March 1846, leading Governor George Grey to declare martial law in Wellington (<http://www.teara.govt.nz/en/new-zealand-wars/page-3>).

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 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.<sup>229</sup> Saw Dr. Fitzgerald<sup>230</sup> 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.<sup>231</sup>

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 1 Thess. ii. 12.<sup>232</sup>

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229 Colenso wrote to Richmond (12 January 1846) about the "unpleasant affair" of the trading vessel *Royal William*, when, off Napier, there was a fight between crew and local Maori, after which Colenso (and Selwyn who was visiting) took possession of the goods the Maori had taken from the Captain.

230 John Patrick Fitzgerald was surgeon on the New Zealand Company's vessel *Oriental* and later a prominent doctor in Wellington. He pulled a tooth for Colenso who called him "a warm-hearted friend to the Natives though a Romanist" and "one of the best Papists I have ever known".

231 Grey apparently wanted peace talks with Te Rauparaha, but rumours were spread that Grey's intention was to capture him, with the consequence that Te Rauparaha went into hiding and they did not meet.

232 "That ye would walk worthy of God, who hath called you unto his kingdom and glory."

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 Wharepapa,<sup>233</sup> 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. At 1, 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.<sup>234</sup>

15<sup>th</sup>. LORD'S-day. Read Morning Prayers and preached from Ps. cxvi. 12–14,<sup>235</sup> 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<sup>236</sup> (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,<sup>237</sup>—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

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233 The Wharepapa River enters Palliser Bay a mile or so to the west of Lake Onoke.

234 "Quench not the Spirit."

235 "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people."

236 Charles Johnston Pharazyn with his wife and 4 children had arrived to set up his sheep station at Whatarangi on 19 February 1846 (Bagnall p.66).

237 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."



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. Russell (to one of whom I had addressed my Letter when here with the Archdeacon) and was courteously received. Leaving their Station, I called at Wāngaiwākarere<sup>238</sup> in my way (a small village principally belonging to the Wesleyan Natives of Te Upokokirikiri); here we dined. Called on J. Grendall,<sup>239</sup> 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<sup>240</sup> 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.<sup>241</sup> Natives

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238 Possibly Whangaimoana, the stream which flows northwest parallel to the coast to reach Palliser Bay about two miles east of Lake Onoke.

239 James Grindell, "Maori Jim", would drift in and out of Colenso's life for many years. Bagnall (p.43–44) described him as, for a time, the district's most colourful resident. Colenso must have visited him at Wairarapa's first hotel, the Travellers Rest on the south bank of the Turanganui (for which he paid £5 for a bush licence, and which was known as the "Sow & Spuds" for its monotonous meals).

240 Joseph Kelly had a cattle run in the southern Wairarapa, down to Whakatomotomo.

241 "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee

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<sup>242</sup> Cattle Station—a Scotchman with his wife from Argyllshire, who are spoken well of by all the Natives. They gave me a large piece of Cheese of their own making, and a most kind invitation always to call and take up my abode, &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 Otaraiā, 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;<sup>243</sup> 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 2¼ hours to Matatu,<sup>244</sup> a small stream, where we halted to breakfast. Resuming our journey we arrived at Te Ahiaruhe, the sheep-station of Messrs. Northwood & Tiffin;<sup>245</sup> called upon them and met with a kind reception: here I remained an hour. Hence we travelled to

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to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

242 Angus McMaster and partner Archibald Gillies occupied the Tuhitarata cattle station, Gillies later taking the Otaraiā block.

243 "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

244 Not further identified, although Porter (p. 421n quoting Bagnall) refers to "the Matatu track" up the Wairarapa Valley.

245 James Henry Northwood and surveyor Henry Stokes Tiffin took up Ahiaruhe station in 1845. Tiffin later drove sheep to Hawke's Bay and took up a run at Otane; he was later an old friend of Colenso's at Napier.

Hurunuiorangi,<sup>246</sup> 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 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;<sup>247</sup> 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 2¼ 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 *takétaké* (screen-fence) which they had kindly prepared for my tent; there, we had to shake hands and rub noses, which occupied nearly an

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246 Bagnall and Petersen (p. 218) show Hurunuiorangi on the west bank of the Ruamahanga River almost opposite the confluence with the Tauweru River, near Carterton. Hurunui-o-rangi is still the marae at Gladstone.

247 “For there is one God, and one mediator between God and men, the man Christ Jesus;”

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;<sup>248</sup>—about 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;<sup>249</sup> 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 been realized, almost to the letter.<sup>250</sup> Their Prayer-meeting over we were soon joined by others who remained as usual until late.

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248 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

249 “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation.”

250 Unusual for the usually pragmatic Colenso to accept that dreams may foretell events.

22<sup>nd</sup>. *Dies Dom*. This morning held Service, preached from Matt. xvi. 15–18,<sup>251</sup> 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.<sup>252</sup> 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;<sup>253</sup> 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,<sup>254</sup> 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,<sup>255</sup> and by but few natives—save the inhabitants of the villages themselves. After 5 hours' slow travelling by a devious path, we arrived upon the banks of Te Ruamahanga River;—here we dined. Dinner over, we

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251 “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

252 “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”

253 “For my yoke is easy, and my burden is light.”

254 Modern Hamua, on the Woodville–Masterton highway, north of Ekatahuna. The name “Hawera” is still preserved in the district.

255 Colenso seems to have been unaware that in 1842 the NZ Company’s survey cadet Charles Kettle had walked with six other whites and seven Maori through the Manawatu Gorge, south through the Wairarapa and so back to Wellington. Kettle was probably the first European to travel through the Forty Mile Bush.

crossed the river, and, entering 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,”<sup>256</sup> 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 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

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256 Ossian: “The stars dim-twinkled through his form; and his voice was like the sound of a distant stream.”

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 parrot-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<sup>257</sup> 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”<sup>258</sup> — stood around; while everywhere the gracefully 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<sup>259</sup> — 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)<sup>260</sup> — 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

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257 Possibly the Mangaone River which flows north from headwaters east of Ekatahuna.

258 Psalm 104: “The trees of Jehovah are satisfied, the cedars of Lebanon, which he hath planted, Where the birds make their nests; the stork, the fir trees.”

259 Karepa Te Hiaro, chief of a Rangitane remnant at Te Hawera, became a staunch convert to Christianity. He was the subject of Colenso's *Mo Karepa Te Hiaro*, a chapter from the unpublished *Happy Deaths*.

260 Kotuku, the white heron, rare in New Zealand, though common in Australia, Asia and the South Pacific.

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 ½ 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.<sup>261</sup> 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, 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<sup>262</sup> 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;<sup>263</sup> 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

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261 "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

262 "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

263 "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."



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 ½ past vi, and at ½ past ix. we arrived at the banks of the R. Mangatainoka,<sup>264</sup> here we breakfasted. While engaged in roasting our potatoes a party of Natives came up from Ngaawapurua<sup>265</sup> (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 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.<sup>266</sup> 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 his 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

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264 Rises in the Tararua Ranges near Ekatahuna and flows north past Pahiatua to join the Manawatu near the Gorge.

265 Ngawapurua is located on the north bank of the Manawatu River immediately to the east of the junction with the Mangatainoka.

266 "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

to defend more pertinaciously than usual. Evening, held Service, preaching from Heb. ii. 9.<sup>267</sup>

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 ¼ past 9, scarcely got a mile ere it again commenced raining, which continued during the greater part of the day. At ¼ past 2, p.m., we reached Otawao,<sup>268</sup> 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;<sup>269</sup> 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<sup>270</sup> another small village about 1½ miles from Otawao, where we breakfasted. About 20 persons reside at Puehutai, to whom I addressed a few words. Resuming our journey, 3 hours travelling brought us to Te Hautotara,<sup>271</sup> 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.<sup>272</sup> Afterwards again Catechized Natives, &c, &c.

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267 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

268 Bagnall & Petersen (p. 206) show Otawhao on the west bank of the Manawatu River south of Dannevirke. They state that "The village was south of Otawhao—Manawatu junction between Kumeroa and Dannervirke (p. 233n). Otawhao is a locality on the south side of the Manawatu east of Kumeroa.

269 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

270 "Puehutai was on the Manawatu, just before the loop opposite Oringi" (Bagnall & Petersen, p.233n) i.e. a few miles south of Dannevirke.

271 "Te Hautotara was east of Dannevirke, at the Mangatera—Manawatu Junction." (Bagnall & Petersen, p.233n). It was the highest point on the river navigable by canoes.

272 "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

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.<sup>273</sup>—

5<sup>th</sup>. LORD'S-day. Still wet rain—drenching rain; situation very uncomfortable. Morning held Service, preached from Matt. xxvi. 41.<sup>274</sup> 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:<sup>275</sup> 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,<sup>276</sup> which we

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273 "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:"

274 "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

275 "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

276 This is a northern tributary of the Manawatu between Norsewood and Matamau. Bruce Hamlin wrote of "Mangatawainui, which Colenso translates in a letter to Hooker as 'the place of the great beeches', Tawai being the name for the southern beech. The modern rendering, Mangatewaenui, which has been adopted to mean 'the meeting of the great waters' is not only bad Māori but actually makes little sense geographically." (St George IM 2009. Colenso's collections. NZ Native Orchid Group, Wellington, p.103).

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,<sup>277</sup> 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 Ngawakatatara, 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 Mission Station by half-an-hour after Sunset—and found my wife and Children pretty well. Thanks be to GOD for all His Mercies!

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277 "The Te Whiti clearing, a mile across, began just beyond the crossing of the Manawatu, some three miles from the present Takapau" (Bagnall & Petersen, p.233n).

# Fourth Journey August–October 1846



Fourth journey August to October 1846: camping places, out ○ and back ○

*Colenso had returned to the Waitangi mission station on 9 April 1946, in time for Easter services, and to hear of the arrival, with the chiefs, of the plunder from the American brig Falco. On 21 April he left for Tarawera via a route close to what is now the Napier Taupo road, returning home on 1 May. He made a short visit in late May to Waipukurau and on 18 June wrote to Dandeson Coates at the Church Missionary Society in London.*<sup>278</sup>

*He was otherwise engaged in station duties until 18 August when he left...*

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,<sup>279</sup> 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<sup>280</sup> — we sat unknown to them silently on the outside. Suddenly the tinkling bell of the few Papists (lately come hither from Table Cape) sounded forth its trivial summons, and presently loud lugubrious calls upon Michael & Dominick, John Baptist and Peter, 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

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278 Hocken Library Ms Vol 63; ATL qMS 0491. Letter to Coates. See Appendix I.

279 Colenso had written in his journal on 17 August, "Heard today of Hadfield, the Chief of Manawarakau, and all his party having been drowned by the upsetting of their Canoe. Great sensation."

280 "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

the matter of Tirotona<sup>281</sup>) 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.<sup>282</sup>

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 ½ 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 Manawarakau; here we found Hadfield & his little Xn. party. Poor fellow! he & his 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;<sup>283</sup> 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.

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281 Colenso's journal 14 May: "Heard today of Tiakitai's sad conduct to Tirotona, a young woman belonging to his Tribe.... Tiakitai, not satisfied with his 6 wives, abused this girl, and then, to keep it secret, wished me to marry her to Leonard!"

282 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

283 "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;"

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,<sup>284</sup> School, exclusive of my own attendants, *men*, 34, women 19, Children 12. Evening Service, Baptized 2 Children, and preached from Luke xviii. 17.<sup>285</sup> 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.<sup>286</sup> A night of heavy 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.<sup>287</sup> Natives at Tent door as usual. Read my newly translated memoir to

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284 "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

285 "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

286 "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;"

287 "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."



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 Wāngaehu, 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.<sup>288</sup> 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 ¼ past x. left this little village. At ½ past i we gained Akitio; hindered in waiting 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 Wākaraunuiotawake, 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 village in time to see me, they brought, however, sad news of several of the Ngatiawa tribe having been surprised and killed.<sup>289</sup> Prayer

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288 "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

289 The Battle Hill engagement, between Te Rangihaeata's Ngati Toa and a colonial force of British troops, police and Ngati Awa allies, ended on 13 August. Ngāti Awa discovered Te Rangihaeata

meeting in Chief's house; Te Paraone, the N. Teacher, offered up a most appropriate prayer. Read Luke xxi, discoursing from 9–11 verses.<sup>290</sup> Rain at night; much rheumatism. —

30. *LORD'S-day*. Rain; Chapel though repaired *very* wet & cold. Morning, preached from Matt. xv. 13,<sup>291</sup> 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.<sup>292</sup> 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 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.<sup>293</sup> Spent night surrounded by Natives at Tent door, explaining and expounding texts which they brought, 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.<sup>294</sup> The weather has been

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had slipped away, pursued him, and in the final skirmish Ngāti Awa lost three men, in return killing four Ngāti Toa, before Te Rangihaeata escaped.

290 "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

291 "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up".

292 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

293 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

294 "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 and anguish, upon every soul of man that

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 Waiorongu, where we ought to have halted, but, continuing our course, we arrived wet & weary at Wareama, at ¼ 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.

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 ½ 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 Waurangi not to exercise any hospitality

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doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."



Pharazyn, Edward de C 1810-1879?: Waikaraka cliffs from Kaiwata, 1853. [Sketchbook] 1853. Ref: E-293-q-002. [Colenso 15 March 1845: "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."]

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  $\frac{1}{2}$  past x gained Te Ununu,<sup>295</sup> 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

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295 Te Unu Unu Stream reaches the sea at Flat Point, Wairarapa Coast.

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 Wāraurangi, 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 spread with mats. Evening, I preached from Rom. ix. 33,<sup>296</sup> 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,<sup>297</sup> a deserted fishing village.

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296 "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."

297 North of Cape Palliser, at the mouth of the Awhea River, a few miles south of Te Awaiti.

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*: 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.<sup>298</sup> 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.<sup>299</sup>

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298 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

299 Appendix J.

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,<sup>300</sup> 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 at a distance, arrived during the night. This morning I read Prayers, & preached from John xxi. 17,<sup>301</sup> "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,<sup>302</sup> (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 Kōpi, 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<sup>303</sup>—much strengthened. Spent the evening as usual:—during the evening I

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300 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

301 "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

302 "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

303 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

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 be best for them—in this, always to me, disagreeable business.

15. Morning Prayers and School, after which I married 2 couples. 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.<sup>304</sup> 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,<sup>305</sup> 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

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304 “The LORD shall fight for you, and ye shall hold your peace.”

305 Angus McMaster.



performed, and, resuming my journey, gained Otaraia by sunset. The Chief<sup>306</sup> was not at home, and only a few natives in the village. No Chapel here, the natives being mostly heathen. Having pitched my tent, I preached in the open air from 1 Cor. i. 21;<sup>307</sup> 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 — — ,<sup>308</sup> (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.<sup>309</sup> Weather cold and wet, with high wind from the South, with driving hail and sleet showers. At ½ 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,<sup>310</sup> 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

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306 Ngatuere.

307 “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

308 Probably Barton, possibly Bidwill.

309 “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

310 “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

Kahu, who had stolen some money from Capt. Smith,<sup>311</sup> a Settler living 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 Matt. xix. 16,<sup>312</sup> 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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311 William Mein Smith was surveyor for the New Zealand Company and surveyed Wellington; with Samuel Revans he established a sheep and cattle run near Martinborough in about 1845.

312 “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?”

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 had 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 Hurunuiorangi, which village we reached by sunset. Read Prayers and preached at Tent-door, from 1 Cor. iii. 11–13;<sup>313</sup> 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!

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

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313 "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

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;<sup>314</sup> 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;<sup>315</sup> — — 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.<sup>316</sup> 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 of 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 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

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314 "For the kingdom of God is not in word, but in power."

315 "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."

316 "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

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;<sup>317</sup> 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;<sup>318</sup> much blessed in doing so. 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 ½ 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

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317 "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

318 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

severe fall, and the wood proving to be more & more entangled with supplejack, (*Ripogonum 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,<sup>319</sup> 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.<sup>320</sup> 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 ½ past ix halted to breakfast. At xi we started fresh, 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,<sup>321</sup> 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.

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319 Karepa Te Hiaro.

320 “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

321 “Be ye followers of me, even as I also am of Christ.”

27<sup>th</sup>. LORD'S-day. Held Morning Services, preached from Matt. xxviii. 18–20,<sup>322</sup> 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<sup>323</sup> 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 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

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322 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

323 Henry Govett was one of Selwyn's deacons, stationed at Waikanae in 1846.

Jude, 20, 21;<sup>324</sup> 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.<sup>325</sup> 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.<sup>326</sup> Conversed with Natives at tent-door until Supper was ended, when we held our 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

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324 "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

325 "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

326 "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."



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;<sup>327</sup> about 30 present. Noon, School, Natives, being old, were dull & sleepy. At Evening Service, preached from 2 Cor. iii. 16<sup>328</sup> — 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.<sup>329</sup> Engaged, conversing with Paul Te Nera, & others, till midnight.

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.<sup>330</sup>

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.

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327 "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs."

328 "Nevertheless when it shall turn to the Lord, the veil shall be taken away."

329 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

330 "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

# Fifth Journey

## April–May 1847



Fifth journey March to May 1847; camping places, out ○ and back ○

*After his return home on 7 October 1846 Colenso worked on his Census (finally sending the papers to the Bishop on 12 November),<sup>331</sup> worked in the garden, preached, settled local disputes, talked, visited the sick, dispensed medicines, buried a cow, wrote letters and his journal, visited the coastal villages to the north, disputed with a Roman Catholic, buried the dead, received letters from Wairarapa teachers (“All quiet there”), held Christmas services, baptised children, married couples and ended his second year at Waitangi.*

*On 6 January he left for Kohinurakau, Ngawakatatara, Te Rotoatara, Patangata, Manawarakau, Waimarama — preaching, baptising, catechising, schooling — returning on the 16<sup>th</sup>. Archdeacon William Williams visited and administered Communion.*

*On 30 January “Received 7 Letters from Natives (Teachers & others)... Richard Taki, the principal N. Teacher at Wairarapa, informs me, of some of my Candidates there having been Baptized by Mr. Ironsides, Wesleyan Missy.”*

*On 9 February he visited Tarawera again, then on to Lake Taupo, south to the Rangitikei, back over the Ruahine, down the Makaroro and on to Waipukurau and home on 2 March.*

*Archdeacon Williams administered Communion again on 14 March and on the 24<sup>th</sup> Colenso left the station on his “long autumnal journey”...*

24. At x. a.m., myself & 6 Native lads (as baggage bearers) left the Station, and arrived at Ngawakatatara 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.<sup>332</sup> The Natives informed us of the death of William Te Rurenga at Te Waipukurau 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

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331 Both Colenso’s originals of the census forms and Williams’s transcriptions for the press are held in the Auckland Museum Library: see Appendix J1.

332 “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

probable ambush of the 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.<sup>333</sup>—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 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 from 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

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333 "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

since my last visit, which, though not a very good one, was made of Totara bark, size 12 x 20. 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.<sup>334</sup> At noon, School.—Evening Service, preached from Hebrews v. 9;<sup>335</sup> 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 Catechetical 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 ½ 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,<sup>336</sup> that we (whites) if our Governor was a prisoner would not be so patient as they (the Natives). 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 18 x 27, and 8 feet to wall-plate, having a roof of true Church-pitch. Held Evening Service, preached from Eph. ii. 18;<sup>337</sup> 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

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334 "Let this mind be in you, which was also in Christ Jesus."

335 "And being made perfect, he became the author of eternal salvation unto all them that obey him."

336 Te Rauparaha was captured near Plimmerton and charged with supplying weapons to Maori who were in open insurrection; he was held without trial under martial law before being exiled to Auckland.

337 "For through him we both have access by one Spirit unto the Father."

hut swarming with fleas. Heavy rain, thunder and lightening during the day. Evening, held Service, preached from Heb. iii. 1.<sup>338</sup> 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,<sup>339</sup> 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 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.<sup>340</sup> 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.<sup>341</sup> Conversed with

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338 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

339 "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

340 "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

341 "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

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.<sup>342</sup> 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 from Rom. vi. 8–11;<sup>343</sup>  
Congn. 45. Noon, School, Catechized all hands, largely. Evening, held

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342 Colenso recalled this bioluminescence in a letter to the *Hawke's Bay Herald* (24 August 1898):  
“We were travelling from Ngaawapurua, a village on the Manawatu River, towards Wairapa; the weather had been wet and hindered us, and we started late in the day for the village of Te Hawera, situate in the dense and long forest; I wishing to get there, if possible, that night, as the next day was Sunday, and I knew the isolated and scattered Maoris would be assembled, awaiting me. We were soon benighted in the deep gloom of the forest. I had travelled through those forests before, but there was no proper or continuous track. We had taken with us junks of a dry large woody creeper which burnt steadily and slowly when ignited, to serve as a kind of lantern; as the night advanced the darkness of the ancient and close virgin forest became almost palpable and ‘Egyptian,’ when we got into a broken mass of phosphorescence, arising from decaying wood and large *fungi*, which spread out on all sides and extended many chains! The luminosity was grand, clearly showing the trunks and stems and leaves of trees and ferns, and the dead unshapely prostrate rotting logs. But the peculiar pale colors of various hues of that strange light, together with the coldness of those gleams, and the deep silence, and the Stygian blackness surrounding — altogether caused an unpleasant unearthly kind of thought and feeling — almost causing one’s flesh to creep! We (or I) could fancy all manner of strange outrageous and mocking spectral or demon faces, more suited for the revelry of Faust’s Walpurgis night, with Mephistopheles and the witches on the Brocken, than for a small and quiet party plodding our way through a low-lying New Zealand forest. My travelling party of Maoris had never before witnessed any such a scene, and often in after years related it. Our travelling slow match, with its red light and sparks, was paled and lost before that grand phosphorescent show. Sometimes streaks and small patches of luminous slime would adhere for a while to my clothing in passing through the forest.”

343 “Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he

Service, preaching from Acts, ii. 32, 33.<sup>344</sup> 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.<sup>345</sup>—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

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died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

344 "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

345 "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."



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, Zachariah 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 display occupied full 2 hours. Having pitched my tent and dined, I held Evening Service, preaching from Heb. x. 9, 10.<sup>346</sup> 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.<sup>347</sup>

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

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346 "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

347 Appendix K.

occupied me until evening. Evening, held Service, preached from Heb. xi. 6.<sup>348</sup> 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 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.<sup>349</sup> Evening, held Service, preached from Heb. xiii. 1, 2.<sup>350</sup> At night,

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348 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

349 *He Korero Tenei Mo Ani Kanara*, Waitangi Mission Station Press 1847. 16mo. 5p. Illus. BiM 334. W 162. A religious tract, the story of Ann Chandler, who died aged seven. The press was not operational until July 1847. See Appendix K.

350 “Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”

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, Acts viii,<sup>351</sup> 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.<sup>352</sup> 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*.<sup>353</sup> 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.<sup>354</sup> 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

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351 Acts, viii: 1: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."

352 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

353 Colenso's gout may have caused a kidney stone, though this is the only time he mentions it.

354 "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

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 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,<sup>355</sup> at tent door. Occupied till late talking with Natives.

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

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355 "For as the body without the spirit is dead, so faith without works is dead also."

called upon Mr. Gillies,<sup>356</sup> 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,<sup>357</sup> 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<sup>358</sup> (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 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

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356 Angus McMaster and partner Archibald Gillies had occupied the Tuhitarata cattle station, Gillies by now having taken the Otaraia block.

357 “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.”

358 Samuel Ironside (1814–97) Wesleyan missionary.

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;<sup>359</sup> 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.<sup>360</sup>) and the solemn declaration of that faithful Judge (Luke, xvii. 1, 2,<sup>361</sup>) who is soon to judge the world in righteousness, presented themselves to my mind for consideration.

16. Morning Prayers and School. Breakfast over, I commenced talking to and instructing the Candidates for the Communion, and the old Communicants, in several Classes, until the Evening. At Evening Service, I discoursed from

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359 "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

360 "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

"Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

"The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

"She sent out her boughs unto the sea, and her branches unto the river.

"Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

"The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

"Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine."

361 "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

James v. 9;<sup>362</sup> 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.<sup>363</sup>

18. LORD's-day. Morning Service, read Prayers & preached from Luke xiii. 6–9;<sup>364</sup> 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. Cole's, 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,<sup>365</sup> 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 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 ancle was very painful,

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362 "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."

363 "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;"

364 "And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

"And some fell among thorns; and the thorns sprang up with it, and choked it.

"And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

"And his disciples asked him, saying, What might this parable be?"

365 "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

and no other village near, and night approaching, but Mr. Cole, wishing to proceed to Baptize the child of a Mr. Riddiford,<sup>366</sup> (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,<sup>367</sup> 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 ½ 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, 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

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366 Daniel Riddiford, New Zealand Company agent, arrived in Wellington on the *Adelaide*; in about 1846 he occupied the 7000 acre Orongorongo station.

367 Bagnall & Petersen (p. 218) indicate Waimarara Stream on the west shore of Palliser Bay, approximately in the position of the Little Mukamuka Stream. Older maps mark a stream approximately half way between Little Mukamuka and Cape Turakirae.



according to appointment; preached from 2 Pet. i. 19,<sup>368</sup> 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,<sup>369</sup> Ohariu,<sup>370</sup> Oterango,<sup>371</sup> 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<sup>372</sup> 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 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.<sup>373</sup> after which I talked with an old Heathen Chief, who, in

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368 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

369 Was situated at the mouth of the Waiariki Stream which flows south a mile to the west of Tongue Point on the southern coast of the Wellington Peninsula.

370 Now known as Makara, at the mouth of the Ohariu Valley, on the coast west of Wellington.

371 At the southern end of the Terawhiti block in the southwest corner of the Wellington peninsula.

372 Te Ati Awa chief of high lineage Honiana Te Puni-kokopu, known as Epuni, whose pa was on the Petone foreshore.

373 "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

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,<sup>374</sup> 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,<sup>375</sup> 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, 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

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374 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

375 "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

very distressing news of the murder of the Gilfillan's at Wanganui reached Wellington this day;<sup>376</sup> 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, 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.<sup>377</sup> 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.<sup>378</sup> Spent evening

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376 On 18 April 1847 a party of six Maori killed the Gilfillan family near Whanganui in reprisal for the shooting in the face on 16 April of Hapurona Ngarangi by a naval cadet from the gunboat HMS *Calliope*.

377 "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

378 "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

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, 8v.<sup>379</sup> 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 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.<sup>380</sup> 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

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379 “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”

380 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

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 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 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 have 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 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— *βαπτίζομενον ὑπὲς τῶν νεκρῶν* —to mean, Baptized in the confidential hope of rising from the dead.—I preached from Rev. ii. 7;<sup>381</sup> Congn. 200, who were very attentive.—Richard, the N. Teacher, conducted the School, while I rested awhile in my tent, feeling very tired. At ½ past 3 I commenced Evening Service, (the days now being very short,) Baptized 5 Children, and preached from Heb. xi. 4.<sup>382</sup> 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

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381 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

382 "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

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 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.<sup>383</sup> Spent the whole night talking with the Natives. Te Hamaiwaho,<sup>384</sup> 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 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. Bartholomew, 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

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383 "Who will render to every man according to his deeds:"

384 Te Hamaiwaho, Ngai Tahu chief, southern Wairarapa (at the lake outlet).

here has no assistance. Here I determined to stay during the remainder of the day; conversed with Natives as opportunity offered. Evening, held Service at tent door, preaching from Rom. iv. 7, 5;<sup>385</sup> 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;<sup>386</sup> 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, 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

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385 "Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.... But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

386 "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."



& 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 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.<sup>387</sup> 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

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<sup>387</sup> "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

whole winter's day. Evening Service, preached from Rom. vii. 23, 24.<sup>388</sup> 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;<sup>389</sup> 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.<sup>390</sup> 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 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 W̄araurangi. The day was fine and we conversed as we went, setting several little matters right. At 4, p.m., we reached W̄araurangi (Wellington's place,) where were a few old persons, who did not invite me to enter, nor 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

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388 "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

389 "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

390 "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

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 Wāreama 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;<sup>391</sup> 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 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,<sup>392</sup> in a Native hut; and sat talking with them till late.

13. Ascension Day. Held Morning Service. As I finished, Te Matahi,<sup>393</sup> 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

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391 "For Christ is the end of the law for righteousness to every one that believeth."

392 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

393 Probably Wiremu Kingi Te Matahi, a signatory to McLean's purchase of the Castlepoint block.

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 a very rugged and stony coast. Evening, held Service, preaching to an overflowing closely-stowed Congregation of 130, from Mark xvi. 19.<sup>394</sup> This little Chapel always forcibly reminds me of the merciful deliverance of Archd. W. Williams, myself & Natives, in 1843!<sup>395</sup> 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.<sup>396</sup> 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

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394 "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

395 On 15 November 1843 Williams and Colenso and others almost capsized as they rowed ashore at what Colenso named Deliverance Cove at Castle Point.

396 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

been tossed out of the Chapel by Williams Te Potangaroa,<sup>397</sup> 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 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 six, 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.<sup>398</sup> Several of the unsuccessful Candidates being, as usual, not a little displeased at their not being accepted. Particularly Pipimoho,<sup>399</sup> and old Heathen Chief, on account of his son, Wahakai, a fine lad, who had long been on 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

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397 Wiremu Te Potangaroa, a leader in the Mataikona area of Wairarapa, of Ngati Kahungunu; father of the prophet Paora who was asked to be the Maori king.

398 “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”

399 Pipimoho, a chief of Mataikona, described as “an eccentric old chief and tohunga”.

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,<sup>400</sup> 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 Rom. xv. 12, 13.<sup>401</sup> 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, 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 Taurira, two women, had a severe falling out, disturbing the whole

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400 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

401 "And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

village with their din; so, at Evening Service, in preaching from Rom. xvi. 19,<sup>402</sup> 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.<sup>403</sup> 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, 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,

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402 "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil."

403 "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;"

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;<sup>404</sup> 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. —

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,<sup>405</sup> and the war,—my own ill-usage at Heretaunga from the Chiefs & people there—ditto, my head N. Teacher Leonard<sup>406</sup> 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,<sup>407</sup> 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

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404 Crossing the Cape Turnagain peninsula, walking up the Tautane stream.

405 Te Rangihaeata of Ngati Toa, nephew of Te Rauparaha. He had settled near the coast south of the Manawatu River and imposed tolls on travellers using the Foxton–Levin beach road. In 1847 he raided Kapiti Island.

406 Renata (“Leonard”) Kawepo ?—1888 Ngāti Kahungunu leader, missionary, enslaved in his youth, lived at Waimate where he was educated and baptised. He came with Colenso to Hawke’s Bay in 1844, but later they fell out over land purchases and leadership.

407 “For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?”



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 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, 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,) commending 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.<sup>408</sup> Afterwards held Prayers. Meeting in Chief’s house, which nearly all the Natives 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;<sup>409</sup> Congn. 90. Noon, School; after which, assembled, examined and instructed

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408 “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”

409 “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house

Candidates for Baptism, 11 in no., mostly aged persons. Evening, held Service, preaching from 1 Thess. v. 19.<sup>410</sup> 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 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

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where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

410 “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,”

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 her suitable advice, &c. Evening, held Service in the little Chapel, preaching from 1 Cor. ix. 24;<sup>411</sup> 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

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411 “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.”

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, 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,<sup>412</sup> Paul Wātuirā 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. —

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412 "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

# Sixth Journey October–November 1847



Sixth journey October to November 1847: camping places, ○ out ○ and back

Colenso returned home from his last journey on 28 May 1847 to find Leonard (Renata Kawepo) who had been in charge, dispirited after having to deal with a double murder and major flooding. He visited the northern Hawke's Bay coastal villages in June and at the end of the month the mission station flooded with considerable damage and hard toil to put to rights.

In July he "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," and "a travelling party of Natives arrived from 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," and which he of course denied. Later "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."

He "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.... occupied all morning in giving out Books, — Medicine, &c., to a party of Native Chiefs from several villages of the Wairarapa district returning thither."

On 30 July "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;<sup>413</sup> and one from Micah Meha, a Monitor in that District." The Wairarapa contingent was at Waitangi to attend Colkenso's annual School for Teachers and Monitors, attended by 19 men, "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." They left for home on 17 July, laden with books, lessons and medicine.

To his dismay Ahuriri trader Alexander Alexander took one Charlotte Tawhi "as his concubine"; Colenso sent Leonard, wrote to Alexander in protest, cajoled Charlotte herself and eventually "had a long and serious" conversation with Alexander himself, who, however, was not to be dissuaded.

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413 See Appendix L.

*He did the rounds, teaching, preaching, treating, of Kohinurakau, Ngawakatatara, Patangata, Waipukurau (whence he "wrote Letters... 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." On to Te Rotoatara and back to the mission station on 16 September.*

*There they got the terrible news of the sinking of Tiakitai's canoe with "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." Colenso's God was a vengeful God, and Colenso used this event repeatedly as evidence that sin would be punished.*

*He "felt not a little grieved" to read "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," and began his preparations "for leaving home, on my long spring journey, (D.V.).... 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,<sup>414</sup> and thus fulfilled my vow. Morena, the principal remaining Heathen relative of Tiakitai, was also here, in bitterness of spirit, he having 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 Grindall'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 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 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

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414 "The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands."

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, they 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 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 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.<sup>415</sup> 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.<sup>416</sup>

3<sup>rd</sup> LORD’S-day. Morning, held service, preaching from 1 Cor. xi. 31, 32;<sup>417</sup> Congn. 40. At noon, I held School, when all attended. At Evening Service I preached from Acts v. 11;<sup>418</sup> — 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

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415 Something of a criticism of Henry and William Williams.

416 Colenso was to relate these “peaceful passages” in his *Happy Deaths*.

417 “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

418 “And great fear came upon all the church, and upon as many as heard these things.”

had not happened. ———— Had some pleasing conversation with Matthew Meke, the N. Teacher of Te Waipukurau, this evening, who has taken my advice & given up the use of Tobacco.<sup>419</sup> 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 seawards 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 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.

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419 Colenso abhorred the smoking of tobacco, criticised those that used it as an item of trade, and encouraged smokers to give up.

Evening, I held Service at my tent-door, preaching from 2 Cor. iv. 3;<sup>420</sup> Congn. 30; some of whom had come from Eparaima,<sup>421</sup> 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..<sup>422</sup> 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 gong 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 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;<sup>423</sup> Congn. 50.

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420 "But if our gospel be hid, it is hid to them that are lost:"

421 A village in the interior, 10 miles from Porangahau (item 3736, plant list of June 1850). Bagnall and Petersen (p. 206) show Eparaima WNW of Wallingford which would place it between the Tutira and Whangai Ranges, and about 20 miles from Porangahau. The present Eparaima trig is about 3 miles north of Wallingford and well to the east of the position shown by Bagnall and Petersen.

422 *The Wellington Independent* of 29 September 1847 reported, "A chief named Wereta, and his mob, has plundered and destroyed all the property saved by Mr. Swan from the wreck of the Sarah Jane. Wereta is generally known to be a great scoundrel, and we trust Government will call him to account for such conduct."

423 "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing

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, 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.<sup>424</sup> During the evening I was grieved to hear, from the N. Teacher, of the

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therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”

424 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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 journies 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 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;<sup>425</sup> & 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 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. 3½ 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

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425 "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."



followed by Joel, the N. Teacher, and by Abraham and John, who 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, 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,<sup>426</sup> 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 didst 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, 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,<sup>427</sup> 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

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426 “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”

427 “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

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 W̄areama, 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,<sup>428</sup> 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 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 W̄araurangi 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

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428 Uruti Point, south of the Whareama River, Wairarapa coast. Although this is the only mention in the Journal, the name appears in the plant list of July 1846 and it would have been passed often.

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 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,<sup>429</sup> 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 steady refusal to go to Grindell.<sup>430</sup> Wind still very stormy.

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429 "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

430 This story is told in detail below (14 November).

17. LORD'S day. Morning, held Divine Service, publishing the Banns of 10 couples for the last time, and preaching from Luke iii. 9;<sup>431</sup> 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.<sup>432</sup> Spent evening with Natives in my tent door. Suffered much all day from Rheumatism in the bones of my face, ear, and teeth.<sup>433</sup>

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.<sup>434</sup> 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. 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

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431 “And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.”

432 “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

433 Probably tic doloureux, trigeminal neuralgia.

434 “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

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;<sup>435</sup> 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 Oroí, 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;<sup>436</sup> 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,) whom I had directed to assist his Father in finishing the little chapel, had been residing for the last two months with a neighbouring settler, and had not once attended Public Divine Service upon the LORD'S day during the 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

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435 "And they that are Christ's have crucified the flesh with the affections and lusts."

436 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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*, (*Tadorna variegata*<sup>437</sup>) in order to save their 7 young ones.

22. Commencing my journey, gained Te Kopi by 11. a.m., where we found more than 100 natives assembled awaiting our arrival. The usual salutations over Simon Peter,<sup>438</sup> 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,<sup>439</sup> &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;<sup>440</sup> 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

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437 Paradise shelduck

438 Haimona Pita Te Inaki, the Ngai Tahu chief of Te Kopi.

439 In 1843 Samuel Brees marked out a track from the Pakuratahi River to Featherston. A road was started but because of the unrest in the Hutt, work ceased until 1847 when Sir George Grey ordered it to be resumed.

440 "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

promised better conduct in the future. Evening, held Service, preaching upon Eph. iii. 5, 6;<sup>441</sup> 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,<sup>442</sup> Congn. 185; afterwards assisted Rev. R. Cole in the Com. Service, Communicants 97. This over, Mr. Cole went (as usual) to Mr Pharazyn's; I remaining, 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;<sup>443</sup> 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

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441 "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:"

442 "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

443 "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness."



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 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;<sup>444</sup> 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.

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444 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

26. Early this morning we breakfasted and left, in company with Mr. Cole: the wind being *very* high. Arriving 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 that 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, my 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 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,<sup>445</sup> 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

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445 Apparently on the west shore of Palliser Bay.

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;<sup>446</sup> 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 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.

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446 "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

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, Zachariah, 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 Zachariah, 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, 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 witnessed 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 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 Ngatitooa, 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;<sup>447</sup> 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. Held Morning Service, preaching from Luke xvii. 17;<sup>448</sup> 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,

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447 "Let your moderation be known unto all men. The Lord is at hand."

448 "And Jesus answering said, Were there not ten cleansed? but where are the nine?"

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;<sup>449</sup> 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. 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

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449 “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;”

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,<sup>450</sup> 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. I was well-pleased to find 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

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450 Thomas Henry Fitzgerald, trained and worked as a surveyor and achieved additional qualifications as an engineer and architect; brother of Dr John FitzGerald.

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 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 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! — — —

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 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 thrown 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,<sup>451</sup> 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 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 early 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 one dense forest. The labour has been already great, and expense heavy, and it

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451 The Mangaroa River which flows north through Whitemans Valley to join the Hutt River at Te Marua north of Upper Hutt.

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 young colony. Throughout the whole line there is not a single romantic or pleasing prospect, though, for want of better, an 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 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;<sup>452</sup> 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 recollected 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 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 *Tavàra* 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 Kōpi,) 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

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452 The name survives as Māori for Morrison's Bush.

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 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!”<sup>453</sup> 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 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

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453 Marginal note: “Alas! such a forest, such a forest, stretching away interminably”.

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 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 Settler, whose name is Morrison,<sup>454</sup> 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

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454 Hugh Morrison of Glenmorven (Morrison's Bush was named for him) had three sons, John, Duncan and Colin.



Smith, William Mein 1799-1869: Hakeke, Mr Morrison. [Mr Morrison's homestead, Hakeke, Wairarapa. ca 1849]. Ref: A-035-008. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23242730>. The station of Hugh Morrison, initially called Hakeke, later Glenmorven, near the present site of Martinborough. The farmer, his wife and a dog are in front of the house. [Colenso 8 November 1847: "... 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 plenty of food got ready for them. The Settler, whose name is Morrison, is an aged Xn. man in humble life."]

me in consequence of my letter to him from Oroī, concerning Nicodemus' land.—

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 Otarāia! 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 Otarāia, 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;<sup>455</sup> Congregation, 140. Suffered much from Rheumatism in face & teeth; the chapel, too, being open all round. Talked with Natives 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

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455 "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

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 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 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 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,<sup>456</sup> 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:<sup>457</sup> 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

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456 "Quench not the Spirit."

457 "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

ground; this, the Natives with me said, was done, to indicate the route I should take to reach Okahu,<sup>458</sup> 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. 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

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458 Presumably along the Ruamahanga River between Martinborough (Huaangarua) and Te Ahiaruhe (near Carterton) but not located.

hands, followed by the Chiefs, among whom was Ngaturere; I shook hands with all, save Ngatuere, who, seeing me drop my hand, speedily passed me. Evening, held Service, preaching from 2 Thess. ii. 11–13,<sup>459</sup> Congn. 140; 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, through 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,<sup>460</sup> 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.<sup>461</sup> 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

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459 "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

460 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

461 "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

Baptized women about a dog! which grew — Billingsgate fashion — to a 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, though 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;<sup>462</sup> 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.<sup>463</sup> 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 Kauhanga, who had been at work upon the Public Roads, and who now appeared to be sorry for their evil deeds, and readily promised not to do so again. I carefully shewed them (as I had always done), 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. Kauhanga & H. Mahukihuki, had taken their wives there with them, both of

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462 "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

463 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

whom had been often prostituted. And now, W.T. Kauhanga'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.<sup>464</sup> 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 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

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<sup>464</sup> See also entry for 14 April.

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,—"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 thou 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 began 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.<sup>465</sup> 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

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465 "But godliness with contentment is great gain."



receive us, all the others having gone to 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,<sup>466</sup> 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;<sup>467</sup> congn. 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 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 discoursed from Acts viii — on the two Characters contrasted, of Simon Magus and the Eunuch — and hope I

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466 Te Wirihana Kaimokopuna, Rangitane chief, listed among the owners and successors of the Oringi Waiaruhe land block.

467 “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”

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, 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 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.<sup>468</sup> 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

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468 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

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 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<sup>469</sup> 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 Children are communicants; and himself

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469 Apiata Te Awakarikari.

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 betrothment, 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,<sup>470</sup> Congn. 90. 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

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470 "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

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 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;<sup>471</sup> 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

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471 “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,”

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 stanchd, 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, 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;<sup>472</sup> 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;<sup>473</sup> 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.<sup>474</sup> Another day of grievous pain.

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472 "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

473 "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

474 "And being made perfect, he became the author of eternal salvation unto all them that obey him;"

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 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!

# Seventh Journey March–June 1848



Seventh journey March to June 1848: camping places, out ○ and back ○



*From 30 November 1847 when he came home to the mission station, Colenso continued to suffer from facial pain, though had improved by Christmas. On 29 December he left for the inland Patea villages, returning in midjanuary over the Ruahine and down the Makaroro to the station, where his family were all ill with influenza (which he caught on the 17<sup>th</sup> and was confined to bed for a week).*

*On 9 February he left for Tangoio, Aropauanui, back to Tangoio and inland to Tarawera on the 18<sup>th</sup> and returned to the station on the 23<sup>rd</sup>, to the usual deaths, reports of adultery, abductions, insults, letters, serious conversations, church services, schools, baptisms, dispensing of medicines, catechisings. Archdeaconm Williams administered communion to 142 on 12 March. On 16 and 17 Colenso was occupied answering a letter from the Colonial Secretary,<sup>475</sup> which he finished on the 21<sup>st</sup>, in time to prepare "to leave tomorrow on my usual long autumnal journey throughout the District."*

23. Left Station at xi. a.m., and travelled 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 Ngawakatatara village as we had intended.

24. Early this morning we left our Bivouack, and soon reached Ngawakatatara, where were a 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 travelled on, 3 hours farther, to Te Tamumu,<sup>476</sup> the village of Brown Hakihi 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.<sup>477</sup>

25. Morning read Prayers & held School, about 70 present; selecting the Baptized who were Readers, I held a Bible Class. After breakfast I visited

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475 ATL qMS-0492 is Colenso's copy. The original is in the National Archives, colonial Secretary's Inward Correspondence, 1848/675. Appendix M.

476 On the Tukituki River east of the confluence with the Waipawa.

477 "Thou therefore endure hardness, as a good soldier of Jesus Christ."

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,<sup>478</sup> (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;<sup>479</sup> Congn. 80.

26 LORD'S-day. Morning, held Service, preaching from Matt. x. 32, 33;<sup>480</sup> Congn. 95. Noon, held School, present, Readers, 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.<sup>481</sup>

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.<sup>482</sup> Wind quite stormy all the day.

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478 In the vicinity of Te Tamumu and Waipukurau but not located on modern maps nor mentioned by Buchanan.

479 "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

480 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

481 "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

482 "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

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;<sup>483</sup> 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 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;<sup>484</sup> Congn. 134. Several having arrived (friends & relations) from different villages on the Manawatu River, beyond Te Apiti.

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483 "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

484 "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,"

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;<sup>485</sup> after which (having 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 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.<sup>486</sup> Afternoon, held

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485 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

486 "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

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.<sup>487</sup> Went much fatigued to bed.

3. Morning, read Prayers & held School. Breakfast 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;<sup>488</sup> 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 Ngawapurua.—Pitched tent, & held Evening Service, preaching from Heb. vi. 18, 19.<sup>489</sup> 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.

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487 “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

488 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

489 “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;”

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. 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, Zachariah, 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,<sup>490</sup> 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 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

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490 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

him several appropriate texts—he often repeating them after me. Evening, preached from Heb. ix. 28.<sup>491</sup>

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;<sup>492</sup> 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;<sup>493</sup> felt better in soul. At night, at ½ past vii, while Natives and self were at the tent door talking, a smart shock of an earthquake was felt, preceded by 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.

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491 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

492 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

493 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

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,<sup>494</sup> 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.<sup>495</sup> 148 present, who were very quiet & attentive. Evening, conversed 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

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494 On the Ruamahanga River, three hours' journey from Te Kaikokirikiri, but not located.

495 The original is blurred.



deportment. — At Evening Service I preached from James ii. 13.<sup>496</sup> — 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!

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.<sup>497</sup> 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,<sup>498</sup> 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,

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496 "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

497 "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

498 Te Retimana Te Korou, chief of Rangitane and Ngati Kahungunu.

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 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;<sup>499</sup> 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;<sup>500</sup> 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.<sup>501</sup>—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*

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499 "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

500 "Rejoice in the Lord alway: and again I say, Rejoice."

501 This passage was published in *The Missionary Register* 1850, p.485.

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 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,<sup>502</sup> 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 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

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502 Takitakitu Namana of Ngati Kai.

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. Evening, held Service, preached from 1 Pet. i. 3–5;<sup>503</sup> 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

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503 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

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.—

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,<sup>504</sup>) 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.<sup>505</sup> 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

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504 Takapau, at the junction end of the Pahaoa and Wainuioru Rivers.

505 “Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.”

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;<sup>506</sup> Congn. 103; chapel crammed, yet all very orderly. After Service, Te Wereta (who had come hither with his people from W̄araurangi 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, 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 W̄araurangi. 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.<sup>507</sup> 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,<sup>508</sup> and Pet. iii. 12,<sup>509</sup> 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,

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506 “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

507 “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”

508 “If I regard iniquity in my heart, the Lord will not hear me:”

509 “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

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 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;<sup>510</sup> 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.<sup>511</sup> 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,<sup>512</sup> after which the enraged Taukata came to shake hands with me. At night Joel, the N.

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510 "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

511 "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

512 The original is blurred.

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,<sup>513</sup> 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 adultress, 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 salvaged from his vessel, &c., still lying at Te Wereta's place,<sup>514</sup> 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,<sup>515</sup> Congn. 26. Spent night with Natives at the tent door.

25. Morning read prayers & held School. After 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,

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513 "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

514 William Fitzherbert fled Wellington with a cargo of whale bone and oil in his tea clipper *Subraon* in 1848; the *Subraon* was wrecked at the entrance to Wellington Harbour, but the goods referred to here were salvaged from the *Sarah Jane*, wrecked at Uruti point.

515 "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."



preaching from 1 Cor. xv. 21, 22;<sup>516</sup> 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;<sup>517</sup> 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;<sup>518</sup> Congn. nearly 200. Spent night as usual with the Natives.

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;<sup>519</sup> Congn. upwards of 200. Evening with Teachers, who afterwards held

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516 "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

517 "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

518 "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

519 "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that

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 ½ past x we held Service; I read Prayers & preached from Heb. viii. 10–12;<sup>520</sup> 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,<sup>521</sup> 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, 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

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God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

520 "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

521 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

gully 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 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.<sup>522</sup> 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.<sup>523</sup> 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 state. Held Evening Service, preaching from Rom. iv. 7, 8;<sup>524</sup> 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.,<sup>525</sup>) 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

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522 ATL qMS-0492. Archives 48/547-682. Appendix N.

523 Original correspondence. *New Zealand Spectator and Cook's Strait Guardian* 6 May 1848.

524 “Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”

525 Port Nicholson.



Swainson, William, 1789-1855: Petoni road, looking towards Wellington. 1848. Ref: A-190-018. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22555156>. [Colenso 26 April 1845: "Left for Wellington, but the heavy rain which came on drove me back again to Pitoone.... Left again in the afternoon for Wellington—about 6 miles distant, the road to which is level and picturesque, winding along by the seashore."]

from Rom. v. 18, 19,<sup>526</sup> 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. 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 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

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<sup>526</sup> "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

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 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<sup>527</sup>). 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 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,<sup>528</sup> 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—evening, 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

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527 “Be not deceived: evil communications corrupt good manners.”

528 On Ohau Bay, at the northern end of the Terawhiti block in the southwest corner of the Wellington peninsula.

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 present Tribes. By sunset we gained Waiariki, a little village, immediately on the shore: held Service in the Chapel, discoursing from 2 Less., congn. 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.<sup>529</sup> 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 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.

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<sup>529</sup> Edward John Eyre, Lieutenant-Governor of southern New Zealand 1848–1853 to Sir George Grey who was based in the capital, Auckland.



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 salvaged 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",<sup>530</sup> and not having one here, I sent him a copy of my "Ramble",<sup>531</sup> 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,<sup>532</sup> 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 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.

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530 Colenso W 1843. An account of some enormous fossil bones of an unknown species of the class Aves, lately discovered in New Zealand. *Tasmanian Journal of Natural Science, Agriculture, Statistics, Etc* 2: 81-107.

531 Colenso W 1844 Memoranda of an Excursion, made in the Northern Island of New Zealand in the summer of 1841-2; intended as a contribution towards the ascertaining of the Natural Productions of the New Zealand Groupe: with particular reference to their Botany. Launceston, *Launceston Examiner*. 95p.

532 At the southern end of the western shore of Wellington Harbour. Reclamation has radically altered the shoreline in this area. This was the starting point of the track over the hills to the villages on Cook Strait, but Colenso would have passed it going to and from Wellington.

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.<sup>533</sup> — 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 Pawanga, I found Taylor, a Native Chief & Assessor, from Kaiwara, 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. Received today a kind present from the Governor, a copy of his Travels in 2 vols.<sup>534</sup> 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

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533 "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

534 Eyre EJ. Journals Of Expeditions Of Discovery Into Central Australia And Overland From Adelaide To King George's Sound In The Years 1840–1. 2 vols.

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 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,<sup>535</sup> 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

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535 Waiwhetu, now a suburb of Lower Hutt.

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, 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 of in the N. Testament. At Evening Service, I preached from 1 Cor. iii. 11–13;<sup>536</sup> cong. nearly 100. The rain, which poured

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536 “For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work

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,<sup>537</sup> 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 die, Sir, the old must”) is just as careless as ever! I read John iii, and exhorted them from v. 7,<sup>538</sup> 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.<sup>539</sup>

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,

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shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

537 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

538 “Marvel not that I said unto thee, Ye must be born again.”

539 “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

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;<sup>540</sup> 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 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.<sup>541</sup>

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 Otaraiā, Ngatuere's village, about 3 miles off. Arriving at Otaraiā, I called on Mr. Gillies, and, as he was not then at home, I promised,

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540 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

541 "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

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;<sup>542</sup> 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.<sup>543</sup> 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. 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;<sup>544</sup> 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 Kaikikirikiri, 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

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542 "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

543 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

544 "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

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.<sup>545</sup> 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 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

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545 "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."



briefly, and hope he will see it 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 Banns, and preached from Luke x. 21;<sup>546</sup> 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.<sup>547</sup> 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 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

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546 “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

547 “And they that are Christ’s have crucified the flesh with the affections and lusts.”

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,<sup>548</sup> as usual. Returning from the Chapel to my tent, Walker, the brother of the bride, (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

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548 The collect is a short general prayer of a particular structure used in Christian liturgy.

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 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 the party knowing we were near, had considerably 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 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,<sup>549</sup> 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<sup>550</sup> (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.

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549 Wiremu Kingi Kahukuramaru also known as Te Matahi, was one of the signatories to a letter to McLean asserting their right to the Whareama area.

550 Early in 1848 Thomas Guthrie grazed his first stock at Castlepoint.

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, 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,<sup>551</sup> 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

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551 "For a great door and effectual is opened unto me, and there are many adversaries."

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.

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.<sup>552</sup> —

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.<sup>553</sup>

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.<sup>554</sup> At night engaged with the N. Teacher and others in my tent till late.

5. Morning, read prayers, and held School. Breakfast 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,

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552 “As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.”

553 A deeply protestant piece of cultural effrontery.

554 “To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”

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.<sup>555</sup> 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.<sup>556</sup> Occupied with Joel, the N. Teacher, and others during the Evening.

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.<sup>557</sup>

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555 “Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

556 “(For we walk by faith, not by sight:)”

557 “By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As

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 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;<sup>558</sup> 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;<sup>559</sup> 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,

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sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

558 "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?"

559 "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them."



w. 8, childn. 15; total, 104. Evening, held Service, preached from John iii. 5.<sup>560</sup> 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 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 1 p.m. It rained heavily all day. Evening, held Service in the little Chapel, preaching from 2 Cor. xi. 2, 3;<sup>561</sup> — 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

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560 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

561 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

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,<sup>562</sup> in a Native's hut, about 40 being present.

16. Morning, I read Prayers, and, while the Baptized 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!

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562 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

# Eighth Journey October–December 1848



Eighth journey October to December 1848: camping places, out ○ and back ○

*After his return to the station on 16 June 1848 Colenso was immersed in the usual duties, secular and spiritual. On 4 August he "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!"*

*On 9 August he visited Tangoio, then on to Kapemaihi, Te Awatoto and back to the station on the 16<sup>th</sup>. On the 28<sup>th</sup> his 21 Native Teachers assembled for the annual Teachers School, leaving on 12 September. On the 14<sup>th</sup> he wrote to the Church Missionary Society sending copies of the correspondence relating to the Wairarapa roads disputes.<sup>563</sup>*

*On 21 September he left for Kohinurakau, Ngawakatatara, Patangata, Waipukurau and home on the 27<sup>th</sup>. On 30 September he "Received a letter from Hadfield Tatere, the Chief 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." On 3 October he "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." On the 4<sup>th</sup> he "received an unexpected visit from Te Hapuku, Mr. Northwood.... I received Mr. Northwood very cordially.... Had some conversation with Mr. Northwood & Te Hapuku; Mr. Northwood assured me the village would be excluded from the lease."*

*On 12 October he again visited Tangoio, Kapemaihi, Wharerangi and home on the 17<sup>th</sup>.*

*On 20 October he completed a long letter with specimens to WJ Hooker at Kew. On the 23<sup>rd</sup> he was "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."*

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563 Hocken Library Ms Vol 63; ATL qMS 0491. Appendix O.

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.

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;<sup>564</sup> congregation, 65. Among the notes which I here received by Paul and his party, was a good Christian 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,<sup>565</sup> 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;<sup>566</sup> 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. 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

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564 "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"

565 "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

566 "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."



Pharazyn, Edward de C 1810-1879? Akiteo River [Sketchbook] 1853. Ref: E-293-q-003. Back is annotated "Akitio River 1853. E. de C. Pharazyn got a station here in 1859." [Colenso 19 April 1846: "At 9 we reached Akitio, (wind whirling sand about us in all directions from the neighbouring sandhills,) and halted for prayers & Breakfast."]

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.<sup>567</sup> 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

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567 "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

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 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 miserable 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,<sup>568</sup> 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,<sup>569</sup> 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,<sup>570</sup> 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

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568 "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

569 The Waiamimi Stream south of Castlepoint and a short distance north of the Whareama River on the Wairarapa coast.

570 "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."



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 potatoe plantation, on the coast between Te Unuunu and Wārerangi, 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 Wāraurangi. 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;<sup>571</sup> 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 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<sup>572</sup> — 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,<sup>573</sup> and spent the evening talking with the Natives.

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571 There is no such verse.

572 "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

573 "For as many of you as have been baptized into Christ have put on Christ."

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,<sup>574</sup> 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.<sup>575</sup> The wind was 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 Ngaparaike 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

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574 "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

575 "For now we live, if ye stand fast in the Lord."

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 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.<sup>576</sup> 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

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576 Among them one of this date to the Church Missionary Society secretaries: Hocken Library Ms Vol 63; ATL qMS 0491. Appendix P.

Evening Service, preaching from 1 Thess. v. 8;<sup>577</sup> Congn. nearly 100. Engaged with Natives at my tent-door till bed-time. Heard a confirmation of the report of great injury 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.<sup>578</sup> 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;<sup>579</sup> congregation, 140. Spent the evening with the Natives as usual. A burning hot day, without the least wind, no existing in the tent.

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577 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

578 "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:"

579 "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

12<sup>th</sup>. LORD'S-day. At Morning Service I read Prayers and preached from Mark xi. 23;<sup>580</sup> 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.<sup>581</sup> 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,<sup>582</sup> 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 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

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580 "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

581 "Wherefore be ye not unwise, but understanding what the will of the Lord is."

582 "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

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".<sup>583</sup> 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,<sup>584</sup> 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 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

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583 Edward Gibbon Wakefield and John Robert Godley formed the Canterbury Association as a planned programme of systematic colonisation. It set high land prices so as to attract a high class of settlers and found a specifically Church of England settlement; it eventually did so in Canterbury. Francis Dillon Bell arrived in New Zealand in 1843. He settled at Nelson, where he worked for the New Zealand Company. Between 1847 and 1848 he was involved in purchasing land at Wairarapa, Taranaki and Picton. Henry Tacy Kemp famously purchased most of the South Island from Ngai Tahu for £2000.

584 "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

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,<sup>585</sup> 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 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.<sup>586</sup> 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.

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585 "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

586 "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

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 Takitakitū, (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 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 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;<sup>587</sup> 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;<sup>588</sup> Congn. 141. 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.<sup>589</sup> I observed that Te Watarau attended both Services.

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587 "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:"

588 "Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred."

589 "And you hath he quickened, who were dead in trespasses and sins;"

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 ½ 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 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.<sup>590</sup> This evening I made up &

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590 "Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies."

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, 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 Ngaawapurua 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 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.<sup>591</sup> 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?*"<sup>592</sup> 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.<sup>593</sup>

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 morning of the same, which hindered our movements very much. We started, however, by ½ 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 ½ past v. when we could go no farther. We travelled during the whole day in one forest; all hands very tired.

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591 "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

592 "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

593 "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,"

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.<sup>594</sup> 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 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 ½ 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

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594 "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

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.<sup>595</sup> 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.—

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.

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,—

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595 The whio or blue ducks living around the Pohangina and Oroua rivers are some of an estimated 2000 to 3000 – all that is left of their species in New Zealand.

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, 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 250 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 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 reprov'd 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 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  $\frac{2}{3}$  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 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,<sup>596</sup> 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

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596 "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:"

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, 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. 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 bason 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,<sup>597</sup> 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 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

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597 “For as the body without the spirit is dead, so faith without works is dead also.”

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 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 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.<sup>598</sup> 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, 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

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598 "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

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. Makaroro, & 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,<sup>599</sup> 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 lake 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 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,

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599 Buchanan (p. 139) so names a stream two miles north of Otane. He also notes Kaikora as “the original name for Otane.” Colenso wrote (“Three literary papers” 1883) “Some of the notorious old errors in the Maori names of places around us, I regret to say, still continue, (though many, happily, have been corrected,) as, for instance, the name of the rising township of Kaikoura, erroneously spelled Kaikora (sometimes Kikora), here the difference in the European pronunciation of these two words is not so great to the untrained ear, but the difference in the two Maori words is extreme (as well as in the Maori and true pronunciation of them); besides, the commonly used one is simply ridiculous and unmeaning. The old proper name, Kaikoura = (to) eat fresh-water prawns, or, (an) eater of fresh water prawns,—arose from the fact of that crustaceous shellfish (koura) being formerly found in the little stream there, where the Maoris used to go and catch them for food; whereas Kaikora literally means, to eat sparks of fire!— if indeed it can be said to mean anything at all in Maori.”

(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;<sup>600</sup> Congn. 85.

17<sup>th</sup>. LORD'S day. Morning Service, preached from Acts xvi. 31;<sup>601</sup> 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.<sup>602</sup> 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.

18<sup>th</sup>. Early this morning we left Patangata. Less than 2 hours took us to Ngawakatatara, where we breakfasted. The peoples of this village were at Patangata yesterday, and returned with us this morning. From this place we

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600 "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

601 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

602 "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

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 was taken very ill soon after her reBaptism by this Popish priest, and died this morning, the day of my return!



# Ninth Journey March–May 1849



Ninth journey March to May 1849: camping places, out ○ and ○ back

Colenso returned home on 18 December 1848 and almost at once met with Hawke's Bay chiefs to discuss the Government plans to purchase their lands: "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 the 23<sup>rd</sup> he wrote to Lieut. Governor Eyre and to the Colonial Secretary.<sup>603</sup>

On 4 January 1849 he wrote to the Church Missionary Society secretaries.<sup>604</sup>

On the 6<sup>th</sup> "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?"

On the 20<sup>th</sup> he left for Tangoio, thence to Tarawera, (the 30<sup>th</sup> "Truly a burning day! obliged to travel over the plains of volcanic dust in shirt & drawers only.") and back at the station on 31<sup>st</sup>.

On 2 February Colenso was "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." On 6<sup>th</sup>–9<sup>th</sup> he "Composited & printed a circular containing the plan of my autumnal journey, and of N. Teachers visiting out stations." On 8 March,

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,<sup>605</sup> I stopped aside to see Tane, a sick young woman, who had been for some time a candidate for 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

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603 ATL qMs-0492. Appendix Q.

604 Hocken Library Ms Vol 63; ATL qMS 0491. Appendix R.

605 Otanenuiarangi; Bagnell and Petersen (p. 23) show Otanenuiarangi on the southern bank of the Ngaruroro River immediately north of Te Pakiaka Bush.

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;<sup>606</sup> 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 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.

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606 Buchanan cites two localities of this name, one near Lake Roto-o-kiwa, the other near the Tukituki River on the other side of the Kaokaoroa Range. This appears to refer to the latter.

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. 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;<sup>607</sup> 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.<sup>608</sup> 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 laden, did not come up for an hour afterwards. On

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607 "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

608 "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

leaving Te Waipukurau 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,<sup>609</sup> 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 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

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609 Six miles north of Dannevirke on a west branch of the Mangatera Stream and close to the foothills of the Ruahine Range.

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.<sup>610</sup>

—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;<sup>611</sup> 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.

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.<sup>612</sup> 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

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610 “On they went dimly, beneath the lonely night amid the gloom, through the empty halls of Dis and his unsubstantial realm.... An elm spreads wide her ancient boughs opaque and huge; men say this is the home of foolish dreams; they cling beneath each leaf.” *Virgil: The Aeneid* (on the gates of Hell).

611 “Faithful is he that calleth you, who also will do it.”

612 “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;”

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,<sup>613</sup> 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 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;<sup>614</sup> Congn. 46, including my own Natives. At noon I held School; and in the evening Divine Service, preaching from 1 Tim. i. 5.<sup>615</sup> 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.

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613 “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:”

614 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

615 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”



Smith, William Mein 1799-1869: Near Kawakawa Nov. 1855. Ref: A-034-024. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23153063>. Kawa Kawa is shown by Arrowsmith (1853) as te reo for Cape Palliser. [Colenso's Botanical memorandum of October 1847, includes "Pterostylis (greenhood orchid) Te Kawakawa."]

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 Tukehu, and was sorry to find him so careless—at the same time quite ready to *do* any thing which I might appoint by 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,<sup>616</sup> 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, (*Knightsia 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 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

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616 An eastern branch of the Mangatainoka River, the junction a short distance south of Pahiatua.

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 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 Takitakitū, (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,<sup>617</sup> 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

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617 "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"

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 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 still 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.<sup>618</sup>—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.

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618 "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

25<sup>th</sup>. LORD'S-day. This morning I held Divine Service, Baptizing the 9 selected persons, and preaching from Matt. v. 6;<sup>619</sup> 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.<sup>620</sup> 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; momentarily, 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.<sup>621</sup>

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 present, 23 in no.; engaged during the afternoon conversing with the N. Teacher. Evening, held Service, preaching from Tit. iii. 5;<sup>622</sup>

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619 "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

620 "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

621 "For I am now ready to be offered, and the time of my departure is at hand. have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

622 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Congn. 120. At night occupied 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,<sup>623</sup> a deserted village, by an hour after Sunset; where we halted for the night. When near to our halting-place some of the foremost 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

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623 On the Turanganui River, Wairarapa. Pakarangaranga is a trig point to the north of the river about two miles from the junction of the Pirinoa and Whakatomotomo Roads.

old Communicants, and commenced Instructing and exhorting them, passing 22 this afternoon. Evening, I held Service, preaching from Heb. i. 2;<sup>624</sup>— 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 selling 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,<sup>625</sup> 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 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

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624 "(God) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

625 "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;"

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,<sup>626</sup> (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 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.<sup>627</sup> 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 not 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

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626 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."

627 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

through the 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 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 unwarned 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;<sup>628</sup> 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 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.

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628 "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."

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, 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;<sup>629</sup> 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 Kaiwārawāra, 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 Kaiwārawāra, (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 made 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;<sup>630</sup> Congn. 60.—

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;<sup>631</sup> Congn. 216. Leaving the N. Teacher to conduct the school, I walked to the

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629 "For by one offering he hath perfected for ever them that are sanctified."

630 "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

631 "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

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,<sup>632</sup> 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.<sup>633</sup> 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 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

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632 "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

633 On 16 October 1848 an earthquake with an estimated magnitude of 7.5, centred in the Awatere valley, caused substantial damage in Wellington, where almost all brick and stone buildings, including many homes, commercial buildings, churches, barracks, the jail, and the colonial hospital, were damaged. Major aftershocks brought down a number of buildings that had been damaged in the first earthquake (<http://www.teara.govt.nz/en/historic-earthquakes/page-2>).

Wellington—Blessed be 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,<sup>634</sup> 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 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 one 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 prisoner) to be

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634 *Hydrophathy, or the Cold Water Cure* was published in 1842, author RT Claridge. It was, like most quack treatments, claimed to cure just about every malady.

somewhat shy in talking with him, said, "there is but one God of the Missionaries and of the Pikopo's,<sup>635</sup> &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,'<sup>636</sup> and I once worshipped with you—for when I resided at Horowenua 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 (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

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635 A corruption of "episcopal".

636 Mihinares = Missionaries, i.e. Maori converted to Christianity.

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 Governmt. 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 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 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 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,<sup>637</sup> 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 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 extemporaneous 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,

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637 Rev JJP O'Reilly and DB Le Comte are listed as the Roman Catholic officiating ministers in the Province of New Munster in 1848 (<http://www.angelfire.com/az/nzgenweb/ministers.html>).



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 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 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 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; cong. 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 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<sup>638</sup> 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.

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638 NZ Land Company surveyor Samuel Brees marked out a track from the Pakuratahi River to Featherston in 1843. Work on cutting a bridle track ceased until 1847 when Sir George Grey ordered it resumed.

18<sup>th</sup>. This morning early we resumed our march. We soon passed the last, and the most considerable 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 Tauwārenikau 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 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,<sup>639</sup> 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

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639 Not located but presumably between Greytown and Martinborough.

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;<sup>640</sup> 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. 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

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640 “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”

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 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 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;<sup>641</sup> 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, 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

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641 "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

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 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 Oroī, 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.;<sup>642</sup> 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 Wāraurangi, Joel, the N. Teacher of this place, and Nicodemus, the old man who reads the prayers &c. at Oroī, going with me. The latter accompanied me, hoping to borrow a X cut saw from the Chief of Wāraurangi; the people of Oroī having at length consented to do as other folk and erect a Chapel. We reached Wāraurangi by sunset, and found A. Wereta, the Chief, absent; a young Native, however, who had preceded us was gone to fetch him. Only about ½ 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 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.

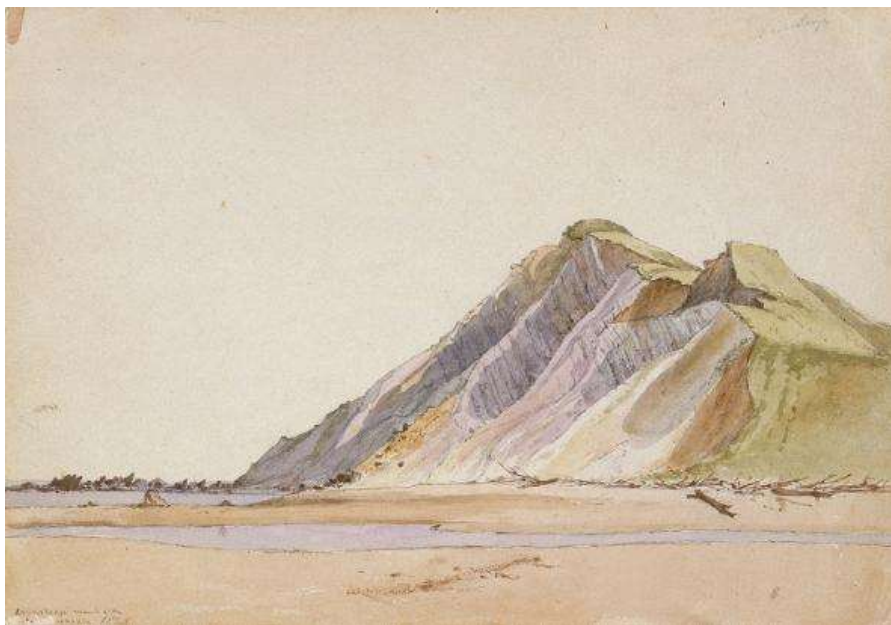
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642 "They also do no iniquity: they walk in his ways."





Brees, Samuel Charles, 1810-1865: Palliser Bay, Wairarapa, &c [with dwelling and figures. ca 1843]. Ref: C-126-020. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23249825>. The south Wairarapa coast near Te Kopi, looking west from near Cape Palliser, with dwellings and probably a whaling station in the centre. [Colenso 2 March 1846: "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."]



Smith, William Mein, 1799-1869. [Smith, William Mein] 1799-1869: Kaimatangi mouth of the Ri[ver K]aiwhata. 1855. Ref: A-035-032. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22808720>. [Colenso 4 September 1846: "... 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."]



Fox, William (Rt Hon Sir), 1812?-1893. Fox, William 1812-1893: Wairarapa. 1847. Ref: WC-045. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23228540>. A group of people on a river bank, with Otaraia pa to the right. The palisades and houses of the pa were built by Ngatuere Tawhirimatea. Reproduced by the Library as a Turnbull Library Print, 1965. [Colenso 14 April 1847: "4½ hours travelling took us to Otaraia, where we were loudly welcomed by Ngatuere...."]



Brees, Samuel Charles, 1810?-1865. Cape Palliser [looking] towards the Wairarapa. 1844. Ref: B-031-027. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22681180>. [Colenso 26 October 1847: "Arriving 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."]



Smith, William Mein 1799-1869: Mr Russell's station at Kawa Kawa. [1850s or early 1860s]. Ref: A-035-027. Alexander Turnbull Library, Wellington, New Zealand. Kawa Kawa is shown by Arrowsmith (1853) as te reo for Cape Palliser.



Smith, William Mein, 1799-1869: Pirikawiti from Tawanui. [ca 1850]. Ref: A-035-031. Alexander Turnbull Library, Wellington, New Zealand. Landscape with cliffs and hills in the background, the Tauanui river in the foreground and the palisades of a pa in the middle distance. The name Pirikawiti is not in current use, nor was it used by Colenso.



Smith, William Mein 1799-1869: Mouth of the Pahaoa. [1850s?]. Ref: A-035-029. Alexander Turnbull Library, Wellington, New Zealand. A pa beside the mouth of the Pahaoa river, looking inland; palisades and houses are clearly visible. Driftwood is piled up on the beach in the foreground and there are rock formations in the sand on the opposite bank with hills in the background. [Colenso 12 April 1851: "Breakfast over, we packed up and started for Pahawa].



Pearse, John, 1808–1882: Races held in the Wairarapa "Waidrop" Plains in 1852. ATL ref: E-455-f-070-1. The original for a wood engraving published in the *Illustrated London News*, 10 December 1853. From Pearse, Album 1851–1856. [Colenso 30 March 1852: "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."]

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<sup>643</sup> 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, 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

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643 Another spelling of Kaihoata, Kaiwhata.

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 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 possibly 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 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.<sup>644</sup> 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 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

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644 "I have no greater joy than to hear that my children walk in truth."

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 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;<sup>645</sup> 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,

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645 “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”



some other adults) on Sunday next at the same place. Having satisfied our hunger we recommenced our march, and by 11 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 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;<sup>646</sup> Congn. 74. At noon, I held School. At Evening Service, preached from Matt. xii. 42.<sup>647</sup>

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 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,<sup>648</sup> a small village without Natives but with plenty of fleas, by v. p.m. Just as we entered the village it again began 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

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646 "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

647 "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

648 This appears to be the same as the present locality of Blackhead, north of the promontory of that name, which identification is supported by Buchanan (p. 168).

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 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 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.<sup>649</sup> The Great Head of the Church signally helping me, and filling my mouth with weighty

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649 “And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.”

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.<sup>650</sup> 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 Mоторo, 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 most severely; in which I was followed up by a short but cutting ironical speech from the Chief Te Moananui,<sup>651</sup> (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

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650 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

651 Kurupo Te Moananui, Ngati Kahungunu leader.

thou hast further shewn me how 'to keep my tongue from evil-speaking, lying, and slandering';—truly, Isaac, thou hast excelled;—thou hast considerably 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 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 Tatero 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 Hadfield, 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 years 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;<sup>652</sup> during which I again adverted to the sad end 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

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652 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

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.<sup>653</sup> 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.<sup>654</sup>—Congn. 144.

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.

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653 “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. For my yoke is easy, and my burden is light.”

654 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

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 Ngawakatara 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.<sup>655</sup>

17<sup>th</sup>. *Ascension Day*. Held Divine Service this morning preaching from Deuty. x. 11,<sup>656</sup> 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 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.<sup>657</sup> 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,<sup>658</sup> to an attentive congregation.

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655 "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:"

656 "And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them."

657 "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

658 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

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;<sup>659</sup> Congn. 87.

20<sup>th</sup>. LORD'S-day. This morning I held Divine Service, preaching from Mark xi. 23;<sup>660</sup> 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.<sup>661</sup> 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,<sup>662</sup> 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 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,<sup>663</sup> 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

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659 "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

660 "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

661 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"

662 On the Ngaruroro River close to the confluence with Karamu Creek.

663 "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."



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 Wākātu,) 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!

# Tenth Journey March–April 1850



Tenth journey March to April 1850: camping places, out ○ and ○ back

*After his homecoming on 22 May 1849 Colenso was immediately at work settling disputes and attending to station duties. On Whitsunday evening the Colensos entertained ten Native Teachers and their wives at tea. An epidemic, probably of influenza, caused much illness and several deaths. Colenso started writing, compositing and printing his "Happy deaths", a book-length account of the "happy" deaths of Christian converts, as related in the missionary literature; he later added the stories of a number from his own flock who had died cheerfully. Although he printed 400 copies of the pages, the book, in te reo, was never bound and published.*

*Winter passed, spring came. In September he held his Teachers' School, and "At our Wednesday evening's prayer meeting I was 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 she brought all the way on her back!"*

*"The erecting of a large wooden chapel, by subscription, at Wairarapa (the first in the District" was "prominent among the good news".*

*All the last day he was "employed in giving out Books, Medicines, &c., to the Teachers. At night, held our usual parting Prayer meeting" and next morning "they all left. I had, through continual application, been enabled to write 34 letters to go by them."*

*In October Colenso "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."*

*On 15 November he left on a month's journey from Waikaha, Ngawakatatara, Patangata, Waipukurau, Waipawa, over the Ruahine to Te Awarua, Matuku, Murimotu, Poutu on Lake Rotoaira, the Taupo villages of Korohe Motutere, Waitahanui, Motukino, Te Papa and Whakauenuku, thence back home on 13 December via Tarawera and Petani.*

*On 2 January 1850 he was "Busy all day in writing letters to N. Teachers at Wairarapa" and on the 5<sup>th</sup>, "compositing and printing a plan of my approaching Autumnal journey". In midjanuary a seething discontent with Colenso's way of doing things erupted into what amounted to a fullscale revolt, with a major falling out with Leonard (Renata Kawepo) and other local chiefs, who wanted him gone from Ahuriri and even New Zealand.*

*On 1 March Colenso was "Hard at work, preparing to start tomorrow on my usual long autumnal journey"....*

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<sup>664</sup> (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 newly-born child Baptized upon a week-day, and I did not press the matter,

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664 Presumably *Colenso's edition of the Society's Jubilee statement of 2 November 1848*, Waitangi Mission Press 1850. BiM 386, W 208. Colenso referred to printing it in his journal to the CMS, folding and stitching his copies on 14 and 15 February 1850, so these must have been hot off the press.

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 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 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 1. 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 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<sup>665</sup> 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 ½ 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

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665 WC: Vide Journal Oct 9/47.

Horo from Te Hawera, who had 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<sup>666</sup>, 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>., &c) who regularly attends the means of grace, I also conversed. He was inclined 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.

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666 WC: Vide, Journal Nov.1/48.



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 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 salvaged from Mr.

Fitzherbert's schooner, the "Sarah Jane," in October, 1847,<sup>667</sup> 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 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,<sup>668</sup>) 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

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667 WC: Vide, Journal, Octr. 5, 14, 16/47 Apl. 24, & May 12.

668 WC: Vide Journal, April 27/49.

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 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 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.<sup>669</sup> 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 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

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669 WC: Vide, Journal, Apl. 20/48.

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!<sup>670</sup> 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 W̄areama; 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! Of two of the remaining three, an extract from the letter of the Monitor of Te Kopi, Maae W̄atarau (a quiet steady Christian) informing me of these deaths, &c. will suffice;<sup>671</sup> 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, an enlightened & consistent young Monitor, I received a short written account of his visit to Te Huahua,<sup>672</sup> 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

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670 Appendix S.

671 Appendix T.

672 Appendix U.

of the kingdom" carnally minded and careless. Received a short but affecting note from Richard Taki,<sup>673</sup> the Chief N. Teacher of the valley, who is very ill, confined to his bed at Wāngaiwakarere,<sup>674</sup> 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, 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 Wāngaiwakarere, 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.

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673 Appendix V.

674 Possibly to be identified with Whangaimoana, the stream which flows northwest parallel to the coast to reach Palliser Bay about two miles east of Lake Onoke.

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 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,<sup>675</sup> 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,

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675 Colenso wrote in June to the Church Missionary Secretaries (Hocken Library Ms Vol 63; ATL qMS 0491), "At Wairarapa myself & nearly 200 native communicants (many of whom had assembled thither from a distance to partake of the LORD'S Supper) were greatly disappointed in the non-arrival of the Rev. Mr. Cole, who was absent with the Lt. Govr. at Taranaki; but of which we knew nothing till after our arrival at Wairarapa."

2 packets addressed to CMS., containing a portion 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,<sup>676</sup> 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.<sup>677</sup> 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 near-by 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 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

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676 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

677 "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"



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 Wāngaiwākarere, 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 Wāngaiwākarere—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, preaching from 2 Tim. iii. 1–5.<sup>678</sup> Finding, on due consideration, that in the event of my going tomorrow to Wāngaiwākarere, 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

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678 "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

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.<sup>679</sup>

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 their salutations, & thrown off my dripping clothes, I held Service in the Chapel, preaching from Heb. ix. 23.<sup>680</sup> 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.<sup>681</sup> I had not even heard of her being ill, and I was now very much surprised 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

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679 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

680 "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

681 WC: Vide Journal, Novr. 17/48.

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<sup>682</sup> 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.<sup>683</sup> At night I was engaged with the Teachers & Natives in my tent. — Nikorima Te Tia, having lost nearly all his children,<sup>684</sup> 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;<sup>685</sup> Congn. 79. Evening, held Service, preaching from Rom. v. 6–9.<sup>686</sup> A quiet, &, I trust, not altogether unprofitable day.

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.<sup>687</sup> —

31<sup>st</sup>. Easter-Day. Morning, held Service, preaching from Rom. vi. 9–11;<sup>688</sup> Congn. 65, 23, 22 = 110—among whom was Mr. Kemp. At noon I conducted

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682 WC: or, Te Kemara, N.Z.

683 “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

684 WC: Vide, Journal, Novr. 14/47, Apl. 15/48, &c.

685 “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

686 “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.”

687 “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

688 “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

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.<sup>689</sup>—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 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

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689 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

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 III. 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,<sup>690</sup> 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 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

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690 WC: Vide, Journal, Decr. 12/49.—

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<sup>691</sup>—a portion of this evening's 2<sup>nd</sup>. Lesson, most appropriate for this people in their present chastised and suffering state; cong. 23. Spent the evening talking with Natives in my 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,<sup>692</sup> 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.<sup>693</sup> 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.

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691 "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"

692 WC: Vide, Journal, March 18, 19/49.

693 "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"



Crawford, James Coutts, 1817-1889: Camp on River Makakahi in 40 mile bush. March 24 1863. Wairarapa and Manawatu sketchbook 1863. Ref: E-172-022. Alexander Turnbull Library, Wellington, New Zealand. [Colenso 15 October 1847: "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."]

He assented; I went for it, mixed it 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. I 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 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;<sup>694</sup> 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<sup>695</sup> 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, too, 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;<sup>696</sup> I am departing. The sun is sinking behind the great western

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694 WC: Vide, Journal, April 12/45.—I saw at Mataikona 4 young men from “Ihuraua” (the old residence of Caleb), three of whom immediately entered their names as Candidates for Baptism. I then promised to visit their tribe in my next journey. Of those 4, three had preceded the old Chief to the eternal world; and the 4th. was my narrator.—

695 WC: The Natives call an isolated wood, or village, in the interior, by the same name as an island—*motu*.

696 WC: *Tāwai*—*Fagus*, sp.—a deciduous leaved Beech; one of the *few* deciduous trees of this country.



hills; it will soon be night. 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 true 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. 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!"<sup>697</sup> 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 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 Ngaawapurua, 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

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697 WC: For further notices of Caleb Te Hiaro, Vide Journal, —Mar. 24–29, Sept 24–27, 1846; April 3–5, July (in a letter from Campbell Hawea), (Novr. 16–18, 1847; April 6–10, Novr. 21–23, 1848; March 17–20, 1849: *et al.*

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, 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!”<sup>698</sup> — 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,

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698 WC: Vide, Journal, Augt. 29/45.

and preached from Heb. ix. 23.<sup>699</sup> 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 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.<sup>700</sup> 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 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

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699 "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

700 "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

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;<sup>701</sup> 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, 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

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701 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

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 in 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. —

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<sup>702</sup> 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;<sup>703</sup>

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702 Henry Robert Russell and his brothers joined the New Zealand Company settlers in Wairarapa. They grazed stock on Maori land at Whangaimoana, and in 1853 Henry acquired land in the Waipukurau block, naming it Mount Herbert after his wife's family.

703 WC: Vide Journal, June 2, Oct. 28, & Decr. 16, 1848; and Feby. 6, & Mar. 6/50.

which affecting and (in this day of small things) very cheering recital I desired him to write down on paper for my use.<sup>704</sup> 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;<sup>705</sup> 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;<sup>706</sup> 40 present. Micah, the Teacher, was absent at Kohinurakau, according to my arrangement. I was much pleased with 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;<sup>707</sup> congn. 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.<sup>708</sup> Spent the evening with the Natives. Got very little rest during the 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 girl who met with such a sad accident here more than 2 years ago,<sup>709</sup> (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 Ngawakatatara village,

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704 Appendix W.

705 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

706 "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

707 "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

708 "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

709 WC: Vide, Journal, Novr. 27, 28, 1847.

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,<sup>710</sup>— 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,<sup>711</sup> 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 Ngawakatara, (W. Tipuna, Isaac, and other Xn. friends going with me,) the Natives of that place 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.<sup>712</sup> 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

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710 “And (Jesus) said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

711 Te Rotoatara village was on an island in Te Rotoatara Lake, drained in 1888 by Rev. S. Williams (Bagnall & Petersen, p.208n). It is now marked by a swampy area lying south of a line drawn from Otane to Patangata.

712 “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”



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 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 the Mission Station, which we reached by iv. p.m., and found all well. Thanks be to GOD for all his many mercies!—

# Eleventh Journey March–May 1851<sup>713</sup>



Eleventh journey March to May 1851: camping places, out ○ and back ○

713 ATL 80-038-06 is a bush journal for 21 March to 25 April 1851.—Ed.

*Back at the station on 16 April 1850 Colenso paid his baggage bearers, investigated a theft, made pills, checked his stores, conversed with the locals about land and money, preached, took a course of medicine for his rheumatism, gave out nails for a coffin and tomb-fence, talked with his helpers about what had happened in his absence, entered into his Register the baptisms and marriages he had performed during his last journey and held a prayer meeting for selected friends.*

*That was his first week.*

*In May "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 28th. of April; but to less than 100 Communicants.... Engaged, in writing letters to the N. Teachers at Wairarapa, and on the Coast."*

*In midmay he spent ten days visiting Tangoio, Aropauanui and Petani. In early June Waimarama, Kohinurakau, Ngawhakatatara, Patangata, Te Rotoatara. In July he made peace with his local chiefs.*

*In September he held his Teachers' School: "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 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."*

*On 2 October he departed the station to visit Petani, Tarawera and Tangoio, returning twelve days later.*

*On 15 November he left for a fortnight's visits to the northern coastal villages (as far south as Porangahau) for the first time riding his mule (off which he fell, the first day out). At Epairima (near Wallingford) a Porangahau man "brought me a packet of nearly 20 letters from the N. Teachers and Chiefs of Wairarapa; containing as usual, both good & bad news."*

*In middecember most of the chiefs met Donald McLean the Government Land Agent at Waipukurau, and on the 18<sup>th</sup> McLean called at the mission station trying to enlist Colenso's help in persuading the chiefs to sell their land. Colenso refused, having two years earlier written to Lieut.-Governor Eyre "respectfully declining to act for either side." This "fully satisfied" McLean, and "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 thankful that a person (apparently) of such a proper disposition is come here upon his important business." The next day McLean left for "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."*

*On 31 December Renata Kawepo returned to Te Awapuni and the brief peace that had developed in his absence was again broken by insult, innuendo, harsh words and division of Colenso's allies. The arrival of more whites, including a Roman Catholic priest, simply added to Colenso's concerns.*

*"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!"*

*On 8 January McLean came and stayed three days, and Colenso had "pretty much useful conversation with him respecting the Natives, in whose welfare he seems much interested".*

*He planned his autumn journey, composited the plan and printed 80 copies. On 19 March he wrote, "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."*

21.<sup>714</sup> 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 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 Mоторo's eldest daughter,<sup>715</sup> 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,

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714 In the ATL (Ref. 80-038-06) there is also a bush journal for 21 March to 25 April 1851.

715 WC: Vide, Journal, May 12/49.

although the P. Priest, backed by Puhara, had been here repeatedly after them, they had remained 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,)<sup>716</sup> 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.<sup>717</sup> 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 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;<sup>718</sup> 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

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716 WC: Vide, Journal,—May 11/49. Novr. 28/50. Feby. 9/51.

717 WC: Vide, Journal, May 12/49.

718 “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

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;<sup>719</sup> 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,)<sup>720</sup> 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 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:<sup>721</sup> 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

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719 "The hireling fleeth, because he is an hireling, and careth not for the sheep."

720 WC: Vide, Journal, Jany. 22/49.

721 "(God) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"

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 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;<sup>722</sup> 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,<sup>723</sup>—“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 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

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722 “Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”

723 WC: Vide, 1st Voyage, vol. ii., p.306, 4to. ed., 1773.



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<sup>724</sup> 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 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.<sup>725</sup>—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.

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724 WC: Note. Hawaiki is the name by which the Sandwich Islands are called, both by the New Zealanders and the inhabitants of that groupe, the latter merely dropping the *k*, (which letter is not in use among them,) thus *Hawaii*. The universal tradition of the New Zealanders, is, that their ancestors came from *Hawaiki*, and they also supposed Cook's vessel to be from thence.

725 Colenso wrote to McLean that day (ATL Object #1014823 from MS-Papers-0032-0221). Appendix X.

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,<sup>726</sup> 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 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; 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

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726 WC: Vide, Journal, Novr. 26/50, etc.

(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, 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;<sup>727</sup> 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 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.<sup>728</sup>

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

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727 "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;"

728 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

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 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 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 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 women, 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 matters till the hour of Evening Prayer, when I read Prayers, and preached from Philemon 10–12;<sup>729</sup> congn. 82. After Evening service, Te Hapuku and other 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 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;<sup>730</sup> 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

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729 "I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels:"

730 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

of which she feelingly & severally 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,<sup>731</sup> and my morning's sermon, and rejoice afresh in hopes 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,<sup>732</sup> — *"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 Parimahu. I told Mr. McLean, that if he could secure me a site 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

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731 "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

732 "(God's Son) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"



(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;<sup>733</sup> 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, 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

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733 "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

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.<sup>734</sup> 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 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 to 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 again,—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 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

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734 WC:—She died on the 9th.

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 Tautane 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 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.<sup>735</sup> 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.<sup>736</sup>—

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

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735 "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

736 WC: Vide, Journal, March 8/50.

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;<sup>737</sup> congn. 30. 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

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737 "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"

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<sup>738</sup> 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 Wāreama, — and Kahukuraamaru, the principal 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 Wākataha (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!

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738 “ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

5. This morning I read Prayers and held School. While at breakfast the old Heathen Pipimoho,<sup>739</sup> who had long refused to shake hands with me, came 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 breakfast 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,<sup>740</sup> and the once ferocious Chief Kahukuramaru,<sup>741</sup> 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,<sup>742</sup> 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 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

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739 WC: Vide, Journal,—May 15–18/47; Octr. 12/47; March 10/50; &c.

740 WC: Vide, Journal,—June 2/48, Novr. 1/48.

741 WC: Vide, Journal,—May 13/ 47, Octr. 13/47;— “*Te Matahi*”, another name of *this* chief.

742 WC: Vide, Journal, Feb. 20, 21, 1846.

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 momentarily 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;<sup>743</sup> cong. (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;<sup>744</sup> 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!*

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

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743 "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

744 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

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 Wākataki 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;<sup>745</sup> 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 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 Wāreama 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!<sup>746</sup> 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,

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745 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

746 Appendix Y.



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,<sup>747</sup> 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. 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.<sup>748</sup> — 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. 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

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747 WC: Vide, Journal, Novr. 1/48.

748 WC: Vide, Journal, March 18/50, &c.

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;<sup>749</sup> 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 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

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749 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

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.<sup>750</sup> 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 Wākauruhanga, near Te Unuunu, by sunset. We were loudly welcomed into this secluded spot among the hills, doubly hidden within its little evergreen clump of *karaka* trees, by 4 of the 5 ancient folks whom I had found here last year; — the fifth having died during the winter.<sup>751</sup> 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 Wāreama & Oroī; 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

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750 WC: Vide, Journal, March 24/50.

751 WC: Vide, Journal, March 15/50.

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. 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 W̄araurangi, 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 W̄araurangi. 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,<sup>752</sup> 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;<sup>753</sup> and that the information which I had received from Sydney Tarahawaiki, respecting Joel W̄akataha, was, alas! too true;<sup>754</sup>

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752 "Jesus Christ the same yesterday, and to day, and for ever."

753 WC: Vide, Journal, April 27/49: &c.

754 WC: Vide, Journal, 4th. inst.

and, that, Te Wereta himself (in answer to a question put to him to give his 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 Wāraurangi, (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!—suing 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,<sup>755</sup> 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 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

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755 John A Wilson, who took up Flat Point.

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 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,<sup>756</sup> about 70 being present. On leaving the Chapel I found Joel in the path

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756 “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

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! 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 few 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;<sup>757</sup> congn. 70. At noon, I held School, present 68. And, at Evening Prayer, preached from Matt. xxvi. 41.<sup>758</sup> In both my sermons there was much which ought to have struck home to Joel's heart (he sat close to me) especially as the

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757 "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

758 "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

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,<sup>759</sup> 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, 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,

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759 Appendix Z.



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 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, subsequently found, that this Settler is the same person who had on a former occasion written me a peculiar letter respecting the Natives.)<sup>760</sup> 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.<sup>761</sup>—

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 in rain, by iv. o'clock. Having pitched my tent, I read prayers in one of the larger huts, discoursing from Ps. 50. 10,<sup>762</sup> 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

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760 WC: Vide, Journal, May 27/48.

761 "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

762 "For every beast of the forest is mine, and the cattle upon a thousand hills."

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, Ngaparaiquete, who was very ill;<sup>763</sup> 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.<sup>764</sup> An old man being present, (*the* oldest chief of the tribe, father of Ngaparaiquete, 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 & 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 Wakauruhanga, and, in the evening, some medicine, for all which she was very thankful. Read Evening Prayers, discoursing from John. xii. 35, 36.<sup>765</sup>

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

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763 WC: Vide, Journal, Septr. 10/46.

764 WC: Vide, Journal, Novr. 8/48.

765 "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

Wenua, a young chief, (whom I had seen sick at Wāraurangi, 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 Oroī (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 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.<sup>766</sup> 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 &

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766 "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

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 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,<sup>767</sup> 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

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767 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

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;<sup>768</sup> 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 Huaangularua! 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.<sup>769</sup>

20<sup>th</sup>. *Easter Day*. This morning I held Divine Service, preaching from Matt. x. 39;<sup>770</sup> cong. 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.<sup>771</sup> 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 suitably 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 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

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768 "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

769 WC: Vide, Journal, Novr. 8/47.

770 "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

771 "This Jesus hath God raised up, whereof we all are witnesses."

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.<sup>772</sup>

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 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 both 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.<sup>773</sup> It is a curious document, worthy of preservation, exhibiting the Aboriginal & Colonial

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772 "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

773 WC: Vide, Journal,—Novr. 9/49, & Augt. 31/50.

traits without colouring.<sup>774</sup> 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 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,)<sup>775</sup> 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 him as usual, and Baptized another child of his; and was again greatly pressed by this hospitable couple to spend the night with them,

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774 Appendix AA.

775 WC: Vide, Journal April 21, 1849.



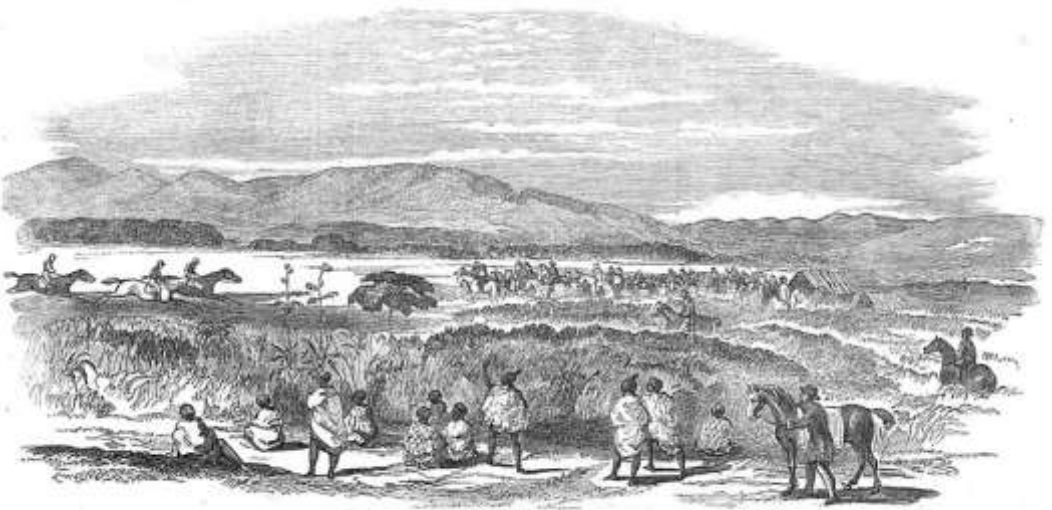
which, however, I could not well do. Travelling briskly on, I reached Otaraiā (Ngatuere's pa) by dusk. There I found Ngatuere and about 30 Natives, among whom were Maunsell Te Kehu & others, (Baptized chiefs, formerly Communicants,) who had been the ringleaders of the Native Horse races here at Wairarapa, 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.<sup>776</sup> 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, I 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:<sup>777</sup>—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 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 Otaraiā, 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,

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776 WC: Vide, Journal, April 8/47:— & Nov. 15/48.

777 "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."



RACES ON THE PLAIN OF THE WAIRARAPA, NEAR WELLINGTON, NEW ZEALAND.

*Illustrated London News*: Races on the plain of the Wairarapa, near Wellington, New Zealand [London, 1853]. An unsigned woodcut of Pearse, John, 1808–1882: Races held in the Wairarapa "Waidrop" Plains in 1852. [Colenso 24 March 1851: "After much consideration... I came to the determination to exclude from the Communion all those who had had any participation in the late horse races here."]

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,<sup>778</sup> 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

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778 "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:"

Straith;<sup>779</sup> 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. 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.,<sup>780</sup> 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 Pet. iii. 9;<sup>781</sup> 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 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;<sup>782</sup> about 150 present. Spent the evening

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779 Major Hector Straith had become Lay Secretary of the Church Missionary Society in 1846.

780 WC: Vide, Journal, Mar. 24/50.

781 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

782 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

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.<sup>783</sup>—

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 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,<sup>784</sup> (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 accused of having privately desired me not to listen to him—Ngairo. Finding the dispute getting high, I went to the place, hoping that Ngairo would calm down a little on my approach. Sydney immediately ceased; but now the other, having it all to himself, and upwards of 50 hearers, talked prodigiously. I waited a little while, until I had heard him repeatedly both falsely accuse and threaten Sydney, when I entered the lists. On Ngairo's furiously demanding of me, what good the Faith had ever done him?—I replied, "Every good! the food you eat, the clothes you wear, the peace which reigns, the very money & horses you so much prize, all are owing to the Faith." At which he flung off a portion of his garments, & stormed admirably. It coming to my turn to reply, I repeated what I had said, explaining how, and adding,—"Had it not been for this Faith which you now profess to despise, it is more than probable that you yourself would not now be here—You would, perhaps have long ago been killed & eaten even as many of your forefathers were." This plain truism he could not bear; so raging to the highest pitch, his eyes flashing fire, he 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 Rare,<sup>785</sup> 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

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784 WC: Vide, Journal, March 20/50.

785 WC: Vide, Journal, Novr. 9/47.

& 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;<sup>786</sup> the cong., 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.<sup>787</sup> 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,<sup>788</sup>) 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 dissention 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 reprov'd him for his behaviour, and told him, that he must shake hands with his brother, or I could not admit him to the Communion. This, he consented to do, and, on my calling Sydney,

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786 "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake."

787 Appendix AC.

788 WC: Vide, Journal,—April 15, 18, 29, & May 3/47; &c.

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;<sup>789</sup> congn. 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.<sup>790</sup> 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, — 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

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789 "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

790 "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

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,<sup>791</sup>—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.<sup>792</sup> At night I received another note from Andrew Rongotua,<sup>793</sup> of a much better tone than the former one, notwithstanding I did not answer it.

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.<sup>794</sup> 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,<sup>795</sup> (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.

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791 WC: Vide, Journal,—Novr. 8, 9./47; &c.

792 "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

793 Appendix AC.

794 Appendix AC.

795 Samuel Revans and William Mein Smith established their pastoral run at Huaangarua in 1845. In 1849 Revans had sailed for San Francisco with a shipload of timber and potatoes to supply the goldrush.



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;<sup>796</sup> about 40 persons being present.

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;<sup>797</sup> 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

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796 "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

797 "I have no greater joy than to hear that my children walk in truth."

with me, or to give him leave to bury them in the earth.<sup>798</sup>— 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 a 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:<sup>799</sup> congregation very attentive.

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;<sup>800</sup> 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 both Sydney & myself to weep, I desisted from asking him any

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798 WC: Vide, Journal,—Mar. 28th., April 1st., May 7th., & Aug. 31st., 1850: &c.

799 “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.”

800 WC: Vide, Journal, April 6/47.

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 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 died 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 cyphering examples,<sup>801</sup> 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 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.<sup>802</sup>

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801 Ciphering was elementary arithmetic.

802 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

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 *Tihi* & his wife, whose hospitality I had often proved.<sup>803</sup> 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;<sup>804</sup> congn. 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;<sup>805</sup> 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

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803 WC: Vide, Journal, April 7, 8/47, & April 12/48.

804 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

805 "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Tihi's family, who, this morning, had received the name of Joshua; preaching from Phil i. 6;<sup>806</sup> & 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;<sup>807</sup> 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 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

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806 "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:"

807 "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

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;<sup>808</sup> (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!<sup>809</sup> 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;<sup>810</sup> scarcely, however, able to move through pain; the tumour in my thigh, though constantly poulticed 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 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,<sup>811</sup> and spoke plainly, affectionately & Scripturally. I heard 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 ease 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  $1\frac{1}{2}$  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

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808 Appendix Y.

809 WC: Vide, Journal, March 28/50, &c.

810 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

811 "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

taken; it is then large, very fat & excellent eating.<sup>812</sup> 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;<sup>813</sup> 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 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;<sup>814</sup> 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,<sup>815</sup>

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812 The New Zealand grayling, now extinct.

813 WC: Vide, Journal,—April 18, 1848, &c.

814 “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”

815 WC: Vide, Journal, Sept.8/46.

and the other a Heathen (Nini),<sup>816</sup>—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 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;<sup>817</sup> 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,<sup>818</sup> and so took leave of my congn., having spent at this time 12 days

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816 WC: Vide, Journal,—May 27/48, &c.

817 “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”

818 “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”



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, 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 Ruataniwā, 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 Ruataniwā<sup>819</sup> 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,<sup>820</sup> 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

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819 Not located, but a morning's travel north from Te Kaikokirikiri (Masterton). The location is possibly between Masterton and Mt Bruce. In the plant list of September 1847 it is mentioned as being at the "head of the Wairarapa Valley". This is possibly the plantation Te Rua-o-Te-Taniwha near Te Kaikokirikiri mentioned by Bagnall (1954, p.4).

820 Not located. Colenso describes it as being "at the head of the Wairarapa valley" and "on the edge of the river, and entrance to the long forest." Assuming the river to be the Ruamahanga, the vicinity would appear to be Mt Bruce, north of Masterton.

before us, the bed 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, 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;<sup>821</sup> 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!<sup>822</sup> 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 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.<sup>823</sup> At Evening Service I preached from Rom. xiv. 19.<sup>824</sup> 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

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821 "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

822 WC: Vide, Journal, Jany. 31/51.

823 WC: Vide, Journal, May 3/50.

824 "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

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. 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 (Tarore) 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 Ngaawapurua 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.<sup>825</sup> 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

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825 WC: Vide, Journal, May 5/50.

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 site for a Mission Station. He also, informed me, of the death of Wilhelmina (Tareha's wife), which much affected me.<sup>826</sup> 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 women 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;<sup>827</sup> cong. 30; weather, very raw and wet.

18<sup>th</sup>. LORD'S-day. This morning I held Divine Service, preaching from Matt. xvi. 17;<sup>828</sup> cong. 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.<sup>829</sup> A dull cold & rainy day: the Chapel, situated in a low spot, and but just

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826 WC: Vide, Journal, Mar 23, 24/51, &c.

827 "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil."

828 "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

829 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

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.<sup>830</sup> At Evening Prayer, I discoursed from 1 Cor. ii. 14.<sup>831</sup>

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;<sup>832</sup> 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 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

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830 Appendix AD.

831 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

832 "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

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 ever 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, 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,<sup>833</sup> (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, to 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 intended to start about noon, I preached a Sermon from Matt. xxiv. 12, 13.<sup>834</sup> 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 Hiriwānu (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.<sup>835</sup> 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;

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833 Rev. Thomas Samuel Grace was locum at Turanga 1850–1853 for William Williams while the latter was in England arguing for his brother Henry Williams's reinstatement in the clergy.

834 "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."

835 WC: Vide, Journal,—Novr. 29/48.



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 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 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 Natives, 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.<sup>836</sup> 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. 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

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836 "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."

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 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.<sup>837</sup> 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;<sup>838</sup> 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 Ngawakatara I visited two 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,

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837 WC: March 25/51.

838 WC: Vide, Journal,—Nov. 16, 18/50.

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 Ngawakatara 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;<sup>839</sup> 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,<sup>840</sup> (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 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,<sup>841</sup> 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.—

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839 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”

840 WC: Vide, Journal, April 4/51

841 This was Ripeka Meretene, and the baby was Colenso’s son Wiremu.

# Twelfth Journey March–May 1852



Twelfth journey March to May 1852: camping places, out ○ and back ○

*It was on 28 May 1851 that Colenso got home to the station, the 29<sup>th</sup> when Wiremu was born and the chain of consequences began to draw towards its inevitable conclusion, his removal from the clergy by Selwyn in October 1852.*

*Mr Grace administered communion and (a welcome signal of impending law and order) Mr McLean fined "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."*

*Colenso was busy at his usual tasks around the mission station and in neighbouring villages. On 23 August "Isaiah Te Wāereere, 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." The next night he spent "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 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."*

*On 31 August "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 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.<sup>842</sup> Among the Teachers was Richard Taki, the principal N. Teacher residing in Palliser Bay, who happened to be at Wellington (whither 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.

On 1 September his annual Teachers' School began, the Teachers taking turns to preach each day: "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."

On 13 October he left by a new route over the northern Ruahine for the inland Patea villages, via Kuripapango, reaching Matuku on the 18<sup>th</sup> and returning over the Ruahine to the station on 1 November.

On Christmas Eve he "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 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

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842 Appendix AE.

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."

On 24 January 1852 Bishop Selwyn arrived to conduct confirmation. He and Colenso argued about Fr. Reignier, the Roman Catholic priest, about Renata Kawepo and other matters until 2 in the morning.

On 10 February he left again for Patea by a new route via the Tutaekuri, finally reaching Matuku on the 19<sup>th</sup>. They arrived home on the 29<sup>th</sup> after crossing the Ruahine again.

On 10 March he started packing for his "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 Poʻwa,<sup>843</sup> 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 additional horses for their own vain display,)

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843 WC: Vide, Journal, Octr. 28, Novr. 28, 1850; etc. Feby. 20, 23, 28, and March 8, 1851.



which I had freely made at Te Aute<sup>844</sup> 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 travelled steadily on till near ix. p.m., when we reached the little village of Tauatepopo,<sup>845</sup> 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,<sup>846</sup>) which I immediately handed over to William Wiuwui, 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, 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 Wiuwui 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

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844 About 8 miles north of Waipawa on the Napier/Wellington highway and railway, and about two miles west of Roto a kiwa Lake.

845 "Part of Poukawa Block" (Buchanan, p.181). Buchanan's grid reference would place the village immediately north of Colin White's Road at Te Hauke, ENE of Poukawa Lake.

846 WC: Vide, Journal Feby. 28/52.

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 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 Hapuku's brother,) also joined us, as he was going to the lower Manawatu to fetch a horse. We travelled steadily on till dusk, 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.<sup>847</sup> 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

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847 WC: Vide, Journal, Novr. 30–Decr. 5, 1850; &c.

Land Agent (Mr. McLean) to Wellington, where he remained several months, and where, I have little doubt, he received attentions from the many 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 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, Hirawānu (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;<sup>848</sup> 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 women (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 read; one of them being the wife of the Monitor of the village, whom I had Baptized at Te Waipukurau a few

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848 "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:"

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;<sup>849</sup> 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;<sup>850</sup> 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 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

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849 "Who will have all men to be saved, and to come unto the knowledge of the truth."

850 "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

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.<sup>851</sup> 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;<sup>852</sup> 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;<sup>853</sup> 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 Waipukurau; and entering a canoe, Joseph accompanying, we poled down the river to Ngaawapurua,

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851 WC: Vide, Journal, Novr. 29/48.

852 "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."

853 "Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise."

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 unmistakable 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,<sup>854</sup> 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 traveller 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 (Caleb's son,) had followed the advice which I gave concerning him when last here, and had been separated

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854 "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

(for a while) from the young woman with whom he had cohabited, and had subsequently been married at Moutoa 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 travelling brought us to the river Makakahi, 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 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.<sup>855</sup> 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,<sup>856</sup>) had been so far drawn aside (owing, in great measure to the promiscuous sleeping together of the Natives,) as to make improper 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.,<sup>857</sup> 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

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855 WC: Vide, Journal, March 15/50.

856 WC: Vide, Journal,—March 20/50, April 26/51, Sept. 2–13/51, etc.

857 Appendix AF.



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,<sup>858</sup> 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 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.<sup>859</sup> 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,

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858 "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

859 WC: Vide, Journal, Apl. 16/48, &c.

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,<sup>860</sup>) 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),<sup>861</sup> 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, 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*”<sup>862</sup> 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,<sup>863</sup> is equally applicable to the N.Z. wizards. The Christian Natives of

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860 WC: Vide, Journal, May 29, 1848, April 21, 1849, &c.

861 WC: Vide, Journal, Decr. 24/51, &c.

862 WC: i.e. Sorcerer.

863 Robert Moffat, Livingstone’s father-in-law, was a Scottish missionary in South Africa; in his book *Missionary Labours* he wrote that rainmakers and sorcerers were enemies of the missionaries.

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;<sup>864</sup> 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 Archdeacon Hadfield (*at his own request*) Baptized at Evening Service, I reading Prayers and preaching from Gal. iii. 15–17.<sup>865</sup>

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);<sup>866</sup> 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.—

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

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864 "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

865 "Brethren, 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 to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

866 WC: Vide, Journal, April 21/51, &c.

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.<sup>867</sup> 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 Wāraurangi, 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 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

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867 WC: “*Mokai*,” means a poor contemptible wretched slave & is one of the strongest words of its class in the N. Zealand language, especially when used emphatically: — it would be a good rendering of περιψημα. — [1 Corinthians 4. 13: “...we are made as the filth of the world, and are the offscouring (*περιψημα* = *peripsema*) of all things...” — Ed].

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,<sup>868</sup> 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 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

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868 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;”

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 feast 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,<sup>869</sup> 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.—

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,

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869 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

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,<sup>870</sup> 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 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,<sup>871</sup> 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

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870 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

871 "Called of God an high priest after the order of Melchisedec."

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 Otaraia. 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 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;<sup>872</sup> 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,

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872 “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”



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.<sup>873</sup> 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 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;<sup>874</sup> 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 only 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 &

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873 “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

874 WC: Vide, Journal, Apl. 15/51.

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 recollected 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, 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 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,<sup>875</sup>) 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,<sup>876</sup> 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,<sup>877</sup> 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 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

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875 WC: Vide, Journal, 30th. ulto. Mayson.

876 WC: Vide, Journal, April 19/51, &c.

877 WC: Vide, Journal April 26–29, 1851, &c.—A. Rongotua.

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,<sup>878</sup> 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.<sup>879</sup> 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,<sup>880</sup> 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.<sup>881</sup> 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 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.<sup>882</sup> 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

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878 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

879 WC: Vide, Journal, May 1/51, &c.

880 WC: Vide, Journal, April 19, 22, 1851. Appendix AG.

881 WC: Vide, Journal, April 16, 1851.

882 WC: Vide, Journal, March 31/52; "*Pahoro*."

(who may well be called the leader of the “*Herodian*,” or worldly party here,<sup>883</sup>) 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 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

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883 WC: Vide, Journal, Novr. 9, 1848, Apl. 2, 1851, Apl. 15, 1847, &c.

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 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 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. 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.<sup>884</sup> 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.<sup>885</sup> 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

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884 Vid. Journal, Novr. 11.

885 "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."



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.

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;<sup>886</sup> 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;<sup>887</sup> 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.<sup>888</sup> 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 Tamaka, of some of the Church having very lately been drinking *rum*. At Evening Service I preached from Heb. iv. 12, 13;<sup>889</sup> congn. 43, who

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886 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

887 WC: Vide, April, 1851.

888 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”

889 “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of

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.

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,”<sup>890</sup> furiously and continually lashed the rocks and precipices only a few yards from me. Held Morning Service, preaching from 1 Cor. xv. 20–22;<sup>891</sup> Congn. 49, including my own Natives. At School, 35 attended. Preached, at Evening Service, from Acts. ii. 32.<sup>892</sup> 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<sup>893</sup>). 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 some time 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

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the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”

890 Shelley.

891 “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”

892 “This Jesus hath God raised up, whereof we all are witnesses.”

893 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

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*.<sup>894</sup> 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 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 the 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.<sup>895</sup> 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*",<sup>896</sup> (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 and

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894 WC: Vide, Journal, April 12, 14, 1851, &c.

895 "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

896 *He kupu ma te ngakau inoi*. A translation of an adaptation of the Private prayers for every day of the week by Lancelot Andrewes (1675), translated into te reo by Robert Maunsell; Bishop's Press c. 1845. BiM 318, W 150.

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.<sup>897</sup>

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 Wauraurangi, his village. Here we found only one old woman, whom I had often seen, (the widow of the old Chief, Mumuawa,<sup>898</sup>) 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 Wauraurangi we travelled smartly on, over the rocks and beaches, to Te Ununu. At iv. p.m., we arrived at Arawata,<sup>899</sup> 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,<sup>900</sup> 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 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

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897 "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

898 WC: Vide, Journal, Apl. 27, 1849, Apl. 11, 1851.

899 The Arawhata Stream forms a conspicuous shingle fan on the coast about three miles south of Flat Point, Wairarapa coast.

900 WC: Vide, Journal, April 11.

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.<sup>901</sup> 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 Araŵata, 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,<sup>902</sup> had recovered, and was now at Waipupu with her husband and sons, awaiting my arrival thither. —

15<sup>th</sup>. Early this morning I read Prayers in one of 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 Araŵata. 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 Kōpi in November of that year, as well as in April, 1849, at Pahawa; but, that, owing to his having subsequently resided away

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901 WC: Vide, Journal, April 12/51. (He had threatened to shoot Colenso's dog).

902 WC: Vide, Journal, Apl. 10, 11, 1851.

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. 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 noliis 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.<sup>903</sup> 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

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903 WC: April 8, 1851.

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,<sup>904</sup> (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 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 *wakapono*"—i.e. to believe,) until March/50, when I accidentally fell in with him. I little thought then that he would pay any attention to what I should say, much less walk so far as to this village to attend Divine Service in a Chapel, & to be Instructed as a Candidate for Baptism. The old man had managed to pick up some Scriptural knowledge, & portions of Catechism and Prayers; and urged me greatly to Baptize him *now!*—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,<sup>905</sup> 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<sup>906</sup> to a very attentive Congregation.—Poor old Te Whe (who received the Baptismal

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904 WC: Vide, Journal, March 15/50, & April 10/51, for this old man.

905 WC: Vide Journal, April 10/51.

906 "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly."

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 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) 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;<sup>907</sup> 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; 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;<sup>908</sup> and published, for the 3<sup>rd</sup>. time, the Banns of 22 couples! The wind, all day, was exceedingly high and very disagreeable.

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907 "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

908 "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,"

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 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.<sup>909</sup> (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

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909 WC: Vide, Journal, April 7, 1851.

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 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,<sup>910</sup> 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

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910 WC: Vide, Journal, April 4/51.

language to the Corinthians, 1 ep. x. 18, 20.<sup>911</sup> In November last, Te Wiremu Te Potangaroa,<sup>912</sup> one of the principal Chiefs, who had formerly joined them, returned from Ahuriri, where he had been visiting; and being a little 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

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911 "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

912 WC: Vide, Journal, April 7, and Augt. 9, 10, 1851.

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 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 Kaikokirikiri, & 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,<sup>913</sup> (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,<sup>914</sup> and it was her that his brother Manasses attempted to

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913 WC: Vide, March 12th. 1852.

914 WC: Vide, Journal, March 20, '50.

seduce, but failing, shot himself dead. Hence, (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.<sup>915</sup> 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 Tautane 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 Wangahau 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 & neighbourhood, 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 day, I conversed with the Native

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915 “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

Chiefs. Evening, held Divine Service, preaching from 1 Peter iii. 9.<sup>916</sup> 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;<sup>917</sup> congn. 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.<sup>918</sup>

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,<sup>919</sup> 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.<sup>920</sup> Held Evening Service, preaching from 1 John ii. 12 & 28 vs.<sup>921</sup> —

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

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916 "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

917 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

918 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

919 WC: Vide, Journal, Oct. 10, 1847; & April 5, 1851.

920 WC: Vide, Journal, March 6, 1850; — at Parimahu with his sick wife

921 "I write unto you, little children, because your sins are forgiven you for his name's sake.... And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

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. 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.<sup>922</sup> —

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

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922 "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."



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, their new township 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 Hakihi, 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;<sup>923</sup> 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

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923 "But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

School, in the absence of more efficient aid. I, also, distributed such small books as I happened to have with me, which 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.<sup>924</sup> 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.<sup>925</sup> —

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,<sup>926</sup> 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;<sup>927</sup> congn. 30: at noon I held School, when

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924 WC: Vide Journal, July 12 1850, March 15, 1852, etc.

925 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

926 Vid. Journal—June 29th./52.

927 "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee."

all attended. At Evening Service I preached from Rom. i. 16.<sup>928</sup> 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 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 Martha 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

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928 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

depart; which they did not do till after 3 days! 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 cold 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.<sup>929</sup> 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 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,

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929 WC: Vide, Journal, March 24, 1851.

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! ( $\frac{2}{3}$ rds. of the village being at present composed of females,) and preached from Rom. iv. 5.<sup>930</sup> 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.<sup>931</sup> 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 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

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930 "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

931 WC: Vide, Journal, Mar. 24/51, Augt. 7/51, &c.

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. –

*Colenso too had been repeatedly committing adultery, and, being detected, was suspended by Bishop Selwyn in November. In January 1853 the mission house was burnt and Colenso was fined for assault; the station site was flooded again in March but he refused to leave; in August his wife Elizabeth left him with Wiremu for Auckland.*

*He sold many of his possessions, traded the goods he had bought for that purpose from England, sold apple trees and other produce, acted as interpreter in Maori legal cases, and in 1855 bought land on the hill.*

*In 1857 he wrote a long letter in response to a request from Dr Isaac Earl Featherston, first Superintendent of Wellington Province, about the feasibility of making a road through the Forty Mile Bush north of Mt Bruce (Appendix AH).*

*In 1859 He was elected Provincial Councillor, appointed Provincial Auditor and Treasurer and in 1861 was elected to Parliament, which he joined at the capital city, Auckland; he moved to Napier and was appointed Inspector of Schools for Hawke's Bay.*

*Colenso retired in 1878, was reinstated to the clergy in 1894 and died a wealthy man in 1899. He remained a determined Christian all his life, but in his later years he softened and moderated the rigidity that had so often caused conflicts in his missionary years.*

*He never again visited the Wairarapa, though botanical excursions and locum preaching after retirement took him into the Bush district as far as Woodville.*

# Appendix

## Appendix A

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 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 & 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 Wāraurangi. 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." —

## Appendix B

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, Wāraurangi."



## Appendix C

MS. — “The sad conduct of Tiakitai” —

—On the 13th 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 14th 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 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 1st 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 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,<sup>932</sup> 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.

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932 Harawira Mahikai Te Tatere, chief of Waimarama; he signed the Treaty.

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 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 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 bemiring, 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, whatless—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;—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".

## Appendix D

MS. — "The mysterious death of Jane Wānau." —

Jane Wānau 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 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. —

## Appendix E

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.

## Appendix F

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 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.<sup>933</sup>

—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

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933 Colenso later wrote to Richmond (12 January 1846), "In consequence of a Letter which I wrote and left 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."

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

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”<sup>934</sup>—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*?”<sup>935</sup>—I replied, “The whites are not yet

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934 Kopros = shit: “Where is your shit minister going to?”

935 Stercus = shit: “Have you eaten the shit sacrament?”



arrived." They said, "Those whites are evil men; and that thing is an Evil thing, even that Sacrament *stercus*" — &c.

Corroborated by Te Māri

## Appendix G

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 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 14th. 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 H

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 statement 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.”

## Appendix I

*Extract from Colenso to Dandeson Coates, 18 June 1846*

During the period of my residence here, I have, in visiting the Natives, been thrice to Wellington—by way of the sinuous & rocky coast, a most desolate and heart-dispiriting route of 240 miles!—and have mourned again and again over the sad spirit exhibited by many of the Settlers (especially the N.Z. Company’s folk) towards the Natives. A truly Nero-like spirit, which, if fostered, must inevitably end in either the destruction of the Native, or the disappearing of the N.Z. Race. My Journal, by-and-bye, will shew a *little* of what I have been called to endure from my own Countrymen....

There are several Settlers located here and there in the extensive valley of Wairarapa (Palliser Bay), these have mostly taken leases of land from the Natives, at a trifling yearly rent, varying from £8. to 12£. Now this plan, when fairly managed, is one of the very best that can be devised. For, it is equitable—by it the Native has something to look forward to—and, as a necessary consequence, protects his Tenant. But here, as in every place where it can be done, the simple Native has been over reached, for these Settlers have taken pieces of good level land varying from 4 to (I believe) 10 miles, or more, in extent, and that, upon leases extending from 30 to 60 years! at the paltry annual sum of £10—which leases (of course!) include “all below” the surface—and which Ten Pounds has (perhaps) to be divided among from 10

to 40 persons. One Settler told me, that during some weeks of the first year of his residence in the valley, he had made 150lbs. of butter a week, for all which (& more too) there was always a ready Sale at a good price at Wellington. — Beef, Mutton, and Cheese, moreover, find a ready sale at a good price at W., — 8d, 10d, per lb. for the 2 former, and 1/- to 1/2d for the latter. Now the Natives, in some places, are beginning to see that they have been again duped; hence they become discontented, and eventually refuse to stand to their agreements. Upon which they are not only abused, but their Religion, and (above all) the Missionary, who is sure to come in for his share. Again, the respectable Settlers at Wairarapa not only told me, that they were living in peace with the Natives, and never wished the plan of leasing Land from them to be interfered with, but, also, that they dreaded its getting into the hands of the N.Z. L. Company, who (by their Agents) had already tried again & again, to purchase the whole valley from the Natives, over their respective leases. How easy it would be, for the Govern't. to allow and encourage such Leases; and, by laying a tax upon them, curtail their size, raise a revenue, and protect the Native! I was very sorry, indeed, to see, while at Wellington, a proclamation issued, waiving the Crown's right of pre-emption over all Lands which might be purchased by the N.Z. Land Company, and in "their favour alone, without any regard to any other class or party of persons whatever"! The Newspaper which is published at Wellington, (by a Mr. Stokes, who was, I believe, a Surveyor under the Compy.,) should never be depended upon for any thing more especially any thing in connexion with the Natives & Govern't. — I merely mention this, that you may not, at any time, be led astray through any misrepresentations. — —

A sterling strong-minded Missionary, not over-sensitive, is much wanted for Wairarapa and Wellington. Those Natives who reside there are very much exposed, and I, at this end, with 2° of lat. between us, can do but little for them. The sooner you could place one there the better — even in a political point of view — for now they have no Matua (Father, Director, one to whom they can look for advice,) and, in too many cases, every man does what is right in his own eyes. I think your Comee. ought not to allow of a Missionary being placed at any old Station where there is another Missionary, merely because that person is an Archdn. To me, such appears to be utterly at variance with the very foundation of a Mission to the Heathen. If the Bp. chooses to place one of his young men under an Archdn., so much the better,

in such a case the young man will, doubtless, be a gainer;—but, I think, your Missionaries should be dispensed abroad according to the present wants of the Natives. I just touch upon this, because I have heard, that in Case of your sending out any Missionary (which, it is expected, you will shortly do,) one is to be placed at Turanga with Archdn. W.W. Wairarapa and Wellington I would more especially recommend to your particular consideration.

....

There are a few (about 10 or so) Papists in Wairarapa, to whom, shortly after my arrival, I addressed a Letter. They shewed it to their Priest (who happened to be there just after my Letter had reached them), who said I was mad and took possession of it. Subsequently, when the Bp. was at Wellington, the Priest sent it to him, with his own observations upon it. The Bp., when here, told me, he found no fault with my Letter, but that he did not approve of the printed Scriptures (which he had enclosed) being headed “mot e pikopo,”—(i.e. for the Papist,) I enclose a copy. It passed off, however, very well, and I have since (spite of the Priest’s efforts) gained one of his proselytes,—and hope, yet, to gain them all.

## Appendix J

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 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 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 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 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 J1

William Williams asked Colenso to provide him with a population census. Colenso's diary entries relate his painstaking process,

1846

April 16th. Busy writing—making out Census of the district for the Bishop (a heavy task,)....

July 15–18. Engaged ...in getting ready my heterogenous mass of papers preparatory to making out a Census, &c., for the Bishop.

August 4–7. Engaged in making out Census, &c.

11–14. Engaged upon Census—a very onerous task.

October 13th. Closely engaged all day upon Census.

15. Engaged upon Census.

16. Occupied upon Census.

20. Morning, engaged upon Census:

22.... Engaged upon Census. Evening, held service, discoursed from Eph. ii. 11–18; only 25 present.

23. Occupied upon Census.

24. About Census—

26. Afternoon, planning out Fence of Chapel yard—making Enquiries concerning Census &c., &c.—

27. On Census.

28. Upon Census.

November 3rd. On Census.

11. Occupied on Census.

12. Engaged on Census.

18. Occupied with Census, & completed it!! a very heavy and trying task.—

December 12. Morning Prayers & School—writing—sent Census papers to the Bishop.



Williams's compilation from Colenso's lists.

Church Register of Native Population  
1846

Archdeaconry of Waiapu. Archdeacon The Ven. William Williams  
District of Ahuriri. Resident Missionary Revd. W. Colenso

I. TRIBE Ngatikahungunu

MALE FEMALE TOTAL

No	PLACE	HAPU	NUMBER	BAPTIZED	CONFIRMED	ADMITTED TO COMMUNION	BAPTIZED	CONFIRMED	POPULATION	BAPTIZED	CONFIRMED
1	Te Kopi			65	29		47	15		112	44
2	<u>Ruamahanga</u>			53			17			70	
3	<u>Oroi</u>			6			1			7	
4	Huariki			2			1			3	
5	<u>Mataikona</u>			32	27		9	5		41	32
6	<u>Pabawa</u>			9			5			14	
7	<u>Te Takapau</u>			4						4	
8	<u>Wharaurangi</u>			3						3	
9	<u>Porogahau</u>			45	31		17	7		62	38
10	<u>Waimarama</u>			24			13			37	
11	<u>Ahuriri</u>			116			63			179	
12	<u>Tarawera</u>			6			4			10	
		<b>TI</b>		<b>365</b>	<b>87</b>		<b>177</b>	<b>27</b>		<b>542</b>	<b>114</b>

Tribe Ngatikahungunu		MALES				FEMALES				TOTAL			
PLACE	HAPU	NUMBER	BAPTIZED	CONFIRMED	NUMBER	BAPTIZED	CONF'D.	POPULATION	BAPTIZED	CONFIRMED			
	Aropanui	15	7	3	15	6		30	13	3			
	"	18	2		14	1		22	3				
	Tangōio	27	7	2	25	3	1	52	10	3			
	"	39	3	1	30	6	1	69	9	2			
	"	23	15	3	24	10	1	47	25	4			
	"	3	2	1	1	1		4	3	1			
	Tarawera &c	67	4		72	2		139	6				
	"	13	4	1	20	1	1	33	5	2			
	Waiolungaanga	5			7			12					
	"	30	7	2	21	2	1	51	9	3			
	"	3	1		4			7	1				
	"	48	24	13	44	19	5	92	43	18			
	Poraiti &c.	31	11	5	28	6	2	58	17	7			
	Te Awapuni, Te Ngāire &c	23	11	5	19	6	1	42	17	6			
	"	43	8	1	35	5	1	78	13	2			
	"	7	4	3	4	1	1	11	5	4			
	Wairua, Te Awanga &c	37	3	1	28	1	1	65	4	2			
	"	15	6	4	13	6	3	28	12	7			
	Te Paneriri	7	2	2	5	1	1	12	3	3			
		<b>454</b>	<b>121</b>	<b>47</b>	<b>409</b>	<b>20</b>	<b>20</b>	<b>863</b>	<b>198</b>	<b>67</b>			

## Tribe Ngatikahungunu

		MALES			FEMALES			TOTAL		
PLACE	HAPU	NUMBER	BAPTIZED	CONFIRMED	NUMBER	BAPTIZED	CONFIRMED	POPULATION	BAPTIZED	CONFIRMED
		<b>454</b>	<b>121</b>	<b>47</b>	<b>409</b>	<b>77</b>	<b>20</b>	<b>863</b>	<b>198</b>	<b>67</b>
Te Ngaue, Penkaya &c	Ngatikau	3	3	3				3	3	3
Tauani, Otarua and Wairapa	Ngaitabu	73	39	16	42	16		115	55	21
Te Rotoiara, Patangata and Waimarama	Ngaitemauwhakawa	24	9	13	15	6	5	39	15	4
Te Ngaue, Kohimurkau &c.	Ngaitapahuera	4			9		1	13		
"	Ngaitamatera	1	1	1				1	1	1
"	Ngaitwhakauae	2	2	1				2	2	1
"	Ngaitimutuahi	6	4	1	15	3		21	7	1
"	Ngaitama	1	1		3	1		4	2	1
Te Ngaue, Kohimurkau &c.	Ngaitekum	28	20	13	25	12	4	53	32	17
Wairangi, Pahava &c	Ngaitimahu	23	6		24	9		47	15	
Rotoiara, Patangata, Waimarama &c	Ngaitukurukuru	46	22	1	60	17	8	106	39	19
Te Ngaue, Kohimurkau &c.	Ngaitava				2	1	1	2	1	1
"	Ngaitihine	1						1		
Waipukurau & neighb.	Ngaitewhitiapiiti	88	45	5	75	29	1	163	74	6
" with Eparima	Ngaitaweke	25	18	9	16	9	2	41	27	11
"	Ngaitatekato	18	11	2	14	4	2	32	15	4
"	Ngaiturihanga o te rangi	2	1	1	2	2		4	3	1
Rotoiara, Patangata, Waimarama &c	Ngaitraukawa	1	1	1				1	1	1
		<b>800</b>	<b>304</b>	<b>114</b>	<b>711</b>	<b>45</b>	<b>45</b>	<b>1511</b>	<b>490</b>	<b>159</b>

Tribe	MALES					FEMALES					TOTAL			
	HAPU	NUMBER	BAPTIZED	CONFIRMED	NUMBER	BAPTIZED	CONFIRMED	POPULATION	BAPTIZED	CONFIRMED				
Tribe Ngatikahungunu														
PLACE		800	304	114	711	186	45	1511	490	159				
"	Ngatirongowhakaau	1	1	1				1	1	1				
"	Ngatikahungunu	1	1	1				1	1	1				
Waimarama, Manawarakaui, Porangahau	Ngaitamatera	12	1	1	5			17	1	1				
"	Ngatipuhoro	28	19	11	21	12	3	49	31	14				
"	Ngatingarengare	5	4	4	5	2		10	6	4				
Tauanui, Otaraia and Wairapa	Ngatikahukurauui	39	18	4	24	5		63	23	4				
Porangahau & Pakuku	Te Aiamangawhare	1	1	1	1	1	1	2	2	2				
"	Ngatiharaiti	9	6	3	10	7	1	19	13	4				
Mataikona, Warema & neighbd.	Ngaitetu	22	16	7	24	15	2	46	31	9				
Porangahau & Pakuku	Ngatimaruwhiri	1	1		7	2	1	8	3	1				
"	Ngatirangiwawahia	2	2		3			5	2					
"	Ngatiporou	1							1					
Mataikona, Warema & neighbd.	Hamaa	65	15	1	43	12	1	108	27	2				
"	Ngatipohoe	31	19	11	13	4		44	23	11				
"	Ngatitiranga	11	5	1	13	3		24	8	1				
"	Ngaitao	12	11	2	7	6		19	17	2				
"	Ngatihengia	1	1	1	2	2	1	3	3	2				
Warema & neighbd. to Cape Palliser, Pahawa &—	Ngatirongomaita	29	14	1	26	12	1	55	26	2				
		1071	439	164	915	269	56	1986	708	220				

## Tribe Ngatikahungunu

## TOTAL

PLACE	HAPU	MALES				FEMALES				TOTAL	
		NUMBER	BAPTIZED	CONFIRMED	NUMBER	BAPTIZED	CONFIRMED	POPULATION	BAPTIZED	CONFIRMED	
		<b>1071</b>	<b>439</b>	<b>164</b>	<b>915</b>	<b>269</b>	<b>56</b>	<b>1986</b>	<b>708</b>	<b>220</b>	
Wairarangi, Pahawa, &c	Ngatihineuwaka	15	6		13	3		28	9		
"	Ngatimaru	19	9	2	21	13	5	40	22	7	
Te Kōpi, Tāuanui, Te Upokokirikiri	Te Matemahoe	28	16	4	24	15	4	52	31	8	
"	Te Kirikowhata	40	30	1	38	25		78	55	1	
"	Ngatiruatapu	8	3	3	5	1		13	4	3	
Wairapa, Kaikōirikiri, &c	Te Parupurua	131	3		18	4		31	7		
"	Ngatihineoke	9	8	2	10	3		29	11	2	
"	Ngatikaingaaahi	20	15	4	13	10	1	33	25	5	
"	Te Matehau	17	9		17	4		34	13		
"	Ngatiwhakarere	25	9		19	5		44	14		
"	Ngatiaomataura	10	8		7			17	8		
"	Ngatitehina	8			1			9			
"	Ngatohorahanga	3			3			6			
"	Ngatipehi	9			4			13			
Wairapa, Te Hawera,	Ngatimataroa, &c	32	6	2	25	7		57	13	2	
Hautotara &c	Ngatipoto	7	5		5	3		12	8		
"	Ngatipakapaka	16	11	2	12	1		28	12	2	
"	Ngapuhi				1	1		1	1		
		<b>1360</b>	<b>577</b>	<b>184</b>	<b>1151*</b>	<b>364</b>	<b>66</b>	<b>2511</b>	<b>941</b>	<b>250</b>	

\* The deficiency of 1 accounted for in Pages 45 & 55 of Mr Colenso's Ms. "Hariata Ngawaka"

**Colenso's lists**

**Tribe Ngatikahungunu**

PLACE	HAPU	MALES				FEMALES				TOTAL	
		NUMBER	BAPTIZED	CONFIRMED	NUMBER	BAPTIZED	CONFIRMED	POPULATION	BAPTIZED	CONFIRMED	
Porangahau & Pakuku	Te Aitangawhare	1	1	1	1	1	1	2	2	2	
	Ngatikurumokibi	1						1			
	Ngatihamiti	9	6	3	10	7	1	19	13	4	
	Ngaitetu	4	4	2	7	7		11	11	2	
	Ngatimanuwiri	1	1		7	2	1				
	Ngatirangiwahia	2	2		3						
	Ngaitahu	1	1								
	Ngatiporou	1									
	Hamaa	1			2	2					
	Mataikona, Wacama, and neighbourhood	Ngatipohoi	30	18	10	13	4	43	22	10	
Wacama & neighbd, and other villages to Cape Palliser, Pahaua, Warurangi, Oro, Huariki, &c	Ngaitetu	18	12	5	17	8	2	35	20	7	
	Ngatiranga	11	5	1	13	3		24	8	1	
	Ngaitao	12	11	2	7	6		19	17	2	
	Hamaa	29	7		25	6	1	54	13	1	
	Ngatihengia	1	1	1	2	2	1	3	3	2	
	Ngaitahu	2									
	Ngatiwhaitupiti	1									
	Ngatirongomaiia	29	14	1	26	12	1	55	26	2	
	Warurangi, Pahaua &c	Ngaitimahu	23	6		23	9	46	15		

	Ngatihewaka	15	6		13	3		28	9	
	Ngatikahukarauū	14	6		9	4		23	10	
	Ngatimaru	19	9	2	20	12	5	39	21	7
	Te Matamahoe	28	16	4	24	15	4	52	31	8
	Te Kirikowhata	40	30	1	38	25		78	55	1
	Ngatiruatapu	8	3	3	5	1		13	4	
	Ngaitahu	60	33	14	36	13	4	96	46	18
	Ngatikahukarauū	20	8	2	13			33		2
	Ngatimaru				1	1				
	Wairapa, Kaikōkiri & neighb.	13	3		18	4		31	7	
	Ngatikaingoke	19	8	2	10	3		29	11	2
	Ngatikaingabe	20	15	4	13	10	1	33	?	5
	Te Mātatau	17	9		17	4		34	13	
	Ngatiwhakarere	25	9		19	5		44	14	
	Ngatiaomatara	10	8		7			17	8	
	Hamua	14	6	1	5	4		19	10	1
	Ngaitahu	1	1		2	2				
	Ngatiwhakaue	1	1							
	Ngaitehina	8			1					
	Ngatihorahanga	3			3					
	Ngatipehi	9			4					
	Ngatituaroa	28	6	2	21	8		49	14	2
	Not named but most probably									
	Ngatituaroa									





## Appendix K

Written at Te Kaikokirikiri village, by me,

by Campbell Hawea, the N. Teacher; April 11th 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 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.

## Appendix L

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, 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.”—

## Appendix M

Colenso's letter to Grimstone dated 15 March 1848 is reproduced in the introduction under the subhead, "Was Colenso a land shark?"

## Appendix N

Colenso's letter to Grimstone dated 4 May 1848 is reproduced in the introduction under the subhead, "Was Colenso a land shark?"

## Appendix O

Waitangi, Hawke's Bay, N. Zealand,  
Sepr. 14th. 1848.

My dear Sirs,

The usual little trading vessel having just arrived from Wellington, affords me the opportunity (long desired) of transmitting you the accompanying papers.—Being Copies of a Correspondence between H.M. Colonial Government and myself; together with sundry other Papers ("enclosures"), elucidatory of certain facts therein contained or adverted to. Although the matter is now at rest (as far as I am concerned), I have, nevertheless, deemed it my duty to send you Copies of every paper; (although to do so I have had to fag hard indeed,) lest you might hear of a part only of the business, and so not be able to form a correct judgment thereupon.—His Excellency the Lieut-Governor behaved very kindly to me when at Wellington, paying me every attention. I dined and spent two nights with him during my short stay there. On leaving, he presented me with a Copy of his travels in Australia. He also sent me Mr. Fitzgerald's letter to his private secretary for my perusal, &c., on which I took a copy of it. I may truly enough say, that I am right glad the affair is now over;—more on account of my not having any time for such matters, as well as an utter disinclination thereto, than because I care for them. The Whites generally in the Wairarapa District (not to mention those who are nearer to and within Wellington,) are still greatly incensed against

me; and will be so, until one or other changes. Yet there are one or two honorable exceptions, who love and receive me for my work's sake. Would to God, my dear Sirs, you could send some strong sound Minister for that valley, who would look after that end of this immense parish! In a little while it will be, perhaps, too late. God has given me great influence over the whole of these Tribes; still I fear much for that part of my parish, it is very exposed.

## Appendix P

In my tent, at Te Kopi,  
Palliser Bay, N. Zealand,  
Novr. 9, 1848.

....

The Natives are all very quiet in this District, and, considering all things, in as good a state as could be expected. I fear, however, before another 12 months have elapsed there will be a great alteration for the worse. For the white man is now seeking to settle every where—even in the wilds about Ahuriri—and thus arousing the cupidity of the Natives. The Government too wishes “to purchase the whole of the Country from Wairarapa to Ahuriri”! which, if done, will certainly seal the Natives’ ruin; for, unless their “reserve” is in one block, and at a distance from the white, I can not see any chance of their escaping the hitherto common fate of all aborigines with whom the white has come in contact.

....

P.S. Novr. 10th., midnight.

Late this evening, Rev. Mr. Cole arrived from Wellington, bringing me 2 Letters—one from the Col. Secretary & one from the Govr.—wishing me to cooperate in getting the whole of this District from the Natives!! May the LORD guide me in this matter! Amen.

# Appendix Q

(Copy)

Church Mission Station,  
Waitangi, Hawke's Bay, Decr. 23/48.

Sir,

I have to acknowledge and thank you for your very kind and condescending letter of Novr. 7th., with which you favored me by the Rev. Mr. Cole, on his visit to Wairarapa last month. I duly received it, late at night, on the 10th. ult., and should have answered it long ago (as I feel convicted I ought to have done), but, believe me, Sir, I could not.—

—For, on the following day, the 11th., I was closely engaged from sunrise till late, in examining and instructing Candidates for the Holy Communion; and, on the Sunday, on the various duties of that day; and, on the Monday morning Mr. Cole left on his return to Wellington. I had hoped to have gained a spare hour, or to have stolen one from sleep, in my journey up the valley, but, in this, too, I was disappointed—from my daily travelling—the thronging of the Natives—and the extreme shortness of the nights.—

I said very little indeed—in fact, I may say, I cautiously abstained from speaking my own thoughts—to the Native Chiefs at Wairarapa, in passing through the valley, on the Land Question (although I did, in very strong terms, denounce the conduct of those who, in defiance of your Excellency's late proclamation, were still seeking to let Lands to the Whites, they being urged thereto by the Whites themselves. At the same time, however, I endeavoured quietly to gather their own opinions upon the matter, which I found (as I told Messrs. Dillon Bell & Kemp) to be quite opposed to the parting with the whole of their possessions.—

Your Excellency having been pleased to inform me of a Deputation having visited you from Wairarapa, offering on the part of the rest to sell a portion of that place, &c.,—You will not, I venture to think, deem it obtrusive on my part if I acquaint you with what I heard, when at Wairarapa, as the Cause, &c., of that movement.—

—Te Manihera te Kehu, a young Chief of inferior rank and of similar character, had privately consented to let a piece of land at Tauwārenikau to a Settler named Gillies, residing at Otaraia: this, he (alone) had no right to do.

On the transaction being known, the anger of the Natives was greatly excited, and some of his own relations not only proposed but sought him to put him to death!—For they were quite tired with talking to him, and he had long been one of the principal peace-breakers of the valley. Upon his hearing this he fled precipitately across the Ruamahanga towards the Tararua range; upon which some of the more moderate of the Tribe proposed that as Manihera could not be reformed, the better way would be to go and offer that Tract of Country (including Tauwārenikau) to the Government. This some few of the junior ones did, forging the assent of some of the principal Chiefs of Wairarapa, who are largely concerned, among whom I may mention—Ngatuere, Ngairo, and Wiremu Kingi te Hiakai, who never so much as heard of the intention of the junior party much less assent to it. Great indeed was the stir among them, when, at the return of “the Deputation,” it became known. So that from what I saw and heard, I could not but conclude, that it would prove a difficult matter to get even the land offered to your Excellency by “the Deputation” from the rightful owners.

I returned to this place on the night of the 18th. instant,—a week behind my appointed time. Having been taken seriously ill when in the Patea District (beyond the Ruahine mountain chain), during which I was 3 days and 3 nights stretched on the ground in my tent, in extremity of suffering, with scarcely a hope of recovery. How I got home across the mountains I scarcely know. I am now very weak indeed; with an afflicted household, and, plenty of March Fever (always common here at this season) about me.

The day after my return, the 19th., not wishing to lose any time, I sent notes to Te Hapuku and to the other principal Chiefs, to meet me at his village on the 22nd.

Yesterday I went there, and spent some time with the Chiefs there assembled, in informing them concerning the projected “Canterbury Settlement” and its “benefits”; and of the wish of the Government to purchase the whole of the Country between Ahuriri and Port Nicholson, &c., &c., as detailed in your Letter to me (one thing, only, as far as I recollect, I did not mention, the proposed life annuity of £25. to four of the leading Chiefs). Having faithfully informed them of what I knew from your Excellency’s Letters; I, also, told them, that henceforward I should not interfere nor have anything to say in the matter of their doing as they pleased

with their Lands; and, that I could not conscientiously deviate from the advice I had formerly given them, — 1stly. Never to sell the whole of their Land; and 2ndly., If they should conclude to sell it, to be sure to have their “Reserve” in one block, with a good natural boundary between.

In conclusion — as I have told the Natives, that I do not intend to say any thing more to them upon the subject; and as I cannot conscientiously advise them either to alienate the whole of their Lands, or to accept of “Reserves” (when so alienated) in scattered or detached parcels among the Whites — both of which plans are, in my estimation, equally fraught with their speedy destruction; and, as I wish to live in peace with all men, and to be as far as possible from bringing myself into Collision with H.M. Government, — Little now remains for me but to be perfectly neutral in the matter: this, therefore, I hope strictly to be. Your Excellency will, therefore, not be surprised, if, (in the event of the Commissioners or any other Government Officers visiting this place upon this errand,) I should, deeming it my duty, be led to refuse to have any thing whatever to do in the matter.

I could say, Sir, a great deal more on this subject (closely connected as it is with one so very dear to my heart — the welfare of the Natives) but I have not strength just now. I may, perhaps, incur your Excellency’s displeasure for not seeing and acting with the Government, for which I shall be sorry; — but I dare not go against the established convictions of my mind, grounded too, as they are, upon my knowledge of the Native Character, and the painfully striking contrast between the rude yet prospering and healthy Native of the Country, and the daily decreasing and demoralizing ones of the Towns.

May the Almighty Disposer of all things so enlighten your Excellency, that you may not only do all things for the honor of the Queen’s Majesty, but, also, for the good of His Church, and the welfare of this Territory and People. —

I am,  
Sir,  
with every respect,  
Your Excellency’s  
most obedient Servant,  
William Colenso,  
Ch. Missionary.

Colenso's next letter to the Colonial Secretary, dated 23 December 1848, is reproduced in the introduction under the subhead "Was Colenso a land shark?"

## Appendix R

Church Mission Station,  
Waitangi, Hawke's Bay,  
January 4, 1849.

My dear Sirs,

I lose no time in transmitting you copies of a correspondence which has very recently taken place between H.M. Government and myself.<sup>936</sup>

It is more than probable that my declining to cooperate with the Government in the matter, may be by them advantageously used against me on some future occasion.—But my trust is in the LORD.

....

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 valley 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.

....

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936 In a marginal note, "Copy of a Letter from His Excellency Lieut. Gov. Eyre, Nov. 7, 1848. My answer thereto, Decr. 23/48. Copy of a Letter from the Colonial Secretary, Novr. 7/48. My answer thereto, Decr. 23/48."



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. —

## Appendix S

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			Commnts.		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

## Appendix T

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." See, Matt. vi. 19, 20, 21. O Sir, on some day in February, I will go to Wareama, 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.

## Appendix U

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."

## Appendix V

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 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.<sup>937</sup> 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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<sup>937</sup> WC: It is worthy of notice,—his attention to these matters, at a time when he was so very weak as to scarcely be able to hold his pen.—

## Appendix W

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 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 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.<sup>938</sup> 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?"<sup>939</sup> 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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938 WC: Te Rotoatara is another small village on a lake of that name,—the birth place of Priscilla and her brother Paul. The new Chapel, a neat and finished building, having glazed lancet windows at the E. end, was opened for D. Service on July 12/50.

939 WC: Perhaps the reason of this question might be, the *time* when I should again visit there, according to printed plan.—

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 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 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.

## Appendix X

Colenso to McLean 25 March 1851.

Since we last met I have heard much—a tithe of which I cannot write.—But 2 things I may mention, as these appear to be beyond question,—first, that you have in some measure departed from the original expressed intention, of taking only those lands which were waste, & then from the rightful owners only; and, of standing by the poor Xn. man, to preserve him from being beaten and brow-beaten by the Heathen Chiefs—and, second, that you told Hupata (when defending his right to his own, & declaring that he would not part with his land, he having several children)—that he, as being only one had no right to stand against the wishes of the majority!—

These things I have plainly and faithfully written—they have already wonderfully operated against you (they may, I allow, be false),—and, although I have done what I could to allay the angry feeling—I can not but express to you that I have some ugly doubts which I could wish to be fully & for ever rid of.

Were I not friendly, & Xtianly attached to you I should not write as I now do. And I hope you will forgive my blunt and rude way of expressing myself.

## Appendix Y

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	Commths		Baptized			Unbaptized yet attendg. 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

## Appendix Z

Copy of a Letter to Henry St. Hill Esqr., Resident Magistrate, Wellington.

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 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 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 Wāraurangi) who had accompanied me, but who had gone on before on horseback; he said,<sup>940</sup> "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." —

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940 WC: Vide, Journal,—April 12/51; p.502, for a translation of this.

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, 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.

## Appendix AA

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, Kaiwarawara [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.—

## Appendix AB

Copy of a Letter from Mr. St. Hill, in answer to mine written from Pahawa on the 14<sup>th</sup>. April, 1852.—

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.

## Appendix AC

Copy (translated) of 3 Notes from Andrew Rongotua.

(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.

(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.

(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. —

## Appendix AD

Copy (translated) of a Letter from Campbell Hawea, N. Teacher of Te Kaikokirikiri, to Joseph Paewai N. Teacher of Puehutai.

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, 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.

## Appendix AE

From Te Kaikokirikiri; June 24th. 1850.

Go thou, my love, to my pastor, to Colenso, residing 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."

## Appendix AF

Translation of Micah Meha's Ms. —

"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 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?<sup>941</sup> All this is good, if I am but remembered by Thee.

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941 WC: Note "Thief" is one of the worst of vile names to a N.Z. ear; beyond that of murderer.



“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, 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;<sup>942</sup> 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.<sup>943</sup> 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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942 WC: The "18th." was Sunday.

943 WC: I have very little doubt, that he here (in his mind) refers to the death of Monasses—a young man of that place, who there shot himself dead, 2 years ago, for a similar offence. *Vid.* Journal, March 20/50.

“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 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.<sup>944</sup> 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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944 WC: This happened some years ago (and has been perhaps noticed by me in my Journal) concerning both of which I knew at the time.

## Appendix AG

A few notes respecting the last hours of Margaretta Te Hiakai.<sup>945</sup>—

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, 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.<sup>946</sup>—

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.<sup>947</sup>

“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

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945 WC: I intend (D.V.) to print this memo. forthwith, which will complete my little book of “*Happy Deaths*”—that of Caleb Te Hiario being the last printed.

946 WC: *Vid.* Journal. April 22, 1851.

947 WC: This Letter was received at the Mission Station Feby. 8, 1852:—*Vide*, Journal.

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 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.<sup>948</sup> She afterwards urged Josiah to pray for her departure; but Josiah would not consent; saying, "Remain; 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;<sup>949</sup> 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.<sup>950</sup>

"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 20<sup>th</sup> 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 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

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948 WC: *Note.* The original is here sympathetic & full of meaning:—as a bird or a kite, fastened by a string which detains it, soars away, but is soon brought back again.

949 WC: On his return from the annual Teachers' School, the month before.

950 WC: This Letter was also received with the foregoing.

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 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.’<sup>951</sup> 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 Bartimeus 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.<sup>952</sup>

“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,

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951 WC: I almost think that Margaretta intended to convey a reproof to Richard—as he was remarkably hard (in judgment and manner) for a native.

952 WC: The day I left Wairarapa:—*Vid.* Journal.

& scourgeth 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 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 forth 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 art 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.<sup>953</sup>

—From me (signed) Isaac Watarau."

"To the Minister, To Colenso."

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953 WC: *Vide*, Journal,—March 20/50, April 6, 14/52, &c &c, for Isaac W.

“Tupurupuru, Wairarapa,  
April, 1852.

“To Colenso, the Minister.<sup>954</sup>

“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 Margareta 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 Margareta, greeting to thee, lying here sick. Art thou dark (grieved) concerning thy illness?” She replied, “No,” I enquired, “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 Margareta’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!<sup>955</sup>) as quite to preclude my doing so.

W.C.—

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954 WC: Written after I had left Wairarapa, and sent on after me.

955 WC: And that deputy a Native Teacher & not always one of the best.

# Appendix AH

Letter to Dr Featherston.<sup>956</sup>

Waitangi, Ahuriri,  
May 5, 1857.

To His Honor,  
The Superintendent  
of Wellington.

Sir,

I have the honor to address you on the subject of the route through the "Forty mile Bush" (the forest bounded by the Ruamahanga and Manawatu Rivers), in compliance with your Honor's request, made to me at Napier on the 22nd. ult.

I confess, Sir, that I feel not a little diffident in writing what I know about it; seeing that the Chief Surveyor has already not only both gone over the present Maori track and chained it, but has also drawn up a professional Report of the same, which he has further illustrated by

[second page missing]

I. Geographical:—

Commencing then at Te Kotukutuku, on the Ruamahanga river, the course immediately from that stream is up a long hill, which ascent, at first, is very precipitous and also wet (from water oozing from its cliffy side), so that it is a difficult matter for a Native carrying a load to get up; having gained the summit, the descent is much more gradual, but over broken ground for several miles, until you near the Mangatainoka River; occasionally intersected by several small streams and watercourses, and many deep muddy patches, (caused by the loose springy nature of the soil, the immense quantity of decaying vegetable matter, and the constant humidity of the range). From the River Mangatainoka to Te Hawera (a little open space of fern land, the only one in the whole forest, and where was formerly a village,) distant about four miles, the course is tolerably level; which is also the case, with but little interruption, until you reach a very swampy spot,

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956 Photocopy at ATL 88-103-1/13.

about six miles further on, and where you have to ascend some way on a steep hill's side, named, Pahiatua. Thence the country is again tolerably level (for a N.Z. forest), with occasional watercourses, deep swampy spots, and dark lagoon-like holes, until you again cross the River Mangatainoka. Whence, to the River Manawatu, a distance of about four miles, the ground is very much more broken and difficult, with several steep terraces and swampy hollows.

The surface soil is (as might be expected) universally composed of decaying vegetable matter, intermixed, in the low levels, with alluvial deposits, and which is of unequal depths, varying from 3–4 inches to a foot and upwards. — The sub soil appears to be in a few places of loam, but generally of clay with small broken pebbles intermixed. I have never noticed any stone on the whole route, save the pebbles and shingle in the beds of some of the streams. — And, from the indurated clay slightly schistose in the cliffs of the Ruamahanga appearing again in a ford of the Mangatainoka River near Te Hawera, and again in the cliffy sides of the River Manawatu, I have little doubt but that the same stratum underlies the whole forest at no great depth. —

I have already mentioned the numerous small streams and watercourses which intersect the track in the forest; besides which there are two principal ones, the Rivers Makakahi and Mangatainoka; the latter being, at one of its fords, the widest mountain stream between Napier and Wellington. (This River the Chief Surveyor states in his Report to be 100 yards wide.) These two Rivers have to be crossed five times during the route; and at no present fording-place do they possess high banks, except at two of the fords, where they have a tolerably high bank on one side only; but which, from the inclination of the stream and the nature of the soil, falls away with every fresh. I believe, also, that, on close examination, those high banks (3–4 feet) on the one side will be found to be of a saucer-like formation, viz. — higher on the immediate edge of the stream. —

— This saucer-like form is easily accounted for: in time of floods, the bushes on the immediate bank (always very dense until torn away) collect a vast quantity of vegetable matter, which, while forced inwards by the strength of the waters, cannot proceed far into the forest. On the slow subsiding of the muddy water, the mud and smaller light forest residuum (i.e. leaves and

twigs) are there detained, and, in the course of a few years, a very considerable deposit is there accumulated. (This has actually been the case—though on a much smaller scale—here, at Waitangi, where I reside—the soil near the face of the lower side of the field in front of my house has been raised more than a foot since the erection of the close (paled) fence in 1845, the lower bar of which was originally about ten inches from the ground, and is now, in some places, from 3 to six feet below it, owing to the deposit of fine mud there stopped by the fence in the time of inundations; this has given that part of the field a similar saucer-like form.) And this, where the high and raised bank holds, is the cause of those disagreeable muddy back-water spots, so commonly to be met with a little beyond the higher banks of those and similar Rivers.—

In addition to the above, the two wide Rivers, Ruamahanga and Manawatu, (navigable, at all times for canoes, or even boats,) bound the “Bush” on its N. and S. sides, and must also be crossed.—

The currents in all the Bush streams are slow, owing, chiefly, to their very slight fall.—

In several places in the forest around Te Hawera, particularly in the low lands on its N. side, are many dark lagoons, or deep putrid pools, of irregular shape and size; some of which are destitute of vegetation on their banks, while others possess the usual dense swamp jungle.—

Those deep pools and holes contain the waters left by the floods when the Rivers overflow their banks, a case of very common occurrence especially in the winter and the spring. It is also very probable that their bottoms are lower than the beds of the adjacent Rivers.—

In the time of great floods the forest is impassable, the waters rising and spreading over the whole low country for several miles, which waters very slowly drain off.—

I have even known the open ground at Te Hawera to be three feet under water, almost choking the Fern and Grass with the thick muddy deposit it left, and which I have had to work my way through.

Such floods are a great cause of the unusually open state of the forest in the low levels—i.e. with regard to its possessing but little underwood; hence the

“good travelling” which the fortunate traveller there meets with in dry seasons. —

It is surprising how very rapidly those mountain streams increase, and that, too, from other cause than rain. They often do so after a warm wind has blown strongly for a day or two; such not only melts the snows on the summits in the early spring, but also, (I feel assured,) farther on in the summer, conveys masses of vapour thither from the sea, which is there condensed and quickly precipitated on the lower lands—a fact, I believe, also witnessed by Humboldt on the higher table lands of the Cordillera. —

II. Botanical: —

Under this head I am fortunate in being able to refer your Honor to the Flora N.Z. lately published for corroborative testimony (if needed); the name of Te Hawera forests being often mentioned in its pages as the recorded habitat of many plants; particularly of those species which require either a low watery situation, or constant humidity to develop them. —

Such as, of terrestrial Ferns (only found in very low wet woods), *Lomaria fluviatilis*, *L. nigra*, *L. procera*, *L. pumila*, *Hymenophyllum formosum* (its only known N.Z. habitat); of the genus *Hydrocotyle*, several species; several genera of large terrestrial Musci and Fungi; and of fresh-water Algæ; together with a very large majority of the Natural Order Hepaticæ; many specimens of which have been declared by Dr. Hooker to be even finer than those obtained by him in the ever-dripping forests of Fuegia and Cape Horn. —

In travelling through those low levels around Te Hawera (especially on its N. side), I have often noticed the self-recorded high-water mark of the preceding winter's inundations remaining distinctly traced on the pendant Mosses which draped the trunks of the larger trees;—and which sometimes had risen to the height of three and four feet, or even more. —

Of the larger trees, which are numerous on the lower grounds, *Nesodaphne* (Tawa), *Podocarpus* (Kahikatea, or “Swamp Pine”), and *Plagianthus*, are by far the most common. The Tawa has been spoken of as being “an indication

of good soil"; of this, however, I am not quite so sure, as I am of both it and its neighbours indicating a wet one. —

On the S. side of Te Hawera (especially between the Rivers Makakahi and Mangatainoka), there are some very fine specimens of Podocarpus (Totara), Dacrydium (Rimu), and Metrosideros (Rata), to be met with; but they are generally isolated. —

Those forests abound in Fungi, many of which are of monstrous size and are rapidly developed after rains or floods; to this circumstance may in great measure be attributed the unhealthiness of those parts: [Vide, Statistics.] as, unlike other plants, Fungi, instead of purifying the air by drawing-off its carbonic acid and restoring oxygen, vitiate it, by exhaling carbonic acid and absorbing oxygen.

I have little doubt but that the present track, in a great degree, owes its firmness to the interlacing roots of the living trees through which it winds: now only let the trees be felled on both sides of the same, and the roots consequently decay (which, from their chiefly belonging to the most quickly perishable of all our N.Z. woods, would very soon be the case,) and the path on the lower grounds would soon become a muddy drain instead of a travelling track. —

I have often noticed the very peculiar effect caused by the falling of some tree in low dense forests, and by the consequent admission of a little more light and air; namely, that vegetation invariably perishes all around. Now this, I apprehend, will be sure to follow upon the opening of an avenue-like road in such a forest as this, which may be almost deemed primæval; and which, for some considerable time, will both obstruct and endanger the road from falling and fallen timber; the sooner, perhaps, from the fact of its trees being only lateral rooted. —

### III. Statistical:—

The Ngatitutaiaroa tribe of Natives, who, for several years (i.e. from 1846,) dwelt at Te Hawera, lived, before that time, at a village called Ihuraua—a place about 14 miles distant in a N.E. direction through the forests from Te Hawera, but situate on very much higher ground. —

This truly isolated little party (many of whom had never before seen a white man,) proposed to me, on our second meeting, in 1846, to remove their dwelling to Te Hawera, if I would regularly visit them (in common with the other Native villages of the District), as, by their so doing, they would save me several additional miles of heavy forest travelling up and down on the same line. So that, instead of returning to Hawke's Bay from the village near the head of the Wairarapa calley (Te Kaikokirikiri) via Whareama and the Coast, as hitherto, I should henceforth travel towards Te Hawera and Ngaawapurua over pretty nearly the present track; which, at first, was particularly heavy owing to the (then) trackless state of the forest, as well as the open Fern Lands at the head of the Wairarapa valley; a journey which (from Te Hawera to Te Kaikokirikiri) invariably took, at first, in fine weather and no floods, three long and toilsome days.

On their removal to Te Hawera, in 1846, I noted down the names and number of the tribe; which amounted to,

men 25: wom. 20: childn. 6 = 51.

The whole party settled quietly down; built their huts, and also a little rustic chapel; cultivated different spots of the forests around; and, in the course of two or three years, had all professed the Christian Faith. They rarely visited, and when they did only went to the nearest villages—Mataikona (E. Coast), Te Kaikokirikiri (Wairarapa), and Ngaawapurua (Manawatu).

This little simple and wholly isolated party had a large share of my attention; as, at first, I had sanguine hopes, of their becoming an increasingly pleasing community.—

From several of the Native Xn. teachers of this District (whom I often sent to visit them), they had also much attention: Te Hawera village was altogether No. 1, in our estimation.—

At that early time (1846) I knew nothing of the truly deadly nature of the site they had chosen. The Lands thereabouts were their own, and I could not but suppose that they were the best judges in such matters.—

Finding, however, that several deaths had invariably occurred between every interval of my visiting: that their disorders were constantly of one, or two, types,—Fever, both intermittent and Rheumatic, and Pulmonary



Consumption: that the living were greatly altered in appearance, although largely possessed of good food, both animal and vegetable: and, that the floors of their huts were always more or less damp; and, also, having, by this time, both noticed and experienced what I have already written, I began to suspect the true cause of their ailments, and earnestly urged their speedy removal to some better (higher and more open) Site; this, however, I could not now effect. They would not (or, rather, could not,) believe their daily lessening numbers was caused by the unhealthiness of the spot; but (wholly in accordance with N.Z. ideas) by the malediction and enchantments of their old enemies because they had received the Xn. Faith: which Faith, however, they would never abandon, and consequently (reasoning as New Zealanders) the first little Chapel of their Tribe, and their dead relations who lay buried around it. — The end is soon told: up to May, 1851, the number of deaths of this small party (including their principal man then lately deceased), amounted to

men, 14: wom. 14: childn. 4 = 32

and the sorrowing remnant were then, at length, yielding to my advice, (or, more properly speaking, commands,) and were about to depart for the open country in the lower Manawatu. In March, 1852, (when I last went that way,) one of the tribe had come from their new place of abode to meet me at Te Hawera; who informed me, that, before that they had left the place, another male had died, making a gross total of 33 (thirty three) out of 51 (fifty one) in the space of 5 (five years)! several of whom were young, both of males and females.

The number of births during the same period was only six, of which, four had also subsequently died. —

The resting-place of a number of these dead, is strikingly indicated in the Chief Surveyor's Sketch Survey, as "Graves" — in the little Fern oasis of Te Hawera. —

The rude little chapel of this people, being the last house built, had been erected on much higher grounds, at some little distance from their huts (and close to the present "graves"). There, although at least three feet higher, the ground had also been flooded. —

In time of floods the inhabitants used to escape to a high terrace on the edges of the forest a little beyond their chapel; where, indeed, they were safe, but quite cut off from all human aid. —

With hopes of alleviating their sad situation some of the party made a cultivation and erected houses on the river's bank at Pahiatua; from this, however, they were also driven by the floods, when they made another attempt upon a steep hill not far off.

At this last mentioned place my (then) principal N. Teacher from Ahuriri found a few of them with their chief, on a visit he made to Te Hawera, when, and only with great difficulty, he got so far as this place, but could not go any further; and, although they had all previously known the day of his coming, and he also, on his arrival, induced a young man to go from Pahiatua as a messenger to them, yet those at Te Hawera could not come to him, neither did the messenger come back, owing to the great depth and extent of the inundation in the forest: after waiting several days the N. Teacher returned to Ahuriri. —

All Natives whom I, at different times, sent to visit Te Hawera, always travelled thither with some fear as to their being shut in by floods. I have known some of the Natives of the place, who had been out visiting, to make ineffectual attempts to return to their home, and to come back to their entertainers and there uneasily remain more than a month through the untravellable state of the low forest.

The Natives of Te Hawera could never succeed in raising Pumpkins and Melons, nor even Maize. On one occasion I did however obtain a small unripe Pumpkin from the old Chief, which had been grown there, and which he had saved for me. —

I learned, from the Natives, that in none of the many streams of this forest are any of those justly-prized edible fishes, (called by them, Inanga, Kokopu, and Paneroro,) so common in the other waters, to be found. Although such abound both in the Manawatu and Ruamahanga rivers.

In this writing for your Honor's information, I have, on the one hand, nothing hypothetical to advance, nor, on the other, any favorite scheme of my own, to seek to influence your Honor in its favor. I had simply a few facts to relate, and which I trust, I have unassumingly done. As a Landowner (to

some little extent) here at Napier, I can only wish to see a good Road of Communication between it and Wellington quickly opened up; but I have no hesitation in stating (as my opinion), that such cannot be by the present route through the "Forty mile Bush." At the same time I am far from denying the possibility of such being yet found between Wairarapa and Manawatu;— perhaps, by keeping upon a higher level, a mile or two W. of, and parallel with the present track, and so reaching the Manawatu river a little lower down; but, from the dense nature of those almost impenetrable forests, as well as their extent, such a road must ever prove to be a serious undertaking.<sup>957</sup>

I have the honor to be,  
Sir,

Your very obedient servant,  
William Colenso.

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957 Featherston must have been less than impressed, for Colenso wrote to him again on 22 August 1857, "... I willingly avail myself of the opportunity to thank you for your note: and (while I much regret the circumstance of my Report being somewhat adverse to your Honor's views respecting the road through the 40m. Bush,) I wish to assure you, that the Government may always depend upon my ever-present hearty wish to be of service."

# Hawke's Bay and Wairarapa place names

I have used the work of the late Bruce Hamlin<sup>958</sup> but have listed only the names mentioned in the Colenso *Journal* extracts transcribed here (ie those for Wairarapa, Wellington, Manawatu and southern and central Hawke's Bay), giving as precise a location as possible. Hamlin in turn acknowledged the work of Bagnall & Petersen (page references below refer to the first edition), Buchanan and Drury,<sup>959</sup> as well as Arrowsmith's maps.

Colenso's spelling has been retained and a peculiarity of this is his (rather irregular) use of apostrophe-w (which I have rendered as "ŵ" or "Ŵ") for the consonant now written as "wh". He used a double vowel to denote a "long" sound, where we now use a macron – eg, Pitoone for Petōne.

Hamlin wrote,

"In a few cases, Colenso's orthography is more accurate than that currently adopted. I might cite the case of Mangatawainui, which Colenso translates in a letter to Hooker as 'the place of the great beeches', *Tawai* being the name for the southern beech. The modern rendering, Mangatewaenui, which has been adopted to mean 'the meeting of the great waters' is not only bad Māori but actually makes little sense geographically."

Te Ahiaruhe,

"Mr. Northwood's Sheep Station." Bagnall and Petersen (p. 218) show "Ahieruhe" close to Carterton. Ahiaruhe Settlement Road is near Gladstone.

Ahuriri, Hawke's Bay.

Originally the entrance to the lagoon, then the lagoon itself and used by

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958 See St George IM 2009. *Colenso's collections*. Wellington, NZ Native Orchid Group.

959 Bagnall AG and Petersen GC 1948. *William Colenso....* Wellington, Reed. xii + 494p.

Buchanan JDH 1973. *The Māori history and place names of Hawke's Bay*. (Ed. DR Simmons). Wellington, Reed, xii + 215p.

Drury B 1854. *New Zealand Gazette* 1 (11). 6 June.

Colenso as the name of the district, sometimes including the whole of the Heretaunga Plains.

Akitio.

About 15 miles south by coast from Cape Turnagain.

Te Apiti,

Te Apiti Stream reaches the coast east of Elsthorpe and about two miles north of Kairakau.

Arawata.

The Arawhata Stream forms a conspicuous shingle fan on the coast about three miles south of Flat Point, Wairarapa coast.

Te Aute.

About 8 miles north of Waipawa on the Napier/Wellington highway and railway, and about two miles west of Roto a kiwa Lake.

Te Awaiti.

“At the south of the Otereï” River (Bagnall & Petersen, p.219n), Wairarapa coast.

Te Awanga.

Near the mouth of the Maraetotara Stream between Cape Kidnappers and the Tukituki River, Hawke’s Bay.

Te Awaateatua.

Buchanan (p. 133) notes a ford on the Ngaruroro River called Te Awaoteatua downstream from Fernhill.

Te Awapuni.

On the Waitangi River only a short distance from the mission station.

Awatoto, Te Awatootoo.

On the coast of Hawke’s Bay, south of Napier.

Awea, East Coast.

North of Cape Palliser, at the mouth of the Awhea River, a few miles south of Te Awaiti.

Aweanui, E. Coast.

Probably the Awhea River area.

Bare Island,

One mile offshore about 15 miles south of Cape Kidnappers.

“Baridy Bay”.

Baridy Bay is shown on Arrowsmith’s 1841 map as being the bay immediately south of Flat Point, Wairarapa coast. The name is possibly a corruption of Pararata, the name of a stream entering the Bay. Colenso, in a plant list of July 1846, puts the name in quotation marks.

Barton’s sheep station.

see Kurawāwanui.

Bethany.

Petane.

Black Head.

See Parimahu. Colenso originally confused Cook’s place name with Paoanui Point.

Cape Kidnappers.

The promontory at the southern end of Hawke Bay.

Cape Palliser.

The southernmost point of the North Island and the eastern boundary of Palliser Bay.

Cape Turakirae.

See Turakirae.

Cape Turnagain.

About 63 miles south of Cape Kidnappers on the east coast. See also Poroporo.

Castle Point.

Castlepoint is about 35 miles south of Cape Turnagain on the Wairarapa coast. See also Deliverance Cove, Rangiwakaoma, Waiorongō.

Cook’s Straits.

Cook Strait, between the North and South Islands. Colenso seems to have included Palliser Bay in the Strait area, but most references are to Ohaua, Oterango and Waiariki.

Deliverance Cove  
Castlepoint.

East Coast.

Although Colenso also used the term “East Coast” to indicate the east coast of Northland, in the context of this book it means the coast from Cape Kidnappers to Cape Palliser. I have referred to places south of Castlepoint as being on the Wairarapa Coast.

Eparaima,

Colenso wrote that Eparaima was 10 miles from Porangahau. Bagnall and Petersen (p. 206) show Eparaima WNW of Wallingford which would place it between the Tutira and Whangai Ranges, and about 20 miles from Porangahau. The present Eparaima trig is about 3 miles north of Wallingford and well to the east of the position shown by Bagnall and Petersen.

Te Hautotara.

Te Hautotara was east of Dannevirke, at the Mangatera–Manawatu Junction. (Bagnall & Petersen, p.233n).

Te Hawera.

Modern Hamua, on the Woodville–Masterton highway, north of Ekatahuna. The name “Hawera” is still preserved in the district.

Hawkes Bay, Hawke’s Bay.

Used by Colenso to indicate the bay itself and the district bordering the bay.

Herehere stream; Herehere plains.

The Herehere Stream flows northwards through Havelock North to join the Karamu Creek.

Heretaunga.

The plains on the lower reaches of the Tutaekuri, Ngaruroro and Tukituki Rivers; also called Ahuriri plains by Colenso.

Heretaunga river.

The Hutt River, flowing into the northern end of Wellington Harbour.

Huaangarua.

This was on the site of Martinborough (Bagnall & Petersen p.219n). The Huangarua River joins the Ruamahanga just north of the town.

Huariki village, nr. Cape Palliser.

Bagnall and Petersen (p. 219n) give the position as one mile north of Te Awaiti on the Wairarapa Coast.

Te Humenga, Palliser Bay.

Te Humenga Point, the headland on the east side of Palliser Bay.

Hurunuiorangi.

Bagnall and Petersen (p. 218) show Hurunuiorangi on the west bank of the Ruamahanga River almost opposite the confluence with the Tauweru River, near Carterton. Hurunui-o-rangi is now the marae at Gladstone.

Hutt Valley; valley of the "Hutt".

The Hutt River flows into the northern end of Wellington Harbour. In addition to his numerous visits to Petone (Pitoone) at the southern end, Colenso twice travelled the length of the valley to reach the Wairarapa.

Ihuraua.

Ihuraua Stream flows past Alfredton, 16 miles by road east of Ekatahuna. Although he mentioned it on 24 March 1846, Colenso never visited the village.

Ikaarangitauira,

Te Ikaarangitauira is placed by Colenso (*Trans. N.Z. Inst* 1879. 11: p.85–6) on the banks of the Waitio River which now joins the Ngaruroro (not the Tutaekuri) at Ohiti by Runanga Lake.

Kahumingi.

Kahumingi is on the Masterton–Castlepoint Road several miles east of Tauweru; Kaumingi Stream, with its tributary of Biscuit Creek, flows into the Tauweru River.

Kahuraanake,

Kahuranaki hill is between the Maraetotara and the east bank of the Tukituki. Also spelt Kauranaki.



Kaihoata stream.

Kaiwhata Stream north of Flat Point (Bagnall & Petersen, p.213).  
Misspely Taihoata in one entry.

Te Kaikokirikiri village,

The present site of Masterton.

Kaikoura Stream,

Buchanan (p. 139) so names a stream two miles north of Otane. He also notes Kaikora as “the original name for Otane.”

Kairakau

On the coast, 26 miles south of Cape Kidnappers, formerly Manawarakau (q.v.) Colenso used both names.

Kaitara (forest)

“Known to the early settlers as Morrison’s Bush” (Bagnall & Petersen, p.267n). The present locality of Morrison’s Bush is three miles south of Greytown. The forest bordered the Ruamahanga River between here and Martinborough (Huaangarua).

Kaiwarawara.

At the southern end of the western shore of Wellington Harbour. Reclamation has radically altered the shoreline in this area. This was the starting point of the track over the hills to the villages on Cook Strait, but Colenso passed it going to and from Wellington.

Kaokaoroa.

The Kaokaoroa Range is west of the Tukituki River, opposite Opapa.

Te Kapa.

Buchanan cites two localities of this name, one near Lake Roto-o-kiwa, the other near the Tukituki River on the other side of the Kaokaoroa Range.

Te Kapemaehē; Te Kapemaihi.

Probably renamed Petani (Bethany) at about Christmas 1848. The *Journal* first mentions Petani in January 1849.

Kariawa.

A *pa* in the vicinity of Porangahau.

Kaumingi River.

See Kahumingi.

Kaupekahinga,

Not located but presumably between Greytown and Martinborough.

Te Koau.

A “watering place” on the coast south of Castlepoint. This is possibly the Ngakauau Stream.

Kohinurakau.

Bagnall & Petersen (p. 206) show this village on the west bank of the Tukituki River, southwest from Pakipaki.

Kohuraanake.

See Kahuraanake.

Te Kopi.

On the east side of Palliser Bay, just north of the mouth of the Putangirua Stream.

Te Kotukutuku.

Not located. Colenso describes it as being “at the head of the Wairarapa valley” and “on the edge of the river, and entrance to the long forest.”

Assuming the river to be the Ruamahanga, the vicinity would appear to be Mt Bruce, north of Masterton.

Kurawāwanui,

“Mr Barton’s sheep station.” The Whawhanui River reaches the sea at White Rock, Wairarapa coast.

Makakahi River.

An eastern branch of the Mangatainoka River, the junction a short distance south of Pahiatua.

Makaroro River.

One of the headwaters of the Tukituki, rising in the Ruahine Mountains and joining the Waipawa River.

Manawarakau.

Kairakau, on the coast 26 miles south of Cape Kidnappers. Colenso uses both names.

Manawatu.

In this context, the district between the Te Whiti clearing in the north and the tributaries of the Manawatu River in the southern Hawke's Bay — especially referring to the villages on the Manawatu river.

Manawatu River; District.

The main river draining the eastern side of the southern Ruahine Ranges. Colenso knew this river only on its eastern reaches, as he did not enter the gorge until later in life.

Manga-a-toka River.

Possibly the Mangaone River which flows north from headwaters east of Ekatahuna.

Mangaonuku River.

On the edge of Ruataniwha (Takapau) plains. The river flows south to join the Waipawa River to the west of Waipawa.

Te Mangaroa River.

The Mangaroa River flows north through Whitemans Valley to join the Hutt River at Te Marua north of Upper Hutt.

Mangatainoka River.

Rises in the Tararua Ranges near Ekatahuna and flows north past Pahiatua to join the Manawatu near the gorge.

Mangatawainui River.

This is a northern tributary of the Manawatu between Norsewood and Matamau.

Maraetotara River,

Enters the sea east of the Tukituki River.

Maramatitaha,

"A high precipitous & very dangerous cliff." Apparently the cliffs at the eastern end of Whangaimoana Beach, Palliser Bay.

Te Matau-a-maui.

Cape Kidnappers. Colenso also applies the name to the ridge leading to the Cape.

Mataikona.

The Mataikona River enters the sea a short distance north of Castlepoint.

Matarauwi,

“Near Cape Kidnappers; Mataraua.” Presumably the same place as Matarauwe on Bagnall & Petersen’s map (p. 206) and located about 8 miles south of Cape Kidnappers.

Mataruahou.

The headland of the Bluff Hill, Napier, now overlooking the Port of Napier.

Matatoto,

On the Makaroro River, and probably close to the confluence with the Waipawa.

Matatu,

“A small stream.” “Two and a quarter hours’ march from Huaangarua on the way to Te Ahiaruhe.”

Not further identified, although Porter (p. 421n quoting Bagnall) refers to “the Matatu track” up the Wairarapa Valley.

Te Motu o Taraia,

“A potatoe plantation.” Bagnall & Petersen (p. 206) show this at the present site of Wanstead, inland from Pakowhai on the coast of southern Hawke’s Bay province.

Motuowai; Motu-o-wae,

“...a small wood on the bank of the Waipaoa (Waipawa River), and on the SW. edge of Te Ruataniwa plain.”

Not located.

Mukamukanui.

Bagnall & Petersen (p. 218) locate Mukamukanui at the mouth of Mukamuka Stream on the western side of Palliser Bay.

Napier

Napier was formally laid out in 1856.

Te Ngaau Village, Ahuriri.

Te Ngaue, the village of the Chief, Te Hapuku, was on the Ngaruroro River beyond Pakowhai. (Bagnall & Petersen, p.237).

Ngaawapurua.

Ngaawapurua is located on the north bank of the Manawatu River immediately to the east of the junction with the Mangatainoka.

Ngapihao, Ngapihau.

“A romantic and craggy point of land ... about 2 miles from Waurangi.” Not definitely located.

Ngaruroro River.

Rises in the Kaimanawa Mountains and in flowing south, skirts to the west of the Kaweka Range, crosses the Takapau Plains to pass between Napier and Hastings, discharging into Hawke Bay at Clive.

Ngatahorahora stream,

Forest beyond Te Hawera. Not located.

Ngawakatatara, Ngawakatatara.

“Ngawakatatara was five miles downstream from Patangata, on a terrace on the west bank of the Tukituki” (Bagnall & Petersen, p.219n).

Northwood’s Sheep Station.

See Te Ahiaruhe.

Ohariu.

Now known as Makara, at the mouth of the Ohariu Valley, on Cook Strait west of Wellington.

Ohaua.

On Ohau Bay, at the northern end of the Terawhiti block in the southwest corner of the Wellington peninsula.

Okahu.

Presumably along the Ruamahanga River between Martinborough (Huaangarua) and Te Ahiaruhe (near Carterton) but not located.

Okokoro,

“Near the present Pakipaki” (Colenso, *In Memoriam* p.6).

Okorewa,

“The small fishing village at the mouth of the lake.” i.e. Lake Onoke on Palliser Bay (Bagnall & Petersen p.215).

Okura.

Between Pauanui and Manawarakau, mentioned only as a place where there was respite from the rocks and stones of the coast route.

Omoekau.

“About two miles inland from the mouth of the Hurupi Stream, on the Whangaimoana.” (Bagnall & Petersen p.232n). Moikau is a locality on the Turanganui River, Wairarapa, a mile beyond the end of the Whakatomotomo Road, about a mile from Bagnall & Petersen’s position.

Onaua,

On Ohau Bay, at the northern end of the Terawhiti Block in the southwest corner of the Wellington Peninsula.

Onepoto,

“Mr Alexander’s trading station.” On the southern side of modern Bluff Hill, Napier, and originally on the shore of Ahuriri Lagoon.

Te Onepoto, East Coast.

See Ouepoto.

Oparua.

On the Makororo River. Not located and not mentioned by Buchanan.

Oporae,

“A small village lately formed on the banks of the Ngaruroro River.” Not mentioned by Buchanan.

Orarotauira,

A small village on the Waiohingaanga River. Not located.

Oroi.

“Oroi, on a broad grassy flat sheltered by a still extensive karaka grove, was about two miles south of the present Tora station.” (Bagnall & Petersen, p.219n). The Oroi Stream enters the sea about two miles north of Te Kaukau Point on the Wairarapa coast.

Orongorongo.

At the mouth of the Orongorongo River, west of Palliser Bay.

Oruhi.

Oruhi was at the mouth of the Whareama River, south of Castlepoint.

Otanenuirangi; Tanenuiarangi.

Bagnell and Petersen (p. 23) show Otanenuiarangi on the southern bank of the Ngaruroro River immediately north of Te Pakiaka Bush.

Otaraia.

Otaraia is on the bank of the Ruamahanga River at its closest approach to the Martinborough–Lake Ferry Road.

Otawao, Manawatu.

Bagnall & Petersen (p. 206) show Otawhao on the west bank of the Manawatu River south of Dannevirke. They state that “The village was south of Otawhao–Manawatu junction between Kumeroa and Dannervirke (p. 233n). Otawhao is now a locality on the south side of the Manawatu east of Kumeroa.

Oterango,

“Cook’s Straits.” At the southern end of the Terawhiti block in the southwest corner of the Wellington peninsula.

Otihere.

“Otiere ... *pa*, on Ihooterei Island” (Buchanan p.162), i.e. on the old Ahuriri Lagoon.

Otuwareana,

“A small wood.” About two miles south of Otaraia, on the Ruamahanga River, Wairarapa.

Ouepoto,

Arrowsmith’s 1850 map shows “Uepoto” just north of Black Head. This corresponds with modern Aramoana, and should not be confused with Te Onepoto south of Waimarama. Colenso’s spelling is consistent and is supported by Arrowsmith’s version.

Owahanga River.

North of the Mataikona River and apparently not to be confused with the settlement on the north side of the Mataikona River mouth.

Owākau.

On the Tutaekuri River near the point where the ascent of Kuripapango (Te Kohurau) began, but not located.

Paharakeke (a small wood).

Paharakeke Stream drains into Rangatea Lagoon near the southern end of Lake Wairarapa.

Pahawa.

The Pahaoa River on the Wairarapa coast.

Pahiatua, near the R. Manawatu.

Modern Pahiatua on the Mangatainoka River south of its junction with the Manawatu. The name does not occur at all in the *Journal*, but does appear fairly commonly in the plant lists after 1848.

Pakeaka, Te,

Forest, nr. Mission Station, Hawkes Bay. Shown by Bagnall and Petersen (p. 237) as being some two miles west of the mouth of the Tukituki River.

Te Pakiaka, near Station, Ahuriri.

Bagnall & Petersen (p. 237) show Pakiaka Bush on the approximate site of Mangateretere south of Whakatu. The name does not appear in the *Journal*, but first appears in the plant list of 22 December 1846.

Pakowai,

Bagnall & Petersen (p. 206) show Pakowhai at Black Head (Parimahu).

Pakuku.

Bagnall & Petersen (p. 217n) suggest that this is the present Papuku Stream, south of Cape Turnagain.

Palliser Bay.

The deep, wide bay at the southern end of the North Island.

Pamateao.

Described by Colenso as a “desert beach” and as “a point 20 miles N. of Cape Palliser” but the name has not been found on any maps including those of Arrowsmith.



Parangahau, Cook's Straits.

Probably a slip for the following—i.e., not Porangahau, N. of Cape Turnagain.

Parangarahu.

Parangarahu "was ... on the flat before Baring Head, to the east of the Paiaka Stream." (Bagnall & Petersen, p.219n).

Parikarangeranga,

On the Turanganui River, Wairarapa. Pakarangeranga is a trig point to the north of the river about two miles from the junction of the Pirinoa and Whakatomotomo Roads.

Parimahu.

Black Head, on the East Coast south of Cape Kidnappers.

Patangata.

On the bank of the Tukituki River, east of Waipawa.

Pauanui.

Paoanui Point is north of Tuingara and thus considerably north of Black Head or Parimahu. Colenso appears to have mistakenly applied Cook's name in his earlier references.

Petane; Petani.

A few miles north of Ahuriri at the northern end of the old lagoon and at the mouth of the Esk River. The name, a rendering of Bethany, is a replacement for Te Kapemaihi. The change could possibly have taken place at Christmas 1848. The Native Teacher, Paul Toki, is named for both place names. Lambert (p. 312) has another name, Kaiarero, as the old name for Petane, but does not mention Te Kapemaihi. Buchanan (p. 168) cites yet another name, Oharua.

Pirau, River, Tutaekuri.

Not located. Buchanan (Map 3) shows a locality Pirau on the stream flowing into Lake Oingo which might be that intended by Colenso.

Pitoone.

Modern Petone, at the northern end of Wellington Harbour.

Pohatupapa.

This appears to be the same as the present locality of Blackhead, north of

the promontory of that name, which identification is supported by Buchanan (p. 168).

Te Poraiti.

On the west shore of the Inner Harbour, Ahuriri, about opposite the entrance.

Porangahau.

On the Porangahau River between Black Head and Cape Turnagain, about 50 miles south of Cape Kidnappers.

Te Poroporo.

Cape Turnagain of Cook.

Poroutawao,

“8 or 9 miles” (north from Waiorongō and) “about 2 miles” (from Mataikona). Mentioned by Colenso only on his 1843 journey along this coast. It may be the same as “Te Rerenga” of Arrowsmith’s 1850 map.

Port Nicholson.

Wellington Harbour.

Poukawa.

Poukawa Lake lies to the west of the Tukituki River, 11 miles south of Hastings.

Puehutai.

“Puehutai was on the Manawatu, just before the loop opposite Oringi” (Bagnall & Petersen, p.233n) i.e. a few miles south of Dannevirke.

Pukekura Hill,

“Pukekura, nr. Eparaima.” To the west of the Waipukurau–Porangahau Road, a short distance north of Wanstead.

Te Puku.

Te Puku is a headland a short distance south of Waimarama.

Putotaranui Whaling Station.

Putotaranui is marked at the headland at the northern end of the beach at Waimarama, but this seems an unlikely location for a whaling station.

Rangiŵakaoma; Rangiŵakaoma.

Castlepoint, on the Wairarapa Coast.

Raukawa.

Now a road junction southwest of Hastings and west of the Raukawa Range.

Te Rotoakiwa; Te Roto-a-kiwa lake.

Te Roto o kiwa lake is close to the Napier-Wellington highway. The railway line crosses it.

Te Rotoatara Lake.

Drained in 1888 by Rev. S. Williams (Bagnall & Petersen, p.208n). It is now marked by a swampy area lying south of a line drawn from Otane to Patangata.

Te Rotoatara village,

On an island in Te Rotoatara Lake.

Ruahine range.

That part of the North Island mountain range stretching from the Manawatu Gorge north to the Taihape-Napier highway.

Ruamahanga River.

Rises in the northeast Tararua Ranges and after flowing the length of the Wairarapa Valley enters Lake Wairarapa at the southeast corner before again flowing out to Lake Onoke at the coast.

Te Ruataniwà (village, Wairarapa).

Not located, but a morning's travel north from Te Kaikokirikiri (Masterton), so between Masterton and Mt Bruce. In the plant list of September 1847 it is mentioned as being at the "head of the Wairarapa Valley". This is possibly the plantation Te Rua-o-Te-Taniwha near Te Kaikokirikiri mentioned by Bagnall (1954, p.4).

Te Ruataniwà Plain.

Now known as the Takapau Plains (Bagnall & Petersen, p.208n). The low-lying area northwest from Waipawa to the base of the Ruahine Range and traversed by the Waipawa, Tukituki and Tukipo (Avoca) Rivers. Ruataniwha township (Te Ruataniwà of Colenso) is a short distance west of Waipawa.

Scinde Island, Napier

Now known as Bluff Hill, formerly Mataruahou, the hill overlooking Napier and Ahuriri Harbour.

Station; Mission Station.

See Waitangi.

Te Taha.

A village on the western shore of Ahuriri Lagoon.

Te Taheke.

“Te Taheke was situated on the eastern side of Poukawa Lake.” (Bagnall & Petersen, p.232n).

Taihoata River.

A misspelling for Kaihoata (Kaiwhata).

Takamaitua,

“Takamaitua was a creek one hour forty minutes south of Pakuku and would therefore be about halfway between Tautane and Akitio.” (Bagnall & Petersen, p.217n).

Te Takapau,

A small village on Pahawa River. Takapau is on the deep bend of the Pahaoa River at the confluence of the Waitetuna Stream just north of Hinekura.

Tamoki River; Tamaki.

The Tamaki River flows south of Tahoraiti to join the Manawatu at the end of the Totaramahanga Road, a few miles south of Dannevirke.

Te Tamumu.

On the Tukituki River east of the confluence with the Waipawa.

Tanenuiarangi.

“site of house now under freezing works” (Buchanan p.161) i.e. on the present site of Hastings.

Tapuaeharuru,

Plains head of Wairarapa Valley. Not located nor mentioned in the *Journal*.

Tapuata Forest, R. Manawatu.

This name is preserved as a locality in Dannevirke County, a railway siding between Dannevirke and Woodville. Formerly called Tamaki according to Dollimore.

Tararua Range.

The southern end of the central North Island mountain chain, from the Manawatu Gorge southwards. Colenso's acquaintance with the range was limited to the road, which was under construction at the time of his first visit, over the Rimutaka Saddle.

Tauanui.

The Tauanui River drains into the Ruamahanga near the outlet from Lake Wairarapa.

Tauatepopo.

"Part of Poukawa Block" (Buchanan, p.181). Buchanan's grid reference would place the village immediately north of Colin White's Road at Te Hauke, ENE of Poukawa Lake.

Tautane; Tautaane.

The Tautane River reaches the sea a mile or so south of Cape Turnagain.

Tauwarenikau River.

The river rises in the Tararua Ranges and flows between Carterton and Featherston before entering the northeast corner of Lake Wairarapa. The older spelling is Tauherenikau.

Tawanawana,

"One of our old sleeping places...." Possibly near Ekatahuna.

Tawera, Wekaruatapu

Probably near Matamau. There is also a Tawera just north of Mt Bruce, in the Wairarapa.

Tihi.

On the Ruamahanga River, three hours' journey from Te Kaikokirikiri, but not located.

Tokaroa,

“A peculiarly craggy rock.” Probably Honeycomb Rock on the Wairarapa coast between Flat Point and the Pahaoa River.

Tuhirangi.

A “small village” three hours’ march south from Oroi and before Cape Palliser, but exact location not established.

Tuhitarata.

McMasters’ station on the Ruamahanga River close to the entrance to Lake Wairarapa.

Tuingara.

A small cove a few miles south of Paoanui Point on the coast between Cape Kidnappers and Black Head.

Tukituki River.

The southernmost of the main central Hawke’s Bay rivers, flowing east then north to enter the sea at the southern end of Hawke Bay.

Tukituki Village.

Probably Patangata (q.v.).

Tukuwahine,

“A village about 3 miles from Te Kaikokirikiri (in an ESE direction).” Not located precisely, but was clearly close to Masterton. Bagnall & Petersen (p. 218) show it on the west bank of the Ruamahanga River and almost due east of Te Kaikokirikiri.

Tupuaeharuru,

Plains head of Wairarapa Valley. Not located.

Turakirae,

SW head of Palliser Bay. Cape Turakirae. The name occurs in the plant list of July 1846 but does not appear in the *Journal*.

Turanganui River, Wairarapa.

Flows northeastward to disperse into the swamp at the head of Lake Onoke.

Turnagain, Cape.

See Cape Turnagain.

Tutaekuri River.

The northernmost of the main rivers of central Hawke's Bay. It rises in the Kaweka Range and reaches the sea south of Napier. In Colenso's time it turned north to discharge into the southern end of Ahuriri Lagoon.

Uawa,

"A small village" apparently on the west shore of Palliser Bay.

Te Unuunu.

Te Unu Unu Stream reaches the sea at Flat Point, Wairarapa Coast.

Upokohutia,

"A small clump of Karaka trees." "Upokohutia would probably be the creek at the south end of Otahome flat, north of Waimimi." (Bagnall & Petersen, p.219n).

Te Upokokirikiri,

On the eastern shore of Lake Onoke, Palliser Bay. Arrowsmith's 1850 map shows Poko kirikiri about half way along the shore.

Te Uruti.

Uruti Point, south of the Whareama River, Wairarapa coast.

Wahanga.

This version of Owahanga occurs in the plant list of 30 July 1844. The river is about nine miles north of Mataikona.

Waiariki.

Was situated at the mouth of the Waiariki Stream which flows south a mile to the west of Tongue Point on the southern coast of the Wellington Peninsula.

Waikaha Stream.

No longer marked on the maps but appears to be the stream draining the valley southeast of Pakipaki into the old course of the Ngaruroro in the vicinity of Havelock North. The stream has no doubt been absorbed by the drainage ditch system. Buchanan cites a stream in this vicinity.

Waimarama,

About 15 miles south of Cape Kidnappers.

Waimarara,

A little stream in Palliser Bay. Bagnall & Petersen (p. 218) indicate Waimarara Stream on the west shore of Palliser Bay, approximately in the position of the Little Mukamuka Stream. Older maps mark a stream approximately half way between Little Mukamuka and Cape Turakirae.

Waimata River.

This river reaches the sea at slightly over half way travelling north from Akitio to Tautane on the Wairarapa Coast.

Waimimiha,

The Waimimi Stream south of Castlepoint and a short distance north of the Whareama River on the Wairarapa coast.

Waiorongō,

Near the mouth of the Wakataki River a few miles north of Castlepoint, on the Mataikona Road, Wairarapa Coast.

Waipaoa River; Waipaua River; Waipoua River, Waipawa River.

The Waipawa River, Hawke's Bay. A tributary of the Tukituki. It rises in the Ruahine Range, is joined by the Makororo and flows into the main stream at Waipawa.

Te Waipukurau.

The modern town of Waipukurau on the Tukituki in southern Hawke's Bay.

Waipupu.

Waipupu Stream is south of the Whareama River and about two miles north of Riversdale Beach, Wairarapa coast.

Waipureku.

Bagnall & Petersen (p. 237) show Waipureku between the Ngaruroro and Tukituki River mouths.

Wairarapa Bay = Palliser Bay.

Wairarapa Lagoon.

It is clear that Colenso is referring only to the present Lake Onoke. His usual routes took him to the east or north of Lake Wairarapa and he appears never to have reached its shores.



### Wairarapa Valley.

Colenso includes the whole catchment of the Ruamahanga River from Mt Bruce to Palliser Bay.

### Waitangi Mission Station, Ahuriri; Waitangi, Hawke's Bay.

This was between the present mouths of the Tutaekuri and Ngaruroro Rivers although the river system was different in Colenso's time (see Bagnall & Petersen, p.237). A New Zealand Historic Places Trust monument beside the Ngaruroro Bridge north of Clive commemorates the station although the actual site was nearer the sea. Colenso arrived there on 30 December 1844.

### Waitangi River, Hawke's Bay.

Flowed south following the coast of Hawke Bay to enter the sea immediately north of the Ngaruroro River. It now flows into the Tutaekuri as a result of the latter's change of course (see Bagnall & Petersen, p.237). The Mission Station was between the Waitangi and the Ngaruroro.

### Waitanoa.

"A *pa* south of the Tutaekuri, to the south-east of the present Allen Road." (Bagnall & Petersen, p.194n).

### Waitutuma,

The Waitetuna Stream rises on Mt Barton, Aorangi Mountains, and reaches the coast about three miles east of Cape Palliser.

### Waiwetu.

Waiwhetu, a suburb of Lower Hutt.

### Wakaraunuiatawake,

"A potatoe plantation; Wakaraunuiotawake." This was on the coast between the Owahanga and Mataikona Rivers on the Wairarapa coast. On the last visit, Colenso notes it as "now growing into a village", which, from earlier references, suggests that it had declined to a plantation before again being inhabited.

### Wakaruatapu.

Whakaruatapu Stream flows west of Matamau to join the Matamau Stream to the south of the township in southern Hawke's Bay Province.

Te Wākatakāpau.

Described as one mile from Waitanoa and two miles from Te Awatoto, Hawke's Bay, but not mentioned by Bagnall & Petersen or by Buchanan.

Wākataki.

The Whakataki River enters the sea just north of Castlepoint. The village of Waiorongo was near its mouth, and it is uncertain whether Colenso used alternative names for the same village or whether they were distinct places.

Wākatomotomo,

"A potatoe Plantation." Near the Turanganui River, Wairarapa.

Wākātu.

On the Ngaruroro River close to the confluence with Karamu Creek.

Wākauruhanga near Te Unuunu.

To the north of Flat Point, Wairarapa Coast (Bagnall & Petersen, p.218).

Wāngaehu; Wāngaihu, Wāngaehu.

The Wāngaehu River reaches the sea six miles north of Cape Turnagain and near Cook's Tooth.

Wāngaehu River,

Head of Wairarapa valley. Whāngaehu River, a tributary of the Ruamahanga, the confluence being south of Masterton.

Wāngaihu

see Wāngaehu.

Wāngaiti River, near Cape Turnagain.

This name appears in the plant list of July 1846 but is not mentioned in the *Journal* and has not been located.

Wāngaiwākārere,

"A small village." Possibly to be identified with Whāngaimoana, the stream which flows northwest parallel to the coast to reach Palliser Bay about two miles east of Lake Onoke.

Wāraurangi. Wāraurangi, Coast, Wāraurangi, E. Coast.

"On the flat a quarter of a mile south of Glenburn Station homestead, behind Horewai Point, by the karaka grove." (Bagnall & Petersen, p.213,

219n, map p.218) i.e. to the south of Flat Point, Wairarapa coast. The site of the Waikekeno Historic Reserve appears to be further north. An image painted by William Mein Smith in the 1860s shows the settlement at Waikekeno in the 1860s.

#### Wàreama.

1. The Whareama River enters the sea about eight miles north of Uruti Point on the Wairarapa coast. Colenso also so named an inland village or place. Today Whareama is on the Masterton – Riversdale road.

2. Apparently a village on the coast, at the mouth of the river:

#### Warepapa.

The Wharepapa River enters Palliser Bay a mile or so to the west of Lake Onoke.

#### Warerangi.

Wharerangi is to the west of the old lagoon and opposite Napier.

#### Te Wàtaarakai.

In the vicinity of Te Tamumu and Waipukurau but not located on modern maps nor mentioned by Buchanan.

#### Watuma.

Whatuma Lake is a mile or so southwest of Waipukurau. Previously spelt Hatuma. The name appears on a few specimen labels.

#### Wellington.

In Colenso's time it would have been confined to the Te Aro flat area on the southern shore of the harbour at Lambton or Inner Harbour.

#### Te Witi.

"The Te Whiti clearing, a mile across, began just beyond the crossing of the Manawatu, some three miles from the present Takapau" (Bagnall & Petersen, p.233n).

# Colenso's Wairarapa botany

During these missionary years Colenso sent 6190 specimens, mostly of plants, to England. Many of these were the first of their kind ever collected, and so (after formal description) have been designated as the important "Type specimens" for their species, the reference specimens with which similar plants have to be compared. These lists are fully transcribed elsewhere,<sup>960</sup> so will not be repeated here.

It will suffice to give an example showing the importance of Wairarapa as a collecting ground: in July 1846 Colenso sent 659 specimens to Sir WH Hooker at Kew. The following is a list of the 27 Type specimens found in the Wairarapa.

They are numbered by Colenso, whose notes follow. The formal identification in italics in square brackets is in the next line.

105. Sp. of a Composit. shrub, 4-8 feet high common on shores near the sea (Palliser Bay) –?sent before.

*[Cassinia retorta]*

106. Veronica shrub, 5-7 feet, Porangahau.

*[V. salicifolia]*

129. Small white flowered plant, marshy spots, Palliser Bay.

*[Erechtites prenanthoides]*

151. Ranunculus, growing with preceding ("marshy spots, Wairarapa"), having a larger and different corolla, & thick root, &c.

*[R. rivularis var. major]*

187. Veronica, from nr. Pahawa – fine shrub, 6-8 feet.

*[V. salicifolia]*

189. Hydrocotyle, from nr. Cape Turnagain.

*[H. novæ-zealandiæ]*

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960 St George IM 2009. Colenso's collections. NZ Native Orchid Group, Wellington.

195. Small Juncaceous plant, moist bases of cliffs: – Coast.  
*[Schœnus nitens]*
207. Veronica, shrub, from Mataikona; 3-5 feet.  
*[V. salicifolia]*
208. Veronica, di———, di——— (“from Mataikona”); 4-6 feet.  
*[V. salicifolia]*
220. Another Veronica, from Mataikona, shrub 5-7 feet.  
*[V. parviflora]*
221. An Epilobium, growing with 219 (“dry stony places, Cape Palliser”).  
*[E. junceum var. cinereum]*
228. Veronica, fine shrub, 10-12 feet, glen, nr. Cape Palliser.  
*[V. salicifolia]*
322. Small Plantago, from swampy spots, nr. Cape Palliser. Compare with  
 222.  
*[P. raoulii]*
233. Shrubby ?Senecio, a diffuse rambling plant, 2-4 feet, cliffs coast.  
*[S. colensoi]*
280. Little Juncaceous plant, with 278. [Scirpus sp.] Wairarapa valley.
284. Small white flowered plant, with preceding (“Cliffs, Palliser Bay”).  
*[Limosella tenuifolia]*
295. Small ?Polygonum, pink-flowered, from banks of Ruamahanga River.  
*[Polygonum plebeium]*
324. Hymenophyllum, from ditto (“forest near Te Hawera”) for examn. –  
*[H. pulcherrimum]*
325. Do— —                      di— —  
*[H. bivalve]*
326. Do— —                      di— —  
*[H. australe]*
327. Do— — (a sp. bet. Hymenophm. & Trichomanes.)  
*[H. multifidum]*

328. Do— — beautifully silky & shining when living.  
*[H. flabellatum]*
329. Lycopodium, found growing with 319.  
*[L. laterale]*
376. Ophioglossum, from grassy spots, nr. Porangahau.  
*[O. lusitanicum]*
377. Ditto, from ditto, head of Wairarapa Valley.  
*[O. lusitanicum]*
601. Ditto, (Spinifex ?sericeus) shores, nr. Cape Palliser; common.  
*[S. hirsutus]*
604. Red-culmed Uncinia (a poor sp.), woods, nr. Te Hawera village.  
*[U. rubra]*

In the Alexander Turnbull Library is Colenso's bush journal for 1 October to 11 December 1847. The botanical memoranda start at the back. This is a series of shorthand notes on plants collected during October 1847 from various Wairarapa (and a few other) localities.

### Botl Mem. (Octr/47) <sup>961</sup>

- 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—diff. —past flowg.—but leaves  
of keel notched.

*Lomaria*, in watercourses, high ground above Kokorutanga nr. Awea.

Small ? *Hydrocotyle* glabrous Pamoteo

do— — do— — Matakitaiki.

*Pterostylis* Te Kawakawa

Small plant (like yt. Tahuna Station) d— }  
Fern ? Cataract d— Convolvulus d— }  
—*Gymnogramm.* d— d— d— }

*Edwardsia*, rocks, nr. Matakitaiki

*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*—Hurunuiorangi

? *Parsonsia* — — d— — — —

Pokaka— salt dell, nr. Capt. S’s.

*Melicope* (see fruit)—nr. Okahu, wood.

?*Plagianthus*—Huaangarua

*Pimelea* — — — d— —

*Parsonsia*, (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*



Ian St George is a retired Wellington medical practitioner whose great grandfather was the first pharmacist in Greytown, Wairarapa. His curiosity about William Colenso began with an interest in New Zealand wild orchids, many of which Colenso discovered in the Wairarapa and Bush districts. He was editor of the Colenso Society's monthly journal *eColenso* and has compiled

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