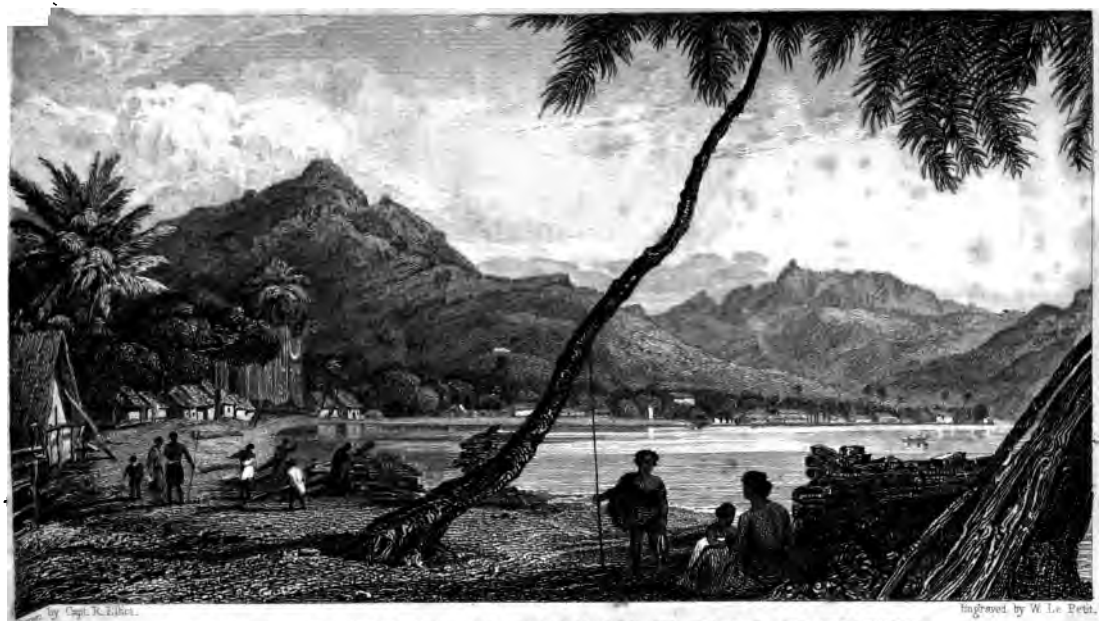
Edward B. Tylor.

Emma Tokeny Ford.
June 17th 1831.



Drawn by Capt. K. Elliot. Engraved by W. Le Petit.

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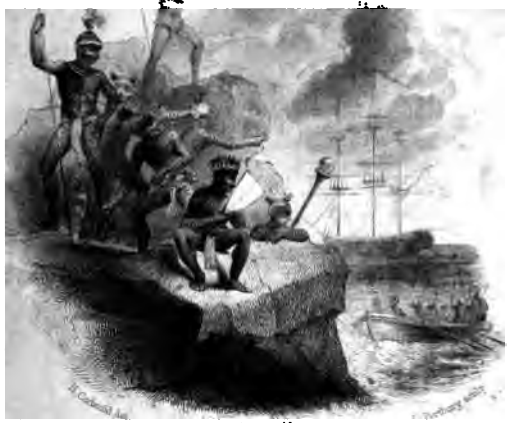
POLYNESIAN RESEARCHES



London.

1831

POLYNESIAN RESEARCHES,

DURING A RESIDENCE OF NEARLY

EIGHT YEARS IN THE

SOCIETY AND SANDWICH ISLANDS.

BY WILLIAM ELLIS.

SECOND EDITION, ENLARGED AND IMPROVED.

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CONTENTS OF VOL. III.

CHAP. I.

CHAP. II.

CHAP. III.

CHAP. IV.

CHAP. V.

CHAP. VI.

FROM PAGE 146 TO PAGE 174.

CHAP. VII.

FROM PAGE 175 TO PAGE 214.

CHAP. XIII.

LIST OF PLATES FOR VOL III.

POLYNESIAN RESEARCHES.

CHAP. I.

Establishment of new stations at Mahapu and Maeva—Appearance of the lake and surrounding scenery—Increased desire for books—Applications from the blind—Account of Hiro an idolatrous priest—Methods of distributing books—Dangerous voyages—Motives influencing to desire the scriptures—Character of the translation—Cause of delay in baptizing native converts—General view of the ordinance—Baptism of the king—Preparatory instructions—First baptism in Huahine—Mode of applying the water—Introduction of christian names—Baptism of infants—Views and feelings of the parents.

An intelligent observer may, during a transient visit to a foreign land, become acquainted, to a certain extent, with the mental, moral, and spiritual necessities of its inhabitants, but it is only by a continued residence among them that these can be accurately known. Our daily intercourse with the people of Huahine strengthened the impression of their claims to our sympathy and exertions, which our earliest interviews had made. So long, however, as we remained unable to address them in their own tongue, we felt that exhibiting a good example was all

that we could do, but as soon as we had acquired a sufficient knowledge of the native language to engage in public teaching, while we alternately performed the regular services at the settlement in Fare, we established branch stations in different parts of the island.

Two were commenced on the west and southern coasts, viz. one in the fertile, and formerly populous valley of Mahapu, and the other in the extensive district of Parea. Schools were opened by approved native masters at each of these places. In the former, three hundred scholars were instructed by Narii, a well-qualified teacher. The inhabitants also erected neat places of worship. Mr. Barff performed divine service at each station alternately every other Sabbath; when between three and four hundred attended.

A similar branch-station was commenced at Tamabua, a populous and central village in the district of Maeva, on the borders of a beautiful and extensive *roto*, or lake, of the same name, in the northern part of the island. Here a school was opened by Tiori, an intelligent native, and three hundred and eighty adults and children were taught. A commodious native chapel was also built, and a cottage for the accommodation of the Missionary who visited them.

As it was a considerable distance from our place of abode, I went on the Saturday afternoon, and spent the Sabbath at Maeva, where upwards of four hundred usually attended public worship. We continued our labours at these stations until the summer of 1820, when the greater part of the residents were induced to remove to the settlement at Fare harbour. Some of the happiest seasons I have enjoyed in Missionary occupations

were in connexion with my occasional services at this place. The scenery of the adjacent country is remarkably fine, and, though different in character, in no respect inferior to that which adorns the borders of Windermere or Derwent Water. The lake of Maeva is five miles in length, and of unequal breadth, though often two miles wide. Unagitated by the long rolling billows of the Pacific, and seldom ruffled by the northern and eastern breezes, from which it is sheltered by mountains, its surface was often smooth as a polished mirror, reflecting the groves around, and the heavens above. It abounds with fish. These not only supply the inhabitants of the shores of the lake with the means of subsistence, but, when viewed from the light canoe, as they sported in the depths beneath, or leaped above its surface, enlivened its solitude. On the eastern side, a number of streams rose among the mountains, and, winding their way through the valleys, at length united with its waters. On this side, though the ascent from its margin to the distant mountains was generally gradual, it was sometimes abrupt and bold: the rocky precipices, adorned with pendulous and creeping plants, rich in verdant foliage or clustering flowers, rose almost perpendicularly from the water; the hills were ornamented with clumps of the graceful cypress-shaped casuarina; and in the narrow border of lowland, that in many parts extended from the shores to the foot of the mountains, the *hibiscus tiliaceus*, the *betonica splendida*, the *inocarpus*, and other trees of larger growth, reared their majestic forms, and spread their stately branches, clothed with dark and glossy foliage, while round their gigantic stems, and spread from bough to bough, the beau-

tiful and large bell-flowering convolvolus, was often hung in wild luxuriant wreaths.

The walk from Fare to the head of the lake was delightful; for more than a mile, it was actually under what the natives call the *maru uru*, bread-fruit shade, large groves of this useful tree growing on each side of the path. A number of small plantations give variety to the wild scenery, and many of the *raatiras*, or inferior chiefs, have erected their dwellings near the path. Hautia had, when we first arrived, a noble house standing at the southern end of the lake. Along the eastern shore, small villages were seen amidst a grove of cocoa-nut and bread-fruit trees. A succession of agreeable sensations has arisen in my mind on a Saturday afternoon, when, passing along the lake in my canoe, which was paddled by two native attendants, I have seen the columns of smoke curling up among the bread-fruit trees, where the inhabitants were dressing their food for the following day. Sometimes I have received their salutations from the shore; and, in contrast with their peaceful dwellings, and their present occupation, I have often been struck with the appearance of the villages, the dilapidated family maraes, or idol-temples, mouldering in ruins on almost every projecting point.

The western side of this extensive lake is bordered by a low flat tract of land, in many places a mile wide, extending from south to north. At the northern extremity of this beautiful piece of water, there is a narrow channel, by which it communicates with the sea. The western side, though very different from the opposite shore, adds to the variety of the scenery; it is thickly wooded, and, among the trees that reach the highest perfection,

the cocoa-nut, waving its crown of elegant leaves, and the no less elegant casuarina, whose boughs hang in arches over the water, are most conspicuous. The eastern side was doubtless originally the shore of the sea, and the lake filled by its waters, while the low border of the land on the opposite side constituted the reef. After the reef reached the level of the sea at high-water, it ceased to ascend, but spread horizontally; fragments of coral, and pieces of wood, were thrown upon its widened surface, till at length it resisted the shock of the ocean, and the waves rolled back without overflowing it. Every year increased the substances accumulated on its surface; vegetation at length commenced, and the process of organization and decomposition, accelerated by the humidity of the atmosphere and the warmth of the climate, formed the mould, in which the trees, at present covering it, spread their roots, and find their nourishment.

The most conspicuous and picturesque object, in connexion with the lake scenery, is *moua tabu*, sacred or devoted mountain, which rises on the eastern shore near the northern end. It is a beautiful, and in one direction appears almost a regular cone, partially covered with trees and bushes, even to its summit, while the shining basaltic or volcanic rocks, occasionally projecting through the cypress or pine-growing casuarina, add to the novel and agreeable diversity which its figure produces. The northern shore of the *roto*, or lake, of Maeva, was the favourite residence of many of the native kings. Here, also, the chief who governed the island after the last visit of Captain Cook, resided, and erected a house for Mai, or Omai, that he might be near him. The shores, and even the smooth surface of

the lake itself, have been the scene of some of the most sanguinary battles that have been fought between rival parties on the island, or the people of Huahine and those of Raiatea and Borabora. Near its margin, on a rising ground, one of the largest artificial fortifications in the group still remains in a state of nearly entire preservation.

But it is not so distinguished by any of these as by the vestiges of the ancient superstition of the island, which every where abound. Temples to the gods of the water were erected on every point of land, and family maraes in almost every grove, while the extensive national temple of Tane stood near the northern extremity of the lake, where the greater number of human sacrifices were offered, where the idols were usually kept, and the national religious assemblies convened.

Every object around the lake, and every monument of art or labour, in the district of Maeva, bore marks of its connexion with their ancient religion. I have often visited the ruins of the large national temple of Tane, and the site of the house of Oro, and in my intercourse with the people of Maeva, at the meeting for inquiries, these were frequent topics of conversation, as well as those matters more immediately connected with the introduction of Christianity, and the advancement of education.

The multiplication of schools soon increased the demand for books; and though a number printed in Eimeo had been distributed, they were soon found inadequate to the necessities of the people. The great desire of all classes for books, hastened the completion of the spelling-book already in the press.

I have often been amused with the ingenuity and perseverance manifested by the natives in

their endeavours to obtain a substitute for books. The bark of the paper mulberry was frequently beaten to a pulp, spread out on a board, and wrought and dried with great care, till it resembled a coarse sort of card. This was sometimes cut into pieces about the size of the leaves of a book; and upon these, with a reed cut in the shape of a pen, and immersed in red or purple vegetable dye, the alphabet, syllabic, and reading lessons of the spelling-book, and the scripture extracts usually read in the school, have been neatly and correctly copied. Sometimes the whole was accurately written on one broad sheet of paper like native cloth, and, after the manner of the ancients, carefully rolled up, except when used. This was often the only kind of book that the natives in remote districts possessed; and many families have, without any other lessons, acquired a proficiency, that has enabled them to read at once a printed copy of the scriptures. It has also gratified us, as indicative of the estimation in which the people held every portion of the word of God, and their desire to possess it, to behold them anxiously preserving even the smallest piece of paper, and writing on it texts of the scripture which they had heard in the place of worship.

These detached scraps of paper, containing the sacred texts, were not, like the phylacteries of the Jews, bound on the forehead, or attached to the border of the garment, but carefully kept in a neat little basket. The possessor of such an envied treasure might often be seen sitting on the grass, with his little basket beside him, reading, to his companions around, these portions of the scripture. I have a number in the hand-writing of the natives, some of which they have brought, to have

them more fully explained, or to inquire what connexion they bore to parts with which they might be better acquainted. Their use, however, was superseded by the printing of the Gospel of St. Matthew, an edition of upwards of two thousand copies of which was finished in less than eighteen months after our arrival in Huahine.

The people were anxious to receive them, and multitudes thronged the place where they were preparing, for some time before they were ready. The district of Fare presented a scene strongly resembling that which Afareaitu had exhibited when the first portion of the sacred volume was printed there; and many said they could not sleep, from the apprehension of not obtaining a copy. As it was not easy to distribute them to the greatest advantage, we determined to give a copy to none but such as could read; but so importunate were many, that we could not abide by our resolution. Sometimes those who were scholars induced their chiefs to apply for a number of copies, guaranteeing their payment, and their suitable appropriation. From this representation, many were given to the different chiefs; but we found it desirable afterwards, in order to insure the most advantageous distribution, to give only to those who we ourselves were satisfied could read.

Several blind persons applied at the different stations, earnestly soliciting books, stating, that though they could not read, they could hear and remember as well as those who could see. To have denied to those suffering natural darkness the means of obtaining spiritual light, when we had every reason to believe they were sincere in their expression of desire for it, would have been

cruel; and we rejoice in having been honoured of God to communicate the gospel, as the servants of Him who—

——"from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day."

It is a pleasing fact, that in the South Sea Islands, a number of blind persons have not only had their understandings enlightened by the perceptive parts of scripture truth, but that to many it has proved "the light of life," more valuable than natural light, as the soul is more precious than the body, and eternity more important than time. Some have died, and we have reason to believe have entered those realms of day, where night and darkness are unknown.

One remarkable instance occurred during the year in which I left the islands. The native name of the individual to whom I allude was Hiro. He was the priest of one of the principal temples of Parea, in the lesser peninsula of the island, or *Huahine iti*. He was a priest of Hiro, the god of plunderers and thieves, and, in perfect accordance with the spirit of his office, was the captain or leader of a band of robbers, who spread terror through the surrounding country. He was one of the first and most determined opposers of Christianity in Huahine; reproaching its adherents, defying the power, and disclaiming the authority, of its Author. But, like Saul of Tarsus, he found it hard to resist.

He was in the prime and vigour of manhood, being at the time between thirty and forty years of age. When the number of Christians increased in his neighbourhood, and the Sabbath-day was first publicly observed, in order to shew his utter contempt of Christian institutions, he determined to

profane that day "in defiance of Jehovah." He repaired for this purpose to some grounds in the neighbourhood of the temple, and engaged in erecting a fence; but while thus employed, his career of impiety was suddenly arrested. The twig of a tree came in contact with his eyes; almost instant blindness followed; and, like Elymas, he was led home by his affrighted companions, who considered it a visitation from the Almighty.

I had frequent interviews with him afterwards, one in the precincts of his own temple, which I visited in company with Messrs. Bennet, Tyerman, and Barff. His spirit was subdued; he subsequently became a humble, and, we trust, sincere disciple of that blessed Redeemer whom he had persecuted. He died trusting in the merits of Christ for acceptance with God the Father. The history of the conversion of the great apostle to the Gentiles interested and affected him much; and though the scales on his bodily eyes were not removed, but his blindness continued until his death, which occurred in 1824, such was the impression which analogy of circumstances produced, that when he presented himself for baptism, he desired to be called *Paul*.

Other instances of spiritual illumination, equally pleasing, now exist both in the Society and Sandwich Islands, in reference to individuals suffering one of the most distressing and hopeless privations to which humanity is exposed. Some of our most interesting conversations with the natives have been with such. "My eyes," said a blind man one day to Mr. Williams, "behold no attractive objects when I am engaged in prayer, or hearing the word of God; and yet my heart wanders, and my thoughts are often engaged on other subjects. My eyes see

not another man's property, &c.; and yet, when I hear it spoken of, my heart covets it. The objects that tempt others to sin, are unseen by me; but my imagination creates objects of sin, which often occupy my thoughts."

The experience of Bartimeus Lalana, a native of the Sandwich Islands, is also remarkably interesting and satisfactory. Blindness is not more common among the Polynesians than with the inhabitants of other countries; yet there are numbers of aged persons who have lost their sight; and the influence of that sympathy which this affliction always awakens in a Christian bosom, is now excited in the natives themselves, though formerly the blind were objects of neglect and ridicule. There is now connected with the Missionary station at Bunaauia, or Burder's Point, a blind man, who could repeat correctly half the Gospel by John, very soon after it was printed.

When we have been distributing the scriptures, two or three fine boys or girls have come, begging for copies, though they could not read—assuring us, they were learning; and, when they have failed, they have entreated that we would write their names on the books, and reserve them till they were able to read. To our satisfaction, in this request they have often been joined by their parents, who have offered payment for the copies. We have usually complied with their wishes, and have witnessed the most entire confidence on their part, as it regarded the ultimate accomplishment of their wishes, when once their names have been written.

In Huahine it was necessary to select some public place for the distribution of the books; the school-room was fixed upon, and, on the day appointed,

the place was actually thronged until the copies were expended. In their application at our own houses, we found it impossible to restrain the people; they filled our yards and gardens, and thronged every window, sometimes to such a degree, that one of the Missionaries, Mr. Bicknell, found it necessary to fasten the lower doors and windows of his house, and retire to the chamber. The natives then procured long bamboo-canes, and, fastening their measure of oil, the price of the book, to one end, lifted it up to the window. Mr. Bicknell was so influenced by the ingenuity and determination of the contrivance, that he distributed a number of copies, by fixing them in a slit or notch in the end of the cane presented at his window.

When the edition issued from the press in Huahine, the proportion for Raiatea, Tahaa, and Borabora, was sent to the Missionaries residing in these places; but the supply was too small, and numbers of the disappointed individuals, supposing they should find a greater abundance at Huahine, came, when the wind was fair, twenty or thirty miles in their canoes, several of which were such small and fragile barks as quite astonished us. I was really surprised at the temerity of the individuals who had committed themselves to the mercy of the waves of the largest ocean in the world, in the hollowed trunk of a tree, twelve or twenty feet long; the sides of which, when the men were in it, were not more than four or five inches above the surface of the water.

It would be too much to suppose that they were all influenced by the highest motives, in the desire they thus manifested for the sacred volume; but while some probably sought it only as an article of property in high and general esteem, others were

undoubtedly actuated by a conviction that it was able to make them wise unto salvation, through faith which is in Christ Jesus.

The intensity of ardour manifested by many at first, has, as might be expected, subsided: still the scriptures are earnestly sought, and highly prized, by a great portion of the adult population.

The whole of the New Testament has been translated and printed, not indeed in a uniform volume, but in detached portions, which many of the natives have bound up together. Separate portions of the Old Testament have also been translated, and some of the books are printed; it is to be hoped that a uniform edition of the Bible will, at no very distant period, be circulated among the people. Whether or not any of the Apocryphal books will ever assume a Polynesian dress, it is impossible to say, but at present it is improbable.

The dialects spoken by the tribes inhabiting the different groups in the South Sea, being strictly analagous to each other, it was hoped that the Tahitian translation of the scriptures would have answered for the whole; there is, however, reason to fear that distinct translations will be necessary, not only for the Sandwich Islands, the Marquesas, and Tongatabu, but also for the Hervey Islands, which are not more than 600 or 700 miles distant from the Society Isles. So strong a resemblance, however, exists between the dialects, that the Tahitian translation will require only slight variations, the idioms and structure of the language being, in all their distinguishing features, the same.

When the uncultivated nature of the language, into which the scriptures have been translated, is considered, connected with the remembrance that

it is only by the labours of the Missionaries that it has been within the last few years reduced to a system, and employed in a written form, it cannot be expected that these books, more than any other first translations, should be altogether faultless. The knowledge of the Missionaries themselves in the language, notwithstanding thirty years' attention to it, is constantly increasing; and, compared with future translations which their successors or well-educated natives may make, the present will, perhaps, appear imperfect. Nevertheless, from the qualifications of the translators, their unquestionable integrity, and united patient attention to the preparation of every work, I believe the only imperfections that may be found, will refer to minor points of style in idiom or language. Some of the Missionaries excel in acquaintance with the original languages, others with the native dialect, and every copy is inspected by all, before going to the press.

The year 1819 is also distinguished in the annals of the South Sea Islanders, by the administration of the rite of baptism to the first Christian converts in the islands. Pomare and others made a profession of Christianity in 1813; names were written down; the change became general during the same year; persecution raged with violence in 1814; the inhabitants of Tahiti and Eimeo embraced the gospel in 1815, and those of the remaining group in 1816; and it certainly appears singular that none should have been baptized until 1819. This delay, however, did not arise from any doubts in the minds of the Missionaries as to the nature of the ordinance itself, the proper subjects of it, or the manner in which it was to be administered; on all these points they were agreed. It arose from a

variety of circumstances, peculiar in their kind, local in their influence, and such as they could neither foresee nor control.

At first, their continuance and their existence were very uncertain, in consequence of the efforts of the idolaters, and the war that followed; afterwards the conduct of the king, who, on his first profession, they would not have hesitated to baptize, was such, as to induce them to fear that his baptism would injure the Christian cause among the people; and subsequently, as they were on the point of separating and forming distinct stations, it was thought best to defer it till they should have entered upon the fields of their permanent labour, where they hoped to gather around them congregations of converts, administer the rite of baptism, and form Christian churches.

The Missionaries considered the proper subjects for the ordinance to be those who professed their faith in Christ, as the only Saviour, and the children of such individuals: but considerable difficulty was experienced in determining what the moral or religious qualifications of the adults ought to be, and the connexion that should exist between their baptism, and admission to the communion. Although we read different authors on the subject, their views were seldom altogether adapted to our circumstances, and I believe we derived but little real assistance from any.

We desired to bow only to the authority of scripture, and to follow implicitly its directions. We considered our circumstances by no means dissimilar to those of the individuals for whose guidance the directions of scripture were primarily given.. Having the commission of our Lord to his disciples for our warrant, and the conduct of his

apostles in the execution of it for our model, we hope we have been enabled to proceed according to the divine will, and in such a manner as to secure the approbation of the Christian churches by which we had been sent to preach Christ among the gentiles. Our situation at this time we regarded as most critical, and our procedure in this respect such as, it was presumed, would have an important bearing on future generations.

Happily, however, for us, and for all placed in similar circumstances, the terms of the commission are unequivocal and explicit; and we could not but perceive, that by the same warrant, in virtue of which we preached the gospel, and, as the word is rendered in the Tahitian, *proselyted* those among whom we laboured, we were also bound to baptize in the name of the Father, and the Son, and the Holy Ghost. The intimate connexion between the administration of this rite by the apostles, and the reception of the gospel on the part of those to whom they preached, also convinced us of the design of our Lord, that it should follow the belief in the testimony concerning him, which we were commissioned to deliver. Hence, it was regarded as our duty to baptize those who desired to become the disciples of Christ, as well as to instruct them concerning his will.

We did not apprehend that there was any spiritual virtue or efficacy connected with, or contained in, baptism, nor did we consider any spiritual blessings communicated by it, much less that most important of all, the one thing needful—a regeneration of the heart. It appeared designed, by the great Head of the church, to occupy, in the dispensation of the new testament, that place which circumcision did in the old.

The acts of desiring and receiving baptism, on the part of the subject of it, were viewed as a public and solemn renunciation of paganism, and a declaration of discipleship with Christ; and the circumstance of baptism was regarded as constituting the grand, public, and open line of demarcation between the idolatrous and the thus separated or Christian portions of the community. While we thus felt ourselves bound to baptize those who, like the Ethiopian eunuch, and those to whom Philip preached in Samaria, professed their belief in the Saviour, and the grand truths of the Christian system, we also felt that it was desirable to receive suitable evidence of the sincerity of such profession.

As to the degree of evidence that should be required, there was a considerable difference of opinion. A few of our number supposed that no adults should receive this initiatory rite, but such as, there was every reason to believe, were regenerated persons; and that a general belief in the testimony that Christ was the Saviour of men, and a desire to receive farther instruction, however sincere it might be, should be accompanied with an experience of that change of heart, which these truths, under the special influences of the Holy Spirit, are adapted to produce; and, in short, that such only should be baptized as would be at once unhesitatingly admitted to the Lord's supper.

The majority, however, of the Missionaries were of opinion that the ordinances were totally distinct, and that though it was proper that every church member should have been baptized, yet it did not follow that every one who had received such rite was thereby admitted to church fellowship. Satis-

factory evidence of sincerity in belief that Jehovah was the true God, and Jesus Christ the only Saviour, was considered a sufficient warrant for its administration to those who required it.

No one, however, at any time desired to exercise undue influence over the opinions of his coadjutors; and, although uniformity was desirable, we did not think it important to sacrifice much for oneness of sentiment or practice in this respect. After repeated and prayerful deliberation, recognizing, and aiming to act upon, the broad and liberal principles upon which the Institution, under whose patronage we laboured, was founded, it was mutually agreed that each Missionary should, in his own station, pursue that course which appeared to him most in accordance with the declarations of scripture.

In two of the stations, or perhaps three, the Missionaries have baptized those only whom they had reason to believe had been baptized by the Holy Ghost, and were Christians in the strictest sense of the term; the children of such persons they also baptized. In the other stations, the Missionaries have administered this rite to all whom they had reason to believe sincere in profession of discipleship, without requiring evidence of their having experienced a decisive spiritual change. In this respect some slight difference prevailed, but on every other point there has been perfect uniformity in their proceedings.

The first public baptism that occurred in the islands took place in the Royal Mission Chapel at Papaoa, in Tahiti, on the 16th of July, 1819. Pomare, the king of the island, was the individual to whom, in the midst of what, but a few years before, had been a scoffing, ignorant, obstinate,

cruel, and idolatrous nation, that rite was administered. It was the Sabbath-day. The congregation in the chapel, though less numerous than during the services of the previous week, amounted to between four and five thousand. The subject of discourse was appropriate, Matt. xxviii. 18—20. At the close of the sermons, the Missionaries gathered round the central pulpit; the ceremony commenced with singing. Mr. Bicknell, one of the Missionaries who had arrived in the Duff, implored the Divine blessing, and then, assisted by Mr. Henry, the only other senior Missionary at Tahiti, pouréd the water on his head, baptizing him "in the name of the Father, and of the Son, and of the Holy Ghost." The venerable Missionary then addressed the king, not without agitation, yet with firmness, "entreating him to walk worthy of his high profession, in the conspicuous station he held before angels, men, and God himself." Mr. Henry addressed the people, and Mr. Wilson implored the Divine benediction, that what had been done on earth might be ratified in heaven.

Although the subsequent conduct of Pomare was a matter of the deepest regret to his best friends, yet there was something in the ceremony unusually imposing; and the emotions associated with it must have been intense and interesting, especially to the two elder Missionaries, who had performed the rite. He had been identified with the chief events of their lives; upwards of two and twenty years had rolled by since the providence of God first brought them acquainted with him on the shores of Matavai; and in connexion with that interview, which memory would, probably, present in strong and vivid colours on this

occasion, they, perhaps, recollected the opinion formed of him, by the humane commander of the Duff, that he appeared the last person likely to receive the gospel. Yet amid the thickest darkness that had ever veiled their prospects, in him the first cheering ray of dawning light had broken upon them: he was their first convert; in every difficulty, he had been their steady friend; in every labour, a ready coadjutor; and had now publicly professed that his faith was grounded on that rock whereon their own was fixed, and his hopes, with theirs, derived from one common source. What intense and mingled hopes and fears must have pervaded their hearts! what hallowed joy must they have felt in anticipation of his being with them an heir of immortality, chastened with appalling, and not ungrounded fears, that after all he might become a cast-away!

Numbers, both adults and children, were subsequently baptized in the Windward Islands, but it was not until some months after, that the ordinance was dispensed to any in the Leeward or Society group.

It was in Huahine that the first, from among those who had renounced paganism in the Leeward Islands, were thus initiated into the outward church of Christ. Huahine was a new station, and few of the inhabitants, when we landed, knew much more of Christianity than its name. Fifteen months had elapsed since our arrival, and during that period, among a people who had every thing to learn, we had made the doctrines and general precepts of the gospel the topics of our discourses. Many of them now came forward, declaring their desire to become the disciples of the Saviour, to make a public profession of faith in

him by baptism, and to seek instruction in all his will. We found that, had we been so disposed, we could no longer defer the rite, with regard at least to some who applied.

Anxious that it should be on their part a reasonable act, and that, before being received, it should be understood, we proposed to meet one afternoon every week, with those who desired to be baptized. At this meeting we endeavoured to instruct them in the origin, nature, design, and subjects of the ordinance, together with the duties of those who should receive it. There was no wish on our parts to baptize by stratagem, as some of the popish Missionaries have done, but we sought to make the people well acquainted with the matter in all its bearings.—At the first weekly assemblies, between twenty and thirty of the most promising of the converts attended, afterwards the numbers exceeded four or five hundred.

In the instructions given, the scriptures, and the scriptures only, were our guide; and we endeavoured to inculcate the doctrine as we found it there, and as if it had never been controverted. Our warrant for its administration we derived from our Lord's commission to the first Missionaries, which was also our own. In its nature, we instructed them not to consider baptism as possessing any saving efficacy, or conferring any spiritual benefit, but being on our parts a duty connected with our office, and on theirs a public declaration of discipleship or proselytism to the Christian faith; designed to teach unto all, their moral defilement in the sight of God, and their need of that washing of regeneration, and spiritual purification, which it figuratively signified.

The duties of those who desired it were also

inculcated, and the necessity that existed not only for their renunciation of every open idolatrous practice, and attention to instruction in the principles, but a deportment accordant with the precepts of Christianity, in the conspicuous situation in which this very act would place them, before those by whom they were surrounded. We also informed them, that it appeared to us from the scripture, that the ordinance was designed for believers and their children, and therefore directed that, as they desired them to be brought up in the Christian faith, they should dedicate them to Jehovah, the Father, Son, and Holy Spirit, by baptism. It was found necessary, at the same time, plainly to caution them against supposing there was in baptism any thing meritorious, or on account of which they would receive any special blessing from God, other than that which would follow general obedience to his word. This was the more requisite, as there was reason to apprehend, that from the influence of a system in which strict observance of rites and ceremonies, without regard to motive or moral character, was all that was necessary, they might rest satisfied with having received the mere external declaratory rite. We also endeavoured carefully to avoid holding out any prospect of distinction, or temporal advantage, as an inducement to the people to apply for baptism, but constantly and plainly represented its observance as only an act of obedience to Him whom they professed to desire for their Master and their Lord, and who had promised that his people should be baptized with the Holy Ghost.

This weekly meeting was designed to answer another purpose, that of affording us the means of judging of the sincerity of the candidates, as well

as of imparting to them necessary instruction. After several months had been occupied in devoting one afternoon in the week to their instruction, it was deemed proper to baptize a number of the candidates, and two of their children.

It was now necessary to determine upon the mode: this had never appeared to us a very important part of the matter. We should not have objected to immerse any individuals who had themselves desired it. But as the scriptures are not decisive on this point, and though it is stated that Philip and the Eunuch went down to the water, or into the water, yet it was not in this act, but in the application of water in the name of the Trinity, that we considered baptism to consist: in such application, it is not stated that the Eunuch was immersed. Hence, we did not explain this, or other passages of similar import, as signifying immersion—and consequently the converts did not desire it. But had one of our own number thought it proper to have administered this rite by immersion, I do not think we should have said he acted wrong in so doing. In this respect, however, there was no difference of opinion, and consequently a perfect uniformity of practice prevailed. With regard to the other modes, we did not think it was very material whether we poured or sprinkled the element upon the individual.

The 12th of September, 1819, was fixed for the baptism of the first converts in Huahine. It was also the Sabbath. A suitable discourse was delivered in the morning to a numerous congregation who thronged the chapel. Mr. Davies, being the senior Missionary at the station, officiated, assisted by Mr. Barff and myself.

The climate in the South Sea Islands is remark-

ably fine, the weather warm, the streams abundant, and the waters clear as crystal; and, had we been disposed to perform the service in the open air, under the shade of a spreading grove, we had every facility for so doing. The converts might have been led into the river, and, standing on the bank or in the stream ourselves, we might have applied its waters to their persons, using the words prescribed. On such occasions, the most delightful scenes, of which it is possible for imagination to conceive, would have been presented; scenes similar, perhaps, to those often witnessed in the days of the apostles; and for the sake of effect, and the associations they would have awakened, I have sometimes for a moment wished we had. But the wish has only been momentary; for whatever might have been the impression of such a scene, or the emotions enkindled, they would not have been attended with any valuable practical result. On the present, therefore, and every subsequent occasion, the rite was administered before the whole congregation in the place of worship.

During the ordinary morning service, the approved candidates sat in front of the pulpit. At its close, they kept their places, and, after imploring the divine blessing upon the service, we proceeded to its performance. Their profession of faith in Christ, and desire to be instructed in his word, had been received at a preceding meeting; and it was only necessary now, after a short address to the whole, to ask the name of each adult, and the parents the names of their children. This, Mr. Davies did,—beginning with Mahine, the principal hereditary chieftain of the island. Having received his reply, Mr. Davies immersed his hand

in a vessel of water, which Mr. Barff or myself held by his side, and then holding his hand over the crown or forehead of the chief, while the water from his hand flowed or fell upon Mahine's head, Mr. Davies pronounced aloud, with distinctness and solemnity, *Mahine e tapape du vau ia oe i te ioa o te Medua, e o te Tamaidi, e o te Varua maitai:* "Mahine, I apply water to you in the name of the Father, and of the Son, and of the Holy Ghost." Repeating the same words, and applying the water in the same manner, to every individual, he proceeded to baptize the whole number, who kept their seats during the ceremony.

Mahine was not baptized first because he was the king of the island, but because he was one of the earliest converts, and had been most diligent in his attention, and consistent in deportment. We were careful to avoid giving any preference to rank and station, simply as such; and, on the present occasion, we beheld Hautia, the governor of the island, and others of high rank, sitting by the side of the humblest peasants of the land. In reference to civil or political station, we always inculcated the requirements of the gospel, that all should render honour to whom honour is due, invariably presenting a suitable example of the most respectful behaviour to individuals of rank or distinction. But in the church of God, and in the participation of the privileges of Christianity, we as invariably taught that all were brethren, that there was no precedence derived from worldly exaltation, that one only was our Lord and King, the Saviour himself. This principle we were happy to see recognized by themselves on this occasion, as some of the principal chiefs sat at the lowest end.

The word *tapape*, used in the first instance, was that which appeared the most suitable, as we were anxious to divest the rite of every thing extraordinary or mysterious. The signification of the word is to apply water, without expressing the precise mode of application. They have no word answering to the term *baptize*, as now understood in the English language, though they have distinct words for sprinkling, pouring, bathing, plunging, &c., but we considered the simple application of water to approach nearer to the original word *baptisto*, than either of these; and it seemed so appropriate, as to render it unnecessary to introduce any other. Subsequently, however, our opinions changed, and we adopted the original word, which in Tahitian, is written *ba-pa-ti-zo*, and used only to signify this sacred rite. We have thus left it as we found it, leaving the scripture to speak its own language, without limiting it to what we suppose its peculiar signification.

The water was not sprinkled on the face with force; the sign of the cross was not made, nor was water poured on the head from any vessel; but, taking one hand from the vessel containing the water, and holding it over the individual, we allowed so much water as was held in or attached to the hand, to fall upon the crown or forehead of the baptized, pronouncing, at the same time, the name, and the words prescribed in the Gospels.

Some difficulty was experienced with regard to the names, as many of the natives, especially the chiefs, have a number; some of office, others hereditary, and not a few intimately connected with their former idolatry, or its abominable institutions. It was not thought desirable that they should assume a new name on receiving baptism, or that

it should interfere with any name of office, station, or hereditary title, that might appertain unto them. But every blasphemous, idolatrous, or impure name, (and those of some of the Areois and priests were so to a most affecting degree,) we recommended should be discontinued, that they should select those names, by which, in future, they would wish to be designated. A few of the adults chose foreign, and in general scriptural names, for themselves or their children.

This produced a considerable change in their language. Formerly, all names were descriptive of some event or quality—as Fanauao, day-born, Fanaupo, night-born, Mataara, wakeful or bright-eyed, Matamoe, sleepful or heavy-eyed, Paari, wise, or Matauore, fearless, &c. A number of terms were now introduced, as Adamu Adam, Noa Noah, Davida David, Ieremia Jeremiah, Hezekia Hezekiah, Iacoba James, Ioane John, Petero Peter, &c. with no other signification than being the names of the persons.

With regard to infants, we only baptized those whose parents, one or both, were themselves baptized, and who desired thus to dedicate their children to God, and engaged to train them in the principles of Christianity; and then we only baptized infants, unless the children of more advanced years understood the nature of the ordinance, and themselves desired to make, by this act, a public profession of their discipleship to Christ, and their wishes to be instructed in his word.

Sometimes the infant was held in the arms of its parent, who stood up while the rite was administered; at other times, and I believe invariably during subsequent years, we have taken the child in the left arm, and baptized it with the right

hand. Whenever any of our own children have been baptized, we have brought them to the chapel, and have performed the ceremony at the same time and in the same way as with the natives; that they might perceive that in this respect there was no difference between us.

The baptism of infants has certainly been among our most interesting religious exercises. It was generally performed after morning service on the Sabbath. We usually addressed a short and affectionate exhortation to the parents, enforcing their responsibility, and duty towards the dear children they were thus offering; not indeed as an innocent child was formerly offered in sacrifice to senseless idols, or to a cruel imaginary deity, but to be trained up in the nurture and admonition of that Divine Parent, who has said, "I love them that love me, and those that seek me early shall find me."

I have been sometimes almost overwhelmed on beholding the intensity of mingled feeling, with which three or four smiling infants have been brought by their respective parents to the rustic baptismal font. I have fancied, in the strongly expressive countenances of the parents, the emotions of gratitude, and the ray of hope and anticipated joy in the future progress of the child, when it should exhibit the effects of that inward change, of which this was the outward sign.

In strong and distressing contrast with sensations of this hallowed and delightful kind, I have supposed the memory of far different acts, in which, as parents, many of them had been engaged, has remained; I have supposed that recollection has presented the winning look of conscious

innocence, which some dear babe has cast upon them, or the plaintive cry which from its lisping tongue first broke upon their ears, but which was unheeded, and they monstrously committed cool, inhuman murder—when they should have cherished the tenderest and softest sensibilities of the human bosom: I believe this has not been in my imagination only. The feeling depicted in the humane and Christian parent's countenance, suffused with tears, has often been an index of no common inward agitation. Subsequent conversation has confirmed the fact; and many have brought their children to present them unto God in baptism, who, while idolaters, had more than once or twice been guilty of the barbarous crime of infant murder. This practice is abolished; and, instead of shameless murder, or pagan sacrifice, the parents now delight to bring their infants to the Christian sanctuary, and thus dedicate them to God.

I have been often rather agreeably surprised at the anxiety of the parents to have their children baptized. Without inquiring into the origin of this solicitude, I believe it is not confined to the inhabitants of the South Sea Islands, and is certainly not unpleasant to behold. I recollect at one time the parents of three children came with considerable earnestness, and requested me to baptize their infants, rather earlier than I thought it should be done. It was not at Huahine, and the Missionary, under whose care the station was more particularly placed, was absent; I therefore proposed to defer it till his arrival. They pressed me not to decline; and one of them stated as a reason, that her child had been ill, and she was afraid it would die before it had been baptized. "Suppose," I replied, "that it should, you know that

the child will not lose thereby. No persons will be admitted to heaven simply because they have been baptized, nor will any be excluded therefrom merely because they have not." "Yes," answered the mother, "I know that; yet I do not feel satisfied now—but when it has been baptized, my mind will become easier." I could not reprove her; I endeavoured, however, to impress upon her mind the conviction, that the ordinance, though a duty, did not itself confer any spiritual benefit, and relieved her mind by informing her, that I would baptize the child at the close of the evening service.

In the preceding detail, I have, perhaps, been more prolix and minute than the importance of the subject may appear to demand; I have been influenced by a desire to give that information, relative to our proceedings in this respect, to the friends of Missions in general, and to the patrons of the South Sea Mission in particular, to which, from the interest they have taken, and the support they have afforded, I have considered them justly entitled, and which I cannot but hope will be satisfactory.

Although I have only given the proceedings of one station, I believe that, with the exception of some of the Missionaries baptizing only such adults as they consider to be true Christians, and eligible for church fellowship, the ministration has been uniform in all. With us, those were baptized who made a credible profession of belief in Christ, and a desire to become his disciples, without any immediate view to church fellowship, which we considered a subsequent measure.

An address on the nature of baptism, and the duties of those who had received it, was printed

after the first administration, and widely circulated, apparently with good effect. The weekly meeting for instructing those who desired baptism, was continued, and the first dispensing of that ordinance produced an astonishing effect upon the people. Multitudes, who had heretofore been indifferent, now appeared in earnest about religion, and the number who attended our preparatory meeting soon amounted to four hundred. Those who had been baptized, also, in general attended.

A state of religious feeling, such as I never witnessed elsewhere, and equal to any accounts of revivals in America or other parts, of which I ever read, now prevailed, not only in Huahine, but in the other Missionary stations. The schools and meetings were punctually and regularly attended. The inhabitants of remote districts came and took up their abode at the Missionary settlement; and nothing could repress the ardour of the people in what appeared to us their search after the means of obtaining the Divine favour. Often have we been aroused at break of day, by persons coming to inquire what they must do to be saved—how they might obtain the forgiveness of their sins, and the favour of God; expressing their desires to become the people of God, and to renounce every practice contrary to Christian consistency.

Many were undoubtedly influenced by a desire of baptism; this had introduced a new distinction, which, notwithstanding our endeavours to prevent it, they probably thought must confer some temporal or spiritual advantage on those who received it. But with others it was not so, as the event has satisfactorily proved: many who at this time were awakened to an extraordinary religious concern, have ever since remained stedfast in their prin-

ciples, and uniform in the practice of every Christian virtue. We now felt more than ever the responsibility of our situation, and were afraid lest we should discourage, and throw a stumbling-block in the way of those who were sincerely inquiring after God. Yet we felt no less apprehension lest we should be the means of encouraging desires, and cherishing the delusive hopes of such as were either deceiving themselves or others, and, under cover of seeking the favour of God, were actually pursuing that which they imagined would improve their temporal condition, or add to their respectability in society. Some who had been baptized, we found it necessary to admonish, lest they should rest satisfied with the attainments already made, and neglect the more important considerations.

In the interesting and critical duties now devolving upon us, we endeavoured to act with caution, taking the word of God for our directory, and bearing in mind at the same time the peculiar circumstances of the people; avoiding precipitancy in our public measures: so that, if we erred, it might be on the side of carefulness. The everlasting welfare of the people was our only object; this we considered would not eventually suffer, whatever might be the effect of withholding baptism from those who might be proper subjects for it. But by administering this rite to those who sought it from improper motives, should it render them satisfied with the sign, instead of the divine influence signified, we might become accessary to their fatal delusion.

Under the influence of these impressions, we were perhaps led to defer the rite of baptism to those who applied for it, longer than we ought to have done; and I have known many who have

been candidates upwards of one or two years. Their views of the doctrine have been in general correct, in their conduct there has been nothing unchristian or immoral, and they have uniformly expressed their desires to become the true disciples of Christ; but during that period we have not baptized them, merely because we have apprehended they did not feel the necessity of that purification of heart, of which baptism is only the external sign. When we first administered that ordinance, we had no idea of the natives thronging in such numbers to receive it, and consequently, had not deliberated on the term of that probation which we afterwards deemed it desirable to institute.

CHAP. II.

Interesting state of the people—Extensive prevalence of a severe epidemic—Former diseases in the islands comparatively few and mild—Priests the general physicians—Native practice of physic—Its intimate connexion with sorcery—Gods of the healing art—The tuabu, or broken back—Insanity—Native warm bath—Occulists—Surgery—Setting a broken neck or back—The operation of trepan — Native remedies superseded by European medicine—Need of a more abundant supply—Former cruelty towards the sick—Parricide—Present treatment of invalids—Death of Messrs. Tessier and Bicknell—Dying charge to the people—Missionary responsibility.

[illegible]ame interesting state of the people by which the close of 1819 had been distinguished, marked the commencement of 1820. Never were our direct Missionary labours more arduous and incessant; and yet, during no period of our residence there, were they more delightful. We beheld indeed the isles waiting for the laws and institutions of Messiah, and felt that we had been sent to a people emphatically prepared of the Lord, made willing in the day of his power.

The inhabitants of the remote districts which we had periodically visited, were many of them no longer satisfied with an opportunity for conversation on religious subjects once a week, but came and built their houses in the neighbourhood of Fare. We recommended those who remained, to

do the same; and soon after the annual meetings in May, they so far complied as to render it unnecessary for us to visit these stations.

One spacious chapel was opened in the latter end of April, on which occasion I read a translation of the sixth chapter of the second book of Chronicles, and afterwards preached from the sixth verse. Our Missionary meeting was remarkably well attended, and the subscriptions proportionably liberal; they amounted to between three and four thousand gallons of oil, besides cotton, and other trifling articles.

In the midst of this delightful state of things, the stations were visited with a distressing epidemic, which spread through the whole group of islands, and proved fatal to many of the people. It was a kind of influenza, affecting the lungs and throat; many attacked with it lost their voice. We suffered in common with the people, and I was obliged to relinquish all public duty for some weeks. This kind of calamity has been frequently experienced in the islands since they have been the resort of foreign shipping, though we are not aware that it prevailed before. A kind of dysentery appeared after the visit of Vancouver's ship, which called at the islands in 1790: this proved fatal to a vast portion of the population. In the year 1800, the Britannia, a London vessel, anchored at Taiarabu. Two seamen absconded, and a disease followed, less fatal, but very distressing, and more extensive, as scarcely an individual escaped.

These diseases have generally passed through the islands from the east to the west, in the direction of the trade winds. After the above appeared among the people, it was for some months

confined to the Windward Islands; and so general was its prevalence, that Pomare one day said to Mr. Nott, "If this had been a fatal or killing disease, like that from Vancouver's ship, no individual would have survived."

As it began to subside, a canoe, called *Hareaino*, arrived from the Leeward Islands, and after remaining a week or two at Tahiti, returned to Huahine. Shortly after this, the people who had been in the canoe were attacked, and the disease ultimately spread as completely through this group, as it had through that at which the foreign vessel touched. Within the last two years, a disorder, in many respects similar to that left by the crew of Vancouver's vessel, has again swept through the islands, and carried off numbers of the people.

The diseases formerly prevailing among the South Sea Islanders were comparatively few; those from which they now suffer are principally pulmonary, intermittent, and cutaneous. The most fatal are, according to their account, of recent origin. While idolaters, they were accustomed to consider every bodily affliction as the result of the anger of their gods; and the priest was a more important personage, in time of sickness, than the physician. Native practitioners, who were almost invariably priests or sorcerers, were accustomed to apply such healing remedies as the islands afforded; and an invocation to some spirit or god attended the administration of every medicine. Tama, Taaroatuihono, Eteate, and Rearea, were the principal gods of physic and surgery. The former, in particular, was invoked for the cure of fractures and bruises.

From the gods the priests pretended to have

received the knowledge of the healing art, and to them a part of the physician's fee was considered to belong. No animal or mineral substances were admitted into their pharmacopœia; vegetable productions alone were used, and these simply pulverized, infused, heated on the fire, or with red-hot stones, and often fermented. Many of their applications, however, were powerful, especially a species of gourd, or wild cucumber. A preparation, in which milk from the pulp of the cocoa-nut formed a principal ingredient, was sometimes followed by almost instant death. Mr. Barff once took this preparation, at the earnest recommendation of the people; but it nearly cost him his life, although he had not drunk more than half the quantity prepared.

Frequently, when some medicines were about to be administered, the friends and relatives of the patient were sent for, that they might be at hand, should the effect be unfavourable. They often expected it would either save or destroy the patient. Numerous ceremonies were connected with every remedy applied; and much greater dependence was placed on the efficacy of the prayers, than on the effect of the medicine.

When a person was taken ill, the priest or physician was sent for; as soon as he arrived, a young plantain-tree, procured by some members of the family, was handed to him, as an offering to the god; a present of cloth was also furnished, as his own fee. He began by calling upon the name of his god, beseeching him to abate his anger towards the sufferer, to say what would propitiate him, or what applications would afford relief. Sometimes remedies were applied at the same time, or the relatives sent to fetch certain herbs or roots,

but the priest usually went himself to compound the *raau* or medicine: a considerable degree of mystery was attached to this proceeding, and the physicians appeared unwilling that others should know of what their preparations consisted. They pretended to be instructed by their god, as to the herbs they should select, and the manner of combining them. Different *raaus*, or medicines, were used for different diseases; and although they kept the composition of their nostrums a secret, they were not unwilling that the report of their efficacy might spread, in order to their obtaining celebrity and extended practice. Hence, when a person was afflicted with any particular disease, and the inquiry made as to who should be sent for, it was not unusual to hear it said—"*O ta mea te raau maitai no ia mai,*"—such a one has a good medicine for this disease.

The small-pox, measles, hooping-cough, and a variety of other diseases, to which most European children are subject, are unknown; yet they have a disease called *oniho*, which in its progress, and the effects on the face, corresponds with the small-pox, excepting that it is milder, and the inequalities it leaves on the skin soon disappear. There is another disease, somewhat analogous to this, resembling the species of erysipelas called shingles, for the cure of which the natives apply a mixture of bruised herbs and pulverized charcoal. Inflammatory tumors are prevalent; and the only remedy they apply, is a mixture of herbs bruised with a stone. Asthmatic and other pulmonary affections also occur, and, with persons about the age of twenty, generally prove fatal.

Among the most prevalent and obstinate diseases to which, as a nation, they are exposed, is one

which terminates in a permanent affection of the spine; it usually appears in early life, commencing in the form of an intermittent or remittent. The body is reduced almost to a skeleton; and the disease terminates in death, or a large curvature of the spine, so as considerably to diminish the height of the individual, and cause a very unsightly protrusion of the spine between the shoulders, or a curvature inwards, causing the breast-bones to appear unusually prominent. Multitudes in every one of the Society Islands are to be seen deformed by this disease, which the natives call *tuapu*, literally, projecting; or, as we should say, humped-back.

After this curvature has occurred, the patient usually recovers, and, although greatly deformed, does not appear more predisposed to disease than others. Those individuals are often among the most active, intelligent, and ingenious of the people.

Connected with this disease, there are two remarkable circumstances. I am not prepared to say that it is hereditary, but the children of such persons are more frequently the subjects of it than others. It is also singular that it should prevail principally among the lower classes of society, the farmers and the mechanics. I know of no principal chief, and I cannot recollect any one even of secondary rank, thus afflicted: yet their rank and station are hereditary. This single fact renders more striking than it otherwise would be, the difference in appearance between the chiefs and people, and it may certainly warrant the inference, that the meagre living of the latter exposes them to maladies, from which more generous diet and comfortable modes of life exempt their superiors.

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Some say this singular complaint, which was unknown to their ancestors, has only prevailed since they have been visited by foreign shipping. It does not prevail among the inhabitants of the surrounding islands; but whether it be of recent origin or not, in Tahiti it is very affecting to witness the numbers that have suffered; and we cannot but hope that as industry and civilization advance, and their mode of living improves, it will in an equal ratio disappear from among them.

Blindness is frequently induced by the same disease that precedes the spinal curvature. The condition of the blind, when suffered to live, must, under the reign of idolatry, have been truly lamentable—they were generally objects of derision and neglect, if not of wanton cruelty.

Insanity prevailed in a slight degree, but individuals under its influence met with a very different kind of treatment. They were supposed to be inspired or possessed by some god, who, the natives imagined, had entered every one suffering under mental aberrations. On this account no control was exercised, but the highest respect was shewn them. They were, however, generally avoided, and their actions were considered as the deeds of the god, rather than the man. Under these circumstances, when the poor wretch became his own destroyer, it was not regarded as an event to be deplored. Deafness was sometimes experienced; and there are a few persons in the islands who can neither speak nor hear distinctly.

In their application to particular diseases, the priests manifested considerable acquaintance with the medicinal properties of the herbs, and their adaptation to the complaint, to relieve which they were employed; but their practice must have been

very uncertain and ineffectual, though they were held in high esteem by all ranks. Convulsions being sometimes experienced, were considered to result from the direct power of the god. Sudden death was also attributed to the same cause—and an attack so terminating, was called *rima atua*, "hand of god." Those who died suddenly were also said to be *haruhia e te atua*, or *uumehia e te atua*: "seized by the god, or strangled by the god." Indeed, the gods were supposed to send all the diseases with which they were afflicted.

Whatever mystery they might attach to the preparation and use of medicine, their practice of surgery, and application of external remedies, were more simple and straightforward. They did not apply friction in the same manner as the Sandwich Islanders sometimes do, viz. by placing the patient flat on the ground, and rolling a twelve or fourteen pound shot backwards and forwards along the back; but in a far more gentle manner, by rubbing with the hands the muscles of the limbs, and pressing them in the same way as the Indians practise shampooing.

The natives had no method of using the warm-bath, but often seated their patients on a pile of heated stones strewed over with green herbs or leaves, and kept them covered with a thick cloth till the most profuse perspiration was induced; something like that produced by the fashionable vapour bath. In this state, to our great astonishment, at the most critical seasons of illness, the patient would leave the heap of stones, and plunge into the sea, near which the oven was generally heated. Though the shock must have been very great, they appeared to sustain no injury from this transition.

There were persons among them celebrated as oculists, but their skill principally consisted in removing foreign substances from the eye; and when applied to for this purpose, they, as well as others, received the payment or fee before they commenced their operations; but if the present did not please them, they, to satisfy their employers, sometimes took one splinter, &c. out of the eye, and left another in, that they might be sent for again. Their surgeons were remarkably dexterous in closing a cut or thrust, by drawing the edges carefully together, and applying the pungent juice of the ape, *arum costatum*, to the surface. This, acting like caustic, must have caused great pain.

A fractured limb they set without much trouble; applying splinters of bamboo-cane to the sides, and keeping it bound up till healed. A dislocation they usually succeeded in reducing; but the other parts of their surgical practice were marked by a rude promptness, temerity, and barbarism, almost incredible. A man one day fell from a tree, and dislocated some part of his neck. His companions, on perceiving it, instantly took him up: one of them placed his head between his own knees, and held it firmly; while the others, taking hold of his body, twisted the joint into its proper place.

On another occasion, a number of young men, in the district of Fare, were carrying large stones, suspended from each end of a pole across their shoulders, their usual mode of carrying a burden: one of them so injured the vertebræ, as to be almost unable to move; he had, as they expressed it, *fati te tua*, broken the back. His fellow-workmen laid him flat on his face on the grass; one grasped and pulled his shoulders, and the other his

legs, while a third actually pressed with both knees his whole weight upon the back, where the bones appeared displaced. It was not far from Mr. Barff's house where the accident occurred, and, observing the people assembled, he went to inquire the cause, and saw them thus engaged. On his asking what they were doing, they coolly replied, that they were only straightening the man's back, which had been broken with carrying stones. The vertebræ appeared to be replaced; they bound a long girdle repeatedly round his body, led him home, and, without any other treatment, he was in a short time able to resume his employment.

The operation of trepanning they sometimes attempted, and say they have practised it with success. It is reported that there are persons living in the island of Borabora on whom it has been performed, or at least an operation very much resembling it: the bones of the skull having been fractured in battle, they have cleared away the skin and coverings, and, having removed the fractured piece of bone, have carefully fitted in a piece of cocoa-nut shell, and replaced the covering and skin; on the healing of which, the man has recovered. I never saw any individual who had undergone this operation, but, from the concurrent testimony of the people, I have no doubt they have performed it.

It is also related, although I confess I can scarcely believe it, that on some occasions, when the brain has been injured as well as the bone, they have opened the skull, taken out the injured portion of the brain, and, having a pig ready, have killed it, taken out the pig's brains, put them in the man's head, and covered them up. They persist in stating that this has been done; but

add, that the persons always became furious with madness, and died. They had no idea of phlebotomy as a remedy for disease, but were clever at lancing an abscess, which was generally effected with the thorn from a kind of bramble, or a shark's tooth.

However great the influence of those persons who administered medicine, or practised surgery, might formerly have been, it has entirely ceased since the people have been acquainted with the more certain and efficacious application of English remedies. Like the priests in their temples formerly, the minister of their religion, at every station, is now sought in all cases of sickness, as their physician; and no small portion of our time was occupied in administering medicine, so far as our scanty means would admit.

This is a task necessarily devolving upon the Missionaries, as the only Europeans residing amongst them, either possessing medicine, or knowing how to use it; and it is a claim which we never desired to refuse. It is perfectly compatible with the higher duties of our station—the cure of their spiritual maladies. We have only to regret that we have not possessed better qualifications, and more ample means for its efficient discharge. So long as our family medicine has lasted, we have been ready to share it with those who were in need, and have often been thankful (when afflicted ourselves, and destitute) to receive the simple remedies they were able to supply.

The Missionary Society has readily furnished us with medical books and instruments; and for our own use, a liberal supply of medicines: but it has generally been inadequate to the wants of the people. Medicine is expensive, and perhaps it

would not be considered a just appropriation of the Society's funds, to expend them in providing medicine for those among whom its agents labour; yet it is one of the most affecting sights a Missionary can witness, when visiting his people, to behold them enduring the most painful suffering, pining under the influence of disease, and perhaps sinking into a premature grave, and to know that, if he had the means within his reach, he could at least relieve them.

The occurrences are not unfrequent, wherein an anxious mother brings a poor sickly child to his house, with which she is obliged to return unrelieved, not because the disease is remediless, but because the Missionary has not, it may be, a cheap and simple remedy to bestow. The natives would cheerfully purchase so valuable an article as medicine, by bartering in the islands the produce of their labour, but they have no means of so doing. If they send it to England, the return is distant and uncertain; and mistakes, embarrassing to them, are likely to occur. It is to be hoped, however, that as the means of intercommunication become more frequent and regular, these difficulties will be removed. Several generous individuals have laid the people of some of the islands under great obligations, of which they are duly sensible, by sending them out, gratuitously, a liberal supply of the most useful medicines.

It may not be necessary for a Missionary in a civilized nation, where the healing art is cultivated, or going to a country where European colonies are settled, or commercial establishments are formed, to be acquainted with the practice of physic. It is, however, important, and ought to be borne in mind by those who are looking forward to Mission-

ary work, and by those who patronize them, that it would be of the highest advantage for one going to an uncivilized people, to be acquainted with the qualities and use of medicine.

A degree of proficiency that would qualify him to practise in his native country, is not necessary. But so much knowledge as would enable him to be exceedingly serviceable to the people, to win their confidence and affection, and to confer on him an influence the most important and advantageous, in accomplishing the great objects of his mission, might be acquired prior to his departure from England, without in an injurious degree diverting his attention from other pursuits. I speak from painful experience of deficiency in the means for meeting the necessities of my own family, as well as those of the people among whom I have resided. I know they still exist, and therefore express myself more strongly than I should otherwise feel warranted to do.

The introduction of Christianity has been followed by a greater alteration in the general circumstances of the people, than even the medical treatment of the sick. The change has been highly advantageous to the sufferers, who formerly experienced the greatest neglect, and often the most brutal cruelty. As soon as an individual was affected with any disorder, he was considered as under the ban of the gods: by some crime, or the influence of some enemy, he was supposed to have become obnoxious to their anger, of which his malady was the result.

These ideas, relative to the origin of diseases, had a powerful tendency to stifle every feeling of sympathy and compassion, and to restrain all from the exercise of those acts of kindness that are so grate-

ful to the afflicted, and afford such alleviation to their sufferings. The attention of the relatives and friends was directed to the gods, and their greatest efforts were made to appease their anger by offerings, and to remove the continuance of its effects by prayers and incantations. The simple medicine administered, was considered more as the vehicle or medium by which the god would act, than as possessing any power itself to arrest the progress of disease.

If their prayers, offerings, and remedies were found unavailing, the gods were considered implacable, and the diseased person was doomed to perish. Some heinous crime was supposed to have been committed. Whenever a chief of any distinction was afflicted, some neglect or insult was supposed to have been shewn to the gods or the priest, and the most costly offerings were made to avert the effects of their wrath, and secure the recovery of the chieftain. Human victims were sometimes sacrificed, ceremonies performed, and prayers offered. These were not made to the national idol, but to the tutelar god of the family.

They were all, at times, unavailing; and when they imagined, in consequence of the rank or ancestry of the chief, that the deity ought to have been propitious, but they found he was not, and the sufferer did not recover, with a singular promptitude, in powerful contrast with their ordinary conduct towards their gods, they execrated the idol, and banished him from the temple, choosing in his place some other deity that they hoped would be favourable.

The interest manifested in the recovery of their chief would depend much upon his age. If advanced in years, comparatively little concern would

be felt for his restoration. Old age was seldom treated with respect, often with contempt and cruelty.

In seasons of illness, especially if protracted, the common people, and the aged, received but little attention. If the malady was not soon relieved by the prayers of the priest, and the remedies he administered, the sufferer was abandoned. Sometimes he was allowed to remain in the house of those with whom he was connected. But, in general, a small temporary hut was erected with a few cocoa-nut leaves, either near a stream, or at a short distance from the dwelling. Into this, as to the condemned cell, the sick person was removed. For a time, the children or friends would supply a scanty portion of food, but they often grew weary of sending this small alleviation; and it is believed that many have died, as much from hunger, as from disease.

This process was sometimes too slow for those who were connected with the sick, and who desired to share any property they might possess. If they thought there was but little prospect of recovery, they would determine to destroy them at once. Murder was at times perpetrated, under these circumstances, with heartless and wanton barbarity. The spear or the club was employed, to effect what disease had been too tardy in accomplishing. All the persons in the house, when these deeds of horror were performed, were called out; and the friends or companions of the sufferer, armed with spears, prepared for their savage work. It was in vain the helpless man cried for mercy; instead of attending to his cry, they "would amuse themselves in trying which could take best aim" with the spear they threw; or, rushing upon him

with spear in hand, they would exclaim, *Tui i vaho*, pierce through—and thus transfix him to the couch on which he was lying.

Sometimes they buried the sick alive. When this was designed, they dug a pit, and then, perhaps, proposed to the invalid to bathe, offering to carry him to the water, either in their arms, or placed on a board; but, instead of conveying him to the place of bathing, they would carry him to the pit, and throw him in. Here, if any cries were made, they threw down large stones in order to stifle his voice, filled up the grave with earth, and then returned to their dwellings.

The natives once gave me an account of an unhappy sufferer, whom they were conveying to the grave; he perceived it at a short distance before they approached, and, influenced by fear, sprang from the board, and endeavoured to escape. He was pursued, and crippled by a large stone, and thus secured by the murderers. I was acquainted with two persons, who were sawyers, and resided some time in the island of Huahine, who had both been engaged in burying one of their companions, merely because they felt the few attentions required, a burden. One of them, whose name was Papehara, is dead; the other is still living.

It is unnecessary to add to these details. Every friend to humanity will rejoice to know, that since the subversion of that system, under the sanction of which they were practised, they have ceased; and that now, from the influence of Christian principles, although the aged do not receive that veneration which is paid to gray hairs and length of years in some countries, they are treated with kindness.

The sick are also nursed with attention by their

relatives and children; and so far from deeming it a burden to attend to them, in Eimeo, Huahine, and, I believe, in some of the other islands, the natives have formed benevolent societies among themselves, for the purpose of building houses, supplying with food and clothing those who, in their old age and helpless state, have no friends or children to take care of them. In these dwellings they are lodged, and clothed, and fed. Persons also visit them for the purpose of reading the scriptures, and praying with them; their present necessities are supplied, the decline of life made easy, and their passage to the grave comparatively tranquil and happy. It is only necessary to contrast this with the former treatment of individuals under similar circumstances, in order to strengthen our conviction of the incalculable diminution of misery which has resulted from their reception of the gospel, and the temporal blessings it has imparted.

During the year 1820, the Mission in the Windward Islands sustained a heavy bereavement in the decease of Messrs. Bicknell and Tessier. The latter, who was a man of modest and unobtrusive habits, but patient and unremitting industry in the important work of educating the rising generation, died on the 23d of July. His Christian course had not been splendid or attractive, but it had been undeviating and unsullied. His end was not only peaceful, but triumphant in faith, and glowing in anticipation of the holy and spiritual joys awaiting him in the abodes of blessedness.

Mr. Bicknell, whose health was not firm, followed the remains of his faithful coadjutor to the tomb; and while standing on the edge of the closing grave, and addressing the sorrowing multi-

tude around, felt indisposed from the exposure. This was followed by fever, which terminated his life fourteen days after the death of Mr. Tessier. Though his illness was short, his mind, towards the latter part of it, was tranquil, in reliance on that Saviour who alone can support in the prospect of dissolution.

I have heard that he was the first individual who offered his services to the Missionary Society, and was among the first who landed from the Duff in 1796. He remained in Tahiti till the civil war in 1808 drove him and his companions from the islands, at which time he visited New South Wales and England. When Pomare invited the Missionaries to return, he was the first to resume his station, which he never abandoned, till called by death from a field, on which he had bestowed upwards of twenty years of patient persevering toil, and from which, though long barren and fruitless, he had ultimately been honoured to reap the first-fruits of a glorious harvest.

In 1818 he removed to the populous district of Papara, on the south-west side of Tahiti. This district had, prior to the last war, been the stronghold of idolatry, and was the head-quarters of the pagan army; and the inhabitants, until the death of their chieftain in the memorable battle of Bunaauïa, obstinately opposed the progress of Christianity. Here, under the favourable auspices of Tati, Mr. Bicknell commenced his labours; and while Mr. Tessier daily instructed numbers in the school, Mr. Bicknell collected around him large and attentive congregations, baptized many, and gathered an interesting Christian church.

His latest earthly concern regarded the stedfastness and welfare of his charge. On the last even-

ing of his life, and but a few hours before his departure, he addressed Mr. Crook (who had attended him during his illness, and who was then about to perform divine service among his people) on the subject. "Tell them," said the dying Missionary, "that my conviction of the truth of those doctrines I have taught, is now stronger than ever. Tell them I am dying, but that these truths are now my support. Tell them to be stedfast." He left, not only a destitute church and afflicted congregation, but a sorrowing widow and five fatherless children, to mourn his departure. Mrs. Bicknell was afterwards united in marriage with Mr. Davies, but she did not long survive, and the children are now orphans. Mr. Caw, who had been sent out to instruct the natives in ship-building and other arts, but who had been long incapacitated by illness, died about the same time.

CHAP. III.

General view of a Christian church—Uniformity of procedure in the different stations—Instructions from England—Preparatory teaching—Distinct nature of a Christian church—Qualifications and duties of communicants—The sacrament of the Lord's Supper—Formation of the first church of Christ in the Leeward Islands—Administration of the ordinance—Substitute for bread—Order of the service—Character, experience, and peculiarities of the communicants—Buaiti—Manner of admitting church members—Regard to the declarations of scripture—Instances of the power of conscience—Appointment of deacons—Improvement in parental discipline—Great attention to religion.

WHILE the Lord of Missions was thus thinning our ranks, he was shewing us that the work in which we were engaged was not ours, but his; that though the agent was removed, the agency under which he had acted was not thereby impeded. The pleasing change we had observed among our people every year, increased during the present in an astonishing manner, and we had the high satisfaction of witnessing the formation and organization of the first church of Christ in the Leeward or Society Islands. It took place early in the month of May, and shortly after the opening of the new chapel.

Although we did not experience that difficulty which, from the peculiar circumstances of the Mission and the people, had attended the first administration of baptism, we regarded it as a matter requiring grave and prayerful deliberation. We felt that our proceedings would influence the views and conduct, not only of those by whom we were surrounded, but perhaps of future generations. A foundation was now to be laid, on which, so far as order and discipline were concerned, the superstructure of the Christian church in that island was to rise in every succeeding age, and by which it would certainly be affected in many important respects. Anxious therefore to begin aright, we sought, and trust we received, Divine guidance, endeavouring to regulate our proceedings altogether by the directions of the sacred volume. It was, however, difficult to divest ourselves entirely of those views of the subject which we had imbibed from the writings of men.

A Christian church we considered to be a society of faithful and holy men, voluntarily associated for the purposes of public worship, mutual edification, the participation of the Lord's supper, and the propagation of Christianity: the Lord Jesus Christ was regarded as its spiritual Head; and only such as had given themselves unto the Redeemer, and were spiritually united to him, members. These were our general views. In England we had belonged to different denominations, and, however adapted the peculiarities in discipline, of those communions, might appear to the circumstances of British Christians, we did not deem it expedient to take any one altogether for our model. It appeared to all more desirable, in the existing state of the people, to divest the churches we might be

honoured of God to plant among the Gentiles, of every thing complicated or artificial, that they might be established in the purest simplicity of form, and, as far as possible, according to the directions of revelation. Had any been pertinacious of their peculiarities, they had now the fairest opportunity of acting accordingly.

General good, however, was our object; and that line of procedure, which, as a whole, we could unitedly pursue, in closest accordance with scripture, and at the same time with greatest advantage to the people, was more desired by every one, than any peculiar views on minor points. I believe it is from the paramount influence of these feelings, more than from any other cause, that such uniformity exists. There was no agreement previously entered into among the Missionaries, but those of each station were left, with the people around who might be brought to a reception of the truth, to assume for themselves such form of constitution and discipline, as should in their views be most accordant with the word of God; and yet I am not aware, that in any material point there is the smallest difference among them.

As the subject had long been one of considerable anxiety, we had written to the Directors of the Society for their advice. They in general referred us to the New Testament. Several persons, however, interested in the progress of truth among the islands, wrote to the Missionaries individually, and also communicated their views to the public through the medium of the Evangelical Magazine. Among others, the Rev. Mr. Greathead, whose views of church government were rather peculiar, wrote very fully. His plans were at first adopted by one or two of the Missionaries;

yet the free admission, not only to baptism, but to the ordinance of the Lord's supper, of such persons as sincerely desired to receive the same, without requiring evidence of their being true spiritual converts to Christ, threatened great irregularity and confusion; it was therefore discontinued.

In our public instructions, we inculcated on those who, we had reason to believe, were under the decisive influence of the Spirit of Christ, the duty of commemorating his dying love by that ordinance which he had instituted, and by which his disciples were to shew forth his death till he should come.—Those who had been baptized, now desired to be more particularly informed how, and in what circumstances, they were to observe this injunction of the Lord. We, therefore, proposed to devote one afternoon every week to the instruction of such as, having been baptized, desired to be united in church-fellowship. Fifteen individuals attended the first meeting, and were afterwards joined by others. We met them regularly, and endeavoured to instruct them as fully and familiarly as possible in the duty of partaking of the sacrament; the nature, design, and scriptural constitution of church-fellowship; the discipline to be maintained, the advantages to be anticipated, and the duties resulting therefrom.

Next to the personal piety, which in church-members is considered indispensable, it appeared most important to impress the minds of the people with the distinctness of a Christian church from any political, civil, or other merely human institution. In the system of false religion under which they had lived, and by which their habits of judgment had been formed, the highest civil and sacerdotal offices had been united in one person.—

The king was generally chief priest of the national temple; and the high-priesthood of the principal idols was usually held by some member, or near relative, of the reigning family. On many occasions of worship also, the king was the representative of the god. The chiefs and the gods appear always to have exercised a combined influence over the populace. The power of the gods often seemed only exercised to establish the authority of the king, who was by the people regarded as filling his high station by lineal descent from them, while the measures of the government as often appeared to be pursued to inspire fear, and secure acknowledgments for the gods. Hence, when human sacrifices were required, the priest applied to the king, and the king gave orders to provide the victim. Since the kings and chiefs, as well as the people, had embraced the gospel, and many had taken the lead in propagating it, and had uniformly adorned it by their example, the people sometimes said, that had their chiefs been idolaters or wicked rulers, it would have been improper for them to have interfered in any matters connected with Christianity, but that now they were truly pious, it accorded with their ideas of propriety, that in the Christian church they should, as Christian chiefs, be pre-eminent.

We told them they had not imbibed these ideas in a Christian, but in a pagan school; that the authority of their kings and chiefs was exerted over their persons, and regarded their outward conduct; that they held their high station under God, for the well-being of society, and were, when influenced by uprightness and humanity, the greatest blessings to the communities over which they presided. We also stated, that in this station

every Christian was bound, no less by duty to God than to man, to render obedience to their laws, to respect and maintain their authority, and to pay them every due homage. We also told them, that in the church of Jesus Christ, which was purely a religious association, so far as distinctions among men, from dignity of station, elevation of office, fame, or wealth, were concerned, all members were brethren; and that Christ himself was the only spiritual chief or King; that his influence or reign was not temporal, but, like his authority, spiritual. The only distinction recognized in a Christian church, we informed them, regarded those who acted as officers, and that such distinctions only prevailed in what concerned them as a church, or voluntarily associated religious society, and did not refer to their usual intercourse with the community of which they were members, and in which they were governed by the ordinary regulations established in civilized society. The exercise of any civil power in matters purely religious, we did not think would be advantageous to the latter; and even if such had been our opinion, we could find in the New Testament no example or precept to authorize such proceedure.

The duties which those who united in church fellowship were required to perform towards each other, towards those desirous of uniting with them, and to the careless or irreligious, were also fully and frequently brought under their notice, together with the paramount duty of every Christian to endeavour to propagate Christianity, that the Christian church might become a kind of nursery, from which other churches might be planted in the extensive wilderness of paganism around.

Next to this, the institution, nature, design, administration, and uses of the Lord's supper, were familiarly explained, that they might understand, as far as possible, the engagement into which they were desirous to enter, and the observances connected therewith.

The Lord's supper, or sacrament, we regarded as analogous to the passover, symbolical of the death of Christ as a propitiation or sacrifice, of which event it was commemorative; that it was designed to perpetuate the remembrance of His death, even to the end of time, and was to be in faith participated by all who build their hopes of admission to the heavenly state on His atonement.

Having been for some months engaged weekly in imparting this kind of instruction to those who had expressed their desire to receive the ordinance of the Lord's supper, the month of May was selected for forming the church. Sixteen individuals, who in the judgment of charity we had every reason to believe were sincere Christians, then met us, and, after imploring the blessing of the great Head of the church, offering a suitable address, and receiving their declaration of faith in Christ, and desire to enjoy the privileges of christian fellowship, a voluntary association was formed, the right-hand of fellowship was given, and they recognized each other as members of the first church of Christ in Huahine.

We did not present any creed or articles of faith for their subscription on this occasion. Sensible of the insufficiency of all mere human writings, however excellent, to restrain the mind, or control the opinions of men, we thought it best to dispense with them, lest the bare assent, or subscription to certain articles of faith, or doctrines of truth,

should be substituted, as grounds of confidence, for an experience of the influence of those doctrines on the heart. Their names only were entered in a book kept by the Missionaries for that purpose, and called the Church-book. This little meeting was held in the chapel at Fare, on Friday evening, the 5th of May, 1820: and it is hoped that what was done on earth among the disciples of Christ below, though it may be dissolved by death, will be realized in his presence above, and endure through eternity.

On the following Sabbath, May the 7th, an unusual number attended the large place of worship. Mr. Davies preached in the forenoon, from Luke xxii. 19. In front of the pulpit, a neat table, covered with white native cloth, was fixed, upon which the sacramental vessels were placed. These had been furnished from England. Wheaten bread was an article of diet that we did not very often obtain ourselves, and which the people seldom tasted: we should have preferred it for this ordinance, yet, as we could not, from the irregularity and uncertainty of our supplies at that period, expect always to have it, we deemed it better to employ an article of food as nearly resembling it as possible, and which was at all times procurable. From these considerations, we felt no hesitation in using, on this occasion, the roasted or baked bread-fruit, pieces of which were placed on the proper vessel.

Wine, we were also thankful to possess for this purpose; and although we have sometimes been apprehensive that we might be under the necessity of substituting the juice of the cocoa-nut for that of the grape, or discontinuing the observance of this ordinance, (to which latter painful alternative,

some of our brethren have been reduced,) we have been providentially favoured with a sufficiency. Over the elements placed on the table, a beautifully white cloth had been spread, before the accustomed service began. When this was over, although it was intimated that any who wished might retire, no one left the chapel. Mr. Davies, the senior Missionary or pastor of the church, took his station behind the communion-table; Mr. Barff sat at one end; and I took my seat at the other.

When the communicants had seated themselves in a line in front, we sung a hymn. The words of institution, viz. passages of scripture containing the directions for the observance of this hallowed festival, &c. were read, a blessing implored, and the bread, which was then broken, handed to each individual. The wine was next poured into the cup, a blessing again sought, when the wine was handed to the communicants. After this, another hymn was sung, a short prayer offered, and the service closed.

I have been thus particular in detailing the order observed on this occasion, as affording not only a correct statement of our proceedings at this time, but also a brief general view of the manner of administering this sacred ordinance in the different Missionary stations throughout the islands.

It would be impossible to give any thing like an adequate description of my own emotions, at this truly interesting service. The scene was worth coming from England to witness, and I trust the impression was as salutary as it was powerful and solemn. I am also quite unable to conceive what the feelings of our senior colleague must at this

time have been. He had been many years among the people before any change in favour of Christianity took place, and had often beheld them, not only ignorant and wretched, sunk to the lowest state of debasing impurity, and accustomed to the perpetration of the most horrid cruelty, but altogether given to idolatry, and often mad after their idols.

Our joy arose, in a great degree, from the delightful anticipation awakened in connexion with the admission of the anxious multitude, who were waiting to enter into, and, we hoped, prepared of God to participate in, all the blessings which this ordinance signified, and in reference to the eternity we hoped to spend with them, when we should join the church triumphant above. His joys, however, in addition to those arising from these sources, must have been powerfully augmented by the recollection of what those individuals once were, and the many hours of apparently cheerless and hopeless toil he had bestowed upon them, now so amply, so astonishingly rewarded.

A state of feeling, almost unearthly, seemed to pervade those who now, for the first time, united with their teachers in commemorating the dying love of Christ. Recollection, perhaps, presented in strong colours the picture of their former state. Their abominations, their reckless cruelty, their infatuation in idolatry, the frequent, impure, and sanguinary rites in which they had engaged—their darkened minds, and still darker prospects—arose, perhaps, in vivid and rapid succession. At the same time, in striking contrast with their former feelings, their present desire after moral purity, their occupation in the worship of Jehovah, their hopes of pardon and acceptance with him,

through the atonement made by the offering of his Son, the boundless and overwhelming effects of his love herein displayed, and the radiant light and hopes of everlasting blessedness and spiritual enjoyment, which, by the event commemorated, they were encouraged to anticipate, were all adapted to awaken, in minds susceptible as theirs, no common train of feelings. Often have we seen the intense emotion of the heart, at these seasons, strongly depicted in the countenance, and the face suffused with tears.

The hundreds who remained to witness the scene were not unconcerned spectators. Their deep interest in what was passing, was indicated in their thoughtful and agitated countenances, and the subsequent conduct of many evinced the kind of impression they received. The anxious concern which we had witnessed among the people, since the preceding summer, appeared to increase, and demanded redoubled efforts for their spiritual advantage. Numbers came as candidates for baptism, and regularly attended the meeting for the instruction of such. Others, from among those who had been baptized, desired to be admitted to church fellowship.

Our liveliest affections were awakened on their behalf; but while we had reason to believe many were sincere, we had also reason to fear that others were influenced by less commendable motives. Anxious to afford encouragement or caution, as the circumstances or character of each required, it was not easy to satisfy our own minds as to the best manner of proceeding. We feared to discourage any who were sincerely seeking a more intimate acquaintance with Christ, and who were desirous to be fully instructed in all things con-

cerning his will. On the other hand, we were equally fearful of encouraging the indulgence of improper views, or of admitting to the ordinances of the gospel any who were uninfluenced by those motives which Christ would approve.

There was, however, no part of our charge in whose welfare we now felt so deeply interested, as the little flock, of which the great Shepherd had made us the pastors. So far from considering our work done, with special reference to those whom we had instructed in the nature of a Christian church, and had admitted to this fold, we considered it as only the commencement of a new series of important and interesting duties, arising out of the new relation now subsisting between us. We experienced an attachment binding our hearts to theirs, to which we had before been strangers, and we had reason to believe the feeling was reciprocal.

Their knowledge was but limited, notwithstanding all our efforts to instruct them; and as their duties increased, their situation became more conspicuous, and their temptations greater. Latent depravity still lurked in their hearts, and it might be expected that their great spiritual adversary would not leave them unmolested. We were also fearful lest the privileges they were raised to enjoy might engender or nourish secret pride, or induce a disposition to rest satisfied with having obtained admission to the outward and visible church of Christ, and thus lead them to neglect that constant seeking after God, and the cultivation of those Christian virtues, by which alone they could sustain, with credit to Christianity, and benefit to their own minds, the situation to which they had been raised. They would naturally become models

of imitation to others, and would exert no ordinary influence on the community at large. It was therefore gratifying to behold them humble, prayerful, watchful, and diligent. The weekly meeting with the candidates for communion, whose number was greatly increased, we constantly attended, and recommended the church members not to absent themselves unnecessarily.

At these times we endeavoured to explain the truths in which they were most interested, and, with regard to the members themselves, leaving the first principles of the doctrines of Christ, we endeavoured gradually and gently to lead them on to a more extensive acquaintance with the grand and varied doctrines of the gospel, and the important relative and other duties resulting therefrom.

These meetings were exceedingly interesting, from the simple yet unequivocal evidences often afforded of the operation of the Spirit of the Almighty upon the hearts of the people. Our little church, from time to time, received considerable accessions of such as we had reason to hope were also members of the church of the first-born, whose names are written in heaven.

In the admission of members, we acted with what perhaps many would consider the extreme of caution. Individuals whose moral character has been irreproachable, whose views of divine truth have been clear and scriptural, and whose motives, so far as we could judge, have been pure, have remained two, and sometimes three years as candidates, although we could not prefer any allegation directly against them. The admission of such has been declined, because we feared, that though their knowledge was commendable, and their con-

duct influenced by the precepts of the gospel, their hearts were not under its decisive influence; in short, that they had not undergone that change of mind, which our Lord himself, in his conversation with Nicodemus, called being "born again," and without which he had declared no man can enter into the kingdom of heaven. In other instances, however, the testimony relative to this change was so decisive and powerful, that we could not, dared not, hesitate.

The reason the natives have given of their Christian hope, has often been not only satisfactory, as it regarded the individual, but important, and in a high degree interesting, as an evidence of the universality of the depravity of man; and also as shewing the effects of Divine truth, under the influence of the Spirit of God, to be the same in every clime, producing corresponding effects upon men of every diversity in colour, language, and circumstance. Hence, one of the strongest modern evidences in the history of man, of the unequivocal origin of Christianity, has been afforded, and its perfect adaptation to the condition of the whole human race.

The same latent enmity to the moral restraints Christianity imposes on the vicious propensities of men, the same unwillingness to admit its uncompromising claims to the surrender of the heart, was experienced here, as in other parts. The same tendency to suppose the favour of God might be obtained by services which they could perform, and the same unbelief under convictions of sin, and unwillingness to go to the Saviour without a recommendation—that is so often met with in others—was felt by them.

But while, in these respects, the experience of

the converts in the South Sea Islands resembled that of Christians in other parts of the world, there were points in which it has often appeared to us peculiar. We never met with one who doubted the natural depravity, or innate tendency to evil, in the human heart. We never met with any who were inclined to suppose they could, without some procuring cause, be justified in the sight of God. This may perhaps arise from the circumstance of there being no individual among them, whose past life had not been polluted by deeds which even natural conscience told them were wrong, and consequently, no arguments were necessary to convince any one that he was guilty before God. They must have denied the existence of the Deity, and of all by which the living God is distinguished from their own senseless idols, before they could for a moment suppose their past lives appeared otherwise than criminal before Him. Their fearful state, and the consequences of guilt, they never disputed, but were always ready to acknowledge that they must not only appear criminal, but offensive to the Most High, on account of their vices. There were, however, in connexion with these truths, matters associated with the impression upon their minds, that sometimes a little surprised us.

Under declarations of the nature and dreadful consequences of sin, aggravated as theirs had been, the denunciation of the penalties of the law of God, and even under the awakenings of their own consciences to a conviction of sin, we seldom perceived that deep and acute distress of mind, which in circumstances of a similar kind we should have expected. In connexion with this, when such individuals were enabled to exercise faith in the

atonement of Christ, and to indulge a hope of exemption from all the fearful effects of sin and guilt, this apprehension has not, in many instances, been attended by that sudden relief, and that exstatic joy, which is often manifested in other parts of the world, by individuals in corresponding circumstances. Yet, in many instances, we have not doubted the sincerity of their declarations, or the genuineness of their faith in the Redeemer.

We have often tried to account for this apparent anomaly in their Christian character, but have not been altogether satisfied with the causes to which we have sometimes assigned it. It does not appear, generally, that their emotions are so acute as ours, or that they are equally susceptible of joy and sorrow with persons trained in civilized society. Besides this, though their ideas of the nature and consequences of sin, the blessedness of forgiveness, and the hope of future happiness, were correct so far as they went, yet the varied representations of the punishment and sufferings of the wicked, and the corresponding views of heaven, as the state of the greatest blessedness, being to them partial and new, the impressions were probably vague and indistinct; while with us, from long familiarity, they are at once vivid and powerful. Without pausing to inquire into its cause, it seemed right to mention the fact; better reasons may perhaps be assigned.

We have often also remarked, that there are but few of what would be called sudden conversions. In general, the process by which their views and feelings have been changed, has been gradual, and almost imperceptible, as to its precise manner of operation, though ultimately most de-

cisive in its nature, and unquestionable in its tendency. Though these gradual transformations are the general means by which, through the Holy Spirit, we hope many have been made partakers of the grace of eternal life, there have been exceptions. Some have been melted under the truth, others have been led to rejoice in the promises of the gospel, and raised to gladness and praise. These facts are adapted to shew that the Spirit of God is not limited, in the manner of His operations on the human mind, to any one particular kind of order and rule.

The accounts of their views of Divine truth, and their reasons for desiring to join with us, have often been delightful and satisfactory, not only in the Society, but also in the northern isles of the Pacific. One from a native of the latter, although it has appeared in the American Missionary Herald, has not been given to the British public; and its character is so unequivocal, that I cannot deny myself the pleasure of inserting it.

Buaiti, the individual to whom it refers, is between thirty and forty years of age. I believe I had the honour of preaching the gospel in his native islands the first time he ever heard it. It, however, produced no salutary effect then; nor, indeed, until some time after. Since I left the islands, the preaching and instructions of Mr. Richards have been singularly useful to this individual, as well as to others; he has given every evidence of their having, under the blessing of God, produced an entire and highly beneficial change in his sentiments, feelings, and conduct.

The late queen of the Sandwich Islands, with her usual benevolence, had always treated him with kindness; and the recollection of it is still

retained. Buaiti was his native name, but, when he was baptized, he wished to be called Bartimeus; and, in order to preserve the sense of his loss in the death of the queen, he requested that *Lalana*, London, the place of her death, might be added to his name. When he was admitted a member of the Christian church at Lahaina, he was asked by the Missionary, Why do you request to be received into the church? He replied—

Because I love Jesus Christ, I love you, and I desire to dwell with you in the fold of Christ, and to join with you in eating the holy bread, and drinking the holy wine.

What is the holy bread?

It is the body of Christ, which he gave to save sinners.

Do we then eat the body of Christ?

No; but we eat the bread which means his body: and, as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive him for their Saviour, that they may not die.

What is the holy wine?

It is the blood of Christ, which he poured out on Calvary, in Jerusalem in Judea, to save us sinners.

Do we, then, drink the blood of Christ?

No; but the wine signifies his blood, just as the holy bread signifies his body: and all those who go to Christ, and lean on him, will have their sins washed away by his blood, and their souls saved for ever in heaven.

Why do you think it more suitable that you should join the church than others?

Perhaps it is not, (hesitating.) If it is not proper, you must tell me. But I do greatly desire to dwell with you in the fold of Christ.

Who do you think are the proper persons to be received into the church?

Those who have repented of their sins, and have obtained new hearts.

What is a new heart?

It is one which loves God, and loves the word of God, and does not love sin, or sinful ways.

Do you think you have obtained a new heart?

At one time I think I have, and then again I think I have not. I do not know,—I hope I have a new heart.

What makes you hope you have a new heart?

This is the reason why I hope I have a new heart. The heart I have now is not like the heart I formerly had. The one I have now is very bad, it is unbelieving, and inclined to evil. But it is not like the one I formerly had. Yes; I think I have a new heart.

The satisfaction arising from this simple yet decisive testimony, is increased from a knowledge of the fact stated by Mr. Richards; namely, that these questions and answers were not committed to memory, and merely recited on the occasion, but that they were the undisguised motives and feelings by which he was influenced. He had no knowledge of the questions that would be proposed, until the time when they would be publicly asked, and consequently could not have previously framed the replies he gave. The above may be taken as a sample of the kind of declarations made by those who are united in church-fellowship; and though it relates to a native of the North Pacific Isles, it resembles, in its principal characteristics, many given by the natives of the Southern group. Simplicity is the distinguishing feature in all their religious intercourse of this kind.

The meeting of such as were desirous of uniting with us continued; and from among those who attended, many were added to the church. Besides this meeting, we held one with the communicants only, on the Friday evening preceding the Sabbath when the ordinance was administered, which was the first Sabbath in every month. At these times, new members were proposed by the Missionary, or by any member, to the whole body. Inquiry was made of those present, as to their eligibility, and if any had objections to an individual, he was requested to state them there; if not, one or two of the members were directed to call upon the parties at their habitations, to converse with them, and report the same at the next meeting, for the satisfaction of the church. It was regarded by us a duty, to see these persons more than once during the intervening month.

At the next meeting, these individuals were proposed by name; the recommendation of the persons who had visited them, and of the Missionary, given; and if the members present knew any reasons why they should not be united with them, they were requested to state the same; if not, to signify assent by lifting up the right hand. When the members proposed had been thus individually approved, as they were usually in attendance, they were brought to the chapel, and interrogated singly, as to their reasons for desiring to unite with us. To these questions brief replies were usually rendered; and they were informed that the members of the church, considering them proper persons, were happy to receive them. The right hand of fellowship was then given by the Missionaries, and subsequently by the members, to those thus

received; and the meeting closed with devotional exercises.

We did not require any written confession of faith, nor invariably a verbal account of experience, from the persons admitted. In this latter respect, our procedure was not uniform, but regulated by the peculiar circumstances of the individual.

There is another pleasing trait in their Christian character, namely, their undoubting reception of the scriptures, as a Divine revelation. We have plainly and uniformly stated its truths, inculcating among them no opinions or sentiments, on matters of religion, but such as are found in the Bible; declaring that what it taught was essential, and that all the opinions of men, however excellent, are in comparison unimportant. To the Bible we have always appealed, as the authority for what we have taught, stating that its declarations allowed of no evasion. The injunctions of scripture they have therefore been accustomed to receive implicitly, as they are recorded; and while they exercise their own judgments very freely in matters of human opinion, I never knew one, who professed himself a Christian, inclined to doubt the authority of the Bible. To this standard we have always referred their sentiments and their conduct; and by the criterion it furnishes, we always recommended their examining their own condition, rather than comparing themselves with others.

Often, when we have recommended some measure of a religious or general nature, which we have supposed would be advantageous to them, they have inquired, What says the scripture? Is there any thing about it in the word of God? If, as was sometimes the case, we were under the necessity of stating, that there was nothing in the

scripture directly referring to our recommendation, but that it was according to the general tenor and spirit of the scriptures, or corresponding with the practice of Christians in England, or that we thought it would prove beneficial,—they would sometimes answer, "That may be very good, but as it is only a matter of opinion with you, we will think about it." On the other hand, so far as those who were members of our churches, or had been baptized, were concerned, I cannot recollect any measure we ever proposed, for which we could refer to the explicit declaration of scripture as our authority, that they did not at once unhesitatingly adopt. It was much more satisfactory to us that the conduct of their lives should be regulated by principles derived from the scripture, than by the opinion of their teachers, however highly they might respect them; and we had always rather that they should ask, "What says the word of God?" than, "What say the Missionaries?" The opinions of their teachers may change, or teachers of different opinions may succeed them, but the word of God will endure unalterably the same, being a more sure word, whereunto they do well to take heed.

What the experience of my predecessors in the field may have been, with regard to the manner in which the natives were disposed to admit the claims of the scriptures to a divine origin, I am not prepared to state with confidence. I believe, however, it was not so much to the divine authority, as to the doctrines of the sacred volume, that they objected. So far as my recollection serves, with regard to the island of Huahine, the inhabitants, though not idolaters, certainly were not Christians, except in name; and in the Sandwich

Islands, where, on my first arrival, the people were more opposed than inclined to all that is essential to Christianity, I do not remember to have met with an individual disposed to doubt the origin, or dispute the authority, of revelation. It was to the injunctions and doctrines of the Bible, that humbled their pride, and prohibited their vicious practices, &c. that they objected.

It may be said, that while they believed in idolatry—and revelations from the gods by dreams, or other intimations through the medium of the priests, were acknowledged—they might suppose the truths of the Bible to be a collection of revelations similar in kind to these, only, as a priest on one occasion stated to me, better preserved, being "made fast upon the paper." But after they had renounced idolatry, and treated with contempt the notions formerly entertained respecting the power of the gods, and regarded all the pretended revelations of them as deceptions of the priests, the claims of the Bible remained undisputed.

The uniform acceptance of the declarations of Scripture as Divine communications to mankind, was not the result of any arguments employed by us. We never attempted to establish by argument what they were not inclined to doubt. Our instructions were, therefore, generally delivered in the simplicity of assertion or testimony, accompanied with suitable admonition and application to our hearers; taking it as an admitted principle, that the scriptures contained a declaration of the will of God.

When asked, as we sometimes were, "How do you know the Bible is the word of God?" we did not adduce an infallible church, by which it had been determined what were the canonical books,

and by whom they had been preserved; nor did we refer them often to the testimony of history, to prove that the persons, whose names were affixed to the different parts, actually wrote the books ascribed to them; but we referred them to their internal evidence, their harmony or accordance with the works of creation, and the dispensations of Providence, in their display of the Divine character and perfections, their admirable adaptation to the end for which they were given, and the universality of their application to mankind. Next to the agency of that blessed Spirit, under whose influence those scriptures were first penned, and by which alone they become the means of spiritual illumination to any individual, the internal evidences of the Bible have operated upon the minds of the natives with greatest force. When they have been asked why they believed the scriptures to be the word of God, they have answered, "We believe they have a higher than human origin, because they reveal what man could never know; not only in reference to God himself, but our own origin and destinies, and what, when revealed, appears to us true; because its declarations accord with the testimony of our own consciences, as to the moral character of our actions; and because, though written by persons who never saw us, or knew our thoughts, it describes so accurately our inclinations, imaginations, motives, and passions. It must have been dictated by One who knew what man was, better than we know each other, or it could not have displayed our actual state so correctly." These, or declarations to the same effect, if not given in precisely the same words, were the reasons they frequently assigned for believing the divine origin of the scriptures.

Several remarkable instances of the effect of the word of God, and the power of conscience, occurred about the year 1819. One Sabbath morning, Mr. Nott had been preaching from the words—"Let him that stole, steal no more." In his discourse, he had refuted the idea they had formerly held, that theft was no crime, but rather an act of merit, if committed with dexterity; and had shewn that the circmutsance of detection or escape did not alter the moral quality of the act in the sight of God; that every means employed unjustly to deprive another of his property, was an act of theft, and that restitution ought to be made for past robberies, as well as honesty practised for the future. The next morning, when he arose and opened his door, he saw a number of natives sitting on the ground in the front of his dwelling. Their appearance was rather singular, and the unseasonable time of their assembling led him to inquire the cause. They answered, "We have not been able to sleep all night; we were in the chapel yesterday; we thought, when we were pagans, that it was right to steal when we could do it without being found out. Hiro, the god of thieves, used to assist us. But we heard what you said yesterday from the word of God, that Jehovah had commanded that we should not steal. We have stolen, and all these things that we have brought with us are stolen goods." One then lifted up an axe, a hatchet, or a chisel, and exclaimed, "I stole this from the carpenter of such a ship," naming the vessel, &c. Others held up an umeti, or a saw, or a knife; and, indeed, almost every kind of moveable property was brought and exhibited, with confessions of its having been stolen. Mr. Nott said, rather smilingly, "What

have you brought them to me for? I do not want them." (The sentiment had often been circulated, that the receiver of stolen goods was as bad as the thief.) "You had better take them home, and, if you have stolen any from your own countrymen, return them; and when the ships come again from which any of the goods have been stolen, take them back, together with a present to the captain or the carpenter, expressive of your desire to make restitution." They all said—"Oh, no, we cannot take them back; we have had no peace ever since we heard it was displeasing to God, and we shall have no peace so long as they remain in our dwellings; we wish you to take them, and give them back to the owners whenever they come." Such was the power of conscience, that although they were even tools, which the natives value more highly than gold, and although Mr. Nott requested them to take them back, he could not persuade one of them to do so; they left them all with him, to be returned to their owners. They went even farther than this: some had stolen articles from one of the Missionaries at Eimeo. They fitted up a canoe, and with the first fair wind undertook a voyage upwards of seventy miles, for the purpose of carrying back what they had taken.

In the island of Raiatea, a native, walking on one occasion towards the mountain, discovered a hen's nest, with a number of eggs in it, at the root of a tree. He eagerly seized the prize, put the eggs in the native cloth he wore, and proceeded with them to his house. On the way, he recollected the commandment—"Thou shalt not steal," and though he had found the nest far from any habitation, in the midst of the woods, and did not know that he had robbed any one except the hen,

yet he knew the eggs were not his; and so powerful was the impression of the impropriety of the action, that he returned to the nest, and very carefully replaced the eggs.

A similar course was pursued by a native with whom I was once travelling across the island, with regard to a pocket-knife that he had picked up, but afterwards threw down, near the same place, simply because it did not belong to him.

These facts are most pleasing and decisive illustrations of the power of Christian principles. Yet every individual is not influenced by them. These were Christian men; there are others who are such only in name, and who are addicted to the practice of pilfering and theft, especially at those stations near the harbours which are the most frequent resorts of shipping, where the temptations are greatest, and the influence of foreign intercourse most injurious. Nevertheless, when we consider that they were formerly, as every navigator by whom they were visited has testified, almost a nation of thieves—that Hiro, the god of thieves and plunderers, occupied a place in their mythology, and had a temple and priests—we cannot but admire the operation of Christian principles in producing, in such a number of instances, a conscientious regard to justice and honesty. It was, there is reason to believe with many, the result, not of an apprehension of detection, but of a strict regard to moral rectitude, and the declared will of Him who said, "Thou shalt not steal."

Towards the close of the year 1820, Mr. Davies left Fare, to supply the station at Papara, in Tahiti, which had been destitute of a Missionary since the decease of Messrs. Tessier and Bicknell. The management of the press, supplying the books for

the whole of the Leeward Islands, the superintendence of the schools, promoting the civilization of the people, attending the religious meetings, together with our pastoral duties, now pressed so heavily upon us, that we found some assistance requisite. This we necessarily sought among the converts, and were happy to find four persons, members of the church, suitable to act as assistants, whom we proposed to the church to elect as deacons. Diaconi is the term by which they are designated; not, however, selected from any strong predilection to the term, or any extraordinary importance attached to it, but because a scriptural term, and one more easily assimilated to the idiom of their language than some others.

On the 15th of February, 1821, they were set apart in the church to this office, by an address from 1 Tim. iii. 10. and prayer for the blessing of God upon them. Auna, Taua, Pohuetea, and Matatore, were the persons selected, and so long as I continued in the islands, we found them consistent Christians, and valuable coadjutors in managing the temporal concerns of the church, visiting the sick, attending the prayer-meetings, &c.

Religion was now almost the sole business of the people at Fare, and the adjacent districts; and although the meetings were frequent, many continued to visit our dwellings, sometimes by daybreak; and often, after we had retired to rest at night, one or two would come knocking gently at our doors or windows, begging us to give them directions, or to answer their inquiries as to the thoughts that distressed their minds. No time, no place, appeared to them unappropriate; and whether they sat in the house, or walked by the way

—skimmed the surface of the water in their light canoe, or laboured in the garden—religion was the topic of their conversation. Their motives were various, and probably often of a very mixed character. Some were influenced by a desire to be thought well of by their neighbours; many wished to be baptized without feeling the necessity of, or more earnestly seeking, that spiritual purification which it signified; and others, perhaps, considering church-membership as the highest Christian distinction they could gain, desired to be admitted to the communion, as an end of their profession, rather than a means of higher spiritual attainments.

Such individuals, we deemed it, on all occasions, necessary to caution with the greatest distinctness and fidelity. But while these were the motives by which we have reason to believe many were influenced, there were others who certainly acted from different feelings, who were unable to rest under a sense of guilt and its fearful consequences; who desired to hear more about God, his mercy to sinners, and the love of their Saviour, that their burden of sin might be removed; while some, desirous of expressing their sense of the goodness of God, were anxious to be informed what they might do to promote his praise. I cannot look back upon this period of my Missionary life with indifference; nor can I contemplate the state of the people at this time, without believing that the Spirit of God was powerfully operating upon the minds of many. Of this, their subsequent lives have afforded satisfactory evidence. Instability is one of the prominent traits of Tahitian character; and did we not believe in a higher agency than their own purposes or principles, we

should fear that many would abandon the profession they have made, and return to their former course of life.

Although the advantages resulting from frequent meetings for religious conversation were too obvious to allow us to withhold every encouragement; and though, under the present circumstances and feelings of the people, they were peculiarly so; yet, as many of the communicants, and several who were desirous of uniting with them, were females, there were many things in reference to which they needed advice, but which they did not deem suitable to introduce at a public meeting. Mrs. Barff and Mrs. Ellis, therefore, being able to converse familiarly in the native language, proposed to meet the female members of the church, and those of their own sex who were desirous of joining them, once a week, for general conversation, and mutual spiritual improvement. This was an interesting meeting; it was held alternately at our respective habitations, Mrs. Barff and Mrs. Ellis both attending. It commenced with singing a hymn; a prayer was offered, and a portion of scripture read. After this, the most unreserved conversation followed, on religious subjects, the training of their children, and other relative duties connected with the new order of things which Christianity had introduced.

Parental discipline among the people, prior to their reception of Christianity, had been remarkably lax. The children were their own masters as soon as they could act for themselves, and the restraint which the mother could impose was trifling indeed. Such, indeed, was the abundance of provision, that the maintenance of a child was a matter of no anxiety to any one. Hence, if a boy

felt offended with his parents, he left them without ceremony, attached himself to another family in an adjacent or remote district, and remained for months without visiting his father's house. To restrain these fugitive habits, and train their children to regular industry, was one of the duties inculcated on Christian parents; yet the children could but ill brook any restraint. I have seen a child, not more than six years old, strike or throw stones at his mother, and the father would oftentimes be scarcely more regarded. And notwithstanding all the instructions they have received, that important duty, the proper management of children, is still very imperfectly understood and practised.

The mothers appeared anxious to influence the minds of their children, and gain their respect by kindness. The fathers sometimes had recourse to harsher measures. Hoibu had two sons, that were a source of great trouble to him. One of our number went one day into his house, which was a native dwelling, with no other ceiling than the inside of the roof, the ridge-pole extending along the centre, about twenty feet from the floor. After talking some time with the man, the visitor heard something rustling in a long basket of cocoa-nut leaves at the top of the house, and, looking up, saw the legs and arms of a boy protruding from the basket. On inquiring the cause of this, Hoibu said, the boy had been disobedient, and, in order to convince him of his error, he had first talked to him, and then put him into the basket, and, passing a rope over the ridge-pole, had fastened one end of it to the basket, and, pulling the other, had drawn him up there, that he might think on his disobedience, and not be guilty of the same again.

He was informed that it was rather a novel mode of punishment, and that it was hoped he would not keep him there long. He said, no, he should lower him before the evening. A similar mode of punishment may, I believe, have been used in some of our public schools, in which a kind of large birdcage has been substituted for a basket; but of this Hoibu had never heard. The invention was his own, and it was scarcely possible to repress a smile at the ludicrous appearance of the suspended boy.

Although the training of their children, and other domestic duties, which the females were now called to discharge, were important matters of inquiry, there were others, more deeply interesting, frequently brought forward at their meetings. Some of these questions regarded the children who were born since the gospel had been introduced, and who they were most anxious should share all its blessings; others frequently referred to such as they had murdered under the influence of idolatry. Sometimes a mother would, in enumerating the crimes of which she had been guilty, recount the number of her children she had destroyed, and with anguish relate her struggles of affection, or pangs of remorse, and the distress she now felt; observing, that their images were ever present to her thoughts, and, as it were, constantly haunting her paths, so that she was afraid even to retire to the secret places of the bushes for private prayer, lest their ghosts should rise before her. Often such individuals would say, they feared there was no hope of mercy for them, that they had repeatedly committed the premeditated murder of the innocent, and would perhaps repeat the scripture declaration, that no murderer hath eternal

life abiding in him, and ask, "Ought I go to Jesus Christ for pardon? were any murderers of their own children ever forgiven?"

While some would ask such questions as these, or state them as the exercises of their own minds, there were others who would speak of the cruelties of which they had been guilty, with a want of feeling that has appeared to border on insensibility to their enormity. Many, however, especially those who were most sensible of the mercy of God through Christ, would on these occasions expatiate on the amazing forbearance of Jehovah, in sparing such merciless creatures as they had been. They would also express their astonishment at the love of Christ in dying for them; and the abundance of his compassion, in continuing to send them the intelligence of his salvation, and, after they had long disregarded it, not only forbearing, but making them willing in the day of his power; melting their hearts, drawing them with cords of affection, and now causing them to rejoice in his love shed abroad in their hearts.

Occasionally they would, in most affecting strains, allude to the anguish which the sight of their neighbours' children produced, by recalling to remembrance those whom they had destroyed. The contrast they often drew between their own childless and desolate condition through their former cruel practice of infant murder, and that of those happy parents who, under the reign of the Messiah, were surrounded by their children, was touching and painful. These were topics that could not be discussed without emotion, either by those who brought them forward, or by those from whom direction and advice were sought.

There was another matter connected with this,

of scarcely inferior interest, and that was the state of those infants after death. Are their spirits, they would say, in outer darkness, where there is weeping and gnashing of teeth—or are they happy? In reply to this, they were informed, that though they had not sinned, they had suffered death as the effect of Adam's transgression, yet that there was reason to hope and believe they were interested in the covenant of redemption, the condition of which the Lord Jesus Christ had fulfilled, and that therefore they were happy.

It is impossible to conceive the satisfaction of mind which this opinion has inspired in those who had been guilty of the destruction of their offspring, though they were still sensible that the final condition of the murdered infants did not diminish the criminality of the unnatural deed.

In reference to this point, they would often ask whether they should in heaven know those they had been acquainted with on earth, and especially if there they should recognize the children they had destroyed. In reply, they were informed, that from all that was said on the heavenly state in the scriptures, there was reason to believe that friends on earth would know each other there, and that it was probable christian mothers would meet their children.

These were not mere speculative inquiries, the parties had a deep personal interest in them; and Mrs. Ellis has been greatly affected in witnessing the emotions with which these discussions have been carried on. I can readily suppose it altogether impossible to conceive of the rapturous expectation with which a christian mother, childless and desolate from her own cruelties, would by faith anticipate meeting in a world of spirits the

children she had murdered in her days of ignorance on earth, and joining with them to celebrate the praises of Him who had snatched them from the region of sin ere they had felt its bitter contamination, and by whom she had been brought to share redemption from its curse.

This opinion was not given simply to afford alleviation to the distressed feelings of such unhappy parents, but because it did not seem opposed, but rather favoured, by the word of God, agreeable to the benevolent character of the Deity, and adapted to enlarge our views of His compassion, without affecting His other attributes. We could, therefore, adopt the language and sentiments of the poet, in the belief that,

> "The harp of heaven
> Had lack'd its least, but not its meanest string
> Had children not been taught to play upon it,
> And sing, from feelings all their own, what men
> Nor angels can conceive of creatures, born
> Under the curse, yet from the curse redeem'd,
> And placed at once beyond the power to fall,
> Safely, which men nor angels ever knew,
> Till ranks of these, and all of those, had fallen."

The meeting of the females was closed with prayer by one of the natives, who, if a mother, would give the child, she had perhaps been nursing in her lap, to some one sitting by. Their prayers were marked by deep spirituality and strong feeling; and, I believe, these meetings were among the seasons of most intense and painful, or joyous and hallowed emotion, ever experienced. The individual engaging in the devotional exercise has sometimes, from the strength of feeling, been unable to proceed, and tears alone have afforded relief.

Early in the year 1821, in order to cultivate the most affectionate and profitable intercourse with our people, we proposed, in addition to visits in times of sickness, to pay to each family a pastoral visit, for part of an evening, once a month, or at least once in the course of two months. Mr. Barff and myself, dividing the families between us, were enabled to accomplish this. We were received with kindness by the parties, and it was our study to make these visits advantageous. The time was not spent in the useless recital of the passing reports of the day; we addressed ourselves to each individual, when circumstances admitted, directing and encouraging them in their adherence to the Saviour, or inviting them to Him, and concluded our visit by uniting in prayer for the blessing of God upon their household, &c. We trust these domiciliary visits were beneficial; they were often cheering to our own minds. Some of the many happy hours I have been privileged to spend in Missionary occupations have been those passed in the native families on such occasions. Here we sometimes saw the household virtues, the endearments of social and domestic comfort, cherished—shedding their benign, elevating, and purifying influence upon a family, the principal members, and sometimes the greater part, of which were enjoying that blessing which maketh rich, and addeth no sorrow, and were preparing to join the family of the redeemed in the abodes of blessedness.

Associated with these delightful duties, there were others equally needful, but less pleasing, which we were called to discharge, in connexion with the infant church we had been honoured to gather. These were acts of discipline, in the

dismissal of those who, by their conduct, had disgraced the Christian profession. On these occasions, we presented to their consideration the direction of the scriptures, and the duty of the church resulting therefrom; and when it was necessary to dismiss an individual from fellowship, it was always done with solemn prayer and most affecting regret.

We were not called to this painful duty soon or often. One or two instances occurred before I removed to the Sandwich Islands. They were, however, exceedingly distressing, especially the first, which preyed so constantly upon the mind of the individual, that, though fully convinced of his fault, and the propriety of the proceeding, he never recovered the shock he received. It was exceedingly painful to those who could no longer, without dishonouring the Christian name, allow him to be identified with them, to separate him. He soon offered every evidence of deep and sincere penitence, and was affectionately invited to return to the bosom of the church: but although he came again among them, a cloud ever after hung over him; and a disease, aggravated by mental anxiety, attacked his frame, and soon brought him to the grave.

Christian churches were formed upon the same or similar principles in the Windward or Georgian Islands, some months before this was established in Huahine. From the peculiar local circumstances of the people, the churches in Tahiti have been exposed to greater trials than that in Huahine has yet experienced, especially those formed in stations adjacent to the anchorage of shipping. In the vicinity of these, the baneful influence of foreign seamen is most destructive of moral im-

provement and Christian propriety; and it is probable that there is more immorality among the inhabitants, and more disorder in the churches, at the stations which are the resort of shipping, than in all others throughout the islands. Still the churches there, have not been, and are not, without some indication of the Divine care and blessing.

Subsequently, churches were formed in Raiatea, Tahaa, and Borabora, which have in general prospered. As their constitution and proceedings resemble those of Huahine, it is unnecessary to detail their origin or progress. I have selected that in Huahine, not because it is superior to others for its order, or faith, or the piety of its members, but because it was that of which I was, with my esteemed colleague, a pastor, till the providence of God called me to another field of Missionary labour—and because it was planted in the station at which I spent the greater part of the time I resided in the South Sea Islands.

I have also been minute, perhaps too much so, in detailing its nature, order, and discipline. This has not arisen from a desire to give it undue prominency, but because it forms an important epoch in the history of the people, and is a matter of considerable interest with many who are concerned in the extension of the Christian faith throughout the world; I also conceived the patrons of the South Sea Mission entitled to the most ample information on the subject.

It has not been my object to exhibit the plan and order of this, or the other churches in those islands, as models of perfection, nor to claim for them any degree of excellency which others, formed and regulated differently in some minor respects, might not possess; but simply to narrate

our own views, and consequent proceedings, in reference to measures which will be regarded with indifference by few, whatever may be their peculiar opinions as to the plan we have pursued. From all, I would ask fervent prayer, that whatever has been contrary to the will of God may be amended, and that what has been agreeable thereto may continue to receive his blessing. The church of Christ in Huahine, as well as those in other islands, has had its trials. Some of its members, as might be expected, have departed from the faith and the purity of the gospel. And among the professors of religion in this and the other islands, some, designating themselves prophets, have declared that they have received special revelation from heaven. They have pretended that they were inspired by the spirit of John the Baptist, the woman of Samaria, or the apostle Paul, not to supersede the gospel, but to add something to it. The declarations of their visions and dreams have been the most absurd imaginable. Several of these visionaries, of both sexes, were persons of doubtful morals, and some have become profligate. The Missionaries are of opinion, that a desire to exempt themselves from the moral restraints of the gospel, has been the secret but principal motive by which they have been influenced. This appears confirmed by their declaring that when the mind was under the influence of the spirit by which they pretended to be inspired, they could not commit sin, as whatever they did during those seasons was the act of the body alone, and was not a moral delinquency. Their injurious efforts were met in a becoming manner by the great body of the people, and the greater part of those who were drawn away have manifested their

penitence, and returned to a more sober way of thinking, and to a deportment strictly honourable and virtuous. The instances of this defection have not been numerous; and I am gratified to know, that the greater part of those united in fellowship are increasing in knowledge of the scripture, and stability of Christian character; that a number of young persons, several from the Sunday schools, have joined it; and that, though formed by sixteen individuals in the spring of 1820, it contained, in the autumn of 1827, nearly five hundred members.

CHAP. IV.

Government of the South Sea Islands monarchical and arbitrary—Intimately connected with idolatry—Different ranks in society—Slavery—The proprietors of land—The regal family—Sovereignty hereditary—Abdication of the father in favour of the son—Distinctions of royalty—Modes of travelling—Sacredness of the king's person—Homage of the people—Singular ceremonies attending the inauguration of the king—Language of the Tahitian court—The royal residences—Dress, &c.—Sources of revenue—Tenure of land—Division of the country—National councils—Forfeiture of possessions.

THE government of the South Sea Islands, like that in Hawaii, was an arbitrary monarchy. The supreme authority was vested in the king, and was hereditary in his family. It differed materially from the systems existing among the Marquesians in the east, and the New Zealanders in the south-west. There is no supreme ruler in either of these groups of islands, but the different tribes or clans are governed by their respective chieftains, each of whom is, in general, independent of any other. Regarding the inhabitants of Tahiti, and the adjacent islands, as an uncivilized people, ignorant of letters and the arts, their modes of governing were necessarily rude and irregular. In many respects, however, their institutions indicate great attention to the principles of government, an acquaintance with the means of controlling the

conduct of man, and an advancement in the organization of their civil polity, which, under corresponding circumstances, is but rarely attained, and could scarcely have been expected.

Their government, in all its multiplied ramifications, in its abstract theory, and in its practical details, was closely interwoven with their false system of religion. The god and the king were generally supposed to share the authority over mankind. The latter sometimes personated the former, and received the homage and the requests presented by the votaries of the imaginary divinity, and at other times officiated as the head of his people, in rendering their acknowledgments to the gods. The office of high-priest was frequently sustained by the king—who thus united in his person the highest civil and sacerdotal station in the land. The genealogy of the reigning family was usually traced back to the first ages of their traditionary history; and the kings, in some of the islands, were supposed to have descended from the gods. Their persons were always sacred, and their families constituted the highest rank recognized among the people.

The different grades in society were not so distinctly marked in Polynesia, as among the inhabitants of India, where the institution of *caste* exists; nor were they so strongly defined in Tahiti as among the Sandwich Islanders, whose government was perhaps more despotic than that which prevailed in the southern islands. The lines of separation were, nevertheless, sufficiently distinct; the higher orders being remarkably tenacious of their dignity, and jealous of its deterioration by contact with inferiors.

Society among them was divided into three dis-

tinct ranks: the *hui arii*, the royal family and nobility—the *bue raatira*, the landed proprietors, or gentry and farmers—and the *manahune*, or common people. These three ranks were subdivided into a number of distinct classes; the lowest class included the *titi* and the *teuteu*, the slaves and servants; the former were those who had lost their liberty in battle, or who, in consequence of the defeat of the chieftains to whom they were attached, had become the property of the conquerors. This kind of slavery appears to have existed among them from time immemorial. Individuals captured in actual combat, or who fled to the chief for protection when disarmed or disabled in the field, were considered the slaves of the captor or chief by whom they were protected. The women, children, and others, who remained in the districts of the vanquished, were also regarded as belonging to them; and the lands they occupied, together with their fields and plantations, were distributed among the victors.

We do not know that they ever carried on a traffic in slaves, or sold those whom they had conquered, though a chief might give a captive for a servant to a friend. This is the only kind of slavery that has ever obtained among them, and it corresponds with that which has prevailed in most of the nations of the earth in their rude state, or during the earlier periods of their history. This state of slavery among them was in general mild, compared with the affecting cruelty by which it has been distinguished in modern times, among those who support the inhuman system of trafficking in these unhappy beings. If peace continued, the captive frequently regained his liberty after a limited servitude, and was permitted to return to

his own land, or remain in voluntary service with his master.

So long, however, as they continued slaves or captives, their lives were in jeopardy. Sometimes they were suddenly murdered, to satiate the latent revenge of their conquerors; at others reserved as human victims, to be offered in sacrifice to their gods. Slavery, in every form, is perfectly consistent with paganism, and it was maintained among the islands as one means of contributing to its support. This kind obtains in most of the clusters, but is probably far more oppressive in New Zealand than in the Society Islands. The slaves among the former are treated with the greatest cruelty, and often inhumanly murdered and eaten.

The manahune also included the teuteu, or servants of the chiefs; all who were destitute of any land, and ignorant of the rude arts of carpentering, building, &c. which were respected among them, and such as were reduced to a state of dependence upon those in higher stations. Although the manahune have always included a large number of the inhabitants, they have not in modern times been so numerous as some other ranks. Since the population has been so greatly diminished, the means of subsistence so abundant, and such vast portions of the country uncultivated, an industrious individual has seldom experienced much difficulty in securing at least the occupancy of a piece of land. The fishermen and artisans (sometimes ranking with this class, but more frequently with that immediately above it,) may be said to have constituted the connecting link between the two.

The *bue raatira*, gentry and farmers, has ever been the most numerous and influential class, constituting at all times the great body of the people, and

the strength of the nation. They were generally the proprietors and cultivators of the soil, and held their land, not from the gift of the king, but from their ancestors. The petty raatiras frequently possessed from 20 to 100 acres, and generally had more than their necessities required. They resided on their own lands, and enclosed so much as was necessary for their support. They were the most industrious class of the community, working their own plantations, building their own houses, manufacturing their own cloth and mats, besides furnishing these articles for the king.

The higher class among the raatiras were those who possessed large tracts of land in one place, or a number of smaller sections in different parts. Some of them owned perhaps many hundred acres, parts of which were cultivated by those who lived in a state of dependence upon them, or by those petty raatiras who occupied their plantations on condition of rendering military service to the proprietors, and a portion of the produce. These individuals were a valuable class in the community, and constituted the aristocracy of the country. They were in general more regular, temperate, and industrious in their habits, than the higher ranks, and, in all the measures of government, imposed a restraint upon the extravagance or precipitancy of the king, who, without their co-operation, could carry but few of his measures. In their public national assemblies, the speakers often compared the nation to a ship, of which the king was the mast; and whenever this figure was used, the raatiras were always termed the shrouds, or ropes, by which the mast is kept upright. Possessing at all times the most ample stores of native provisions, the number of their dependents, or retainers, was

great. The destitute and thoughtless readily attached themselves to their establishments, for the purpose of securing the means of subsistence without care or apprehension of want.

The bue raatira, or middle class in society, formed the most important body in times of peace, and the strength of their armies in periods of war. Warriors were sometimes found among the attendants on the king or chief; but the principal dependence was upon the raatiras. These, influenced by a noble spirit of independence, accustomed to habits of personal labour, and capable of enduring the fatigues of war, were, probably from interest in the soil, moved by sentiments of patriotism more powerfully than any other portion of the people. The raatiras were frequently the priests in their own family temples; and the priests of the national maraes, excepting those allied by blood to the reigning families, were usually ranked with them.

The hui arii, or highest class, included the king or reigning chieftain in each island, the members of his family, and all who were related to them. This class, though not numerous, was considered the most influential in the state. Being the highest in dignity and rank, its elevation in the estimation of the people was guarded with extreme care; and the individuals, of whom it was composed, were exceedingly pertinacious of their distinction, and jealous of the least degradation by the admission of inferiors to their dignity.

Whenever a matrimonial connexion took place between any one of the hui arii with an individual of an inferior order, unless a variety of ceremonies was performed at the temple, by which the inferiority was supposed to be removed, and the parties made equal in dignity, all the offspring of such an

union was invariably destroyed, to preserve the distinction of the reigning families.

The king was supreme, and next to him the queen. The brothers of the king, and his parents, were nearest in rank, the other members of the family taking precedence according to their degrees of consanguinity. The regal office is hereditary, and descends from the father to the eldest son: it is not, however, confined to the male sex; these islands have often been governed by a queen. Oberea was the queen of Tahiti when it was discovered by Wallis; and Aimata, the daughter of Pomare II., now exercises the supreme authority in Tahiti and Eimeo: the daughter of the king of Raiatea is also the nominal sovereign of the island of Huahine.

The most singular usage, however, connected with the established law of primogeniture, which obtained in the islands, was the father's abdication of the throne on the birth of his son. This was an invariable, and it appears to have been an ancient practice. If the rank of the mother was inferior to that of the father, the children, whether male or female, were destroyed; but if the mother originally belonged to the hui arii, or had been raised to that elevation on her marriage with the king, she was regarded as the queen of the nation. Whatever might be the age of the king, his influence in the state, or the political aspect of affairs in reference to other tribes, as soon as a son was born, the monarch became a subject—the infant was at once proclaimed the sovereign of the people—the royal name was conferred upon him, and his father was the first to do him homage, by saluting his feet, and declaring him king. The herald of the nation was then despatched round

the island with the flag of the infant king. The banner was unfurled, and the young sovereign's name proclaimed in every district. If respected, and allowed to pass, it was considered an acknowledgment by the raatiras and chiefs, of his succession to the government; but if broken, it was regarded as an act of rebellion, or an open declaration of war. Numerous ceremonies were performed at the marae, a splendid establishment was forthwith formed for the young king, and a large train of attendants accompanied him to whatever place he was conveyed.

Every affair, however, of importance to the internal welfare of the nation, or its foreign relations, continued to be transacted by the father, and those whom he had formerly associated with him as his counsellors; but every edict was issued in the name and on the behalf of the young ruler; and though the whole of the executive government might remain in the hands of the father, he only acted as regent for his son, and was regarded as such by the nation. The insignia of regal authority, and the homage which the father had been accustomed to receive from the people, were at once transferred to his successor. The lands, and other sources of the king's support, were appropriated to the maintenance of the household establishment of the infant ruler; and the father rendered him those demonstrations of inferiority, which he himself had heretofore required from the people.

This remarkable custom was not confined to the family of the sovereign, but prevailed among the hui arii and the raatiras. In both these classes, the eldest son immediately at his birth received the honours and titles which his father had hitherto borne.

It is not easy to trace the origin or discover the design of a usage so singular, and apparently of such high antiquity, among a people to whom it is almost peculiar. Its advantages are not very apparent, unless we suppose it was adopted by the father to secure to his son undisputed succession to his dignity and power. If this was the design, the plan was admirably adapted to its accomplishment; for the son was usually firmly fixed in the government before the father's decease, and was sometimes called to act as regent for his own son, before, according to ordinary usage, he would himself have been invested with royal dignity.

Considering the inhabitants of the South Sea Islands as but slightly removed from barbarism, we are almost surprised at the homage and respect they paid to their rulers. The difference between them and the common people was, in many respects, far greater than that which prevails between the rulers and the ruled in most civilized countries. Whether, like the sovereigns of the Sandwich Islands, they were supposed to derive their origin by lineal descent from the gods, or not, their persons were regarded as scarcely less sacred than the personifications of their deities.

Every thing in the least degree connected with the king or queen—the cloth they wore, the houses in which they dwelt, the canoes in which they voyaged, the men by whom they were borne when they journeyed by land, became sacred—and even the sounds in the language, composing their names, could no longer be appropriated to ordinary significations. Hence, the original names of most of the objects with which they were familiar, have from time to time undergone considerable alterations. The ground on which they

even accidentally trod, became sacred; and the dwelling under which they might enter, must for ever after be vacated by its proprietors, and could be appropriated only to the use of these sacred personages. No individual was allowed to touch the body of the king or queen; and every one who should stand over them, or pass the hand over their heads, would be liable to pay for the sacrilegious act with the forfeiture of his life. It was on account of this supposed sacredness of person that they could never enter any dwellings, excepting those that were specially dedicated to their use, and prohibited to all others; nor might they tread on the ground in any part of the island but their own hereditary districts.

The sovereign and his consort always appeared in public on men's shoulders,* and travelled in this manner wherever they journeyed by land. They were seated on the neck or shoulders of their bearers, who were generally stout athletic men. The persons of the men, in consequence of their office, were regarded as sacred. The individuals thus elevated appeared to sit with ease and security, holding slightly by the head, while their feet hung down on the breast, and were clasped in the arms of the bearer. When they travelled, they proceeded at a tolerably rapid pace, frequently six miles within the hour. A number of attendants ran by the side of the bearers, or followed in their train; and when the men who carried the royal personages grew weary, they were relieved by others.

The king and queen were always accompanied by several pair of sacred men, or bearers, and the

* As represented in the engraving, inserted in the beginning of vol. ii.

transit from the shoulders of one to those of another, at the termination of an ordinary stage, was accompanied with much greater despatch than the horses of a mail-coach are changed, or an equestrian could alight and remount. On these occasions, their majesties never suffered their feet to touch the ground; but when they wished to change, what to them answered the purpose of horses, they called two of the men, who were running by their side; and while the man, on whose neck they were sitting, made little more than a momentary halt, the individuals who were to take them onward fixed their hands upon their thighs, and bent their heads slightly forward: when they had assumed this position, the royal riders, with apparently but little effort, vaulted over the head of the man on whose neck they had been sitting, and, alighting on the shoulders of his successor in office, proceeded on their journey with the shortest possible detention.

This mode of conveyance was called *amo* or *vaha*. It could not have been very comfortable even to the riders, while to the bearers it must have been exceedingly laborious. The men selected for this duty, which was considered the most honourable post next to that of bearers of the gods, were generally exempted from labour, and, as they seldom did any thing else, were not perhaps much incommoded by their office; and although the seat occupied by those they bore was not perhaps the most easy, yet as it was a mark of the highest dignity in the nation, and as none but the king and queen, and occasionally their nearest relatives, were allowed the distinction it exhibited, they felt probably a corresponding satisfaction and complacency in thus appearing

before their subjects, whenever they left their hereditary district. The effect must have been somewhat imposing, when, on public occasions, vast multitudes were assembled, and their sovereign, thus elevated above every individual, appeared among them. Of the dignity it conferred, the natives themselves appear to have formed no inferior idea. It is said that Pomare II. once remarked, that he thought himself a greater man than king George, who only rode a horse, while he rode on a man.

In our different journeys and voyages among the islands, where there have been but few means of crossing a stream without fording it, or of landing from a boat or canoe without wading some distance in the water, we have often been glad to be carried, either across a river, or from the boat to the shore. On these occasions they have requested us to mount in ancient regal style. Though we generally preferred riding on their backs, and throwing our arms round their necks, we have, nevertheless, when the river has been deep, seated ourselves upon their shoulders, and in this position have passed the stream, without any other inconvenience than that which has arisen from the apprehension of losing our balance, and falling headlong into the water.—The inhabitants of Rurutu have a singular and less pleasant method of conveying their friends from a boat, &c. to the shore. On the arrival of strangers, every man endeavours to obtain one as a friend, and carry him off to his own habitation, where he is treated with the greatest kindness by the inhabitants of the district; they place him on a high seat, and feed him with abundance of the finest food. After an arrival from a strange island, when a man sees his

neighbour carrying a friend or a new-comer on his shoulders, he attacks him—a fight ensues, for the possession of the prize—if the man who formerly possessed it is victorious, he goes home with his man on his shoulders, receives a hearty welcome, and is regarded by the whole district as a brave fellow; whereas if he loses the prize, he is looked upon by all his friends as a coward.

I am not aware that the highest rulers in the Society Islands received at any time the same kind of homage which the Hawaians occasionally paid to those chiefs who were considered to have descended from the gods. When these walked out during the season of tabu, the people prostrated themselves, with their faces touching the ground, as they passed along. A mark of homage, however, equally humiliating to those who rendered it, and probably as flattering to the individuals by whom it was received, was in far more extensive and perpetual use among the Tahitians. This was, the stripping down the upper garments, and uncovering the body as low as the waist, in the presence of the king. This homage was paid to the gods, and also to their temples. In passing these, every individual, either walking on the shore, or sailing in a canoe, removed whatever article of dress he wore upon the shoulders and breast, and passed uncovered the depository of the deities, the site of their altars, or the temples of their worship.

Whenever the king appeared abroad, or the people approached his presence, this mark of reverence was required from all ranks; his own father and mother were not excepted, but were generally the first to uncover themselves. The people inhabiting the district through which he

passed, uncovered as he approached; and those who sat in the houses by the road-side, as soon as they heard the cry of *te arii*, *te arii*, "the king," the king," stripped off their upper garments, and did not venture to replace them till he had passed. If by any accident he came upon them unexpectedly, the cloth they wore was instantly rent in pieces, and an atonement offered. Any individual whom he might pass on the road, should he hesitate to remove this part of his dress, would be in danger of losing his life on the spot, or of being marked as a victim of sacrifice to the gods.

This distinguishing mark of respect was not only rendered at all times, and from every individual, to the person of the king, but even to his dwellings, wherever they might be. These houses were considered sacred, and were the only habitations, in any part of the island, where the king could alight, and take refreshment and repose. The ground, for a considerable space on both sides, was in their estimation sacred. A *tii*, or carved image, fixed on a high pedestal, and placed by the road-side, at a short distance from the dwelling, marked the boundary of the sacred soil. All travellers passing these houses, on approaching the first image, stripped off the upper part of their dress, and, whether the king was residing there or not, walked uncovered to the image at the opposite boundary. After passing this, they replaced their poncho, or kind of mantle, and pursued their journey.

To refuse this homage would have been considered not only as an indication of disaffection towards the king, but as rebellion against the government, and impiety towards the gods, exposing the individuals to the vengeance of the supreme powers in the visible and invisible worlds. Such

was the unapproachable elevation to which the superstitions of the people raised the rulers in the South Sea Islands, and such the marked distinction that prevailed between the king and people, from his birth, until he was superseded in title and rank by his own son!

The ceremony of inauguration to the regal office, which took place when the king assumed the government, being one of considerable moment, was celebrated with a rude magnificence, though, like every other observance, it was marked with disgusting abominations, and horrid cruelty. There was no fixed period of life at which the youth were said to have arrived at years of manhood. Unaccustomed to keep even traditionary accounts of the time of their birth, there were but few whose age was known. The period therefore when the young king was formally invested with the regalia, and introduced to his high office, was regulated by his own character and disposition, the will of his father and guardians, or the exigences of the state; it generally took place some years before he had reached the age of twenty-one.

As it was one of the most important events to the nation, great preparation was made for its due celebration; and whatever could give effect to the pageant was carefully provided. The gods indicated the interest they were supposed to take in the transaction, by the miraculous events that occurred at this time. Among those might be mentioned the sacred aoa, a tree resembling the banian of India, that spread over the Faa-ape. This was said to have shot forth a new fibrous branch at his birth, and this branch or tendril reached the ground when he was to be made king. Taneua, a bamboo used on the occasion, was said

to draw its roots out of the ground at the approach of the ceremony, and to leap into the hand of the person who was sent for it.

The inauguration ceremony, answering to coronation among other nations, consisted in girding the king with the *maro ura*, or sacred girdle of red feathers; which not only raised him to the highest earthly station, but identified him with their gods. The maro or girdle was made with the beaten fibres of the aoa; with these a number of *uru*, red feathers, taken from the images of their deities, were interwoven with feathers of other colours. The maro thus became sacred, even as the person of the gods, the feathers being supposed to retain all the dreadful attributes of power and vengeance which the idols possessed, and with which it was designed to endow the king. The sacred girdle which was shewn to Capt. Cook in the marae at Atehuru, and which was used by the sovereigns of Tahiti, was five yards long, and fifteen inches wide. It was covered with red and yellow feathers: one end was bordered with eight pieces, about the size and shape of a horse-shoe, and fringed with black feathers; the other end was forked; the feathers were ranged in square figures. The pendant which Capt. Wallis hoisted at Matavai was attached to this girdle. Every part of the proceeding was marked by its absurdity or its wickedness, but the most affecting circumstance was the murderous cruelty attending even the preparation for its celebration.

In order to render the gods propitious to the transmission of this power, a human victim was sacrificed when they commenced the *fatu raa*, or manufacture of this girdle. This unhappy wretch was called the sacrifice for the *mau raa titi*, commencement or fastening on of the sacred maro.

Sometimes a human victim was offered for every fresh piece added to the girdle; and when it was finished, another man, called "Sacrifice for the piu raa maro," was slain; and the girdle was considered as consecrated by the blood of those victims. On the morning of what might be called the coronation day, when the king bathed, prior to the commencement of the ceremonies, another human victim was required in the name of the gods.

The pageant, on this occasion, proceeded by land and water. The parties, who were to be engaged in the transactions of the day, assembled in the marae of Oro. Certain ceremonies were here performed: the image of Oro, stripped of the sacred cloth in which he usually reposed, and decorated with all the emblems of his divinity, was conveyed to the large court of the temple; the *Papa rahi o ruea*, or great bed of Oro, a large curiously formed bench or sofa, cut out of a solid piece of timber, was brought out, for the throne on which the king was to sit.

When these preliminaries were finished, they proceeded from the temple in the following order. —Tairi-moa, one of the priests of the family of Tairi, carried the image of Oro. The king followed immediately after the god. Behind him the large bed of Oro was borne by four chiefs. The miro-tahua, or orders of priests, with the great drum from the temple, the trumpets, and other instruments, followed. Each of the priests wore a tapaau on the arm, consisting of the braided leaflets of the cocoa-nut tree. As soon as the image appeared without the temple, the multitude, who were waiting to witness the pageant, retired to a respectful distance on each side, leaving a wide clear space. The priests sounded their trum-

pets, and beat the sacred drum, as they marched in procession from the temple to the sea-shore, where a fleet of canoes, previously prepared, was waiting for them. The sacred canoe, or state barge of Oro, was distinguished from the rest by the tapaau, or sacred wreaths of platted cocoa-nut leaves, by which it was surrounded, and which were worn by every individual on board.

As soon as the procession reached the beach, Oro was carried on board, and followed by the priests and instruments of music, while the king took his seat upon the sacred sleeping-place of Oro, which was fixed on the shore. The chiefs stood around the king, and the priests around the god, until, upon a signal given, the king arose from his seat, advanced into the sea, and bathed his person. The priest of Oro then descended into the water, bearing in his hand a branch of the sacred mero, plucked from the tree which grew in the precincts of the temple. While the king was bathing, the priest struck him on his back with the sacred branch, and offered up the prescribed ubu, or invocation, to Taaroa. The design of this part of the ceremony was to purify the king from all mahuru huru, or defilement and guilt, which he might have contracted, according to their own expression, by his having seized any land, banished any people, committed murder, &c.

When these ablutions were completed, the king and the priest ascended the sacred canoe. Here, in the presence of Oro, he was invested with the maro ura, or sacred girdle, interwoven with the feathers from the idol. The priest, while employed in girding the king with this emblem of dominion and majesty, pronounced an ubu, commencing with *Faa atea te arii i tai i motu tabu,* "Extend

or spread the influence of the king over the sea to the sacred island;" describing also the nature of his girdle, and addressing the king at the close, by saying—*Medua teie a oe e te Arii:* "Parent this, of you, O king;" indicating that from the gods all his power was derived.

As soon as the ubu was finished, the multitude on the beach, and in the surrounding canoes, lifted up the right-hand, and greeted the new monarch with loud and universal acclamations of *Maeva arii! maeva arii!* The steersman in the sacred canoe struck his paddle against the side of the vessel, which was the signal to the rowers, who instantly started from the shore towards the reef, having the god, and the king, girded as it were with the deity, on board; the priests beating their large drum, and sounding their trumpets, which were beautiful large turbo, or trumpet-shells. The thronging spectators followed in their canoes, raising their right-hand in the air, and shouting *Maeva arii!*

Having proceeded in this manner for a considerable distance, to indicate the dominion of the king on the sea, and receive the homage of the powers of the deep, they returned towards the shore.

During this excursion, Tuumao and Tahui, two deified sharks, a sort of demi-gods of the sea, were influenced by Oro to come and congratulate the new king on his assumption of government. If the monarch was a legitimate ruler, and one elevated to the office with the sanction of the superior powers, these sharks, it was said, always came to pay their respects to him, either while he was bathing in the sea, or during the excursion in the sacred canoe. But it is probable, that when they

approached while his majesty was in the water, some of his attendants were stationed round, to prevent their coming too near, lest their salutations should have been more direct and personal than would have proved agreeable. Yet, it is said that the parents of the present rulers of some of the islands, at the time of their inauguration, actually played with these sharks, without receiving any injury.

The fleet reaching the shore, the parties landed, when the king was placed on the *papa rahi o ruea*, or sacred couch of Oro, as his throne; but instead of a footstool, the ordinary appendage to a throne, he reclined his head on the *urua Tafeu*, the sacred pillow of Tafeu. This was also cut out of a solid piece of wood, and ornamented with carving.

The procession was now formed as before, and moving towards Tabutabuatea, the great national temple, Tairimoa, bearing the image of Oro, led the way. The king, reclining on his throne, or couch of royalty, followed immediately after. He was borne on the shoulders of four principal nobles connected with the reigning family. The chiefs and priests followed in his train, the latter sounding their trumpets, and beating the large sacred drum, while the spectators shouted *Maeva arii!* as they proceeded to the temple. The multitude followed them into the court of the marae, where the king's couch or throne was fixed upon the elevated stone platform, in the midst of the unu, or carved ornaments of wood erected in honour of the departed chiefs whose bones had been deposited there.

The principal idol Oro, and his son Hiro, were placed by the side of the king, and the gods and

the king here received the homage and tribute of allegiance from the people. A veil must be thrown over the vices with which the ceremonies were concluded.

Although this ceremony was one of the least offensive festivities among them, the murderous cruelty with which it commenced, and the wickedness with which it terminated, were adapted to impress the mind with acutest anguish and deepest commiseration. The abominations continued until the blowing of the trumpet on board the canoes required every one to depart from the temple. They now repaired to the banquet or feast provided for the occasion, and passed the remainder of the day in unrestrained indulgence and excess.

The phraseology of the Tahitian court was in perfect accordance with the elevation, and sacred connexion with their divinities, which the binding on the red girdle was designed to recognize and ratify. The preposterous vanity and adulation in language, used in epithets bestowed upon the king of Tahiti and his establishment, fully equal those employed in the most gorgeous establishment of Eastern princes, or the seraglios of Turkish sultans.

It was not only declared that Oro was the father of the king, as was implied by the address of the priest when arraying him in the sacred girdle, and the station occupied by his throne, when placed in the temple by the side of the deities, but it pervaded the terms used in reference to his whole establishment. His houses were called the *aorai*, the clouds of heaven; *anuanua*, the rainbow, was the name of the canoe in which he voyaged; his voice was called thunder; the glare of the torches in his dwelling was denominated lightning; and

when the people saw them in the evening, as they passed near his abode, instead of saying the torches were burning in the palace, they would observe that the lightning was flashing in the clouds of heaven. When he passed from one district to another on the shoulders of his bearers, instead of speaking of his travelling from one place to another, they always used the word *mahuta*, which signifies to fly; and hence described his journey by saying, that the king was flying from one district of the island to another.

The establishment and habits of the king often exhibited the most striking contrast; at one time he was seen surrounded by the priests, and invested with the insignia of royalty, and divinity itself; or appeared in public on the shoulders of his bearers, while the people expressed every indication of superstitious reverence and fear. At other times, he might be seen on terms of the greatest familiarity with his attendants and domestics.

He never wore a crown, or any badge of dignity, and, in general, there was no difference between his dress and that of the chiefs by whom he was surrounded, excepting that the fine cloth and matting, called vane, with which he was often arrayed, were more rare and valuable than the dress worn by others. His raiment frequently consisted of the ordinary pareu, or ahu pu, in quality often inferior to that worn by some of the chiefs in attendance upon him.

In some of the islands to the westward, at the ceremonies of the temple, the people, to shew their homage, wound folds of cloth repeatedly round the body of the king, till he was unable to move, and appeared as if it was only a man's head rest-

ing on the immense bale of cloth in which he was enclosed. I do not know that the kings of Tahiti ever experienced such treatment from their subjects. The kings of the former were left in this ludicrous and helpless situation, while the people travelled round the island, boxing and wrestling, in honour of their sovereign, throughout every district.

The regal establishment was maintained by the produce of the hereditary districts of the reigning family, and the requisitions made upon the people. Although the authority of the king was supreme, and his power undisputed, yet he does not appear to have been considered as the absolute proprietor of the land, nor do the occupants seem to have been mere tenants at will, as was the fact in the Sandwich Islands.

There were certain districts which constituted the patrimony of the royal family; in these they could walk abroad, as they were sacred lands. The other districts were regarded as belonging to their respective occupants or proprietors, who were generally raatiras, and whose interest in the soil was distinct from that of the king, and often more extensive. These lands they inherited from their ancestors, and bequeathed them to their children, or whomsoever they chose to select as their heirs. At their death the parties to whom land had been thus left, entered into undisturbed possession, as of rightful property.

The practice of *tutuing*, or devising by will, was found to exist among them prior to the arrival of the Missionaries, and was employed not only in reference to land, but to any other kinds of property. Unacquainted with letters, they could not leave a written will, but, during a season of illness,

those possessing property frequently called together the members of the family, or confidential friends, and to them gave directions for the disposal of their effects after their decease. This was considered a sacred charge, and was usually executed with fidelity.

Every portion of land had its respective owner; and even the distinct trees on the land had sometimes different proprietors, and a tree, and the land on which it grew, different owners. The divisions of land were accurately marked by a natural boundary, as a ridge of mountains, or the course of a river, or by artificial means; and frequently a carved image, or tii, denoted the extent of their different possessions. Whether these tiis were designed to intimate that the spirits they represented guarded the borders of their property, or were used as ornaments, I could not learn, but the removal of the ancient land-marks was regarded as a heinous offence.

The produce which the king received from his hereditary estates being seldom sufficient for the maintenance of his household, the deficiency was supplied from the different districts of the islands. The frequency, however, with which the inferior chiefs were required to bring provisions, was neither fixed nor regular, but was governed by the number of the districts, or the necessities of the king's steward. Still there was a sort of tacit agreement between the king and chiefs, as to the times when they should furnish his provision; and the usage among them, in this respect, was generally understood.

The provision was ready dressed, though occasionally the vegetables and roots were brought uncooked, and the pigs led alive to the king's ser-

vants. The pigs, after being presented to the king, were sometimes taken back by the farmer, and fed till required for use. Cloth for the dress of the king's servants, houses for his abode, and canoes, not only for himself, but also for those of his household, were furnished by the inhabitants of the islands.

Although the king's will was the supreme law, and the government in some respects despotic, it approximated more to a mixed administration, a union of monarchy and aristocracy. The king had usually one confidential chief near his person, who was his adviser in every affair of importance, and was, in fact, his prime minister. Frequently there were two or three who possessed the confidence, and aided the counsels, of the king. These ministers were not responsible to any one for the advice they gave. So great, however, was the influence of the raatiras, that a measure of any importance, such as the declaration of war, or the fitting out a fleet, was seldom undertaken without their being first consulted. This was effected by the friends of the king going among them, and proposing the affair in contemplation, or by convening a public council for its consideration.

Their public measures were not distinguished by promptness or decision, excepting when they wreaked vengeance upon the poor and helpless victims of their displeasure. After a meeting of the chiefs had been summoned, it was a long time before all came together, and their meetings were often interrupted by adjournments.

Their councils were usually held in the open air, where the chiefs and others formed a circle, in which the orators of the different parties took their stations opposite to each other. These

orators were the principal, but not the only speakers. The king often addressed the assembly. The warriors and the raatiras also delivered their sentiments with boldness and freedom. When a difference of opinion prevailed, and words ran high, the impetuosity of their passions broke through all restraint, and sometimes the council terminated in scenes of confusion and bloodshed; or if it ended without open hostility, the chieftains returned to their respective districts, to assemble their tenantry, and prepare for war.

CHAP. V.

Power of the chiefs and proprietors of land—Banishment and confiscation—The king's messenger—The niau, an emblem of authority—Ancient usages in reference to crime, &c.—Fatal effects of jealousy—Seizure of property—Punishment of theft—Public works—Supplies for the king—Despotic rapacity—Extortion of the king's servants—Unorganized state of civil polity—Desire a code of Christian laws—Advice and conduct of the Missionaries—Preparation of the laws—Public enactment by the king in a national assembly at Tahiti—Capital punishments—Manner of conducting public trials—Establishment of laws in Raiatea—Preparation of those for Huahine.

EVERY chief was the sovereign of his own district, though all acknowledged the supremacy of the king. Each island was divided into a number of large portions, or districts, called Maataina, a term also applied to the inhabitants of a district. These maataina had distinct names, and were under the government of a chieftain of rank or dignity belonging to the reigning family, or to the raatiras. This individual was the baron of the domain, or the lord of the manor, and was succeeded in his possessions and office by his son, or the nearest of his kindred, with a fresh appointment from the king.

For treason, rebellion, or withholding supplies, individuals were liable to banishment, and confiscation of property. The king had the prerogative of nominating his successor, but could not appropriate the lands of the exile to his own use. The removal of a chief of high rank, or of extensive influence, was seldom attempted, unless the measure was approved by the other chiefs. The sovereign was, therefore, more desirous to conciliate their esteem, and engage their co-operation, than to prejudice them against his person or measures. As he had no permanent armed force at his disposal, he could not, on every occasion, accomplish his wishes; and, at times, when he has issued his mandate for the banishment of a raatira, if the other raatiras deemed his expulsion unwarrantable, they have desired him to keep possession of his lands, and then, remonstrating with the king, have declared their determination to maintain the cause of the injured party, even by force of arms. The extent of power possessed by the raatiras, in the number of their tenantry and dependants, was one of the greatest sources of embarrassment to the government, whose measures were only regulated by the will of the ruler, or the exigencies of the state.

In the division of their country, the natives appear to have had a remarkable predilection for the number eight. Almost every island, whatever its size, is divided into eight districts, and the inhabitants into an equal number of maataina, or divisions. In each district the power of the chief was supreme, and greater than that which the king exercised over the whole. This power extended to the persons and lives, as well as the property, of the people.

The inferior chiefs also exercised the same authority over their dependants. The father was magistrate in his own family; the chief in his own district; and the king nominally dispensed law and justice to the whole. The final appeal, in all matters of dispute, was made to the chief ruler; and the parties who resorted to his decision usually regarded it as binding. There was no regular police, for the maintenance of public order. The chief of each district was accountable for the conduct of the people under his own jurisdiction. The chieftains who were in attendance on the king, with the servants of his establishment, were the agents usually employed to carry his measures into effect. The servants of the raatiras performed the same duty in their respective localities, and the king often sent his order to the district chief, who employed his own men in its execution.

Notwithstanding the many acts of homage paid to the head and other branches of the reigning family, and their imagined connexion with the gods, the actual influence of the king over the haughty and despotic district chieftains, was neither powerful nor permanent, and he could seldom confide in their fidelity in any project which would not advance their interests as well as his own. Every measure was therefore planned with the most cautious deliberation, the approval and aid of a number of these nobility of the country being essential to carry it into effect; but when the interests of the reigning family and those of the chieftains were opposed, it produced no small embarrassment. These raatiras, who resembled the barons of the feudal system, kept the people under them in a state of the greatest subjection, and received from them not only military

service, but a portion of the produce of their lands, and personal labour whenever required.

Whenever a measure affecting the whole of the inhabitants was adopted, the king's *vea*, or messenger, was despatched with a bundle of *niaus*, or leaflets. On entering a district, he repaired to the habitation of the principal chiefs, and, presenting a cocoa-nut leaf, delivered the orders of the king. The acceptance of the leaf was a declaration of their compliance with the requisition, and to decline taking it was regarded as an intimation of hostility to the measure proposed.—Hence the messenger or herald, when he had travelled round the island, reported to the king, who had received and who had refused the niau. When the chiefs approved of the message, they sent their own messengers to their respective tenants and dependants, with a cocoa-nut leaf for each, and the orders of the king.

The niau, or leaflet of the cocoa-nut tree, was the emblem of authority throughout the whole of the Georgian and Society Islands; and requisitions for property or labour, preparations for war, or the convocation of a national assembly, were formerly made by sending the cocoa-nut leaf to those whose service or attendance was required. To return or refuse the niau was to offer an insult to the king, and to resist his authority.

If the king felt himself strong enough, he would instantly banish such an individual, and send another to take possession of his lands, and occupy his station as chief of the district. Should the offender have been guilty of disobedience to the just demands of the king, though the lands might be his hereditary property, he must leave them, and become, as the people expressed it, a

wanderer "upon the road;" but if the king's conduct was considered arbitrary, and the individual justified in his refusal by the other chiefs, they would *tapea*, or detain him, and protest to the king against his removal. The parties generally knew each other's strength and influence, and those who had little hopes of succeeding by an appeal to arms, usually conceded whatever was required. Personal security, and the rights of private property, were unknown; and the administration of justice by the chiefs in the several districts, and the king over the whole, was regulated more by the relative power than by the merits of their cause.

They had no regular code of laws, nor any public courts of justice, and, excepting in offences against the king and chiefs, the rulers were seldom appealed to. The people in general avenged their own injuries. Death or banishment was the punishment usually inflicted by the chiefs, and frequently the objects of their displeasure were marked out as victims for sacrifice.

Destitute, however, as they were of even oral laws or institutes, there were many acts, which, by general consent, were considered criminal, and deserving punishment. These were *orure hau*, rebellion, or shaking the government, withholding supplies, or even speaking contemptuously of the king or his administration. So heinous was this offence, that the criminal was not only liable to banishment, or the forfeiture of his life, but a human sacrifice must be offered, to atone for the guilt, and appease the displeasure of the gods against the people of the land in which it had been committed. Lewdness was not regarded as a crime, but adultery was sometimes punished

with death. Those among the middle or higher ranks who practised polygamy, allowed their wives other husbands. It is reported that brothers, or members of the same family, sometimes exchanged their wives, while the wife of every individual was also the wife of his *taio* or friend.

Their character in this respect presents a most unnatural mixture of brutal degradation with infuriated and malignant jealousy; for while their conduct with respect to the taio, &c. exhibits an insensibility to every feeling essential to conjugal happiness, the least familiarity with the wife, unauthorized by the husband, even a word or a look, from a stranger, if the husband was suspicious, or attributed it to improper motives, was followed by instant and deadly revenge.

There is a man now residing in Huahine, whose face and shoulders are frightfully marked with deep scars, inflicted by blows with a carpenter's axe, on this account. A husband and wife were once sitting together, when another man joined the party, and sat down with them. He wore a taupoo, or bonnet, of platted cocoa-nut leaves: lifting his hand, and taking hold of it by the part that shaded his brows, he waved his hand towards the inland part of the district, in removing his bonnet from his head. The suspicious husband, observing the motion of his hand, considered it as an assignation, that the stranger was to meet his wife there; and without a word, I believe, being spoken by either party, he rose up, took down his spear, which was suspended from the inside of his dwelling, and ran the man through the body, accusing him at the same time of the crime of which he supposed him guilty. Several of the murders of the Europeans, that have been com-

mitted in the islands of the Pacific, have originated in this cause.

Theft was practised, but less frequently among themselves than towards their foreign visitors. They supposed it equally criminal, yet they do not in general appear to have attached any moral delinquency to the practice; but they imagined they were more likely to avoid detection when stealing from strangers, than when robbing their own countrymen. Stealing was always considered as a crime among them, and every precaution was taken to guard against it. On this account, their large bales of valuable cloth, and most articles of property not in constant use, were kept suspended from the ridge-pole or rafters of their dwellings; their smaller rolls of cloth were often laid by their pillows; and their pigs were driven under their beds at night, to prevent their being stolen.

This nefarious practice, strange as it may appear, was supported by their false system of religion, and sanctioned by the patronage of the gods, especially by Hiro, a son of Oro, who was called the god of thieves. The aid of this god was invoked by those who went on expeditions of plunder, and the priests probably received a portion of the spoils. Chiefs of considerable rank have sometimes been detected in the act of stealing, or have been known to employ their domestics to thieve, receiving the articles stolen, and afterwards sheltering the plunderers. This, however, has generally been practised on the property of foreigners.

Among themselves, if detected, the thief experienced no mercy, but was often murdered on the spot. If detected afterwards, he was sometimes dreadfully wounded or killed. Two very affecting instances of vengeance of this kind are

recorded by the early Missionaries. I have also heard that they sometimes bound the thief hand and foot, and, putting him into an old rotten canoe, towed him out to sea, and there left him adrift, to sink in the ocean, or become a prey to the sharks.

The *haru raa*, or seizing all the property of delinquents, was the most frequent retaliation, among the lower class, for this and other crimes. The servants of the chiefs, or injured party, went to the house of the offenders, and took by force whatever they found, carrying away every article worth possessing, and destroying the rest. If the inhabitants of the house received previous intimation of their purpose, they generally removed or secreted their most valuable property, but seldom attempted to resist the seizure, even though every article of food and clothing, and the mats on which they slept, should be taken away.

This mode of retaliation for theft, or other injury, was so generally recognized as just, that, although the party thus plundered might be more powerful than those who plundered them, they would not attempt to prevent the seizure: had they done so, the population of the district would have assisted those, who, according to established custom, were thus punishing the aggressors. Such was the usual method resorted to for punishing petty thefts committed among themselves. They were generally satisfied with seizing whatever they could find in the houses, yards, or gardens of the offenders; but when it was practised by order of the king or chiefs, the culprit was banished from his house or lands, and reduced to a state of complete destitution.

Great difficulty was often experienced in dis-

covering the thief, or the property stolen; and, on these occasions, they frequently resorted to divination, and employed the sorcerer to discover the offender. The thief, when detected, generally received summary punishment. Mr. Bourne states, that, in one of the Hervey Islands, a man found a little boy, about eight years of age, stealing food; the man instantly seized the juvenile delinquent, and, tying a heavy stone to his leg, threw him into the sea. The boy sunk to the bottom, and would soon have paid for his crime with his life, had not one of the native teachers plunged into the water, rescued him, and taken him to his own house, where he has ever since resided.

The resources of the government consisted in the personal services of the people, and the produce of the soil. From these the revenue was derived. All public works, such as the erection of national temples, fortifications, enclosures from the sea, dwellings for the king, &c. were performed by the whole population. In each district, the king had a viceroy, or deputy, to whom his orders were sent with a cocoa-nut leaf. The chiefs sometimes assembled together, and divided the work among themselves. At other times, the king appointed to each his particular share. Every chief then issued orders to the raatiras under his authority, who prepared the materials, and performed the work. Canoes for the king's use were furnished in the same way, and also cloth for himself and his household.

Every district brought provisions at stated intervals for the king's use, or for the maintenance of his numerous retinue. Besides what they regularly furnished, orders were often issued for extraordinary supplies, for the entertainment of a

distinguished guest, or the celebration of a national festival. No regular system of taxation prevailed, but every kind of property was furnished by the chiefs and people in great abundance, not only for the king, but for the purpose of enriching those who were the objects of his favour.

However abundant the supplies might be which the king received, he was in general more necessitous than many of the chiefs. Applications from the chiefs, for food, for cloth, canoes, and every other valuable article furnished by the people, were so frequent and importunate, that more than was barely sufficient for his own use seldom remained long in his possession. A present of food was usually accompanied with several hundred yards of native cloth, and a number of fine large double canoes; yet every article was often distributed among the chiefs and favourites on the very day it arrived; and so urgent were the applicants, that they did not wait till the articles were brought, but often extorted from the king a promise that he would give them the first bale of cloth, or double canoe, he might receive. At times they went beyond this; and when a chief, who considered the king under obligations to him, knew that the inhabitants of a district were preparing a present for their sovereign, which would include any articles he wished to possess, he would go to the king, and *tapao*, mark or bespeak it, even before it was finished. A promise given under these circumstances was usually regarded as binding, though it often involved the king in difficulties, and kept him necessitous.

In the estimation of the people, generosity was among the greatest virtues of a king; and illiberality was most unpopular. In describing a

good chief, or governor, they always spoke of him as one who distributed among his chiefs whatever he received, and never refused any thing for which they asked.

Notwithstanding this generosity on the part of the king, the conduct of the government was often most rapacious and unjust. The stated and regular supplies, furnished by the inhabitants, were inadequate to the maintenance of the numbers who, attaching themselves to the king's household, passed their time in idleness, but were fed at his table. Whenever there was a deficiency of food for his followers or guests, a number of his servants went to the residence of a raatira, or farmer, and, sometimes without even asking, tied up the pigs that were fed near the dwelling, plundered the abode, ravaging, like a band of lawless robbers, the plantations or the gardens, and taking away every article of food the poor, oppressed labourer possessed. Sometimes they launched a fine canoe that might be lying near, and, loading it with their plunder, left the industrious proprietor destitute even of the means of subsistence; and, as they were the king's servants, he durst not complain.

When the king travelled, he was usually attended by a company of Areois, or a worthless train of idlers; and often when they entered a district that was perhaps well supplied with provisions for its inhabitants, if they remained any length of time, by their plundering and wanton destruction it was reduced to a state of desolation. Sometimes the king sent his servants to take what they wanted from the fields or gardens of the people; but often, unauthorized by him, they used his name to commit the most lawless and injurious outrage

upon the property of the inhabitants; whose lives were endangered, if they offered the least resistance.

Mahamene, a native of Raiatea, gave, at a public meeting in that island, the following account of their behaviour. "These teuteu," (servants of the king,) said he, "would enter a house, and commit the greatest depredations. The master of the house would sit as a poor captive, and look on, without daring to say a word. They would seize his bundle of cloth, kill his largest pigs, pluck the best bread-fruit, take the largest taro, (arum roots,) the finest sugar-cane, the ripest bananas, and even take the posts of his house for fuel to cook them with. Is there not a man present who actually buried his new canoe under the sand, to secure it from these desperate men?"

Nothing fostered tyranny and oppression in the rulers, and reduced the population to a state of wretchedness, so much as these unjust proceedings. Those who, by habits of industry, or desire of comfort for themselves and families, might be induced to cultivate more land than others, were, from this very circumstance, marked out for despoliation. They had no redress for these wrongs, and therefore, rather than expose themselves to the mortifying humiliation of seeing the fruits of their labour taken to feed a useless and insulting band that followed the movements of the king, they allowed their lands to remain untilled, and chose to procure a scanty means of subsistence from day to day, rather than suffer the insults to which even their industry exposed them.

So far were these shameless extortions practised, that during the journey of an European through the country, he has been attended by a servant of

the king, and when, in return for provisions furnished, or acts of kindness shewn, by the hospitable inhabitants, he has made them a trifling present, it has been instantly seized by the vassal of the chief, who has followed him for that purpose. The poor people were also allowed to dispose of their produce to the captains or merchants that might visit them for the purpose of barter, but the king or chief frequently requested the greater part, or even the whole, of what they might receive in return for it.

That they should have improved in industry, or advanced in civilization, under such a system, was impossible, and that they should, under such circumstances, have tilled a sufficient quantity of ground to furnish supplies for the shipping, is a matter of greater surprise, than that they should not have cultivated more. The humiliating degradation to which it reduced the farmers, and the constant irritation of feelings to which this wretched system exposed them, were not the only evils that resulted from it. It naturally led the raatiras to regard their chiefs as enemies, and generated disaffection to their administration. It also greatly diminished their resources, for, under the discouragements resulting from constant liability to plunder, the people were unable to furnish those supplies, which they would otherwise have found it a satisfaction to render.

This system of civil polity, disjointed and ill adapted as it was to answer any valuable purpose, was closely interwoven with their sanguinary idolatry, and sanctioned by the authority of the gods. The king was not only raised to the head of this government, but he was considered as a sort of vicegerent to the supernatural powers presiding

over the invisible world. Human sacrifices were offered at his inauguration; and whenever any one, under the influence of the loss he had sustained by plunder, or other injury, spoke disrespectfully of his person and administration, not only was his life in danger, but human victims must be offered, to cleanse the land from the pollution it was supposed to have contracted.

The intimate connexion between the government and their idolatry, occasioned the dissolution of the one, with the abolition of the other; and when the system of pagan worship was subverted, many of their ancient usages perished in its ruins. They remained for some years without any system or form of government, excepting the will of the king, to whom the inhabitants usually furnished liberal supplies of all that was necessary for the maintenance of his household, and the accomplishment of his designs.

The raatiras exercised the supreme authority in the divisions over which the king had placed them. But when circumstances occurred, in which, under idolatry, they would have acted according to their ancient custom, they felt embarrassed. Many of the people, free in a great degree from exposure to seizure, and the more dreadful apprehension of being offered to the gods, evinced a disinclination to render the king the supplies and support he needed.

The sacrificing of human victims to the idols had been one of the most powerful engines in the hands of the government, the requisition for them being always made by the ruler, to whom the priests applied when it was pretended the gods required them: the king, therefore, sent his herald to the petty chieftain, who selected the victims. An in-

dividual who had shewn any marked disaffection towards the government, or incurred the displeasure of the king and chiefs, was usually chosen. The people knew this, and therefore rendered the most unhesitating obedience: but the subversion of idolatry having annihilated this feeling, many, free from the restraint it had imposed, seemed almost to refuse lawful obedience, and to withhold rightful support.

Their government continued in this unsettled state for four or five years; during which, the people brought provisions and supplies to the king, and furnished the accustomed articles for his establishment, either according to arrangements made among themselves, or in obedience to his requisitions. The superior and subordinate rulers over the people endeavoured to preserve the peace of society, and promote the public welfare, by punishing offenders according to the nature of their crimes, but without any regular or uniform procedure. The only punishment inflicted was banishment, and, in a few instances, seizure for theft. It was, however, evident that another system must be introduced, instead of that which, with the *tabu* and idolatry, had been abolished.

It is a fact worthy of note, that although no people in the world could be more vicious than they were prior to their renunciation of paganism, yet such was the moral influence of the precepts of Christianity on the community at large, and consequently on the conduct of many who were Christians only by profession, that for some time crimes affecting the peace of society were but few. Theft, to which ever since their discovery they have been proverbially addicted, was rarely committed. It was not, however, to be expected that this state

of things would be permanent; and after a few years, the force of example, and the restraining influence of the preceptive parts of Christian truth, began to diminish on the minds of those over whom it had exerted no decisive power, and who, in their altered behaviour, had rather followed popular sentiment and practice, than acted from principle. When therefore this class of persons began to act more according to their true character, the chiefs found it necessary to visit their delinquency with punishment; and the welfare of the nation required that measures should be adopted for maintaining the order and peace of the community.

Having as a nation embraced Christianity, they were unanimous in desiring that their civil and judicial proceedings should be in perfect accordance with the spirit and principles of the Christian religion. Hence they were led to seek the advice of their teachers, as to the means they should adopt for accomplishing this object. The Missionaries invariably told them that it was no part of their original design to attempt any change in their political and civil institutions, as such; that these matters belonged to the chiefs and governors of the people, and not to the teachers of the religion of Jesus Christ. To this they generally replied—that under the former idolatrous system they should have been prepared to act in any emergency, but they were not familiar with the application of the principles of Christianity, especially in reference to the punishment of crime.

In compliance with these solicitations, the Missionaries illustrated the general principles of scripture, that in all the public stations they sustained, they were to do unto others as they would that

others should do unto them—that with regard to government, Christianity taught its disciples to fear God and honour the king—to render to Cesar the things which were Cesar's, as well as to God the things which were God's—that the power which existed was appointed of God—and that magistrates were for a terror to evil-doers, and a praise to them that do well. These general principles were presented and enforced as the grounds of proceeding in all affairs of a civil or political nature.

The Missionaries, though frequently appealed to by the people, generally left the determination of the matter to their own discretion, declining to identify themselves with either party, in any of their differences. They promised, however, to the chiefs such assistance as they could render in the preparation of their code of laws, and constitution of government, but were exceedingly anxious that it should be the production of the king and chiefs, and not of themselves. They had hitherto avoided interfering with the government and politics of the people, and had never given even their advice, excepting when solicited by the chiefs. When the conduct of petty chiefs or others had affected their own servants, or persons in their employment, if they have taken any steps, it has been as members of the community, and not as ministers of religion.

After the introduction of Christianity, the chiefs were among the first to perceive that the sanguinary modes of punishment to which they had been accustomed were incompatible with the spirit and precepts of the gospel, and earnestly desired to substitute measures that should harmonize with the new order of things. The king applied for assistance in this matter, soon after the general

change that took place in 1815. The Missionaries advised him to call a general council of the chiefs, and consult with them on the plans most suitable to be adopted. Whether his recollection of the unpropitious termination of former councils influenced him, or whether he was unwilling to delegate any of that power to others, with which heretofore he had been solely invested, is uncertain; but he objected to the assembling of the chiefs at that time, still requesting advice from the Missionaries. This they readily afforded, both as to the general principles of the British constitution, the declarations of scripture, and the practice of Christian nations. Their own sentiments, in reference to their duty at this time, will best appear from the following extract of a public letter, bearing date July 2, 1817.—

"During many years of our residence in these islands, we most carefully avoided meddling with their civil and political affairs, except in a few instances, where we endeavoured to promote peace between contending parties. At present, however, it appears almost impossible for us, in every respect, to follow the same line of conduct. We have told the king and chiefs, that, being strangers, and having come to their country as teachers of the word of the true God, and the way of salvation by Jesus Christ, we will have nothing further to do with their civil concerns, than to give them good advice; and with that view several letters have passed between us and the king. We have advised him to call a general meeting of all the principal chiefs, and, with their assistance and approbation, adopt such laws and regulations as would tend to the good of the community, and the stability of his government; and that in these

things, if he desired it, we would give him the best advice in our power, and inform him of what is contained in the word of God, and also of the laws and customs of our own country, and other civilized nations."

The first code of laws was that enacted in Tahiti in the year 1819; it was prepared by the king and a few of the chiefs, with the advice and direction of the Missionaries, especially Mr. Nott, whose prudence and caution cannot be too highly spoken of, and by whom it was chiefly framed. The code was remarkably simple and brief, including only eighteen articles. It was not altogether such as the Missionaries would have wished the nation to adopt, but it was perhaps better suited to the partial light the people at that time possessed, and to the peculiar disposition of Pomare. He was exceedingly jealous of his rights and prerogatives, and unwilling to admit the chiefs to a participation in his power. His will still continued to be law, in all matters not included in their code; and with regard to the revenue which the people were required to furnish for his use, he would admit of no rule but his own necessities, and consequently continued to levy exactions as his ambition or commercial engagements might require.

The Missionaries would have regarded with higher satisfaction an improvement in the principles recognized as the basis of the relation subsisting between the king, chiefs, and people, some division of the power of government—enactments proportioning the produce of the soil to be furnished for the king, and securing the remainder to the cultivators. But having recommended these points to the consideration of the rulers, they did

not think it their duty to express any dissatisfaction with the code, imperfect as it was, and they uniformly avoided expressing any opinion which might weaken the power of the king, being desirous rather to afford him every facility in the settlement of the government of the country, than to throw difficulties in his way.

In the month of May, 1819, the king, and several thousands of the people from Tahiti and Eimeo, assembled at Papaoa, for the purpose of attending the opening of the Royal Mission Chapel, and the promulgation of the new laws. The anniversary of the Tahitian Missionary Society being held at the same time, the Missionaries from the several stations, in these two islands, were then at Papaoa.

The thirteenth day of the month was appointed for this solemn national transaction; and the spacious chapel which the king had recently erected was chosen as the edifice in which this important event should take place. It was thought no desecration of a building reared for public devotion, and solemnly appropriated to the worship of the Almighty, and other purposes directly connected with the promotion of his praise, that the grave and serious engagements by which the nation agreed to regulate their social intercourse, should be ratified in a spot where they were led to expect a more than ordinary participation of the Divine benediction. During the forenoon, the chiefs and people of Tahiti and Eimeo assembled in the Royal Chapel, and about the middle of the day the king and his attendants entered. The Missionaries were also present—but, regarding it as a civil engagement, attended only as spectators. The king, however, requested Mr. Crook to solicit

the Divine blessing on the object of the meeting. He therefore read a suitable portion of the sacred volume, and implored the sanction of the King of kings upon the proceedings that were to follow. Nothing could be more appropriate than thus acknowledging the Power by whom kings reign, and seeking His blessing upon those engagements by which their public conduct was to be regulated. The blessing of the Most High having been thus sought, the king, who had previously taken his station in the central pulpit, arose, and, after viewing for a few moments the thousands of his subjects who were gathered round him, commenced the interesting proceedings of the day, by addressing Tati, the brother and successor of the late Upufara, who was the leader of the idolatrous and rebel army defeated in November, 1815. "Tati," said the king, "what is your desire? what can I do for you?" Tati, who sat nearly opposite the pulpit, arose and said, "Those are what we want —the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right." The king then addressed himself to Utami, the good chief of Te Oropaa, and in an affectionate manner said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand." The king then addressed Arahu, the chief of Eimeo, and Veve, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges,

court-houses, &c., in eighteen articles. After reading and explaining the several particulars, he asked the chiefs if they approved of them. They replied aloud, "We agree to them—we heartily agree to them." The king then addressed the people, and desired them, if they approved of the laws, to signify the same by holding up their right hands. This was unanimously done, with a remarkable rushing noise, owing to thousands of arms being lifted at once. When Pomàre came to the law on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not content with signifying his approbation in the usual way only, but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, setting himself an example, which was universally followed. Thus all the articles were passed and approved.

The public business of the day was closed by Mr. Henry's offering a prayer unto Him by whom princes decree judgment; and the people retired to their respective dwellings.

Pomare subsequently intimated his intention of appropriating Palmerston's Island as a place of banishment for Tahitian convicts, and proposed to the Missionaries to publish his request that no vessel should remove any who might be thus exiled. The laws which the king read to the people were written by himself, and were the first written code that ever existed in the islands; he afterwards wrote out, in a fair, legible, and excellent hand, a copy for the press. Printed copies were distributed among the people, but the original manuscript, in the king's hand-writing, signed by himself, is in the possession of the London Mis-

sionary Society. The laws were printed on a large sheet of paper, and not only sent to every chief and magistrate throughout both islands, but posted up in most of the public places.

The sentence to be passed on individuals who should be found guilty of many of the crimes prohibited by these laws, was left to the discretion of the judge or magistrate; but to several, the penalty of death was annexed; and, only a few months after their enactment, the sentence of capital punishment was passed on two individuals, whose names were Papahia and Horopae. They were inhabitants of the district of Atehuru, and were executed on the twenty-fifth of October, 1819, for attempting to overturn the government. Papahia had been a distinguished warrior, and was in the very prime of life. He was a man of daring character, and turbulent conduct. He came several times to my house, during our residence at Eimeo; and although, in consequence of his restless and violent behaviour, I was not prepossessed in his favour, my personal acquaintance made me feel additional interest in the melancholy fate of the first malefactor on whom the dreadful sentence of the law was inflicted. The lives of these unhappy men were not taken by thrusting a spear through the body, or beating out the brains with a club, or by decapitation, which were the former modes of punishment, but they were hanged on a cocoa-nut tree, in a conspicuous part of the district. In the year 1821, a conspiracy was formed to assassinate the king, and two men, who were proceeding to the accomplishment of their murderous purpose, were apprehended, with others concerned in the plot. The names of the two leaders were Pori and Mariri. Sentence of death was passed

upon them, and they were hanged on a rude gallows, formed by fastening a pole horizontally between two cocoa-nut trees. These are the only executions that have taken place in the islands. It is not probable that many will be thus punished. The Missionaries interceded on behalf of the culprits, and secured a mitigation of punishment for the rest of the offenders.

The judicial proceedings in the different districts of Tahiti, were divested, as much as possible, of all formality; and though some trifling irregularities, and slight embarrassments, as might be expected, were occasionally experienced, among a people totally unaccustomed to act in these matters according to any prescribed form, yet, upon the whole, the administration of justice by the native magistrates, was such as to give general satisfaction. The following account by an eye-witness* of their proceedings on one of these occasions, will not be uninteresting.

"At the time appointed, a great many people, of both sexes and all ages, assembled under some very fine trees, near the queen's house. A small bench was brought for the two judges; the rest either stood or sat upon the ground, forming something less than a semicircle. We were provided with low seats near the judges. The two prisoners were seated crosslegged upon the ground, under the shade of a small tree, about twenty paces in front of the judges. They were both ill-looking men, dressed in the graceful tiputa. When all was ready to begin, one of the judges rose, and addressed the prisoners at considerable length. He explained to them the accusation which brought them there, and read to them the

* Capt. G. C. Gambier, R. N.

law under which, if proved guilty, they would be punished. When he had finished, and called upon them to say whether it was true or not, one of them got up, and answered with great fluency, and good action. He maintained their innocence, and called a witness to confirm it. The witness, very artfully, turned his evidence to the account of the prisoners. Others also, in some way or other, favoured the accused, and the defendants were therefore discharged, from want of evidence."

On the 12th of May, 1820, a code of laws was unanimously and publicly adopted in Raiatea, and recognized as the basis of public justice by the chiefs and people of Tahaa, Borabora, and Maupiti. The substance of the Raiatean laws was copied from those enacted by the government of Tahiti during the preceding year. They extended to twenty-five articles, imbodying several most valuable enactments omitted by the Tahitian code. The most important of these was the institution of *Trial by Jury*. This was certainly the greatest *civil* blessing the inhabitants of the Pacific had yet received; and future generations will cherish with gratitude the memory of the Missionaries of Raiatea, at whose recommendation, and with whose advice, it was established by law in these islands.

Naturally violent and merciless under a sense of injury, we often found them too severe towards offenders; and while we occasionally interceded on behalf of those whose punishment appeared greater than their crime, we lost no opportunity of conveying just and humane, as well as scriptural ideas on matters of jurisprudence, without, however, interfering with their proceedings, or counte-

nancing the misdeeds of those we might recommend to mercy.

The new laws had now been nearly three years established in Tahiti and Eimeo. Those of Raiatea, Tahaa, and Borabora had also been for more than twelve months in operation among the inhabitants of these islands. The chiefs of Huahine had virtually made the latter the basis of their administration of justice, but no code had yet been officially promulgated.

They had already applied to us for assistance in preparing the laws for the islands under their dominion. This we had cheerfully rendered to the best of our ability, at the same time recommending them still to defer their public enactments until they had deliberately observed the effect of those already in force among the inhabitants of the adjacent islands. It was also proper to obtain the sanction of the queen's sister, then residing at Tahiti, who is nominally the sovereign of Huahine, the government of the island having been formerly presented to her by Mahine, the resident and hereditary chieftain. This grant, which transpired several years before any of the parties embraced Christianity, has often occasioned inconvenience. The internal government of the island has always been maintained by the resident chiefs, but in all matters materially affecting the people, or their relation to the governments of other islands, it has been considered necessary, as a matter of etiquette, or courtesy at least, to consult Teriitaria; and hence it was thought desirable to submit the laws to her inspection, and receive her sanction. Though affecting only the resident chiefs and people, and maintained entirely by the authority of the former, they were to be promul-

gated in her name, as well as that of Mahine, and the other chiefs of the island. The introduction of new laws being a matter of importance to the nation, it was deemed suitable that a deputation from the chiefs should proceed to Tahiti, for the purpose of receiving the queen's approval. It was also desirable that Mr. Barff, or myself, should accompany this embassage, that we might make inquiries of Mr. Nott, and others, relative to the adaptation of the laws in force there, to the circumstances of the people, and might alter, if necessary, those prepared for Huahine.

CHAP. VI.

Pomare's proposed restrictions on barter rejected by the chiefs of the Leeward Islands—Voyage to Eimeo—Departure for Tahiti—Danger during the night—Arrival at Burder's Point—State of the settlement—Papeete—Mount Hope—Interview with the king—The laws revised Approved by the queen—Arrival of the Hope from England—Influence of letters, &c.—Return to Eimeo—Embarkation for the Leeward Islands—A night at sea—Appearance of the heavens—Astronomy of the natives—Names of the stars—The Twins—Tradition of their origin—Arrival in Huahine.

EARLY in 1821, the brig which had been purchased in New South Wales for Pomare, arrived in Tahiti. Soon after this, the king sent a messenger to the Leeward Islands, with a bundle of *niaus*, or emblems of royal authority, and a proposal to the chiefs, that they should become joint proprietors, and furnish a required quantity of native produce, viz. pigs, arrow-root, and cocoa-nut oil, towards payment for the vessel. The herald left his message and bundle of niaus at Huahine, in the name of Teriitaria, and passed on to Raiatea. in a day or two afterwards we learned that instructions had been sent down to the chiefs, not to dispose of any of the above-mentioned articles, nor to allow the people to barter them to any ship, or even to the Mission-

aries, but to reserve them for the vessel. We represented to the chiefs the injustice of not allowing every man, provided he paid their just demands, to dispose of the fruits of his own industry; and they stated their intention that it should be so at Huahine, whatever restrictions might be imposed upon the people of Tahiti. The queen's sister, the nominal ruler of the island, residing at Tahiti, was influenced, they observed, by the advice and measures of Pomare, and often perplexed them by her directions.

On the fourteenth of April, 1821, Pomare's messenger returned from Raiatea. Tamatoa, the king of that island, and the chiefs of those adjacent, had refused to receive the niaus, or to join Pomare in his commercial speculations. They had at the same time agreed to unite, and procure a vessel for themselves, in which to trade from the islands to the colony of New South Wales, and had sent up a special messenger, with a letter to the chiefs of Huahine, requesting them to unite in the enterprise. A public meeting was convened, in which the propositions from Pomare on the one hand, and of Tamatoa on the other, were freely discussed. The result was, that although all were more disposed to join the Raiatean than the Tahitian chiefs, they declined both for the present, and despatched the respective messengers to their superiors, with declarations to that effect.

The wind, which had set in from the westward on the fourteenth, continued during the whole of the fifteenth, and, as it seemed tolerably steady, it was proposed that our boat should be prepared for the voyage to Tahiti. It was also thought best that I should accompany Auna and Matapuupuu on their embassy to the queen's sister. During

the evening I waited on the chiefs, and took my leave; the native chieftains did the same; and their final instructions were, to induce, if possible, Teriitaria to come and reside at Huahine; but that, if she preferred remaining at Tahiti, she should give up all interference with the government of the island, and delegate it to them, independently of all foreign control.

The wind continuing to blow from the westward through the night, early on the morning of the sixteenth we prepared for embarkation. The boat was rather rude in appearance, being one I had from necessity built, with the assistance of the natives, while residing in the island of Raiatea, in the early part of 1820. It was about thirty-six feet in length, and capable of carrying forty persons. The breeze increased in strength as the morning began to dawn, and about day-break we sailed from Fare harbour. Auna, Matatore, and Matapuupuu were my companions, and our boat was manned by about ten strong and active natives. As we were bounding over the waves of the harbour, and entering upon the wide-spread bosom of the Pacific, we lost the sprit of one of our matting-sails in the sea, and could only carry one sail. This circumstance, although it prevented our proceeding so rapidly as we should otherwise have done, contributed perhaps to our safety, for the wind was high and the sea rough. By noon we had entirely lost sight of Huahine, and about sunset we obtained our first distant glance of the lofty peaks of Eimeo. The wind now blew what the natives called a strong *toerau*, or westerly gale, and the agitation of the sea was proportionably increased. The inside of our open boat was, however, perfectly dry, and it appeared to shoot along, as the natives

expressed it, upon the tops of the waves, until at length we heard, amid the stillness of the night, the welcome sound of the long heavy surf, rolling in solemn grandeur, and dashing in loud, though distant roar, upon the coral reefs. This, though adapted to inspire apprehension and terror in the minds of those unaccustomed to navigate among the islands, was a gladdening sound to us, as it indicated our approach to land. We were several miles distant when we first heard the roaring of the surf; but, proceeding with rapidity, we soon came in sight of it. Sailing in a line parallel with the reef till we came to an opening, we entered Taloo or Opunohu harbour, and landed near the Missionary settlement shortly after midnight, having sailed a distance of about one hundred miles in the space of twenty hours.

The natives seldom evince much concern about their accommodations, when voyaging or travelling. Frequently, when landing for the night, they kindle a fire on the sea-beach, and, having cooked their bread-fruit or other provision, which they usually carry with them, lie down in the boat, or on the sand by its side, and, spreading the sails as a tent, or wrapping themselves in them, substitute them for bed and bedding, and sleep comfortably till the morning. Most of those, however, who were my fellow-voyagers on this occasion, had formerly resided at this settlement, on terms of friendship with many of the inhabitants. To the dwellings of these they repaired, while I pursued my way up the valley to the residence of my friend Mr. Platt, whom I awoke from his midnight repose, and, after receiving from him a kind welcome and some refreshment, I retired to rest till sunrise.

During the forenoon of the 18th, our men went to the mountains, and cut down a new sprit for our sail, and prepared for the prosecution of the voyage. The favourable breeze had, however, been succeeded by a perfect calm, and the rays of the sun were exceedingly oppressive. As it appeared probable that the men would have to row the whole of the way, we agreed to defer our departure till the evening. This afforded me an opportunity of attending public worship with the native Christians of the settlement, and addressing the congregation assembled.

The sun was approaching the western horizon, when we took leave of our friends, and embarked, to prosecute the remaining parts of our voyage. We passed across the beautiful bay, which, for its size has justly been denominated one of the finest in the world, and, continuing within the reefs to Maharepa, again sailed forth on the ocean, about eight o'clock in the evening.

The excitement, watching, and fatigue of the preceding part of our voyage, having induced an exhaustion of strength and spirits, we had not advanced far upon the open sea, before I became oppressed with a sensation of drowsiness, which I could not remove. During my voyages among the islands, I have passed many nights at sea with the natives in an open boat, and generally found them watchful and alert during the early hours of darkness, but wearied and sleepy towards morning; and whenever I have felt rest necessary for myself, have usually taken it before midnight, that I might be more vigilant when my companions should become drowsy. This was my purpose in the present instance. The wind had indeed ceased, but the surface of the sea was agitated with a

quick and cross motion; the current was against us; and it was uncertain how soon in the morning we should reach Matavai, our port of destination in the island of Tahiti. I therefore gave Matapuupuu charge of the helm, which I had hitherto kept during the whole of the voyage, and, directing him to awake me in about an hour's time, wrapped myself in a cloak, and lay down upon the seat in the stern of the boat, where, notwithstanding the motion of the sea, and the rattling and shaking occasioned by the movements of the oars, I soon fell into a sound sleep.

The refreshing and beneficial effects of my repose were, however, entirely neutralized by the sensations I experienced at its close. I cannot describe my emotions, when I awoke, and found it was broad day-light, and, turning to the helm, saw Matapuupuu fast asleep, with his hand still on the tiller; and then, looking forward along the boat, beheld every individual motionless; the rowers leaning over their oars, the others stretched along the bottom of the boat, and every one in the most profound sleep. Before I attempted to awake any one, I involuntarily looked for the island we had left: it was still in sight. I then looked on the opposite side, for that to which we were going: it was also in sight, but the lofty mountains rising at the head of Matavai were far to the north, and indicated that the port to which we were bound was many miles behind us. In fact, we appeared to be about midway between Tahiti and Eimeo, drifting to the southward, far away from both, as fast as the current could bear us.

Fully sensible of our critical situation, if the breeze which just began to ripple the surface of

the water should increase, I instantly awoke my companions, and asked them how they came all to fall asleep together. They looked confused, on beholding the broad light of day, and replied that each had imperceptibly fallen under the influence of sleep, without knowing that the others were in the same situation. Recollecting that I had in the first instance set them the example, I could not much censure their conduct; I therefore directed their attention to the mountains in the vicinity of Matavai and Papeete, or Wilks' Harbour, far in our rear, and, as Burder's Point was the nearest part of the coast, urged them to apply with vigour to their oars, that we might reach it before the wind became so strong as to arrest our progress.

The men, refreshed by their slumbers, which had been favoured by the undulating motion of the boat on the water, broke a few cocoa-nuts, drank the milk, cheerfully grasped their oars, and pulled steadily towards the shore. After about five hours' hard rowing, we reached the beach, and were cordially welcomed by our friends, Messrs. Darling and Bourne, who resided at Burder's Point. In the afternoon, several of the natives, who had come with us to Tahiti, set out for Papara, to visit their friends, who had accompanied Mr. Davies from Huahine during the preceding year.

I spent this and the following day at Burder's Point. The respect and affection manifested by the natives towards their teachers was gratifying, and the general improvement in the habits of the people, and the appearance of the settlement, encouraging. Newly planted gardens and enclosures appeared in every direction: several good houses were

finished; some were plastered and thatched; and others, though only in frame, and presenting the appearance of mere skeletons of buildings, indicated a state of progressive improvement. The public burying-ground, situated on the border of the settlement, was kept remarkably neat. The outline of the grave was defended by a curb, or border, of fragments of coral planted in the ground, while the grave itself was covered with small pieces of white coral and shells, brought from the adjacent shore. The school was a good building; and the chapel, erected near the ruins of the ancient marae, which I visited during my stay, was one of the most compact I had seen in the Georgian or Society Islands. The walls were framed and boarded; the roof thatched with *fara*, or palm-leaves. The floor was boarded, the pulpit and appendages remarkably neat, and the whole area of the chapel filled with seats. It was also fitted up with a gallery, the first ever erected in the South Sea Islands; the gallery, and other parts of the interior, having been finished under the direction and by the assistance of Mr. Darling, were neater, and more European in appearance, than any I had hitherto beheld.

The advancement in civilization had not, however, been so striking or rapid at this station as at some others; but the effects of its progress were such as to afford encouragement, and to warrant the anticipation of its ultimately extending throughout the entire population of a district that had felt the ravages of war, and the demoralization of paganism, as much as any in the group.

About ten in the morning of the 21st we took leave of our friends at Burder's Point, and, after rowing about four hours between the reefs and the

shore, reached Papeete, or Wilks' harbour, where the queen and her sister were residing. On landing, the deputation from the Huahinean chiefs repaired to the abode of Teriitaria, and Matapuupuu delivered their message. She replied, "that she was anxious to remove to Huahine, and would return with them, if Pomare would allow her to leave Tahiti; but said she would see them again, and, before they returned, deliver her final reply."

On the brow of a hill, forming the commencement of a range extending from the vicinity of the shore to the lofty interior mountains, Mr. Crook formerly, at this station, had erected his abode. Having waited on the queen, and other members of the royal family residing with her, I walked up this hill, which Mr. Crook had designated Mount Hope, and was happy to find himself and his family well. The situation he had selected for his abode, though inconvenient on account of its distance from the settlement, and the fatigue induced by the ascent, has nevertheless peculiar advantages; the air is remarkably pure, the temperature generally cooler than on the adjacent lowlands, and the prospect delightful and extensive.

With his agreeable family I passed the remainder of this day, and the following, which was the Sabbath. The congregation at the public religious services consisted of about five hundred hearers, who were in general attentive; the singing was good, and the voices of the men better than I have heard elsewhere. The female voices are generally clear and distinct, and they sing well in most of the stations, but the voices of the men are seldom mellow or sonorous.

About ten o'clock on the following day I took

leave of the friends at Mount Hope, and, accompanied by the chiefs from Huahine, proceeded to Matavai, where Pomare resided. It was near noon when we arrived, and, soon after landing, the messengers waited upon the king, told him they had been sent by the chiefs of Huahine, to request Teriitaria to return, and reside there—and expressed their conviction that he would approve of the same. He replied—*Ua tia ia ia oti ra May e tai ai.* "It is agreed—but let May be over, and then go;" alluding to the annual meetings held in the month of May.

I took up my abode with Mr. Nott, and spent the whole of the week in revising, with him and one or two of the chiefs from Huahine, the laws which had been prepared for that island. In this revision we endeavoured to correct what was defective in those already published in Tahiti and Raiatea. This employment occupied a number of hours every day. It was a matter of importance: I was anxious that their laws should be framed with the utmost care, and felt desirous that we should avail ourselves of Mr. Nott's familiar acquaintance with the character of the people, and his observation on the effect of the laws on the inhabitants of Tahiti and Eimeo. I wished also to consult with Mr. Davies, but he was too far off. Mr. Nott stated, that the greatest defects he had observed, arose from the power vested in the hands of the magistrate to punish according to his own discretion those who were convicted. In consequence of this, the same crime was followed by different punishments, in different parts, or by different magistrates. In order to remedy this, the punishment to be inflicted was annexed to the prohibition of the offence. The laws, it was

hoped, would by these means be less uncertain in their influence.

Another subject of importance was the revenue of the government, and the means of support for the king and chiefs. On this subject, Pomare had refused to make any regulations, preferring to demand supplies from the people as his necessities might require, rather than receive any regular proportion of the produce of the soil. Private property, therefore, was still insecure, and the industrious cultivator of the land was not sure of reaping the fruits of his labour. This was remarkably manifest at the present time, when the king of Tahiti, in his anxiety to pay for the vessel that had been purchased in his name, after making repeated applications to the chiefs for large numbers of pigs, prohibited every individual from selling to a captain or other person any commodity he might have for barter, but required them to bring all to him, in return for which he sometimes gave them articles of the most trifling value. To remedy this defect, several laws were added to those prepared for the people of Huahine, and a certain tax, somewhat resembling a poll-tax, proposed, by which it was fixed what proportion of the produce of the island each individual should furnish for the use of the king, and also of the chief of the district in which he resided. The remainder was to be inviolably his own, for use or disposal. The treatment of offenders, between their apprehension and trial, was also regulated. These were the principal additions made to the Huahinean code.

The trial by jury had been incorporated in the laws of Raiatea. The alterations were approved of by the chiefs who had come from Huahine, and

were by them shewn to Teriitaria, who signified her entire satisfaction in their being adopted as the laws of Huahine. At the same time she informed the chiefs, that, after the approaching meetings, she intended to remove to Huahine, but did not wish them on that account to defer the public enactment of the laws, whenever it should appear desirable.

The most important object of our visit being now accomplished, we returned to Papeete, intending to proceed to Eimeo. About noon on the 28th, we embarked in our boat, hoisted our sails, and were on the point of leaving the shore, when a messenger arrived with intelligence that a vessel was approaching Matavai, so that instead of putting out to sea, our course was instantly directed thither. A brig of considerable size was advancing towards the harbour. We hailed her approach with joyful hopes that she would bring us

> . . . . . "News of human kind,
> Of friends and kindred, whom, perhaps, she held
> As visitors, that she might be the link
> Connecting the fond fancy of far friendship."

Meeting the vessel at the entrance of the bay, we found it was the Hope, of London, having Mr. and Mrs. Hayward from England, and Mr. and Mrs. Wilson from New South Wales, on board. As the vessel was under full sail, we could only greet their arrival by signal, and follow them to the harbour. They had, however, scarcely anchored, when we found ourselves alongside, and, ascending the deck, were happy to exchange our mutual congratulations. A number of cattle, some belonging to the passengers, others sent as presents by Mr. Birnie to the chiefs, having suffered much during

the voyage, were speedily landed. After this, we accompanied our friends to the shore, elated with the anticipated pleasure of intelligence from home. In this respect we were not disappointed. A few letters which were at hand we received on board, and the rest as soon as the boxes containing them were opened. We broke the seals, skimmed the contents, and glanced at the signatures with no common feelings, reserving a more careful perusal for a season of greater leisure.

No opportunity equally favourable for receiving intelligence from England, had occurred since our arrival. Mr. Hayward had proceeded from the islands to England; he had met our friends and relatives there, and had been enabled to satisfy them in a variety of points, of which, though of confessedly minor importance, they were anxious to be informed. He had left them, and returned direct to us; and the simple fact that we were conversing with one who had traversed scenes long familiar, and vividly present to our recollections, and one who had mingled in the society of those dearest on earth to us, appeared to shorten the distance by which we were separated, and to remove the most formidable barriers to intercourse. We had a thousand questions to ask, and the evening was far too short for the answer of half our inquiries, or the perusal of our letters.

Mingled and intense are the emotions with which a lonely sojourner in a distant and uncivilized part of the world receives a packet from his native land. This is especially the case when the symbol of mourning appears on the exterior of any of his letters. The unfolded sheet is sometimes put aside, as the eye, in its first glance over the lines, has been arrested by a sentence conveying

tidings of the departure of some dear and valued relative or friend.

Notwithstanding the painful sensations occasioned by the knowledge of the fact, that some dear object of the heart's attachment or esteem has been for some months consigned to the cheerless grave; the arrival of epistles from those we have left in our native land, produces emotions more powerful, and satisfactions more elevated, than any other circumstance. Letters *sent* home by those in distant climes, may convey all that undiminished affection prompts, but they awaken no recollections connected with the locality, the companions, and the circumstances of those by whom they are written. The scenes and society by which the writers are surrounded, are foreign; and, next to the feeling of curiosity, the greatest interest they excite arises from the connexion with those for whose welfare every concern is felt. Very different are the effects of a letter *from* home, to residents in a distant land. Every circumstance connected with it awakens emotion; even the name of the place, whence it is dated, recalls a thousand associations of by-gone days. They seem to hear again the familiar voice, and involuntarily mingle once more, in imagination and in feeling, with the circle which friendship and attachment had often drawn round the domestic hearth; and while perusing letters from home, feel all the force of the poet's exclamation,

> How fleet is a glance of the mind!

Next to the enjoyment of the Divine favour, letters from friends are among the sources of sweetest solace, and most cheering encouragement, to the sojourner in a foreign land. They excite a train of feeling which must be experienced, to be

understood. They cheer the spirits, often fainting under the effects of an insalubrious clime, the silent prostration of debilitating sickness, or the opposition and the trials of situation. They convey to his mind the gratifying conviction, that the individual to whom they are addressed is not forgotten by those in whose enjoyments and pursuits he once participated.

This consideration not only revives his spirit, but imparts a fresh impetus to his movements, and adds new energy to his efforts. Letters from those abroad are gratifying to friends at home; and if they are so, to those who participate the pleasures of sincere, enlightened, and glowing friendship, and who are encircled by a thousand sources of enjoyment, how much more welcome must they be to the distant and often lonely absentee, who, though surrounded by multitudes of human beings, is yet doomed to perfect solitude, in respect to all mutual and reciprocal interchange of sympathy in thought and feeling.

Sure I am, that did the friends of those who have gone to distant, barbarous, and often inhospitable lands, know the alleviation of trials, and the satisfaction of mind, their epistles are adapted to produce, they would not be content with simply answering the letters they may receive, but would avail themselves of every opportunity thus to exchange their sympathies, and impart their pleasures, to those who are cut off from the many sources of enjoyment accessible to them.

Did the friends of the exile abroad also know the painful reflections to which a disappointment, in reference to expected intelligence, gives birth, they would endeavour to spare him that distress. In his lonely, distant, and arduous labours, a

Missionary requires every solace, assistance, and support that his friends can impart. The communications he receives from his patrons are valuable, but they are frequently too much like letters of business, or treat only of general subjects. His communications from his relatives and friends are of a much more touching and interesting character. These, though they deeply affect, do not engross his soul; he feels connected with, and interested in, the general advancement of the Redeemer's kingdom, and the gigantic energies of those institutions of Christian benevolence and enterprise, which, under God, are changing the world's moral aspect. The reports, &c. of these institutions should be sent, and, in addition to these, a regular correspondence should be kept up with the Auxiliary Missionary Societies with which he may have been connected—the Sabbath-schools in which he may, perhaps, have been a teacher—but especially the Christian church of which he may have been a member. It should not be confined to a bare reply to letters, but should be regular and constant.

Sometimes we have been six, nine, or twelve months on the island of Huahine, and during that, or a longer period, have seen no individual, except our own two families, and the natives. At length, the shout, *E pahi! e pahi!* "A ship! a ship!" has been heard from some of the lofty mountains near our dwelling. The inhabitants on the shore have caught the spirit-stirring sound, and 'A ship! a ship!" has been echoed, by stentorian or juvenile voices, from one end of the valley to the other. Numbers flock to the projecting rocks or the high promontories, others climb the cocoanut tree, to obtain a glance of the desired object.

On looking out, over the wide-spread ocean, to behold the distant sail, our first attempt has been to discover how many masts she carried; and then, what colours she displayed; and it is impossible to describe the sensations excited on such occasions, when the red British banner has waved in the breeze, as a tall vessel, under all her swelling canvass, has moved towards our isolated abode.

We have seldom remained on shore till a vessel has entered the harbour, but have launched our boat, manned with native rowers, and, proceeding to meet the ship, have generally found ourselves alongside, or on deck, before she has reached the anchorage. At the customary salutations, if we have learned that the vessel was direct from England, and, as was frequently the case, from London, our hopes have been proportionably raised; yet we have scarcely ventured to ask the captain if he has brought us any tidings, lest his reply in the negative should dispel the anticipations his arrival had awakened. If he has continued silent, we have inquired whether he had brought any supplies; if he has answered No, a pause has ensued; after which, we have inquired whether he had any letters; and if to this, the same reply has been returned, our disappointment has been as distressing as our former hopes had been exhilarating. We have remarked, that probably our friends in England did not know of his departure. This has been, we believe, the ordinary cause why so many ships have arrived in the islands from England without bringing us any intelligence, except what we could gather from two or three odd newspapers that have been lying about the cabin. Though it has been some alleviation to believe, that, had our friends known of the conveyance,

they would have written; yet the relief thus afforded is but trifling, compared with the pain resulting from the absence of more satisfactory communications. Notwithstanding the length of time we had often been without seeing an individual who spoke our native language, excepting in our own families, we would, in general, rather the vessel had not at that time arrived, than that such arrival should have brought us no intelligence.

No disappointment, however, was experienced on the occasion, in connexion with which these remarks have been introduced. The Hope had brought a valuable supply of such articles as we needed; and Mr. and Mrs. Hayward, in addition to the letters of which they were the bearers, afforded us much satisfaction by the accounts they gave of those of our friends whom they had seen. The communications from England required the united consideration of the Missionaries; and this, with other engagements, detained us a week longer in Matavai.

On the 4th of May, we took our leave. Heavy rains detained us at Papeete until nearly dark, but the weather clearing soon after sunset, we again launched our boat, and, being favoured with a fair wind, arrived in Eimeo before midnight. Anxious to reach Huahine by the Sabbath, the following being the week in which the Missionary anniversary occurred, which was Saturday, we arose early the next morning, and prepared to depart: but the wind being westerly, was contrary, and prevented us. About six in the morning, however, it changed to the north and eastward, and, continuing to blow steadily in that direction for an hour or two, we sailed from Eimeo about eight o'clock.

The sea was agitated, and the swell continuing from the westward, after the breeze from that quarter had subsided, was against us. The wind, though favourable, was but light, and our progress consequently slow. Our little bark containing the portion of supplies from the Hope, for the Missionaries in the Leeward Islands, was heavily laden. These amounting to several tons, besides the number of natives on board, not only kept the boat steady, but brought it considerably lower in the water than I had seen it before. About midday we lost sight of Eimeo. Continuing our course in a north-westerly direction, soon after sun-set, while the radiance of the departed luminary invested the horizon with splendour, we had the high satisfaction to behold the broken summits of what we considered the Huahinean mountains, shewn in beautiful though indistinct contrast with the brightness of the heavens and the sea. The duration of twilight within the tropics is always short; hence the rich sunset scene, which the peculiarity of our situation had rendered singular and imposing, was soon followed by the darkness of night, which in much less than an hour veiled surrounding objects. The glance, however, which we had obtained of the mountains of Huahine, was serviceable and cheering; it convinced us that the current had not swept us aside from our course, and it enabled us to fix satisfactorily the direction in which to steer until morning. Although our rest had been but broken and short during the preceding night, our present situation repressed any desire for repose.

Nothing can exceed the solemn stillness of a night at sea within the tropics, when the wind is light, and the water comparatively smooth. Few periods and situations, amid the diversified cir-

cumstances of human life, are equally adapted to excite contemplation, or to impart more elevated conceptions of the Divine Being, and more just impressions of the insignificancy and dependence of man. In order to avoid the vertical rays of a tropical sun, and the painful effects of the reflection from the water, many of my voyages among the Georgian and Society Islands have been made during the night. At these periods I have often been involuntarily brought under the influence of a train of thought and feeling peculiar to the season and the situation, but never more powerfully so than on the present occasion.

The night was moonless, but not dark. The stars increased in number and variety as the evening advanced, until the whole firmament was overspread with luminaries of every magnitude and brilliancy. The agitation of the sea had subsided, and the waters around us appeared to unite with the indistinct though visible horizon. In the heaven and the ocean, all powers of vision were lost, while the brilliant lights in the one being reflected from the surface of the other, gave a correspondence to the appearance of both, and almost forced the illusion on the mind, that our little bark was suspended in the centre of two united hemispheres.

The perfect quietude that surrounded us was equally impressive. No objects were visible but the lamps of heaven, and the luminous appearances of the deep. The silence was only broken by the murmurs of the breeze passing through our matting sails, or the dashing of the spray from the bows of our boat, excepting at times, when we heard, or fancied we heard, the blowing of a shoal of porpoises, or the more alarming sounds of a spouting whale.

At a season such as this, when I have reflected on our actual situation, so far removed, in the event of any casualty, from human observation and assistance, and preserved from certain death only by a few feet of thin board, which my own unskilful hands had nailed together, a sense of the wakeful care of the Almighty has alone afforded composure; and when I have gazed on the magnificent and boundless assemblage of suns and worlds, whose rays have shed their lustre over the scene, and have remembered that they were formed, sustained, and controlled, in all their complex and mighty movements, by Him on whose care I could alone rely, I have almost involuntarily uttered the exclamation of the psalmist, "Lord, what is man, that thou art mindful of him!"

The contemplation of the heavenly bodies, although they exhibit the wisdom and majesty of God, who "bringeth out their host by number, and calleth them all by names, by the greatness of his might," impressed at the same time the conviction that I was far from home, and those scenes which in memory were associated with a starlight evening in the land I had left.

Many of the stars which I had beheld in England were visible here: the constellations of the zodiac, the splendours of Orion, and the mild twinkling of the Pleiades, were seen; but the northern pole-star, the steady beacon of juvenile astronomical observation, the Great-bear, and much that was peculiar to a northern sky, were wanting. The effect of mental associations, connected with the appearance of the heavens, is singular and impressive. During a voyage which I subsequently made to the Sandwich Islands, many a pleasant hour was spent in watching the rising

of those luminaries of heaven which we had been accustomed to behold in our native land, but which for many years had been invisible.—When the polar-star rose above the horizon, and Ursa-major, with other familiar constellations, appeared, we hailed them as long absent friends; and could not but feel that we were nearer England than when we left Tahiti, simply from beholding the stars that had enlivened our evening excursions at home.

But although, in our present voyage, none of these appeared, and the southern hemishere is less brilliant than that of the north, it exhibited much to attract attention. The stars in the Fish, the Ship, and the Centaur, the nebulæ or magellanic clouds, and, above all others, Crux, or "Cross of the South," are all peculiar to this part of the heavens. This latter constellation is one of the most remarkable in the southern hemisphere. The two stars forming the longest part, having nearly the same right ascension, it appears erect when in the zenith, and thus furnishes a nightly index to the flight of time, and a memento to the most sublime feelings of grateful devotion.

With my fellow-voyagers I could enter into nothing like reciprocally interesting conversation on these subjects. Their legends of the nature and origin of the stars were absurd and fabulous; and my attempts to explain the magnitude, distances, or movements of the heavenly bodies, appeared to them unintelligible—

> Their "souls proud science never taught to stray
> Far as the solar walk or milky-way."

The natives of the islands were, however, accustomed in some degree to notice the appearance

and position of the stars, especially at sea. These were their only guides, in steering their fragile barks across the deep. When setting out on a voyage, some particular star or constellation was selected as their guide in the night. This they called their aveia, and by this name they now designate the compass, because it answers the same purpose. The Pleiades were a favourite aveia with their sailors, and by them, in the present voyage, we steered during the night. We had, indeed, a lantern and a compass in the boat, but, being a light ship's compass, it was of little service.

Although the Polynesians were destitute of all correct knowledge of the sciences, the first principles of which have been recently taught in the academy more regularly than they had heretofore been, they had what might be called a rude system of astronomy. They possessed more than one method of computing time; and their extensive use of numbers is astonishing, when we consider that their computations were purely efforts of mind, unassisted by books or figures.

Their ideas, as might naturally be expected, were fabulous in the extreme. They imagined that the sea which surrounded their islands was a level plane, and that at the visible horizon, or some distance beyond it, the sky, or *rai*, joined the ocean, enclosing as with an arch, or hollow cone, the islands in the immediate vicinity. They were acquainted with other islands, as Nuuhiva, or the Marquesas, Vaihi, or the Sandwich Islands, Tongatabu, or the Friendly Islands. The names of these occurred in their traditions or songs. Subsequently, too, they had heard of Beritani, or Britain, Paniola, or Spain, &c. but they imagined

that each of these had a distinct atmosphere, and was enclosed in the same manner as they thought the heavens surrounded their own islands. Hence they spoke of foreigners as those who came from behind the sky, or from the other side of what they considered the sky of their part of the world.

What their opinions were, as to the material of the heaven to which they gave such definite boundaries, I could never learn; but, according to their mythology, there was a series of celestial strata, or *tua*, ten in number, each stratum being the abode of spirits or gods, whose elevation was regulated by their rank or powers; the tenth, or last heaven, which was perfect darkness, being called *te rai haamama* of tane, and being the abode of the first class only.

We often experienced a degree of confusion in our ideas connected with their use of the term *po*, night or darkness, and its various compounds. They usually, but not invariably, spoke of the region of night as *i raro*, or below. In this instance, in describing the highest heaven, the purest region, they spoke of it also as the po. After describing the nine heavens, or stratum of clouds or light, inhabited by the different orders of inferior deities, they represent the tenth, or most remote from the earth, and the abode of the principal gods, as *te rai haamama no tane*, &c. the opening or unfolding to the *po*, or perpetual darkness. From this mode of representation, it appears that the islanders imagined the universe to be chaotic, and that in its vast immensity their islands and ocean, with the sky arching over them, were enclosed, and that below the foundation of the earth, on which they stood, and

above the firmament over their heads, this po, or darkness, prevailed.

With respect to the origin of the sun, which they formerly called *ra*, and more recently *makana*, some of their traditions state that it was the offspring of the gods, and was itself an animated being; others, that it was made by Taaroa. The latter supposed it to be a substance resembling fire. The people imagined that it sank every evening into the sea, and passed, during the night, by some submarine passage, from west to east, where it rose again from the sea in the morning. In some of the islands, the expression for the setting of the sun is, the falling of the sun into the sea. On one occasion, when some of the natives were asked whither the sun went, they said, Into the sea. On being asked, further, what prevented its extinction, they said they did not know. It was then inquired, "How do you know that it falls into the sea at all? Did you ever see it?" They said, No, but some people of Borabora, or Maupiti, the most western islands, had once heard the hissing occasioned by its plunging into the ocean.

One of the most singular of their traditions, respecting the sun, deserves attention, from the slight analogy it bears to a fact recorded in Jewish history. It is related that Maui, an ancient priest or chief, was building a marae, or temple, which it was necessary to finish before the close of the day; but, perceiving the sun was declining, and that it was likely to sink before the work was finished, he seized the sun by his rays, bound them with a cord to the marae, or an adjacent tree, and then prosecuted his work till the marae was completed, the sun remaining sta-

tionary during the whole period. I refrain from all comment on this singular tradition, which was almost universally received in the islands.

Their ideas of the moon, which they called *avae* or *marama*, were as fabulous as those they entertained of the sun. Some supposed the moon was the wife of the sun; others, that it was a beautiful country in which the aoa grew. I am not aware that they rendered divine homage either to the sun or moon—theirs was a far less rational and innocent system than the worship of the host of heaven: they, however, supposed the moon to be subject to the influence of the spiritual beings with whom their mythology taught them to people the visible creation; and to the anger of those spirits, they were accustomed to attribute an eclipse. During an eclipse, the moon is said to be *natua*, bitten or pinched, as well as swallowed.

The stars, which they call *fetia* or *fetu*, were by some considered as the children of the sun and moon; by others, the progeny of a principal star. They are, however, generally supposed to be inhabited by spirits of the departed, or to be the spirits of human beings, several principal stars being designated by the names of distinguished men. The phenomenon called a shooting star, they supposed to be the flight of a spirit, and an omen of the birth of a great prince. Many of the constellations, and more of the single stars, have distinct names. Mars they call *fetia ura*, red star. The morning star they call *fetia ao*, star of day; or *horo poipoi*, forerunner of morning, and the evening star *Taurua o hiti ite a hiahi*, twilight-rising *Taurua*. The Pleiades they call *matarii*, small eyes. The nebulæ near the southern pole, called the Magellanic clouds, are denominated *mahu*,

mist or vapour, and are distinguished by the terms upper and under, one being above, the other below. The bright line of light occasioned by innumerable numbers of remote stars, and called the *via lactea*, or milky-way, they denominated the long blue cloud-eating shark. But one of the most remarkable facts is, that the constellation which in Europe is called the Twins, is so named by them; only, instead of denominating the two stars Castor and Pollux, they call them *Pipiri and Rehua* or *na ainanu*, the two ainanus; and, to distinguish the one from the other, ainanu above, and ainanu below.

The following, which is the native legend of their origin, is amusing.—The father went by torch-light to fish for the marara or flying-fish, and, having succeeded, returned to his house. His two children, Pipiri and Rehua, were in their beds, but not asleep. The mother said, I will go and awake the children, (that they may partake.) —Let them not be awoke till morning, said the father; are children awakened at night? By and by they will be desiring their food, even now perhaps they know of it.—Cups were filled with salt-water for each of the children. When the fish was dressed, the parents sat down to eat, (not in the house, but in the open air, or under a distinct roof close by.)—The children, who overheard what was passing, thought, When they are satisfied, perhaps they will bring ours.— As their parents sat, the mother said, I will carry this, behold it is cooked. The father objected. The children broke through the back part of the house, and came and stood on a stone, (since called the stone whence the ainanu* fled.) The

* Ainanu signifies to desire or long for any particular kind of food.

parents went into the house, and looked anxiously for the children, but they were not.—I said, I would go and awake the children, exclaimed the mother, and behold they are not here, but are gone.—The parents saw the children, and pursued to seize them; but the children, the boy first and his sister after him, flew up to the skies. The end of their girdles being towards the earth, the parents took hold of them, and all were carried to the sky, and became stars.

Like most uninformed persons, they supposed the earth was stationary, being borne on the shoulders of a god, fixed upon a rock, which they called the rock of foundation supported by pillars, and that the sun, moon, and stars, moved from one side of the arched heavens to the other. When we at first endeavoured to impart to them more correct ideas of astronomy, and exhibited a terrestrial globe, explanatory of the shape of our earth, and illustrative of that of the moon, of the planets, and other heavenly bodies, they were greatly surprised; but when we called their attention to a celestial globe, and represented to them the relative position of the heavenly bodies, and explained the motion of the planets of our system round the sun, they were at first invariably sceptical. It could not possibly be, they said, that the earth went round, as all things remained stationary during the twenty-four hours; which would not be the fact, if the earth on which they stood moved. Frequently they have said, If such was the fact, when our beds were turned downwards we should all fall off, and all our vessels of food, &c. would be upset or lost. Finding, however, that we persevered in the expression of our sentiments to the contrary, they would

sometimes remark, "We believe it because you say so, but we cannot understand it." These observations were made only when the subject was first brought under their notice. The intelligent among them now entertain more consistent views.

Among the Hervey Islands, they worshipped a god of thunder; but he does not appear to have been an object of great terror to any of them. The thunder was supposed to be produced by the clapping of his wings. The ignis fatuus they considered as one of their most powerful gods, proceeding, in his tutelary visitations, from one marae to another.

But it is now high time to return from this apparently long digression, which, though somewhat diffuse, has an immediate bearing on the astronomical knowledge and the nautical acquirements of these islanders, and bring our voyage to its termination.

The wind being light but fair through the night, and the sea pleasantly smooth, we kept on our course till the dawn of morning began to appear, and when the day broke, had the satisfaction of beholding the island of Huahine at no very great distance, and immediately before us. We approached on the eastern side, but the wind being unfavourable for sailing to the settlement, we stood towards the shore. When we found ourselves within half a mile of the reef, we lowered our sails, and, manning the oars, rowed round the northern point of the island. By eight o'clock, on the 5th of May, we entered Fare harbour, and, on our landing, had the happiness to find our families and friends well. It was the Sabbath, and we repaired with gratitude to the house of God, to render our acknowledgments for preservation.

CHAP. VII.

Promulgation of the new code of laws in Huahine—Literal translation of the laws on Murder—Theft—Trespass—Stolen property—Lost property—Barter—Sabbath-breaking—Rebellion—Bigamy, &c.—Divorce, &c.—Marriage—False accusation—Drunkenness—Dogs—Pigs—Conspiracy—Confessions—Revenue for the king and chiefs—Tatauing—Voyaging—Judges and magistrates—Regulations for judges, and trial by jury—Messengers or peace-officers—Manner of conducting public trials—Character of the Huahinean code—Reasons for dissuading from capital punishments—Omission of oaths—Remarks on the different enactments—Subsequent amendments and enactments relative to the fisheries—Land-marks—Land rendered freehold property—First Tahitian parliament—Regulations relating to seamen deserting their vessels—Publicity of trials—Beneficial effects of the laws.

THE laws and regulations which had received the sanction of Teriiteria at Tahiti, were approved by the chiefs of Huahine, at a public national assembly held in the month of May, 1822. Mamae, a leading raatira, requesting that the laws might be enacted, his request was acceded to, and, after some slight modifications, they were promulgated in Huahine, and Sir Charles Sander's island, under

the authority of the queen, governors, and chiefs. They were subsequently printed, and circulated in every part of the islands.

In a letter which Mr. Barff transmitted with a printed copy, speaking of the laws, he remarks, "You will find them, in every material point, the same as when you left the islands!" I insert a literal translation of this code, not because it was the last promulgated, nor that I consider it superior in every respect to those by which it was preceded, but because it was adopted by the people with whom I was most intimately connected, and received a greater degree of the attention of my colleague and myself, than any of the others. It might, perhaps, have been abridged, or a mere enumeration of the laws might have furnished all the information that is interesting; yet the first code of laws adopted, written, and printed among a people, who, but a few years before, were ignorant heathen, and lawless savages, is a document so important in the history of the people, as to justify its entire insertion. The title is *E Ture na Huahine:* "A Law,* or Code of Laws, for Huahine, caused to grow in the government or reign of of Teriiteria, Hautia, and Mahine, subordinate (rulers)" and the Imprint is—"Huahine, printed at the Mission Press, 1823."

The following is the Introduction immediately after the names of the queen and two principal chiefs—

"From the favour of God, we have our government. Peace to you (People) of Huahine."

* There is no word in their language for law. The Hebrew word has been introduced, as according with the genius and idiom of Tahitian better than any other.

Literal Translation of the LAWS *of Huahine and Sir Charles Sander's Island.*

I. CONCERNING MURDER.

If parents murder their infants, or children unborn, if not the parents but the relatives, if not them, a stranger, or any person who shall wantonly commit murder, shall be punished—shall be transported to a distant land, uninhabited by men—such (a land) as Palmerston's Island. There shall (such criminals) be left until they die, and shall never be brought back.

II. CONCERNING THEFT.

If a man steal one pig, four shall he bring as a recompense; for the owner of the pig two, for the king two. If he have no pigs, two single canoes, for the owner of the pig one, for the king one. If (he have) no canoes, bales or bundles of native cloth, two of them, if the tusks of the pig were growing up out of its mouth.* Each bale shall contain one hundred fathoms (200 yards) of cloth, four yards wide. If a half-grown pig, five fathoms. If a small pig, twenty fathoms in the bale. For the owner of the pig one half, and for the king the other. If he have no cloth, arrow-root. If the pig stolen was a large one, forty measures.† For a half-grown pig twenty measures, and for a small one ten. For the owner of the pig one part, for the king the other. Let the arrow-root of the king, and the owner of the pig, be equal. If not arrow-root, some other property. Thus let every thing stolen be paid for. Let four-fold be returned as a recompense, double for the king, and double for the owner. If he (the thief) have no property, let him be set to work on the lands of the person he has robbed. If he refuse, his land shall be the king's, and he shall wander on the road ‡ for an unlimited period. If the king restore him, he shall return to his land, if not (thus) restored he shall not return. The magistrates or judges shall award the punishment annexed to this crime in the laws, and that only. The judge shall not demand the value of the property from the relatives of the thief."

* A full-grown hog, of the largest size, is thus denominated.

† A measure contains five or six pounds weight.

‡ The figurative term for banishment.

To this law, in the revision of the laws which took place in 1826, two or three particulars were added; one increasing the punishment with the repetition of the crime, and another expressly referring to those depredations in which burglary was committed, and a chest or box broken open.

III. Relating to Pigs.

If a pig enters a garden, and destroys the produce, let no recompense be required, because of the badness of the fence he entered. If stones are thrown at a pig, and it be bruised, maimed, or killed, the man thus injuring it shall take it, and furnish one equal in size, which he shall take to the owner of the pig killed or injured. If he has no pig, he shall take some other property, as a compensation. For a large pig, twenty measures of arrow-root, and for a smaller one, ten. If not arrow-root, cocoa-nut oil, as many bamboo canes full, as measures of arrow-root would have been required. If not (this) personal labour, for a large pig he shall make twenty fathoms of fencing, for a small one five, for the owner of the pig killed. If it be a good fence, and is broken (through the hunger or obstinacy of the pig) and the produce is destroyed, the pig shall not be killed, but tied up, and the magistrate shall appoint the recompense the proprietor of the garden shall receive. The owner also shall mend the broken fence.

IV. Concerning Stolen Goods or Property.

If a man attempting to steal property obtains it, and sells it to another, and the purchaser knew it to be stolen property which he bought—if he does not make it known, but keeps it a secret, he also is a thief; and as is the thief's, such shall be his punishment. Every person concealing property stolen by another, knowing it to be stolen, is also a thief; and as is the thief's, such shall be his punishment.

V. Concerning Lost Property.

When an article that has been lost is discovered by any one, and the owner is known to the finder, the property shall be taken to the person to whom it belongs. But if such property be concealed, when the finder knew to whom it belonged, and yet hid it, he also is a thief; and that his punishment be equal to that of a thief, is right.

VI. Concerning Buying and Selling, or Barter.

When a man buys or exchanges goods, let the agreement be deliberately and fairly made. When the bargain is finally and satisfactorily made, if one retains his (the article received,) and the other takes away his (the article given,) but after a short season returns it, the other (person) shall not take it again, unless he desires to do so; if agreeable to him to take it, it is with himself. If it be an article, the damage or defects of which were not perceived at the time of exchanging, but after he had taken it to his house were discovered, it is right that it be returned; but if the defects were known at the time of bartering, and when taken to the house were reconsidered, and then returned, it shall not be received.

VII. Concerning the Disregard of the Sabbath.

For a man to work on the Sabbath is a great crime before God. Work that cannot be deferred, such as dressing food when a sick person desires warm or fresh food, this it is right to do; but not such work as erecting houses, building canoes, cultivating land, catching fish, and every other employment that can be deferred. Let none travel about to a long distance on the Sabbath. For those who desire to hear a preacher, on the day of food (the preceding day) it is proper to travel. If inconvenient to journey on the preceding day, it is proper to travel on the Sabbath (to attend public worship;) but not to wander about to a great distance (to different villages) on the Sabbath. The individual who shall persist in following these prohibited occupations, shall be warned by the magistrates not to do so; but if he will not regard, he shall be set to work, such as making a piece of road, fifty fathoms long, and two fathoms wide. If, after this, he work again on the Sabbath, let it be one furlong.

VIII. Concerning Rebellion, or Stirring up War.

The man who shall cause war to grow, shall secretly circulate false reports, shall secretly alienate the affections of the people from their lawful sovereign, or employ any other means for actually promoting rebellion, the man who acts thus shall be brought to trial; and if convicted of stirring up rebellion, he shall be sent to his own district or island, and if he there again stir up rebellion, his sentence shall be a furlong of road. If he repeat the offence,

he shall be banished to some distant island, such as Palmerston's, and shall return only at the will or pleasure of the king.

IX. Regarding Bigamy.

It is not proper that one husband should have two wives, nor that one wife should have two husbands. In reference to the man who may have had two wives from a state of heathenism, let nothing be said, but let it remain; but if one of his wives die and the other remain, he shall not have two again. When a man obstinately persists in taking another wife, the magistrate shall cause his second wife to be separated from him; and shall adjudge, to both, labour as a punishment. The man shall make a piece of road forty fathoms long, and two fathoms wide: and the woman shall make two floor-mats; if not these, four wearing mats; half for the king, and half for the governor (of the district.)

X. Concerning a Wife formely Forsaken.

The man, who, in a state of heathenism, forsook his wife and married another woman, shall not return to his former wife, neither shall the wife (having married another husband) return to the husband she forsook when in a state of heathenism. The man or the woman that shall persist to return, shall be punished; the punishment adjudged, shall be similar to that which is annexed to the breach of the ninth law.

XI. Concerning Married Women, and Married Men.

This law respects the crime of adultery. [It is unnecessary to give the details of its enactments; it requires compensation in property for the offended party, and prohibits the offenders from marrying during the life of the injured individuals.]

XII. Concering (Divorce) Putting away Husbands, and Putting away Wives.

That a man should put away his wife, who has not been unfaithful to him, is wrong. The magistrates shall admonish such an one that he receive his wife again. If he will not regard the admonition, let him be punished with labour till the day that he will return to his wife. If he is obstinate, and will not return, then they shall both remain till one of them die; the husband shall not marry

another wife. The woman, also, who shall forsake, or put away her husband without cause, the above is the regulation with regard to such. But if a man put away his wife on account of her great anger (violent temper,) and for her bad behaviour, such man put (her) away, the magistrates shall admonish the wife and the husband that they live together: but if they are perverse, they shall remain; the wife shall not take another husband, and the husband shall not take another wife. They shall also be adjudged to labour till they live together again. The husband's work shall be on the road or the plantation. The wife shall perform such work as weaving mats or beating cloth. For the king one part, and for the governor the other part, of the work they shall do.

XIII. Concerning the Not Making Provision for the Support of the Wife.

If a man does not provide food for his own wife, but afflicts her with hunger, the magistrate shall admonish such a husband that he behave not thus; but if he will not hear their counsel, and his wife, on account of this evil treatment, (she) leave, let him be sentenced to labour (if not a weak and sickly man) until the day that he will behave kindly to his wife. The work shall be such as making a road, or erecting a fence, for the king and the governor.

XIV. Concerning Marriage.

Marriage is an agreement between two persons, one man and one woman, that they will be united in marriage. It must not be with a brother or a sister, but with a distant relation or a stranger, that a person may properly (lawfully) marry.

The marriage ceremony shall be performed by a Missionary, or magistrate. Those purposing to marry shall make the same known unto a Missionary, or to a magistrate; and the Missionary (or magistrate) shall cause it to be intimated to the people, that the propriety (of it) may be known. Perhaps there may be some cause that would render it improper for them to marry; if not, then they may marry. This is the evil (that would render it unlawful): perhaps the man may have forsaken his wife in some island or country, and may have travelled to another land, deceitfully to marry. So also it may be with the wife, and is also the regulation. Therefore shall the Missionary request the people, if they know of evil conduct

in any other land, that would render it unlawful, to make it known to him; then shall the marriage not take place. But if there be no evil (that would render it unlawful) then they may marry. On the day of assembling for worship, the Missionary shall publish this word—he shall then say unto all the people, "Such an one, and such an one, desire or propose to be united in marriage. The people will then seek or inquire, if there be any just cause why they should not live together.

When the day arrives for the celebration of marriage, let persons also come as witnesses. The Missionary shall then direct the man to take the right hand of the woman, when he shall say unto him, "Will (or do) you take this woman to be your lawful wife, will you faithfully regard her alone (as your wife,) until death? Then shall the man answer, "*Yes.*" The Missionary shall now direct the woman to take the man by the right hand, and shall ask her, "Will (or do) you take this man to be your lawful husband, will you be obedient unto him, will you faithfully regard him alone, (as your husband until death?) Then shall the woman answer, "*Yes.*"

After this, the Missionary shall declare unto all the people, "These two persons have become truly (or lawfully) man and wife, in the presence of God and man." The register of the marriage shall be written by the Missionary in the marriage book, and signed by himself, the parties, and the witnesses. Thus shall marriage be solemnized. Let none become man and wife secretly, it is a crime.

XV. Concerning False Accusation.

The man who shall falsely accuse another before a magistrate, with intent to have the accused person brought to trial, or the man who shall falsely come as a witness, it being his intention or purpose, in giving false evidence, that the accused may be convicted or punished; if his accusation or evidence is proved to be false, the penalty that would have been adjudged to the accused, (had he been found guilty,) shall be transferred to such false accuser

XVI. Unnatural Crime.

This law refers to a crime, for the prohibition of which, perpetual banishment, or incessant hard labour for seven years, is annexed as the punishment of those who shall be guilty of its perpetration.

The XVIIth regards SEDUCTION—the XVIIIth RAPE—and the XIXth FORNICATION: the punishment annexed to the commission of these crimes is, hard labour for a specified period.

XX. CONCERNING DRUNKENNESS.

If a man drinks spirits till he becomes intoxicated, (the literal rendering would be poisoned,) and is then troublesome or mischievous, the magistrates shall cause him to be bound or confined; and when the effects of the drink have subsided, shall admonish him not to offend again. But if he be obstinate in drinking spirits, and when intoxicated becomes mischievous, let him be brought before the magistrate, and sentenced to labour, such as road-making, five fathoms in length, and two in breadth. If not with this, with a plantation fence, fifty fathoms long. If it be a woman that is guilty of this crime, she shall plat two large mats, one for the king, and the other for the governor of the district; or make four hibiscus mats, two for the king, and two for the governor; or forty fathoms of native cloth, twenty for the king, and twenty for the governor.

XXI. DAMAGE DONE BY DOGS OR HOGS.

Concerning dogs accustomed to steal or bite, and pigs which bite or rend whatever may come in their way. When a dog steals food secretly, and is addicted to the practice of devouring young pigs, kids, or goats, fowls, or any other small kinds of property, the owner of the dog shall make restitution. If a pig has been devoured, a pig shall he return as a recompense; or a fowl, a fowl shall be returned. That which is returned shall be equal to that which has been destroyed. He shall also kill such dog. But if the owner persists in keeping such dog, fourfold shall he return as a remuneration for all it destroys; twofold, (half) for the king, and twofold (half) for the owner of the property destroyed. A dog also addicted to the habit of biting children, shall be killed. The man who knows that he has a savage or biting dog, and refuses to kill it, (after having been by the magistrate requested to do so,) if a child be bitten by such dog, the dog shall be killed, and its owner punished with labour, for persisting in keeping such a mischievous dog. The punishment specified in the XXth law shall be adjudged to him. Hogs also accustomed to devour young or suck-

ing pigs, kids, or fowls, and accustomed to bite or attack children, shall be removed to another place, or killed. If the owner be obstinate, and will neither remove nor kill the pig, after having been admonished by the magistrates, they shall kill the hog, and punish the owner with labour, for obstinately keeping such a dangerous hog. His punishment shall be such as that specified in the twentieth law.

XXII. Concerning Wild or Stray Pigs.

There are no pigs without owners. No one shall hunt pigs on the mountains, or in the valleys, under the pretext that they are without owners. The wild pigs in the woods (or ravines) whose owners are not known, belong to the people of the valley. When the original proprietor is known, though the pigs may have become wild, they are still his. If one of such pigs be destroyed, (or eaten) it shall be paid for; the parties who took it shall make restitution with a pig equal in size to that which has been destroyed. The man who is obstinate in hunting pigs on the mountains or in the valleys, on the pretext that they are pigs without owners, he is the same as a thief; and as is the thief's, such also (shall be) his punishment—that (which is) written in the second law.

XXIII. Concerning Conspiracy.

When one man knows that another man is planning or purposing to murder the king, or is devising to kill any other person, or is planning to steal property, or is purposing to commit any other crime; if he keep such counsel or deed planned in his own heart, and does not reveal it, or, when he is questioned, he conceals, and does not fully declare what he knows, he is like such men, and his punishment shall be equal to that adjudged to those who have engaged in such conspiracy (or criminal design.)

XXIV. Concerning the Man who makes known.

If a number of persons shall form their plans—if two in their plan, then two; if three, then three; if ten, then ten—if, when they have devised the commission of any crime, one of their number shall go to the magistrate, and shall fully disclose unto him the purpose and plan formed (if he be not the foundation of that combination, if he be not the person who [first] devised it,) that man shall not be

punished. But those who do not confess shall receive judgment.

XXV. Concerning the unauthorized Climbing for Food.

Climb not, unauthorized, another person's tree for food; the man who does this is criminal. To beg, to ask explicitly the owner of the land (is right.) The man who steals food in a garden, or by the side of the house, takes that which is not given by the owner of the land. If the proprietor of the land desire that he may be tried, he shall be tried, and punished with labour. For food stolen from a garden—for the owner of the enclosure he shall perform labour, such as erecting a fence, the length being regulated by the value of the food stolen. But if it was food growing wild, or unenclosed, he shall make forty fathoms of road, or four fathoms of stone-work.

XXVI. Concerning Revenue for the King and Governors.

Every land that has received the word of God, and those that have not, whose institutions are good, agree that it is right to furnish property for their own king, who holds the government, and for the governors of the districts. It is also a thing frequently exhibited in the word of God, and taught by Jesus, our Lord, when he said, "Render unto Cesar the things that are Cesar's?" Therefore it is right that we do the same. Let every individual contribute towards the revenue of the king. The man of great property must furnish more than the man of less property. Such as governors of districts, shall give two hogs yearly. If not hogs, arrow-root ten measures; if not this, cocoa-nut oil ten bamboos full; they must be good-sized bamboos.

The *raatiras*, farmers, or small-landed proprietors, shall each give one hog annually. If not a hog, arrow-root five measures; if not this, oil five bamboos. Those, also, who do not possess land, but belong to this country—or belonging to another land, but residing here—this shall be their contribution, one pig for one year, (smaller than that furnished by the farmers;) if not a pig, arrow-root three measures, or oil three bamboos.

This is another property that the farmers shall prepare for the king that holds the government: Each district shall prepare every year two mats, ten fathoms long, and two

fathoms wide; if not large mats, fine hibiscus mats, one from each (family); if not this, three fathoms of native cloth, each.

This is the property for the governors, which the farmers of their own districts shall furnish for a year: One pig each; if not a pig, arrow-root five measures, or oil five bamboos, good bamboos. And as for the king, two mats shall the inhabitants of the district furnish for their own governor, (the mats) shall resemble, in length and breadth, those for the king. If not large mats, hibiscus mats one each, or cloth three fathoms each. This is the revenue which the districts shall furnish for their governors each year, the inhabitants of each district for their own governor; and this is the property which the governors and people shall provide for the king. The man who, on account of illness, is unable to furnish the property here specified in the year, shall meet with compassion from the king and governors. But if it be from indolence, or any other cause, that he does not, he shall be banished, he shall not be detained by any one. Let the farmers act generously towards their king and governors in furnishing provisions, it is right. Of such as bread-fruit, arum, plantains, yams, and such kinds of food, let a portion be taken to the king and governors; let it be taken undressed. Not like the great feedings, they shall be entirely abolished; —but observing the week or the month, it may be brought. There shall be no pigs, but fish, if desired. Thus shall we do well.

XXVII. Concerning Marking with Tatau.

No person shall mark with tatau, it shall be entirely discontinued. It belongs to ancient evil customs. The man or woman that shall mark with tatau, if it be clearly proved, shall be tried and punished. The punishment of the man shall be this—he shall make a piece of road ten fathoms long for the first marking, twenty (fathoms) for the second; or, stone-work, four fathoms long and two wide; if not this, he shall do some other work for the king. This shall be the woman's punishment—she shall make two large mats, one for the king, and one for the governor; or four small mats, for the king two, and for the governor two. If not this, native cloth, twenty fathoms long, and two wide; ten fathoms for the king, and ten for the governor. The man and woman that persist in tatauing themselves successively for four or five times, the

figures or ornaments marked shall be destroyed by blacking them over, and the individuals shall be punished as above written.

XXVIII. Concerning Voyaging in Large Companies.

When a member of the reigning family, or a governor, or other man of rank or influence, shall project a voyage to another land—such as those from Raiatea or Tahiti, visiting Huahine—it is right that he select steady men, such as are of the church, or have been baptized, not immoral and mischievous men, that cease not from crime; such should remain in their (own) land. But if these voyagers continue to bring troublesome persons, when they land upon the shore, the magistrates shall admonish them not to disturb the peace of the place, nor wander about at night. If they do not regard, such disturbers shall be bound with ropes until their masters depart, when they shall be liberated.

XXIX. Concerning the Magistrates or Judges.

When a man is accused of a crime, such a man may, perhaps, take enticing property (a bribe) to the magistrate or judge, that his sentence may be diminished; but the magistrate or judge shall on no account receive such bribe or property. The magistrate or judge who shall receive the property (or present) taken by such individual, is criminal. His office shall be discontinued or taken away; neither shall he ever be eligible to be a magistrate or judge again.

XXX. Concerning New Laws.

If any crime comparatively small should arise, and which is not specified in these laws, it is right that this code be altered. Annually the laws shall be revised or amended. Then shall the prohibition of such crimes as may have been omitted, be inserted, together with the punishment annexed to their commission; that the usages in this land may be straight, or correct.

Regulations for the Judges, the Jury, and the Messengers, (or Peace-officers.)

Concerning the Principal Judges.

1. The king, or supreme governors, shall select the chief judges; and when a judge dies, or is interdicted that he

may not judge, or when a judge removes to another land, the king and supreme chiefs shall nominate another, to perform the duties thus discontinued.

2. The duties of the chief judges. This is their duty.—When a man is tried, and his guilt fully established, the judge shall pronounce the sentence on his crime. The punishment written in the law, and annexed to his crime (shall be adjudged) and no other sentence.

3. Concerning recording the transactions or proceedings.—The judge shall write the name of the prisoner, with his crime, the names of the parties by whom he was accused, the punishment adjudged for his crime, in a book, for the inspection of the king and the people.

4. Concerning the emolument.—The property or salary of the chief judges shall be given yearly by the king. All fines or confiscations shall belong to the king, or the parties specified in the laws.

Concerning the (subordinate) Judges or Magistrates.

1. The king or supreme chiefs shall select or appoint the magistrates for all the districts.

2. Their duties.—A person accused of any crime, if the principal judge is not at the place, shall be brought before the magistrates of the district, who shall try such individual (in their respective districts;) at other seasons of public trial they shall also assist.

3. When a crime is committed, such as theft, or other similar offence, the person whose property has been stolen shall go to a magistrate, and give information of the same. The magistrate shall write the names of the accused and the accuser. If the person whose property has been stolen, or who has been injured, desires that the offender should be prosecuted, he shall be tried; but if not, he shall not at once be brought to trial.

4. The magistrates shall endeavour to extinguish every kind of evil that may appear, especially quarrelling, family broils, obstinate contentions, and fighting, that peace may be preserved. Let not the people treat them with disrespect.

5. When sentence has been pronounced, let the magistrate inspect its execution, and direct the messengers or officers that it be fully attended to.

6. It is with (or it is the duty of) the king to furnish the remuneration for all the magistrates; such remuneration shall be yearly given, for their vigilance in making straight that which was crooked.

Concerning the Jury.

1. No man shall be tried for any great crime without a JURY. There shall always be a jury, excepting in minor offences, quarrels, &c.

2. When a man is tried for any crime, the judge shall select six men to be a jury, men of integrity shall he select; they shall mark or hear attentively the untwisting or investigation (of the matter.) When the evidence and examination are ended, the jury shall confer privately on the statements and evidence they have heard during the trial, the words of the accusers, and the words of the accused, with the evidence or testimony of the witnesses, If they unitedly think the person tried is really guilty, that he committed the crime (there having been the evidence of two credible witnesses,) and if they agree that he is guilty, one of their number shall address the judge, saying, This man is really guilty. Then shall the judge pronounce the sentence upon the criminal; the sentence written in the law shall he pronounce. But if the whole of the jury think the man accused is not guilty, then one of their number shall say, There is no guilt. If it be one of the king's family that is tried, then the jury shall be members of the reigning family, (or individuals also of equal rank:) if a landed proprietor or farmer that is tried, of landed proprietors or farmers, only, shall the jury be composed.

3. If during the trial the jury desire to put any question to the prisoner, or to the witnesses, it is right they should do so.

4. If the accused person observes any one on the jury, whom he knows to be a cruel or evil-minded man, or a man of whom his heart does not approve, it will be right for him to say to the judge, "Remove that man, let him not be on the jury." Then shall the judge seek another man in the place of one so removed, and shall proceed in the trial of the accused. If it be two or three on the jury, of whom the prisoner does not in his heart approve, they shall be removed; but in reference to four, or the whole jury, it will be improper. When two are removed, two others the judge must seek; when three, then must the judge seek to fill the place of those removed, and then judge the person accused.

Concerning the Messengers of the Magistrates.

Their duties.—This is the duty of the messenger, (or peace-officer.) When a man is accused to a magistrate,

the magistrate shall send a messenger to the accused person, to bring him before the face of the magistrate, and guard or take the custody of him during the trial. When the trial has terminated, the messenger shall superintend the execution of the sentence pronounced by the magistrate or judge, and, in subordination to the magistrate, shall vigilantly inspect the convicts, till the sentence be accomplished.

2. Concerning their remuneration.—The king shall give annually to the messengers, such property as may be appropriated to them, for their vigilance in preserving the order (and peace) of the land.

Directions for the Judges and the Jury.

1. The Judges and the Jury shall not regard the appearance (circumstances) of men. If a man of influence (be brought before them) let him be a man of influence; if a neighbour, let him be a neighbour; if a relative, let him be a relative; or a friend, let him be a friend; this they shall not regard. That which is written in the laws, and that alone, shall they regard.

3. When an offence is committed, such as theft or adultery; if the injured person desires that the offender should be tried, he shall go himself to the magistrate, and give information. The magistrate shall write his name, and the name of the person accused, that it may be regular in trial. But offences which affect the whole island, such as murder, rebellion, conspiracy, working on the Sabbath, it shall be competent for any person to give information to the magistrate; and the magistrate shall write his name, and the name of the person accused. The magistrate shall not regard or bring to trial on vague reports. It is proper that some individual should go and lodge the information.

3. When a person is brought to trial, and when the magistrates are assembled—the accused, and the accuser, and the witnesses, being also present—the magistrate or judge shall publicly declare the crime of which the offender is accused, and shall then ask him if it is a true word or accusation. If the prisoner replies, "Yes, it is a true word," the judge shall pronounce the sentence. But if the person accused replies, "It is not, I did not commit the offence;" then shall the judge request the person on whose information he was apprehended, to state his accu-

sation. If there be two witnesses, let there be two; if three, (let there be) three. It is proper that witnesses should have the clearest, strongest evidence. Then shall the judge request the prisoner to declare what he has to say. If there be a person there that knows the accused to be innocent, he shall give his evidence; and if there be two, let there be two; if three, let there be three; they shall deliver all their word or evidence. If the person accused wishes to ask his accuser any questions, it is right for him to do so. He shall inquire of the judge, and the judge shall repeat the question to the accuser.

4. No man shall be confined without cause. When a pig breaks into a garden, the owner of the pig shall not be bound, but information shall be given to the magistrate, and he shall send his messenger to bring the owner of the pig, that he may be tried according to Law III. The same course shall be adopted in all petty offences: but for murder, theft, rebellion, &c. and all great crimes, it is proper to secure (the offender.) Let not the confinement be long before the person is brought to trial. One, two, or three days will be sufficient. Let it not be longer.

5. When petty offences are committed, the district magistrates shall try the offenders; but in all great crimes, the judges and the jury shall assemble in one place for the trial.

6. When a man is tried by a district magistrate, and sentenced by him, if the person sentenced think that the judge has been irritated with him, and has increased his punishment; if (from these considerations) he shall say—I will go to the chief judge and the jury to be tried, it is right that he do so. They shall both go before the supreme judge and a jury, to be tried.

7. When a man is tried, convicted, and sentenced by the jury and judge, he shall not be maltreated, as by beating with a stick, piercing with a spear, or enduring any other savage practice. It shall not be practised. The punishment appropriate shall be adjudged.

8. When a man is convicted of any great crime by the judge and the jury, and they unanimously think that he deserves punishment; then the judge shall write on a paper his crime, and his own and the jury's decision on which he has been sentenced. This shall be taken to the king, and if the king approves of their decision, he shall write upon a paper brought by the judge, "It is fully approved," and write his own name underneath, then

shall the punishment be inflicted on such offender. If the king desire to mitigate the sentence, he may do so, but cannot increase it.

The names of the judges, magistrates, and messengers, or police officers, for Huahine and Sir Charles Sander's Island, follow this last regulation, and close the first official document issued by the government of these islands—and, next to the sacred writings, the most beneficial ever promulgated among the people.

I have endeavoured to give a correct and even servile translation of this important publication. The idiom and peculiar phraseology of the original, I have almost invariably retained, rather than sacrifice fidelity to improvement of style. In some respects I have wished that several enactments had been otherwise than they are; these parts, however, have not been omitted; and notwithstanding their imperfections, considering the circumstances of the parties by whom they were framed, regarding them also as the first effort of their legislation as a Christian people, and the basis of their future civil institutions, they imbody all the great principles of national security, personal liberty, general order, public morals, and good government. And if no Solon or Lycurgus should appear among them, it is not too much to hope that, amidst the variety of character daily unfolded, and the means of improvement which the introduction of letters imparts, that political economy will not be neglected, but that legislators will arise, whose genius shall model and prepare such improvements in their system of jurisprudence, as shall render it in every respect conducive to general prosperity and individual happiness.

In the Tahitian and Raiatean codes, when first

promulgated, the punishment of death was annexed to the crime of murder, and rebellion or treason. But by the laws of Huahine and its dependency, capital punishment was not inflicted for any crime. In the first law, prohibiting murder and every species of infanticide, the penalty annexed to its commission, instead of being death, is banishment for life to Palmerston's, or some other uninhabited island. This was in consequence of our particular recommendation. We were convinced, that if, under any circumstances, man is justified in the infliction of death, it is for murder alone; but an examination of those parts of the bible which are generally supposed to authorize this punishment, did not fix on us the impression that the Almighty had delegated to man the right of deliberately destroying a human being, even for this crime.

In our views of those parts of the sacred writings, we may perhaps have been mistaken; but in reference to the great principles on which public justice is administered, the plan recommended appeared in every respect preferable. Death is not inflicted, even on the murderer, from motives of retaliation or revenge; and if it be considered that his life is forfeited, and is taken to expiate his crime, the satisfaction which the injured party derives from such expiation must be of a very equivocal kind. At the same time, the very execution of the sentence imparts to the executioner somewhat of the character of an avenger, or excites the apprehension that it is done under the influence of irritated and vindictive feelings.

The great design of capital, and even other punishments, is the security of society, and the prevention of crime. The death of the criminal

preserves society from any future injury by his means; and the fatal punishment inflicted, it is presumed, will deter others from the commission of similar offences. The security of the community from all future violation or outrage, is certainly obtained by the death of the criminal; but experience and observation abundantly demonstrate the inadequacy of public executions to restrain from the most appalling deeds. Every repetition of the awful spectacle appears to diminish its horrific character, until those habituated to felony become familiar with its heaviest punishment. The principal end of public executions is thus defeated, the general tone of public feeling lowered, and that which was designed to be the most effectual moral barrier, is at length converted into an occasion, or sought for as an opportunity, for the commission of crime.

By recommending the omission of capital punishments, we avoided this evil, and, regarding the peculiar circumstances of the nation, were in hopes thereby indirectly to elevate the tone of moral feeling, and improve the sensibilities, of a people emerging from a state of barbarism, in which murder, and retaliated murder, had not only been familiar, but committed with brutal satisfaction.

The existence of a number of islands uninhabited, but capable of cultivation, and, from the cocoa-nut trees growing on their borders, and the fish to be found near their shores, capable of furnishing the means of subsistence, and yet too remote to allow of the convicts returning, or proceeding to another island in any vessel they could construct, appeared to afford the means of answering every end of public justice. The community would be as safe from future injury, as if the offender had

been executed; and we had a firm conviction, that a life of perpetual solitude, and necessary labour, would be regarded by many as more intolerable and appalling than speedy death.

We have always regarded it, as less difficult to render laws, once established, more sanguinary, than lenient afterwards. Another consideration, by which we were also influenced, was, the season to exercise repentance, or supplication for mercy, which it would afford the criminal before he was called to the bar of the Almighty. To the offender this was most important, and as it could be bestowed without danger to the donors, we were always desirous that it should be granted. No opportunity for observing the practical effects of this law has yet occurred, no murder having been committed in any of the islands since its enactment. Within two years after the promulgation of the Tahitian code, four executions for conspiracy and treason took place. The influence of these appeared by no means salutary; and, in the revision of the laws of Tahiti in 1826, banishment for life was substituted as the penalty for those crimes to which death had before been annexed. One individual was sentenced to perpetual solitude, and was to have been furnished with a few tools, together with such seeds and roots as, it was presumed, would, when cultivated, afford the means of subsistence; but before he was actually transported, circumstances occurred which induced the king to mitigate his sentence. It has never been intended to send any number of felons to the same island; hence distinct and distant islands have been appropriated to the residence of traitors and murderers.

The observations on this article may appear to

have been unnecessarily extended; but the important character of the law itself, and the difference in its penalty from that ordinarily inflicted, have induced more lengthened remarks than I should otherwise have offered. Since the first publication of this work, I have been led carefully to review the opinions here exhibited, and the result is, a stronger conviction that capital punishment, certainly for every crime excepting murder, is not less opposed to sound policy, or a due regard to the welfare of society, than repugnant to every humane feeling and Christian sentiment.

Another distinguishing and important feature in their judicial proceedings is, the omission of *oaths*, in appointing the jury, or examining witnesses. No oath is administered on any occasion: deliberate assertion is received as evidence; and false evidence is regarded as equally criminal with false accusation, and is, I believe, punished accordingly.

The second law is one of those regulations peculiar to particular and local communities. Their swine and their gardens are among their principal sources of maintenance and wealth. The animals are not kept in sties or other enclosures, but range the district at liberty; a great proportion of their food being derived from the cocoa-nuts, bread-fruit, plums, chesnuts, and other fruits that fall from the trees. During the season of fruit, these are abundant, and the pigs feed and sleep in quietness under the shade; but during the other seasons of the year, they are very troublesome. Their materials for fences are not good; and a large strong and hungry hog will easily force a way into the garden with his tusks or his teeth, and often do great mischief in a very short time. In 1826 this law was revised, and rendered more simple.

The sixth enactment, relating to barter, was required, not only for the exchanges, or trade, carried on among the natives themselves, but for the prevention of misunderstandings between them and those foreigners by whom they might be visited for purposes of traffic. They are naturally fickle, and were formerly accustomed to return articles which they exchanged, merely because they desired to repossess whatever they might have given for it; this practice led to frequent altercations, and, when trading with foreigners, to serious quarrels.

The law which prohibits labour on the Sabbath-day, is perhaps enforced by a penalty disproportioned to the offence. It ought, however, to be observed, that as a nation they were accustomed to pay the strictest regard to this day from religious considerations, before the legal enactment was made, which was principally designed to prevent annoyance to those who were desirous to devote the day to religious services. The road which the offenders were to make, was not much more than a footpath, with a small trench dug on each side, and raised in the centre, from the sand or earth taken from its borders.

The eighth law, referring to rebellion, is translated from the amended code of 1826, simply because this article was much shorter than that of 1823. It contains the substance of the former enactment, which had been copied verbatim from the Tahitian code, and was drawn up by Pomare, it fixes the punishment for the third offence to perpetual banishment, instead of leaving it optional with the judges to banish, or sentence to public abour for seven years or for life.

The ninth regulation can only be of temporary

application, and the necessity for its introduction arose from the peculiar circumstances of the people, while passing, as it were, from paganism to Christianity. Prior to the subversion of heathenism, polygamy prevailed more or less in all the South Sea Islands: some of the chief women had also a plurality of husbands. This regulation did not require those who had entered into these relations in a heathen state to dissolve them on becoming Christians, and was only designed to prevent any one from making these engagements after they had become such: it is a circumstance which merits notice, that there were very few who did not of their own accord, and by agreement among themselves, disannul this relationship excepting with one individual. They knew that, with more than one person, it was inconsistent with the precepts of the bible; and this consideration induced the discontinuance of their former practice. If their previous habits of life, and the notorious licentiousness of their character, be regarded, their conduct in this respect is a striking illustration of the power of Divine truth upon their minds, and of the attention they considered its injunctions to require. This article was amended in 1826, and it was enacted, in the event of a man marrying a second wife, without her knowing that he was already a married man, he should not only be sentenced to public work, but should furnish compensation for the female he had thus injured.

The twelfth enactment, which regards the dissolution of the marriage contract, is rather a singular article. The influence of former institutions appears to require it, or at least something of the kind. Formerly, with whatever ceremonies the

engagement had been made, nothing could be more brittle than the bond which held together those united in matrimony. The engagement was not regarded as binding any longer than the caprice or inclination of the parties dictated. Accustomed thus to relieve themselves for any unpleasantness in temper, &c. it was to be feared that the separations resulting from them would lead to the arranging of new contracts. To avoid the confusion and inconvenience of this, the present regulation was introduced; and although it was not supposed that hard labour would revive affection in the bosoms of those who, notwithstanding they had solemnly agreed to dwell together for life, had yet become estranged from each other; yet it was presumed, that the admonition from the magistrate, and the consequence of obstinate alienation, might induce the parties to impose a little restraint upon their tempers, and to make an effort to live together in peace, if not in kindness and in love.

The degradation of the female sex is an invariable accompaniment of paganism; and, in addition to the humiliation and slavery to which those in the South Sea Islands were reduced while the community were heathens, they were often exposed to the sufferings of hunger and want, from the neglect or unkindness of their savage and imperious husbands.

The thirteenth enactment, requiring provision to be made for them, may be regarded as an indication of the light in which the nation at this time viewed their former treatment of the females, or an expression of their determination to prevent its recurrence.

The law concerning marriage is a most important enactment, and may be justly regarded as the basis

of all their regulations for domestic comfort, and the spring of every household virtue. It was thought that the season of assembling for public lecture during the week, which was on Wednesday evening, would be preferable to the Sabbath, for giving the notice, or, what is termed with us, publishing the bans, but the marriage was not to take place till the following week. Though the law only prescribes the terms in which the contract shall be made, the people usually expect a short address, and prayer for the Divine blessing; and on that account, in general, prefer applying to the Missionaries to perform the ceremony. No fees are received by either party for solemnizing the marriage, or entering the record. In the revision of the code in 1826, this law was considerably improved, by annexing to the public announcement of the intention of the parties, the reason why such public declaration was made, viz. that any who knew of just cause why the marriage should not take place, might declare the same.

Dogs are numerous in the islands, though not now reared as formerly for food. They are generally indolent, unsightly, and ill-bred, and are a great nuisance in most of the settlements. Disputes are not frequent among the natives, but they arise as often on account of the depredations of their dogs and hungry pigs, as from any other cause. Neither their dogs nor swine are confined, but they prowl about, destroying fowls, kids, and young pigs. Several instances have occurred, in which children have been attacked and injured by savage and hungry swine. Under such circumstances, formerly, redress would have been sought, or vengeance taken, with the club

or the spear. To diminish the number of useless animals, and to secure greater care over others, the twenty-first regulation was made, which rendered the owners in some degree responsible for any mischief they might occasion.

Such was the population of the islands formerly, that every bread-fruit and cocoa-nut tree had its owner; and a single tree, it is said, had sometimes two proprietors. Subsequently, however, extensive clusters or groves of trees were to be met with, having no other owner than the chief of the district in which they grew. The fruit of these, it was formerly their practice to gather in its season, without asking the consent of any one. The proprietor of the land could appropriate to his own use any number of the trees, by affixing such marks as were indications that they were *rahuaîa*, or prohibited. This practice being connected with certain idolatrous ceremonies, was discontinued with the abolition of the system. As the population increased, the people became more careful of their trees, and the practice of gathering promiscuously the fruit from those trees not enclosed, appeared generally undesirable. There are, however, a number of persons at most of the settlements, who have scarcely any other sources whence they can derive a supply. In order to afford them an opportunity of procuring this, and at the same time securing to the proprietors their right to the disposal of the fruit growing on their own lands, the twenty-fifth regulation was framed, and applied to most of the trees whose fruit is used as an article of food.

The government having been hitherto an arbitrary monarchy, the king and chiefs had been accustomed, not only to receive a regular supply

of all the articles produced in the islands, but to send their servants to take whatever they required, however abundant the supply furnished might have been. This practice destroyed all security of individual property, and, so long as it continued, was a great barrier to the improvement of the people. It had always appeared to us desirable to introduce such regulations, in reference to this subject, as would procure for the king and chiefs a revenue more ample than the system of extortion and plunder had ever furnished, and at the same time secure inviolate to the people the right of private property.

In proposing any regulation of this kind to the chiefs, we always felt some degree of delicacy, and found the introduction of the measure attended with difficulties. To the chiefs it appeared in some degree depriving them of their power, and rendering them dependent on the donations of the people; and there were others who, connecting the prosperity of the people with the continuance of the monarchical government, were not free from apprehension lest the restraint imposed on the chiefs should diminish their influence in the nation, and destroy the authority of the sovereign. The proposition arose from no desire on our part to limit the influence of the chiefs, or reduce them to a state of dependence; on the contrary, we were satisfied that a certain proportion of the produce of the soil, fixed by law, and regularly paid, would give them greater power than they had ever enjoyed before; and though some were apprehensive of a contrary effect, the rulers and chiefs of Huahine readily embraced the plan, and, heartily recommending it to the adoption of the people, have found it much more productive than the former

system of oppression. To the people, the advantage of this enactment is incalculable. They have already begun to taste the enjoyments resulting from the secure possession of their property, and the satisfaciton of contemplating the produce of their labour as inviolably *their own*. No regulation, before introduced, appears so much adapted to promote agriculture, industry, and advancement in civilization.

In 1826, this enactment was improved: the proportion of tribute, individuals in the several classes of society should furnish, was definitely fixed, and the whole rendered more explicit. Although this regulation has been subsequently introduced, and still further extended, in the codes of some of the other islands, this being the first enactment on the subject, promulgated by any of the infant governments of Polynesia, may be regarded as the basis on which the right and security of private property is established.

The remaining articles in the first Huahinean code refer to the regulation of their judicial proceedings, and are designed to supply the deficiency that appeared in the laws of other islands previously introduced. In these the power of the judge and magistrate was discretionary, both as to the kind and degree of penalty for several offences. This was found to open a door for the abuse of power, and was frequently very unsatisfactory to the people. From these considerations we were led to recommend the chiefs to annex the punishment to the prohibition of the offence, and restrict the magistrate to the infliction of such penalty only as the law enjoined: this plan has appeared in general to give satisfaction, though it is often attended with practical difficulties; these, however,

the increasing experience of the people will probably enable them to remove.

In 1826, the regulations regarding the local magistrates was improved, and two were appointed to preserve the peace in each district, from whose decision any one could appeal, even in petty cases, to the judges of the island. At the same time, the salaries of the magistrates, as well as those of the judges, which are paid by the king, were definitely fixed.

The law which declared that, " No man should be tried for any great offence (viz. one which affected his person, liberty, or possessions) without a jury," we have always regarded as the basis of their public justice. The liberty granted to the prisoner, of objecting to any members of the jury, is a valuable security for the proper and impartial investigation of the case.

In 1826, this enactment was also amended, and it was then enjoined, not only that a chief or raatira should be tried by his equals, but that if a peasant or mechanic were brought to trial, the jury also should be peasants or mechanics. Every friend of liberty, of the natural rights of man, and to the order and good government of society, must rejoice that these infant nations should have enjoyed, so early in their civil existence, the security which the trial of a subject by his peers is adapted to insure. At the same time it was also enacted, that, in all cases, the jury should be unanimous in their verdict.

Besides these regulations, which were included in the first legislative code, established in 1823, and improved in 1826; at this latter period, several important articles were added, and the Huahinean code now contains fifty laws. The first

of those introduced at this time, regarded the education or discipline of the children, and was designed to counteract the fugitive habits in which they indulged, prior to the establishment of regular schools. Formerly the children were accustomed to resist all parental restraint, and, whenever they chose, to leave their parents' abode, and associate with other children, or take up their residence in any other part of the island.

The facility with which the means of support might in general be obtained, rendered it a matter of little or no inconvenience to the parties to whom such children might, at the age of eight, ten, or twelve years, attach themselves. The person with whose establishment they might unite, exercised no guardianship over them; and their distance from the dwelling of their own parents, removed them from the restraint and superintendence of those on whom naturally devolved the preservation of their morals and the formation of their character. To prevent the sanction and support which children absconding from their homes had been accustomed to receive, and to promote a more general attention to the reciprocal duties of parents and children, this regulation was introduced.

Another enactment prohibited the revival of those amusements and dances which were immoral in their tendencies.

A third prohibited husbands from ill-treating their wives.

The fourth referred to their fisheries, and, by fixing the proportion of fish taken which should be given to the king and governors was adapted to prevent dissatisfaction.

The most advantageous regulation, however, introduced at this period, for the first time in any

of the legal enactments, was that which regarded the boundaries of lands. This law required that all disputes about land-marks should be referred to the judges, or settled by the decision of a jury; and that the boundaries of all the lands, fields, &c. throughout the island, should be carefully ascertained, and, with the dimensions, descriptions of the land, and the names of the owners, should be entered in a book called the Book of the Boundaries of Lands. A copy of the boundaries of each land, with the name of its owner, signed by the principal judge, and sealed with the king's seal, was to be prepared, as a document or legal title to the possession of such land in perpetuity.

Many difficulties presented themselves in adjusting the rights of different claimants to the same lands. Prior to the introduction of Christianity, the lands often changed owners during the internal wars that prevailed; and the descendants of those who at this anterior time possessed or occupied the land, preferred their claims. But as those who possessed the lands at the abolition of idolatry, held them either as the fruits of conquest, or the gifts of the king, it was decreed that those who possessed them then should be considered as their lawful owners, and that no claim referring to a period antecedent to this, should be admitted. This law, by which the lands of the islands were made the freehold property of their possessors, is one of the most important in its influence on property that had yet been enacted. The unalianable right in the soil would thus descend from the father to the son, and no man could be deprived of this natural right but by a flagrant violation of the laws of his country.

In the year 1824, when the infant, Pomare III.

was recognized by the nation as the successor to his father in the government of Tahiti and Moorea, the Tahitian code was revised and enlarged. At this time a most important law was introduced, which gave to the nation, for the first time, what might be termed a representative government, and rendered the Tahitian a limited, instead of an absolute monarchy. It was then decreed that members from every district should meet annually, for the purpose of enacting new laws, and amending those already in existence. The duration of the session was to be regulated by the business to be transacted. The inhabitants of the districts were to select their representatives and fresh deputies, or members, every three years. It was at first enacted, that two should be sent from each district; but the same law authorized the body which might be thus convened, to increase the number to three or four from each, if it were found desirable. No regulation was to be regarded as a law, but such as had been approved or proposed by them, and had received the sanction of the king; and every regulation made by them, and approved by the king, was to be observed as the law of the land.

The printed report of the session of what may be termed the Tahitian parliament, which assembled in May, 1826, contains an alteration of two laws, and four new regulations. The first of these is sufficiently important to justify its translation, it is—

CONCERNING SEAMEN WHO MAY LEAVE THEIR VESSELS.

1. The captain, or master of the vessel, who shall turn one of his crew on shore, without the consent of the governor of the district, is criminal. He shall pay thirty

dollars; twenty to the king, six to the governor, and four to the man who shall conduct the seaman back to his ship.

2. The man who shall forsake his ship, and hide himself on shore, shall be immediately apprehended. The man that finds and apprehends (each deserter) shall receive eight dollars, if he was taken near at hand; and fifteen dollars, if brought from a distance.

3. The person who shall entice any man belonging to a ship, so that he abandon his ship, and the man who shall hide or secrete him who shall so abscond, shall be tried, and (if convicted) his sentence shall be to make fifty fathoms of pathway or road, or to build eight yards of stone pier or wall.

4. A seaman who shall have concealed himself on shore, and who shall be found after his ship has sailed, shall be brought to trial, and his sentence shall be to make fifty fathoms of road.

One of the greatest sources of annoyance to the natives, and inconvenience to foreigners, has been the conduct of seamen who have absconded from their ships, or been turned on shore by the masters of trading vessels. To prevent as much as possible seamen from leaving their ships, this law was enacted; and by subjecting to a punishment with hard labour, both the deserters, and those who may favour their desertion or concealment, it is adapted to answer the end proposed.

A copy of this law, with an English translation printed on the same paper, is given by a person whom the government appoints for that purpose, to the master of every vessel entering any of their harbours. The regulation is so just in its nature, and so salutary is its tendency in regard to those who visit the islands, as well as the community on shore, that the most ready acquiescence in its requirements may be reasonably expected.

The harbour laws, or regulations, enacted in 1829, are not less important to public justice, than in reference to the security they are designed to afford; and as they point out the sources of evil to which the people are exposed, as well as the objects intended to be secured, their insertion may be advantageous.

HARBOUR REGULATIONS.

REGULATIONS TO BE OBSERVED BY SHIPS ENTERING THE HARBOUR OF HUAHINE.

1. Any ship or vessel entering the harbour of Huahine, for the purpose of trading or procuring refreshments, shall be protected by the laws and regulations of the place; for which protection a fee of four Spanish dollars, or an equivalent, shall be paid to the chief governor, or governess, as the case may be, before any trade shall commence, or refreshments be supplied.—N. B. This regulation does not refer to the small vessels or boats belonging to the islands; but should any such vessel or boat arrive from his Britannic Majesty's colony of New South Wales, or Van Diemen's Land, without a regular license, or register, she will be seized, and the people confined, until an opportunity offers of sending them back, or a conveyance be sent for them; and should they prove to be prisoners of the crown of Great Britain, the colonial government will pay any reasonable remuneration for their maintenance, and a salvage will be paid by the owner of the vessel (should the same have been piratically taken) for retaking her.

2. Should any seaman desert from his ship, he shall be immediately apprehended and taken on board, and the person apprehending him shall receive four dollars, or an equivalent, before he is given up, which of course the commander or master of the ship will stop out of his wages.

3. Should any seaman desert about the time of the ship's sailing, and succeed in secreting himself until she is gone to sea, he will, as soon as found, be put to work on the

roads, or other public employment, until an opportunity offers to send him off the island.

4. As many disturbances and much distress have been caused, by people being landed among the Society Islands without the smallest means of support; such a practice is hereby forbidden under a penalty of forty dollars, or an equivalent, for every person so landed, to be paid by the master, or commander, or person so landing him or them.

5. No person is to be landed for the purpose of remaining after the ship or vessel that brought him has left, without the permission of the governor of the place at which he is desirous of remaining.

6. Should the governor give his permission to any person to remain on the island for the recovery of his health, during the absence of the ship, it is expected that the master or commander will furnish him with any reasonable supply for his support, as many seamen have been left in the greatest distress from the neglect of this precaution: be it known, that a recurrence of it will cause a statement to be made of the case, to the government to which the vessel belongs, that the master, or commander, or other person so offending, may be proceeded against on his arrival there, as the laws of his own country direct on that behalf.

7. As soon as any ship or vessel appears within a reasonable distance of the reefs, a pilot will be sent to conduct her in; and when she leaves, he will, in like manner, take her to sea, for which service he is to receive six Spanish dollars, or an equivalent.

8. All masters, commanders, and other persons, residing on, or visiting, this island, are charged strictly to observe these regulations; and as it is the duty of any and all of his Britannic Majesty's subjects, to enforce the laws of their own country, so it will be to give all advice and assistance in securing offenders against them, and stating their name, and other particulars, to the government of New South Wales, or to the secretary of the admiralty, should the case refer to a person belonging, or likely to return, to Great Britain, with the name of the person, the ship, and the place to which she belongs.

The above regulations for ships entering the harbour of Huahine, having been submitted to me, I deem them just and equitable, and have transmitted a copy of the same to my government, together with this flag, *red above, white in the middle, and red below,* proposed for the Georgian and Society Islands.

Given under my hand on board H.M. ship Satellite, at Raiatea, this 17th day of March, 1829.

I. LAWS, Commander.

The people have always felt more difficulty in the enforcement of those regulations which refer to subjects of other governments residing among them, than to the natives of their own islands. The sentencing of such sailors as may desert from their ships, or may be found on shore after their vessels have sailed, to hard labour on the public roads or quays, is probably the most effectual plan they could have adopted to deter seamen from the very frequent practice of forsaking their vessels.

The promulgation of an official printed code among the inhabitants of these islands, not only formed an epoch in their history, but introduced a new order of feeling and action in their civil relations, as a community governed by laws which they had deliberately and unitedly adopted. Perspicuity and plainness had been studied in the framing of their laws, and in several instances we should have preferred even greater explicitness. The public administration of justice, under the former system, had been exceedingly unceremonious and simple; and although the change now introduced had rendered it rather more complex, it was neither intricate nor perplexing. In several of the islands, I believe, court-houses have been built. There were none, however, in Huahine when I left,

though I have since heard that they were erecting one for the chief judges.

No investigations or trials have ever taken place with "closed doors," but all causes are tried in open court. In some of the islands, the bell-man goes round the district, to give public notice before any trial takes place. Their places of justice have usually been the governor's house, or the open air, frequently the court-yard in front of the chief's dwelling, an open space in the centre of the settlement, or near the sea-beach. A wide-spreading tree, or clump, is usually selected, and under its shade the bench is fixed, and the trial attended. The hour of sun-rise is usually chosen, as they prefer the coolness of the morning to the heat of noon.

Important as this change in the civil constitution was to all the great interests of the people, there were doubtless many who were either insensible of the advantages that would accrue to themselves and their posterity, or were unable to appreciate their value. There were others, however, among different ranks in society, who thought and felt differently, and occasionally exhibited the high sense they entertained of natural and acknowledged rights, and the security they expected from the laws they had adopted. Many illustrations of this remark might be adduced, I shall only cite one that occurred in the Society Islands, and I simply relate it as a fact, without offering any comment. I was absent at the time it occurred, and it was regulated entirely by the natives themselves, without consulting or even acquainting the Missionary who was there.

In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attend-

ants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw that the spoiler had been there: the stump was bleeding, and the boughs lay strewed around, but the stately trunk was gone. Informed by his neighbours that the queen's men had cut it down, he repaired to the magistrate of the district, and lodged a complaint against her majesty the queen. The magistrate directed him to come to the place of public justice the following morning at sun-rise, and substantiate his charge: he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree: on a finely-woven mat, before him, sat the queen, attended by her train; beside her stood the native peasant; and around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden grew a bread-fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit, with that of those which grew around, supported his family for five or seven months in every year; but that, yesterday, some one had cut it down, as he had been informed, by order of the queen. He knew that they had laws—he had thought those laws protected the poor man's property, as well as that of kings and chiefs; and

he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down.

The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, 'Yes.'—He then asked if she did not know that they had laws. She said, 'Yes;' but she was not aware that they applied to her. The magistrate asked, 'If in those laws (a copy of which he held in his hand) there were any exceptions in favour of chiefs, or kings, or queens.' She answered, 'No,' and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss.—'Stop,' said the justice,' we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered, If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompense.' His disinterestedness was applauded; the assembly dispersed; and afterwards, I think, the queen sent him, privately, a present equal to the value of his tree.

CHAP. VIII.

Visit from the Windward Islands—Opposition to the moral restraints of Christianity—Tatauing prohibited by the chiefs—Revival of the practice—Trial and penalty of the offenders—Rebellion against the laws and government—Public assembly—Address of Taua—Departure of the chiefs and people from the encampment of the king's son—Singularity of their dress and appearance—Interview between the rival parties—Return of Hautia and the captives—Arrival of the deputation at Tahiti—Account of Taaroarii—Encouraging circumstances connected with his early life—His marriage—Profligate associates—Effects of bad example—Disorderly conduct—His illness—Attention of the chiefs and people—Visits to his encampment—Last interview—Death of Taaroarii—Funeral procession—Impressive circumstances connected with his decease and interment—His monument and epitaph—Notice of his father—His widow and daughter—Institution of Christian burial—Dying expressions of native converts.

During the year 1821, besides going to Tahiti, I made three voyages to Raiatea, and spent several weeks with the Missionaries there. These voyages were not dangerous, although we were often out at sea all night, and sometimes for nights and days together.—The Hope, whose arrival at Tahiti in April had afforded us so much satisfaction, called at Huahine on her way to England, with a cargo she had taken in at Tahiti. Shortly

after this, we were also favoured with a visit from Messrs. Darling and Bourne, who accompanied the captain of the Westmoreland from Tahiti, in the ship's long-boat. After meeting the Missionaries of the Leeward Islands at Raiatea, they passed some weeks with us in Huahine. Their visit was peculiarly gratifying, being the first we had received from any of the Missionaries in the Windward Islands, though we had been at Fare harbour upwards of three years. The season they spent with us was also distinguished by one or two important circumstances.

Paganism had been renounced in 1816, and a general profession of Christianity followed the commencement of the Mission here; there were, however, a number who felt the restraint Christianity imposed upon their evil propensities, to be exceedingly irksome. These were principally young persons; and though, from the influence of example, or the popularity of religion, they had attached themselves to the Christians, they were probably hoping that a change would take place in the sentiments of the nation more favourable to their wishes, and relax the restriction which the precepts of scripture had imposed. They did not, however, disturb the tranquillity of the community.

But when the chiefs intimated their intention of governing for the future according to the principles and maxims of the Bible, and that the new code of laws had received the sanction of Pomarevahine, as well as that of the ruling chiefs on the island, they began to be apprehensive that the existing state of things was likely to be permanent. They then first exhibited a disposition to oppose their application. Several who had transgressed had been by the chiefs admonished and dismissed;

the latter, at the same time, firmly declaring their determination to enforce the laws which they had promulgated.

Among other prohibitions, that of tatauing, or staining the body, was included. The simple act of marking the skin was not a breach of the peace, but it was intimately connected with their former idolatry, always attended with the practice of abominable vices, and was on this account prohibited. In the month of July, it was discovered that a number, about forty-six young persons, had been marking themselves. The principal chiefs said, that formerly the disobedience of so numerous a party to any order of the chiefs, would have been considered equivalent to a declaration of war, and they should have sent armed men after them at once, and either have slain or banished the delinquents; but now, as they had laws, they wished to know whether it would be right that they should all be tried, and, if found guilty, have the sentence annexed to the crime pronounced against them.

We told the chiefs it would not be wrong, and the next morning attended the trial. It was conducted with the greatest candour and forbearance on the part of the magistrates and accusers, and an equal degree of submission on the part of the offenders, though it appeared they had supposed that from their numbers, and the circumstance of one or two young chiefs of distinction being among them, the government would not have noticed their conduct. They were sentenced to build a certain quantity of stone-work on the margin of the sea.

In a day or two afterwards, it was discovered that Taaroarii, the king's son, a youth about

eighteen years of age, had also been tataued; and this being considered as an expression of his disapprobation of his father's proceedings, and of his determination as to the conduct he designed to pursue, produced a great sensation among the people. His venerable father was deeply affected, and the struggle between affection for his son, and his duty to the people, was evidently strong. The latter prevailed; he directed him to be tried, and attended him to the trial: here he affectionately admonished his son to profit by his experience, and warned the spectators, telling them not to be deceived, and suppose that the laws, by which they had mutually agreed to be governed, would be violated with impunity. Some of the latter observed, If the king's son does not escape, what will become of the common men?

Taaroarii, the chief of Sir Charles Sanders' Island, and the expected successor to his father in the sovereignty of Huahine, now assisted in building the portion of stone-work allotted to him. His friends and attendants performed the greater part of the labour—still, there was a feeling of pride, that would not allow him to stand altogether idle. I visited his house one evening, and entered freely into conversation with him on the subject. He observed, that he was sorry for what he had done, but appeared to indicate, that he did not wish it to be thought that the work assigned him was any punishment.

Several unsteady young men and women, who followed the example of the first party, were also tried, and sentenced to similar punishments; and afterwards two principal personages in the island, by having their bodies tataued, joined their party: these two were, the son of the king of Raiatea, who

was residing at Huahine—and his sister, who had been married to a member of Mahine's family. Their party was now strong, both in point of number and influence, and we expected that the simple circumstance of marking the person with tatau, was only one of the preliminaries of their design; and in this we were not mistaken.

In the month of August, we heard that Taaro-arii, with a number of those whom the chiefs had sentenced to labour on the public works, had left their employment, and were gone to Parea, in the northern part of the island. They told the officers of the chief appointed to superintend them, that they intended in a few days to return. The people were greatly attached to the king's son, and the officers, willing to shew him every indulgence, did not oppose his removal; but reports were soon circulated, that he was employing emissaries to invite the disaffected to join him, with the assurance, that as soon as they were strong enough, he intended to assume the government of the island, and abolish the laws—that under his reign every one should follow his own inclinations, with regard to those customs which the laws prohibited. His father being absent at Raiatea, he had judged the present a favourable time for making a vigorous effort.

On the evening of the ninth of September, which was the Sabbath, a messenger came from the chiefs while we were engaged at family prayers, informing me that a large party of wild young men had gone to Parea, and that the son of the king of Raiatea was preparing to follow them. I went down to his dwelling; his wife and several of his principal men were persuading him to remain, and not unite himself with those whose designs were

evidently unfavourable to peace. I mingled my entreaties with theirs, but it was of no avail. His own men, finding he could not be deterred unless by violence, desisted; while a number of young fellows, like-minded with himself, urging him to depart, he hastened after the party that had gone to Parea. As soon as Hautia, the deputy-governor of the island, heard it, he gave orders for the people to prepare to go, and fetch them back the next day.

On the following morning, accompanied by Messrs. Darling and Bourn, I went down to the settlement about sunrise, to witness the proceedings of an assembly convened to consider the events of the preceding day. It was one of the most interesting of the kind I ever attended. The public council was held in the open air, on the sea-beach, in the shade of several tamanu-trees, that grew in front of the governor's house. Hautia sat on a rustic native seat, near the trunk of the principal tree. The chiefs of the different districts, and the magistrates, were assembled near him, while most of the people of the settlement had gathered round, to witness their proceedings, full of anxiety for the result.

It appeared from the declarations of several, that the conduct of the young men, and especially the chiefs' sons, had not proceeded from any desire to ornament their persons with tatau, but from an impatience of the restraint the laws imposed; that they had merely selected that as a means of shewing their hostility to those laws, and their determination not to regard them; that if they might be allowed, without molestation, to follow their own inclinations, no disturbance of the present sort would be attempted; but that if

the restraints of the laws were imposed, and their penalties enforced, they were determined to withstand them. It was also reported that they were armed, and intended to resist all attempts to enforce their obedience.

After a short declaration, it was proposed to go and address them first with kindness, but firmness, inviting them to return; that if they accepted the invitation, well; if not, that they should attempt to bind them, and bring them back; that if they resisted, to use force, but by no means to have recourse to arms, unless they should be first assaulted. This was acceded to by all present. The men repaired for their arms, and in half an hour the greater part of the inhabitants of the district assembled in front of the chief's house, ready to set out as soon as he should lead them.

Before they started, Taua, a tall well-made chief, who had formerly been a warrior and a priest, and who was one of their orators, stood up in the midst, and addressed the assembly. His person was commanding, his features masculine, his head uncovered, and his hair short, black, and slightly curled. A mantle of finely woven bark was thrown loosely over his shoulders, his loins were girded with a purau, and in his hand he held a light spear.

He spoke with considerable judgment and effect. They might as well, he said, leave their weapons at home, as to any use which he expected they would be required to make of them, but that still it was perhaps best to go prepared, and to shew these misguided young men, especially the king's two sons, that it was their determination to make the laws, to which they had openly agreed, the rule of public conduct, to maintain them as they

were, and not to bend them to the views of those whose object was to introduce disorder and to foster crime; to let them know at once, that though they were chiefs, they, as well as their subjects, must respect the laws, or sustain the consequences. We think they will submit, (he added,) but perhaps we are mistaken, and the issue of this day is not altogether certain. God, who overrules all events, and sometimes uses the wicked to accomplish his purposes, may, perhaps, design by them to punish and to humble us, and to give them a temporary ascendency; we ought therefore to look to Him.

I do not vouch for the accuracy of the language, but these are the sentiments he expressed.

Drawing to a close, he turned towards us, as we were sitting on a rustic rail near the outside of the assembly, and observed, that though he apprehended there was no danger, it would be well to be prepared; for should they be overcome, although the young chiefs might be inclined to favour us, they could not restrain their followers; that our property would be a temptation; and that as we were supposed to have facilitated the introduction and enforced the observance of the laws, it might be necessary, in order to our safety, that we should leave the island, even before sunset. A degree of excited animation, attended with a lively and impressive action and an impassioned feeling, which greatly affected us, breathed through the whole of his harangue, and during the latter part we could not refrain from tears.

Shortly after Taua closed, Hautia, who was clad in a loose parau round his loins, a light and beautifully fringed purau mat thrown like a mantle loosely over his shoulders, and holding a light

spear in his hand, arose, and came and took leave of us, and then set off towards Parea, surrounded by the chiefs, and followed by their adherents.

When he rose, and gave with his spear the signal to move onward, there was an evident indication of strong excitement, which continued till they had left the courtyard, not only among those who were going, but among the women, children, and others, who were spectators. Hautia's wife walked on by the side of her husband; many of the other women also went to see the issue of the rencounter. We remained till all had departed.

The chiefs and their people did not proceed in one unbroken column, but, after the departure of Hautia and his companions, followed in small detached parties, consisting of a chief, and three, four, or five of his dependants. Their appearance, equipment, and dress presented a singular spectacle. The symmetry of form, well-shaped and finely turned limbs and graceful steps of some, together with their tasteful, cumberless dress, the light spear in their hand, and the excitement of their countenance, presented a figure that could not be contemplated without admiration; and the only feelings of a different order, on beholding such an individual, were those of regret at the errand on which he was going.

There were others, however, very different in appearance, which made the contrast the more striking; some exceedingly corpulent and heavy, others spare in habit, all arrayed in a different kind of dress from that they ordinarily wore, and some presenting frightful figures. Many wore a kind of turban, others a bandage of human hair,

across their forehead, and round the back of the head.

The most singular head-dress was that worn by Buhia, one of the chiefs of Maeva. It was a kind of wig, consisting of long and yellow beards, fastened in a sort of net-work fitted to the head. Whether they were the beards of vanquished enemies, that had been taken as trophies by his ancestors, as the Americans are accustomed to preserve the scalps of their prisoners, I did not learn. The singularity of his appearance was greatly increased by two or three small whales' teeth, the roots of which were fixed to the net-work, while the points projected through the hair like very short horns: one was placed over each eye, and, I think, one over one of the ears. The other parts of his dress were altogether those of an ancient warrior; and his appearance was so singular, that I could not forbear stopping him a moment, to examine his head-drees, and inquire about it. He informed me that the hair was the beards of men, and that the design of it was to excite terror. On my inquiring what the horny appearances were, I was informed that they were the *neho* or *tara* of *taehae tahito*, teeth or horns of ancient cannibals or wild men. I informed him they were young whales' teeth; but he seemed inclined to doubt it. I could not but think, as I looked at him, that he certainly had succeeded tolerably well in rendering himself a terrible object. One of his attendants, Maro, a plump-bodied, round-faced, good-natured looking man appeared in perfect contrast with his chief, and it was impossible to behold him without a smile. His person was rather stout and short, his hair was cut close to his head, the upper part of his body was uncovered, but round his waist he

wore a pareu reaching to his knees. He had a drummer's jacket on, highly ornamented, and scarlet-coloured; it was, however, too small for him to get it on his back, or to pass his muscular arms through the sleeves; it was therefore fixed on the outside of his pareu, the body of the jacket hanging down in place of the skirts of a coat, while the sleeves, passing round his waist, were tied in a knot in front. His equipment was in perfect accordance with his uniform; for the only weapon that he had was a short brass-barrelled blunderbuss, called by the natives *vaha rahi*, or great-mouth.

Although the events of the morning had been such as were adapted to awaken very different feelings, yet when he turned round his good-natured face to bid me farewell, I could not forbear smiling. His person, dress, arms, and a habit of leaning forwards, which, as he hastened by, exhibited very fully the scarlet jacket, rendered his appearance ludicrous in the extreme.

When the parties had all started, we returned to the valley to breakfast, but were surprised, as we passed through the settlement, to behold almost every house deserted. We inferred that those women and children who had not accompanied the men to Parea, had retired to places of greater security, or better observation. After breakfast, we spent some time in prayer that no blood might be shed, but that the issue of the interview between the rival parties might be conciliatory. We then launched our boat, fixed our masts and rudder, twisted up our matting sails, and waited, not without anxiety, the arrival of intelligence.

The chiefs, before they left, had appointed the following signals. If there was no resistance made

by the young chiefs and their adherents, all would remain quiet till they returned. If they had to fight, they would send a man to fire a musket so near the valley that we might hear it. If the rival party was numerous, and there was danger, two would be fired.

We remained in a state of great suspense during the forenoon, and scarcely saw an individual in the settlement. About twelve o'clock we heard one musket fired, and very shortly afterwards another. This only increased our embarrassment, for although two had been fired, they had not been fired together, and, judging from the report, we inferred that one was much nearer than the other. We, therefore, determined to wait farther intimation, before we took any measures for personal security. In this state of uncertainty we continued, supposing a conflict had certainly commenced; and that the two shots we had heard, had, perhaps, occasioned an equal loss of lives.

At two o'clock in the afternoon, however, our anxiety was relieved by the arrival of Tauira, whom the chiefs had sent to inform us that all was peace; that Moeore, the son of the king of Raiatea, and his adherents, had surrendered on the arrival of Hautia, and that the parties were retiring to the settlement. The messenger was almost breathless with speed; and while resting, he united with us in rendering grateful acknowledgments for the agreeable tidings. In an hour or two, Taauroa, one of our people, arrived, and told us the reports we heard were only random shots, fired as expressions of joy, and that it had been done without the knowledge of the chiefs.

Towards sunset we walked to the adjoining district of Haapape, where we were delighted to meet

Hautia and his friends returning; the young chief, who was about six-and-twenty years of age, with his adherents, following in their train as captives. We mingled our congratulations for the issue of the events of the day. We were also thankful to learn, that although one individual had a very narrow escape, yet no life had been lost, and no person injured.

Two days afterwards we attended the trial of the rebels, at a special court, held in the open air. The conduct of each was candidly and impartially examined; and, as many, it was found, had gone merely to accompany the chief, or to procure food, without any intention of joining in the rebellion, they were liberated. The others, who had not only designed but commenced hostilities, by plundering the plantations, killing and eating the hogs of the party favourable to the laws, were sentenced to public labour, and were set to work in small parties, with police-officers to attend them. Although they were repeatedly interrogated as to the reasons for their conduct, they said but little in reply. In the evening of the same day, great numbers of the people attended our weekly service, when I endeavoured suitably to impress their minds in reference to the recent painful events, by directing them to the history of Absalom's rebellion.

There have been two or three slight insurrections in Tahiti since the promulgation of the laws, but they have affected only a small number. They have not been recent, and the laws seem firmly established; but there are many, in all the islands, who find them an irksome restraint, and would most willingly, if an opportunity offered, abrogate them. Such individuals desire

the return of the time when there was no law, and every one followed his own inclinations. In Huahine, though they have been frequently violated, I do not think any attempt has been made to disannul them, since the one above alluded to.

The South Sea Islanders are generally addicted to war. It occurred very frequently, prior to the introduction of Christianity. During the fifteen years Mr. Nott spent in the islands, while the people were pagans, the island of Tahiti was involved in actual war ten different times. The Missionaries were painfully familiar with it. It surrounded their dwellings; and the wounded in battle have often, with the wounds fresh and bleeding, repaired to their houses for relief. This, however, was the only time that I saw any thing like it, though we often heard its rumours. Reports of war have indeed been heard, especially at Tahiti—where, since the death of the late king, very powerful interests, and perhaps some latent feelings of ancient rivalship, have been brought into collision, and where the conduct of some, in the highest authority, has not been at all times the most honourable or conciliatory—but no actual hostility has yet existed. In the Leeward Islands, also, reports of war, and warlike preparations, have appeared—more particularly in reference to the bold and martial chieftain of Tahaa, and some of the restless spirits among the inhabitants of Borabora, once celebrated for their military prowess, and masters of most of the Leeward group—but it has been only rumour.

The transient affair at Huahine, in connexion with which these remarks have been introduced, and similar occurrences in Raiatea and Tahaa—

between the chiefs, together with a great body of the people, on the one side; and those dissatisfied with the moral restraints to which under idolatry they had been unaccustomed, on the other—are the only public disturbances that have occurred. A few disaffected and lawless young fellows in Raiatea, supposing the Missionaries were chiefly instrumental in the adoption and maintenance of the laws, formed a plan for murdering them, and overturning the government. Mr. Williams, who was to have been the first object of their vengeance, averted the threatened danger by what appeared to him, at the time, a circumstance entirely accidental, but which afterwards proved a remarkable interposition of Providence for the preservation of his life. With these exceptions, the inhabitants have, since their adoption of Christianity, enjoyed uninterrupted peace during a longer period than was ever known before.

Noble instances of calm determination not to appeal to arms, have been given by Utami and other governors; the love and the culture of peace having indeed succeeded their delight in the practice of war, even in the most turbulent and fighting districts. It is well known, Mr. Darling observes, in reference to the district of Atehuru, that the inhabitants of this part of Tahiti were always the first for war. False reports having reached the ear of the king's party, that the people of Atehuru entertained evil designs against the royal family, rumours of war were spread by the adherents of the king, but, instead of rejoicing, as they would formerly have done, every one appeared to dread it as the greatest calamity. They gathered round the house of the Missionary, declaring that, if attacked, they would not fight, but would wil-

lingly become prisoners or slaves, rather than go to war. The mischief was thus prevented—those with whom the reports had originated were sought out—an appeal was made to the *laws*, instead of the *spear*. The punishment annexed to the circulation of false and injurious reports was inflicted on the offenders, and the parties united in amity and friendship.

As they feel the blessings of peace increase with its continuance, their desires to perpetuate it appear stronger. Its prevalence and extent are often surprising, even to themselves; and some of the most striking illustrations of the advantages of true religion, and appeals for its support and extension, are drawn from this fact, and expressed in terms like these: Let our hands forget how to *hi te omore*, or *vero ti patia*, lift the club, or throw the spear: Let our guns decay with rust, we want them not; for though we have been pierced with balls or spears, if we pierce each other now, let it be with the word of God: How happy are we now! we sleep not with our cartridges under our heads, our muskets by our side, and our hearts palpitating with alarm: We have the Bible, we know the Saviour; and if all knew him, if all obeyed him, there would be no more war.

It is not in public only that they manifest these sentiments; in ordinary life at home they act upon them. The most affectionate and friendly intercourse is cultivated between the parties who formerly cherished the most implacable hatred, and often vowed each other's extermination. Offices of kindness and affection are performed with promptitude and cheerfulness; and though by some their weapons are retained as relics of past days, or securities against invasion, by many they

are destroyed. Often have I seen a gun-barrel, or other iron weapon, that has been carried to the forge, committed to the fire, laid upon the anvil, and beaten, not exactly into a plough-share or a pruning-hook, (for the vine does not stretch its luxuriant branches along the sides of their sunny hills,) but beaten into an implement of husbandry, and used by its proprietor in the culture of his plantation or his garden. Their weapons of wood also have often been employed as handles for their tools; and their implements of war have been converted with promptitude into the furniture of the earthly sanctuary of the Prince of peace. The last pulpit I ascended in the South Sea Islands was at Rurutu. I had ministered to a large congregation, in a spacious and well-built chapel, of native architecture, over which the natives conducted me at the close of the service. The floor was boarded, and a considerable portion of the interior space fitted up with seats or forms. The pulpit was firmly, though rudely constructed; the stairs that led to it were guarded by rails, surmounted by a bannister of mahogany-coloured tamanu wood; the rails were of dark aito wood, and highly polished. I asked my companions where they had procured these rails; and they replied, that they had made them with the handles of warriors' spears!

Our friends from the Windward Islands, who were with us when the disturbance at Huahine occurred, had been with us a month, when Pomare's vessel called at Huahine, on her way from New South Wales to Tahiti. Circumstances requiring, that as many of the Missionaries in the Leeward Islands as could leave their stations should meet those of the Windward group, Mr. and Mrs. Wil-

liams, Mrs. Ellis, and myself, accompanied our friends on board the Governor Macquarie.

After five days at sea, finding ourselves near the land, we entered our boat, which had been towed at the stern of the vessel, and, rowing to the shore, landed a few miles to the southward of the settlement at Burder's Point. No effort had been wanting on the part of the captain, to render our voyage agreeable; but, from the smallness of the cabin, number of the passengers, frequent rains, and contrary winds, it had been tedious and unpleasant, and we were glad to find ourselves on shore again. Exhausted by the fatigues of the voyage, we found the walk to the settlement laborious; but on reaching the dwellings of our friends, the welcome, the refreshment, and the rest, we there received, soon recruited our strength and spirits.

We had accomplished our business, and were at Papeete preparing to return, when, on the 24th of September, about three o'clock in the afternoon, a vessel of considerable size was seen approaching Point Venus. By the aid of a glass, we perceived that it was a three-masted vessel, and, in endeavouring to ascertain its signal, we were surprised on beholding a large white triangular banner flying at the top-gallant-mast head. The ship was too distant to allow of our reading the motto, or perceiving with distinctness the device, and we could only conjecture the character of the vessel, or the object of the visit.

The next morning, a note from Mr. Nott conveyed to us the gratifying intelligence, that the ship was direct from England, and that G. Bennet, Esq. the Rev. D. Tyerman, a deputation from the Society, with three Missionaries, had arrived. The

captain had come over in his boat, and, anxious to welcome our newly arrived friends, I accompanied him in his return to the ship. On reaching the Tuscan, we were happy to see Messrs. Jones, Armitage, and Blossom, with their wives, and, afterwards proceeding to the shore, had an opportunity of greeting the arrival of the deputation.

The next morning the ship proceeded to Papeete; and, in the forenoon of the same day, Messrs. Williams and Darling, having returned from Eimeo, we met the deputation, read the letters from the Directors, acknowledged the appointment of the deputation as a proof of their attachment, and expressed our sense of their kindness in forwarding supplies.

The letters they had brought, and the accounts of their intercourse with our friends, were cheering; and after spending upwards of a week very pleasantly in their society, I returned to Eimeo in my own boat, Mr. and Mrs. Williams, and Mrs. Ellis, having sailed to Huahine a week before, in the Westmoreland. Contrary winds detained me another week at Eimeo, during which I visited Pomare. On the 12th of October we set sail, and, after passing two nights at sea, reached Fare harbour in safety on the fourteenth.

The year 1821 was an eventful period in the political annals of Huahine, not only in reference to the promulgation of the new code of laws, but also in regard to the death of Taaroarii, the king's only son, the chief of Sir Charles Sanders' Island, and the heir to the government of Huahine. This event took place very soon after my return from Tahiti.

The circumstances preceding his death were distressing.

The young chieftain was in his nineteenth year; his rank and influence led us to indulge cheering anticipations; and, during his juvenile years, he was greatly beloved by the people. He had also, when it was supposed he could scarcely have arrived at years of discretion, shewn his contempt for the idols of his country, his desire to be instructed concerning the true God, and had prohibited the licentious and idolatrous ceremonies of the Areois, when few were favourable to Christianity. Subsequently, Taaroarii had become a diligent pupil of the Missionaries. We could not but hope that Divine Providence was raising him up to succeed his father, and to govern the islands under his authority, for the stability of the Christian faith, and the advancement of the people's best interests.

These hopes, however, were disappointed. He treated Christianity and the worship of God with respect, was a steady enemy to the introduction or use of ardent spirits by chiefs or people, and was not a profligate man; but, soon after our establishment in Huahine, a number of the most abandoned young men, of that and other islands, attached themselves to his retinue, which was always numerous, became his companions, flattered his pride, and, in many respects ministering to his wishes, they infused their own evil principles into his mind.

Being naturally cheerful and good-natured, he was induced by his companions, first to neglect instruction, then the public worship of God, and, subsequently, to patronize and support his followers. His venerable father beheld the change with poignant grief, and used all the affection, influence, and authority of a parent, to lead him

from those evil courses; but his efforts, and those of other friends, failed.

In order to draw him from this influence, a matrimonial connexion was arranged, and he was united in marriage with the daughter of Hautia, who, next to Mahine, was the highest chief, and deputy-governor of the island. His daughter was near the age of the king's son; and though rather inferior in rank, she was in every other respect a suitable partner, and proved a faithful and affectionate wife.

A house was built for him near the dwelling of his wife's family, and a more commodious one for the youthful couple, adjacent to his father's residence. It was, however, soon manifest that the baneful influence of his former associates was not destroyed. They gathered around him again, and he gave himself up to their guidance and control.

His wife was treated with cruelty, but still continued attentive to his comfort. A number of the most profligate of the young men attached to his establishment, having tataued themselves, he was induced to submit to the same, it is supposed, with a view to screen them from punishment. They imagined the magistrates would not bring him to public trial; and if *he* was exempted, they knew *they* should escape.

When it was found that the young chief had actually violated the laws, the magistrates came to the king, to ask him whether he should be tried. The struggle was severe; but, under the influence of a patriotism worthy of his station, he said he wished the laws to be regarded, rather than those feelings which would lead him to spare his son the disgrace to which he had subjected himself. To

convince the people that the government would act according to the laws, and to deter others from their violation, he directed that his son should be tried. Taaroarii received the sentence with apparent indifference, but was so exasperated with his father, that he more than once threatened to murder him, or to cause his destruction.

Some months after this he broke a blood-vessel, it is supposed, with over-exertion at the public work appointed as a penalty for his crime. After this, he laid aside his labour; his people would at the first have performed the work for him, but he would not allow it, and appeared to identify himself with them, in the humiliating situation to which they had reduced themselves. In the conversations we sometimes had with him, he seemed to regret having connected himself with the party who now considered him as their leader.

Shortly after this event, symptoms of rapid consumption appeared, and assumed an alarming character. All available means were promptly employed, but without effect. His father frequently visited him, and his wife was his constant attendant. In order to try the effect of change of air, he was laid upon a litter, and brought on men's shoulders into the valley, where a temporary encampment had been erected near our dwelling. The chiefs of the island, with their guards, attended, and, when they reached the valley, fired three volleys of musketry, indicative of their sympathy.

While he remained here, we often saw him; he was generally communicative, and sometimes cheerful, excepting when the topic of religion was introduced, and then an evident change of feeling took place; he would attend to our observations,

but seldom utter a syllable in reply, and seemed unwilling to have the subject brought under consideration. This was the most distressing circumstance attending his illness, and to none more painfully affecting than to his aged father.

On the last day of his life, Mrs. Ellis and our two elder children, to whom he had always been partial, went to see him; he appeared comparatively cheerful, listened to all that was said, and shook the children by the hand very affectionately, when they said, *Ia ora na*, or, Farewell. I spent some time with him during the same afternoon, and it was the most affecting intercourse I ever had with a dying fellow-creature.

The encampment was fixed on an elevated part of the plain, near which the river, that flowed from the interior mountain to the sea, formed a considerable curvature. The adjacent parts of the valley were covered with shrubs, but the margin of the river was overgrown with slender branching purau, and ancient chesnut-trees, that reared their stately heads far above the rest, and shed their grateful shade on the waters, and on the shore. Near the edge of the cool stream that rippled over the pebbles, and at the root of one of these stately trees, I found the young chieftain, lying on a portable couch, surrounded by his sorrowing friends and attendants.

I asked why they had brought him there: they said that he complained of heat or want of air, and they had brought him to that spot that he might enjoy the refreshing coolness of the stream and the shade. I could not but admire their choice as I sat beside him, and felt, after leaving the portions of the valley exposed to the sun's rays, as if I had entered another climate. The

gentle but elastic current of air swept along the course of the river, beneath foliage that often formed beautiful natural arches over the water, and through which a straggling sun-beam was here and there seen sparkling in the ripple of the stream.

After mingling my sympathy with the friends around, I spoke at some length to the young man, whose visage had considerably altered since the preceding day. I endeavoured to direct his mind to God, for mercy through Christ, and affectionately urged a personal and immediate application, by faith, to him who is able to save even to the uttermost, and willing to receive even at the eleventh hour, &c.

All prospect of his recovery had ceased; our solicitude was therefore especially directed to his preparation for that state on which he was so soon to enter. This indeed had been our principal aim in all our intercourse with him. On this occasion he made no reply, (indeed I suppose he was unable, had he been disposed,) but he raised his head after I had done speaking, and gazed stedfastly upon me, with an expression of anguish in his whole countenance, which I never shall forget, and which is altogether indescribable. Whether it arose from bodily or mental agony, I am not able to say, but I never beheld so affecting a spectacle.

Before I left his couch, I again attempted to direct his mind to the compassionate Redeemer, and, I think, engaged in prayer with him. The evening was advancing when I took leave, and the conviction was strongly impressed on my mind, that it was the last day he would spend on earth. My eye lingered on him with intense and mingled

interest, as I stood at his feet, and watched his short and laborious respiration; his restless and feverish head had been long pillowed on the lap of his affectionate wife, whose face, with that of every other friend, was suffused with tears. His eye rolling its keen fitful glance on every object, but resting on none, spoke a state of feeling remote indeed from tranquillity and ease. I could not help supposing that his agitated soul was, through this her natural window, looking wishfully on all she then was leaving; and as I saw his eye rest on his wife, his father, his friends around, and then glancing to the green boughs that waved gently in the passing breeze, the bright and clear blue sky that appeared at intervals through the foliage, and the distant hills whose summits were burnished with the splendour of the retiring sun—I almost imagined the intensity and rapidity of his glance indicated an impression that he would never gaze on them again. Such was the conviction of my own mind; and I reluctantly retired, more deeply than ever impressed with the necessity of early and habitual preparation for death.

O! how different would the scene have been, had this interesting youth, as earth with all its associations receded, experienced the consolations and the hopes of the gospel. I presume not to say that in his last hours, in those emotions of the soul which nature was too much exhausted to allow him to declare, and which were known only to God and to himself, he was not cheered by these anticipations. I would try to hope it was so: for indications of such feelings, his sorrowing and surviving friends anxiously waited.

How striking the contrast between his last day

on earth, and that of Teivaiva, another youth of Huahine, and, like Taaroarii, an only son and an only child, who, when he saw his sorrowing parents weeping by the side of the couch on which he lay, collected his remaining strength, and, rousing himself, said—"I am in pain, but I am not unhappy; Jesus Christ is with me, and he supports me: we must part, but we shall not be parted long; in heaven we shall meet, and never die. Father, don't weep for me. Mother, don't weep for me. We shall never die in heaven." But the latter of these, while in health and comfort, had been happy in the ways of religion, seeking the favour of God: the former had neglected and departed from those ways, and had lived in the practice of sin.

About nine o'clock in the evening, Mahine sent word that his son was worse. Mr. Barff and myself hastened to the encampment, and found him apparently dying, but quite sensible. We remained with them some time, endeavoured to administer a small portion of medicine, and then returned. A short time before midnight, on the 25th of October, 1821, he breathed his last.

When the messenger brought us the tidings of his death, we repaired to the tent, found his parents, his wife, and an aunt who was exceedingly fond of him, sobbing and weeping bitterly by the side of the corpse. The attendants joined in the lamentation; it was not the wild and frantic grief of paganism, formerly so universal on such occasions, but the expression of deep anguish, chastened by submission to the Divine will. We mingled our sympathies with the mourners, spent a considerable time with them, endeavouring to impart consolation to their minds, and then returned to rest, but not to sleep.

The sudden departure of the young chieftain, and the circumstances connected with it, powerfully affected our minds. We had been intimate with him ever since our arrival in the islands, had received many tokens of kindness from him, had watched his progress with no ordinary interest, especially since his removal to Huahine in 1818. We had considered him as the future sovereign of the island in which we should probably spend our days, but he was now for ever removed. We hoped we had been faithful to him. But at times such as this, when one and another was removed from the people amongst whom we laboured, we were led to reflect on the state into which they had entered; and when their prospects had been dark, and their character doubtful, we could not but fear that we perhaps had not manifested all the solicitude which we ought to have done, nor used means available for the purpose of leading them to Him, who alone could deliver from the fear of death, and all the consequences of conscious guilt. Reflections of this kind were now solemn and intense, and I trust profitable.

The funeral was conducted in the Christian manner: a coffin was made for the body, and a new substantial stone vault was built in the south-west angle of the chapel-yard; on account of which, his interment was deferred until five days after his decease.

About three o'clock in the afternoon of the 30th of October, we repaired to the encampment of the king, and found most of the people of the island assembled. About four the procession left the tent. Mr. Barff and myself walked in front, followed by a few of the favourite attendants of the young chief. The coffin was borne by six of his

own men; it was covered with a rich yellow pall, of thick native cloth, with a deep black border. Six young chiefs, in European suits of mourning, bore the pall; amongst them was the son of the king of Raiatea. His wife, his father, and near relations, followed, wearing also deep European mourning. Mrs. Barff and Mrs. Ellis, with our children, walked after these; the tenantry of his own district, and servants of his household, came next; and after them, the greater part of the population of the island.

When we reached the place of sepulture, I turned, and looking towards the valley, beheld, I think, a scene of the most solemn interest that ever I witnessed. Before us stood the bier, on which was laid the corpse of the individual of brightest hopes among all I beheld, destined for the highest distinction the nation knew, whose tall, and, for his years, gigantic form, open and manly brow, had promised fair for many years of most commanding influence, an influence which we once hoped would have advanced his country's welfare. Beside that bier stood his youthful widow, weeping, we have reason to believe, tears of unfeigned sorrow; and who, in addition to the loss she had sustained, was on the eve of becoming a mother. Near her stood his venerable sire, gray with age, and bending with infirmities, taking a last sad look of all that now remained of what had once been the stay of his declining years, his hope and joy; towards whom, in all his wayward courses, he had exercised the affection of a father.

Around them stood the friends, and, along the margin of the placid ocean, and emerging from the shadowy paths that wound along the distant

valley, the mourning tribes, the father, and the mother, with their children, were seen advancing slowly to the spot. Each individual in the whole procession, which, as they walked only two abreast, extended from the sepulchre to the valley, wore some badge of mourning; frequently it was a white *tiputa*, or mantle, with a wide black fringe.

When the greater part had reached the chapel yard, Mr. Barff addressed the spectators, and I offered a prayer to the Almighty, that the mournful event might be made a blessing to the survivors. The body was then deposited in the tomb—the pall left on the coffin. The father, the widow, and several other friends, entered, took a last glance, and retired in silence, under strong and painful emotion. When we withdrew, the servants placed a large stone against the entrance, and left it till the following day, when it was walled up. The tomb was whitewashed, and a small coral stone placed perpendicularly, at the end towards the sea, on which was inscribed in the native language, this simple epitaph, "Taaroarii died October 25th, 1821." On the following Sabbath, a discourse was delivered from 2 Kings xx. 1. in reference to the solemn event.

I never saw persons more deeply affected than the friends of the deceased had been during his illness, especially his excellent father, and his wife. For many days prior to his death, the latter sat by his couch, supporting his aching head in her lap, wiping the cold perspiration from his brow, or refreshing him with her fan, watching with fondest solicitude his look, and aiming, if possible, to anticipate his wishes. It ended not with his decease. She scarcely left his body until it was interred, sitting on one side, while his aunt,

or some other relative, sat on the other, through the day; and when overcome with fatigue and watching, falling asleep in the same station at night; yet I never heard the least murmur or repining word against the dealings of God. It was but the excess of sorrow, on account of the bereavement. Two months afterwards she became a mother; and, during our continuance on the island, Mrs. Ellis was considered as the guardian of her infant daughter. Since our departure, the child has been trained, by its mother, according to the direction of Mrs. Barff, and will probably succeed to the government of the island at its grandfather's death.

Mahine, the pious and venerable chief, still lives to be an ornament to the Christian religion, a nursing father to the infant churches established in his country, and the greatest blessing to the people whom he governs. His daughter-in-law, who it was hoped would have supplied to him the place of his departed son, has been removed by death, and disappointed those hopes. The orphan princess, an interesting and amiable child, is under the christian guardianship of Maihara, the daughter of the king of Raiatea, and sister to the nominal queen of the island.

Many barbarous ceremonies attended pagan interment, but, since the abolition of idolatry, the rites and usages of Christian burial, as far as they seemed desirable, or the circumstances of the people would admit, have been introduced, and are generally observed. At each of the Missionary stations, a piece of ground near the sea-shore, and at some distance from the houses, has been devoted by the government to the purposes of interment, and all who die near are buried there.

Those who die in the remote districts are buried by their friends near the place; sometimes in the vicinity of their little rustic chapel, at others in the garden near their dwelling. They are not always deposited in a coffin, as the survivors are often destitute of boards and nails; they are, however, decently interred, usually wrapped in native cloth and matting, and placed in the keel or lower part of a canoe.

If there be a native Missionary or teacher near, he is called to officiate at the interment; if not, a male branch of the family usually offers up a prayer when the body is committed to the earth. Some inconvenience was sustained when the natives first embraced Christianity, with regard to the burial of those who died at a distance from the Missionary station. The heat of the climate was often such as rendered it necessary to inter them on the day of their decease, or on that which followed, and they had not time to send for a native teacher. To obviate this, a prayer suitable to be offered up at the time of interment was written, and distributed among the natives, for the use of those who resided at a distance. This appeared not only according to Christian propriety, but necessary, to guard against any latent influence of the former superstitions, which might lurk in the minds of those who, though they renounced idolatry, were but very partially instructed in many points of Christian doctrine.

At the Missionary stations, the corpse has seldom been brought to the place of worship. We in general repair to the house, and, offering up a prayer with the family, accompany the procession to the place of interment; our practice, however,

in this respect is not uniform, but is regulated by circumstances.

On reaching the burying-ground, we stand by the side of the grave, which is usually about six feet deep, and when the coffin is lowered down, address the friends of the deceased, and the spectators, and conclude the service with a short prayer.

At first they believed that the deceased must be in some degree benefited by this service; and that such should occasionally have been their ideas, is not surprising, when we consider the mass of delusion from which they had been so recently delivered. This, however, rendered it necessary for us to be more explicit in impressing upon their minds, that the state of the dead was unalterably fixed, and that our own benefit alone could be advanced by attending it.—But the views and ceremonies connected with death, and with the disposal of the body, either in the pagan or Christian manner, are unimportant in comparison with the change in the individuals who have died, and the views and anticipations which, under these systems, different individuals have entertained. "One thing, of all I have read or heard," said the aged and venerable Matahira, "now supports my mind—Christ has said, 'I am the way.'"

> "He the beloved Son,
> The Son beloved, Jesus Christ,
> The Father gave,
> That we through him might live,"

was sung by another in the native language, with the last breath she drew. "I am happy, I am happy," were among the last words of the late distinguished regent of the Sandwich Islands.

These are expressions no pagan ever used, in looking forward to his dissolution. They result alone from the effects which the mercy of God in Christ is adapted to kindle in our hearts, augmented by gratitude to Him who hath brought life and immortality to light.

CHAP. IX.

Arrival of the deputation in Huahine—Death of Pomare—Notice of his ancestry—Description of his person—His mental character and habits—Perseverance and proficiency in writing—His letter to England, &c.—Facsimile of his hand-writing—Translation of his letter on the art of drawing—Estimation in which he was held by the people—Pomare the first convert to christianity—His commendable endeavours to promote its extension—Declension during the latter part of his life—His friendship to the Missionaries uniform—His aid important—Circumstances connected with his death—Accession of his son Pomare III.—Coronation of the infant king—Encouraging progress in learning—Early death—Extensive use of letters among the islanders—Writing on plantain-leaves—Value of writing-paper—South Sea Academy—Trials peculiar to Mission families among uncivilized nations—Advantages of sending Missionary children to civilized countries.

Soon after our return from Tahiti, the indisposition of Mr. and Mrs. Williams required a suspension of their exertions in Raiatea, and a visit to New South Wales.

On the 8th of December, 1821, the shout of *E pahi, e!* A ship, ho! re-echoed through our valley; we proceeded towards the beach, and, on reaching the sea-side, beheld a large American vessel already within the harbour. The captain soon landed, and informed us that our friends Messrs. Bennet and Tyerman were in the ship.

We hastened on board, conducted them to the shore, and welcomed them to our dwellings. Mr. Bennet took up his abode with Mr. Barff, while we were happy to accommodate Mr. Tyerman. The chiefs and people, who had been led to expect a visit from our friends, greeted their arrival with demonstations of joy; these friends remained some time in Fare, and the period they spent with us was one of unusual interest and enjoyment.

In the close of this year, 1821, the Mission and the nation experienced the heaviest bereavement that had occurred since the introduction of Christianity. This was the death of the king, Pomare II. which took place on the seventh of December, the day preceding the deputation's arrival in Huahine. His health had been for some time declining, but his departure at last was sudden. I spent the greater part of a Sabbath afternoon with him at Eimeo, in the beginning of October. He was then unable to leave the house, but was not considered dangerously ill. I was then for some days with him, and had not seen him since. He had long been afflicted with the elephantiasis, a disorder very prevalent among the people; but the principal cause of his dissolution was a dropsical complaint, to which he had been for some time subject.

The conspicuous station Pomare had occupied in the political changes of Tahiti, since the arrival of the Missionaries, the prominent part he had taken in the abolition of idolatry, the zeal he had manifested in the establishment of Christianity, and the assistance he had rendered to the Missionaries, caused a considerable sensation to be experienced among all classes by his death; and as his name

is perhaps more familiar to the English reader than that of any other native of the South Sea Islands, some account of his person and character cannot fail to be acceptable.

Pomare, originally called Otoo, was the son of Pomare and Idia: the father was sovereign of the larger peninsula when it was visited by Cook, and was then called Otoo; subsequently, being aided by the mutineers of the Bounty, he became king of the whole island, and adopted the name of Pomare, which at his death was assumed by his son, and has since been the hereditary name of the reigning family. Idia, his mother, was a princess of the adjacent island of Eimeo, and sister to Motuaro, one of the principal chiefs at the time of Cook's visit.

Pomare was the second son of Otoo and Idia, the first having been destroyed according to the regulations of the Areois society, of which they were members. He was born about the year 1774, and was consequently about forty-seven years of age at the time of his decease. Tall, and proportionably stout, but not corpulent, his person was commanding, being upwards of six feet high.* His head was generally bent forward, and he seldom walked erect. His complexion was not dark, but rather tawny; his countenance often heavy, though his eyes at times beamed with intelligence. The portrait of Pomare, in the frontispiece to the first volume of this work, is from one taken at Tahiti by an artist attached to two Russian ships of discovery, that visited the islands a short time before his death, and, excepting a little undue prominency in the forehead, is a good likeness.

* His father's height was six feet four inches.

His character was totally different from that of his father—who was a man of enterprise, excessive labour and perseverance, bent on the aggrandisement of his family, and the improvement of his country, clearing waste tracts of land, planting them, and generally occupying the people with some public work. Pomare took no delight in exertions of this kind; his habits of life were indolent, his disposition sluggish, and his first appearance was by no means adapted to produce a favourable impression on a stranger's mind. Captain Wilson conceived such an idea of his stupidity and incapacity, as to suppose him the last person on whom any favourable impression would be made.

He was, however, though heavy in his appearance and indolent in his habits, inquisitive, attentive, and more thoughtful perhaps than any other native of the islands;—a keen observer of every thing that passed under his notice, although at the time he would not appear to be paying particular regard. He was not only curious and patient in his inquiries, laborious in his researches, but often exhibited a great degree of ingenuity. I have sometimes been in his company, when he has kept a party of chiefs in constant laughter, as much from the coolness with which his expressions were uttered, as the humour they contained. He was not, however, fond of conviviality or society, but appeared to be more at ease when alone, or attended only by one or two favourite chiefs.

In mental application, Pomare certainly exceeded every other Tahitian; and, had he been free from practices which so banefully retarded his progress, and enjoyed the advantage of a regular

and liberal education, there is every reason to believe the development and culture of his intellect would have shewn that it was of no inferior order.

He had heard much, from the early visitors to his island, of king George, and appeared, on more than one occasion, desirous to make the British sovereign his model. He was walking one day in the district of Pare with great dignity, in the company of the Missionaries, when he suddenly stopped, and said, "Does king George walk in this way?" As soon as he in any degree comprehended the use of letters, he manifested a great desire to be able to read and write, and was one of the first pupils. Looking over the books of the Missionaries one day, he saw a Hebrew bible: the singularity of the letter attracted his attention; and having been informed that it was the language of the Jews, in which the greater part of the scriptures was written, he expressed a wish that one of the Missionaries would teach him to read it, inquiring at the same time whether king George understood Hebrew. In this he did not persevere, but he soon made himself master of the English alphabet, and could read in the English bible, not with fluency, but so as to comprehend the meaning of the plainest parts.

It was, however, in his native language that the Tahitian ruler made the greatest progress, and in writing this he excelled every other individual. Mr. Nott and Mr. Davies were his principal instructors; the latter has spent many hours with him, sitting on the ground, and teaching him to form letters on the sand, probably before Dr. Bell's system was introduced to general notice in England. The hand-writing of Pomare, during the latter part of his life, was much better than that of

any of the Missionaries. His earliest letters or notes, the first ever written by a native, were from Eimeo. In 1805 he wrote a letter to the Missionaries. In 1807 he wrote one to the Missionary Society, which being the first despatch ever forwarded by a native of those islands to Britain, is a great curiosity.

The Directors had written, advising him to banish the national idol, to attend to the instruction of the Missionaries, and to discountenance those sins which were so rapidly depopulating his country. In reply, he wrote a letter in the native language, which the Missionaries translated; he then copied the translation, and both letters, signed by his own hand, were forwarded to London. He expresses a determination to banish Oro to Raiatea, wishes the Directors success in their efforts to instruct the people of Tahiti, which he calls a bad land, a regardless land. He desires them to send a number of men, women, and children, to Tahiti, to send cloth, and then they will adopt the English dress; but tells them, that, should he be killed, they will have no friend in the islands." "Come not here after I am dead," was his expression. He also requested them to send him all the curious things in England, especially those necessary for writing, and, after enumerating pens, ink, &c. concluded his request by stating, "Let no writing utensil be wanting." He signed his name, "Pomare, King of Tahiti," &c. superscribed his letter to "My Friends the Missionary Society, London."

Sedentary occupations and amusements appeared more congenial to Pomare then active pursuits; he found an agreeable occupation in braiding the finest kinds of cinet with the fibre of the cocoa-nut husk; writing, however, was his chief employment

and recreation. At first, he had a writing-house erected, that he might follow his favourite pursuit, uninterrupted by his domestics or the members of his household; he then had a table, but, during the latter part of his life, he usually wrote lying in a horizontal position, leaning his chest on a high cushion, and having a desk before him.

Pomare kept a regular daily journal, and wrote in a book provided for that purpose, every text of scripture that he heard. Sometimes he wrote out the prayers he used in social and private devotion; maintained an extensive correspondence, after the introduction of writing among the people; prepared the first code of laws for his kingdom; transcribed them fairly with his own hand, and promulgated them with his voice. He also rendered very important aid to the Missionaries in the translation of the scriptures, and copied out many portions before they were printed.

The king was remarkably pleased with engravings and paintings, and has often called at my house to look at the plates in an Encyclopædia, frequently asking if I thought it possible for him to learn to draw. I always told him it depended on his own industry; that I had no doubt of his capacity, if he would apply. In connexion with these encouragements, I received from him the accompanying note, soon after our settlement at Afareaitu in 1817. I insert it as a specimen of his hand-writing, although it is by no means so carefully written as many of his letters, or his copy of the laws, &c. It will also serve as a specimen of the idiom of the language, as I have affixed a literal translation. (See the Engraving.)

His policy as a ruler was deliberative and cautious, rather than prompt and decisive, and most

FAC-SIMILE,

REFERRED TO IN VOL. III. P. 254, OF POLYNESIAN RESEARCHES.

Thoaino e! Friday Morning.

Taorana oe, e to fitii atoa ite ora raa ia Jesus Christ i te ora mau ra.

Tuè tau parau ia oe Thoaino. E papai mai oe i te hura o te Taav, e te manu, e te fare, e

of his measures were pursued more with a view to their ulterior influence, than to their immediate effect. His views were in many respects contracted, and he was easily imposed upon by bold and heedless advisers. He was more rapacious than tyrannical, and probably would not have been so rigid in his actions, but for the influence of those constantly around him, who often availed themselves of his authority and influence to advance their own unjust and oppressive proceedings. Though destitute of many essentials in a great prince, the Tahitian ruler was universally respected. He was beloved by his own family, and by many of the chiefs, who were under great obligations to him, but I do not think he was beloved by the nation at large. It was rather a respectful fear than a fond attachment, that was generally entertained for him. He was exceedingly jealous of any interference with his prerogative or his interest, and was frequently attended by a number of the Paumotuans, or natives of the Palliser Islands, as a kind of body guard. These were considered as in some degree foreigners; and their selection by the king, as the protectors of his person, caused dissatisfaction in the minds of several of the chiefs.

Pomare was not only the first pupil whom the Missionaries taught to read and write, but he was also the first convert to Christianity in the island of which he was king. He made a profession of belief in the true God, and the only Saviour, in 1812; and there is every reason to believe that, according to the knowledge he had of Christianity, and the duties it enjoined, he was sincere. He bore the persecution and ridicule to which he was exposed, on this account, with firmness and tem-

per, mildly entreating those who reviled him, to examine for themselves.

In the year 1813 he proposed to Tamatoa, the king of Raiatea, and Mahine the king of Huahine, to renounce idolatry. They determinately refused; but he still continued firm in his own principles, and persevering in all his endeavours to influence other chiefs in favour of Christianity. It was in consequence of his recommendation, that Taaroarii, the son of the king of Huahine, prohibited the abominations of the Areois, and sent for a preacher to teach him the word of God. Pomare continued the steady disciple of the Missionaries for several years, using all his influence in persuading the people to renounce their dependence on the idols, and to hear about the true God. His conduct in this respect was most commendable, for I never heard that he had recourse to any other means than persuasion, or that he ever held out any other inducements than those which the scriptures present. He had no honours or emoluments to bestow, for he was at that time in exile; and the constant reproach of his family and adherents was, that his ruin was inevitable, as he had, by renouncing the national worship, made the gods his enemies.

The conduct of the king in the battle of Atehuru, his treatment of the captives, and his clemency towards the vanquished, have been already detailed, as well as his journeys for the purpose of inducing the people to embrace Christianity. His baptism, and his promulgation of the laws by which the islands of Tahiti and Eimeo are now governed, have been also given.

During the latter part of his life, his conduct was in many respects exceptionable, and his

character appeared less amiable than it had been before. He had shewn his weakness in allowing the unfounded representations of a transient visiter to induce him to request that the manufacture of sugar might not be extensively carried on under the management of Mr. Gyles. He was also, as might have been expected, from the circumstance of his having been the high-priest of the nation under the system of false religion, and having been identified with all the religious observances of the people, too fond of regulating matters purely connected with public worship or ecclesiastical discipline; and, although the Missionaries deemed it right respectfully to inform him that here the directions of scripture were sufficient and supreme, and could not with safety or propriety be altered in subserviency to any measures of political expediency, they uniformly supported his authority, endeavoured to strengthen his influence, and increase his resources, as the rightful sovereign of the people.

A few years before his death he was induced, by the representations of designing and misinformed individuals to engage in injudicious commercial speculations, with persons in New South Wales. This proved a great source of disquietude to his mind, and probably hastened his death. One or two vessels were purchased for him at a most extravagant price; and the produce of the island was required to pay for them, and to defray expenses connected with their navigation. One of them was seized, a law-suit instituted in consequence at Port Jackson, the rahui or tabu laid upon the island, the rights of property were invaded, and no native was allowed to dispose of any other article of produce, excepting to the agents of the king. He

became the chief factor in the island, or rather the instrument of those who were associated with him in these commercial speculations, and who used his authority to deprive the people of the right to sell the fruits of their own labour. The inhabitants were required to bring their pigs, oil, &c. and to receive in return what he chose to give them: the individuals who urged upon him this policy considered all they could obtain by any means as fair emolument. The welfare of the nation, the natural rights of the people, the establishment of commerce upon just and honourable principles, were beneath their regard. It is needless to add, that these speculations ended in embarrassment and loss.

The habits of intemperance which Pomare was led to indulge, in consequence of these associations, threw a stain upon his character, and cast a gloom over his mind, from which he never recovered, and under the cloud thus induced he ended his days.

He was also reported to be addicted to other and more debasing vices, but I have no wish to exhibit the dark features of his character—truth and impartiality require what has been said—and it is with far greater pleasure that we contemplate his uniform kindness to the Missionaries, and steady patronage, especially in their seasons of greatest extremity, when civil wars forced them to abandon their home, and seek safety in flight. His unwavering adherence to the profession of Christianity, amidst the greatest reproach, and his valuable aid in its introduction, were highly serviceable to the nation. Without presuming to pronounce an opinion on his final state, he certainly was employed by God (who selects his

agents from whatever station he chooses, and uses them just so long as he sees fit,) as a principal instrument in subverting idol-worship, introducing Christianity, and establishing a code of laws founded on the principles of true religion; he is therefore to be considered, if not a father, undoubtedly as a benefactor to his country. Pomare was not averse to religious conversation and devotional engagements; we conversed very freely together the last time I saw him, which was about two months before his death. He expressed his apprehensions of the increase of his disorder, but did not think it likely to prove fatal; he was shortly afterwards removed to Tahiti, where he died. During his illness, he was attended by Mr. Crook, who reminded him, in their last conversation, of the number and magnitude of his sins, and directed him to Jesus Christ, who alone could save his soul: all the reply he made was, "Jesus Christ alone," and in about an hour afterwards expired.

The lamentations of his friends, and of the people around, were great; a new tomb was erected for his remains, near the large chapel he had built at Papaoa. Messrs. Nott, Davies, and Henry, the senior Missionaries in the island, performed the religious services at his funeral, which was attended by all the Missionaries, and multitudes of the people. Mr. Nott, who had been in habits of closest intimacy with him, and had better opportunities of understanding his character than others, deeply regretted his departure. No one felt the loss of his assistance more than Mr. Nott, who was principally employed in translations of the scripture. For this department Pomare was well qualified, and always ready to render the

most important services. He was well acquainted with the language, usages, and ancient institutions of the people, and his corrections were usually made with judgment and care. The compilation of a dictionary of the Tahitian language, would, if completed, have been invaluable; but he had scarcely commenced it systematically, when death arrested his progress, even in the prime of life.

Pomare was succeeded in the government by his son, who being proclaimed king immediately after his father's death, was crowned, under the title of Pomare III. on the 21st of April, 1824.

In order that the ceremonies, on this occasion, might be performed in the presence of the inhabitants, the greater part of whom were expected to attend, a stone platform was raised, nearly sixty feet square, upon which another smaller platform was erected, where the coronation was to take place.

When the order of the procession was arranged, it advanced towards the place, preceded by two native girls, who strewed the path with flowers. Mahine, the chief of Huahine, and nominally one of the judges of Tahiti, carried a large Bible, and was attended by the deputation from the Missionary Society, who were then at Tahiti, and Messrs. Nott and Henry; the rest of the Missionaries followed. Then came the supreme judges, three abreast; Utami, the chief of Atehuru, bearing a copy of the Tahitian code of laws. Three other judges followed; and Tati, the chief of Papara, walking in the centre, carried the crown. The young king, seated on a chair, was next borne in the procession by four young chieftains, an equal number of chiefs' sons supporting the canopy over his head; his mother and his sister walking on

one side, and his aunts on the other. His brother-in-law walked immediately behind, and was followed by Tamatoa, the king of Raiatea, and the members of the royal family. The governors, judges of districts, and magistrates, walking four abreast, closed the procession.

When they reached the place of coronation, the king was seated in his chair; in the centre before him, on small tables, the crown, the Bible, and the code of laws, were placed. Those who were to take part in the transactions of the day were seated around and behind the king.

The youthful Pomare, being only four years of age, was necessarily passive in the important business. Mr. Davies, one of the senior Missionaries, spoke for him; and as all were requested to take a part in the ceremonies, when the king had been asked if he promised to govern the people with justice and mercy, agreeably to the laws and the word of God, Mr. Nott placed the crown on his head, and pronounced a benediction upon the young ruler; Mr. Darling then presented him with a Bible, accompanying the presentation with a suitable address.

As soon as the coronation ceremony was closed, a herald proclaimed pardon to all who were under the sentence of the law. Every exile was directed to return, and all were exhorted to become good members of society. The assembly afterwards repaired to the Royal Mission Chapel, where Divine service was performed, and thus the first Christian coronation in the South Sea Islands closed.

The kings of Tahiti were not formerly invested with any regal dignity by receiving a crown, but by being girded with the *maro ura*, or sacred

girdle, of which ceremony an account has been already given. On that occasion they bathed the king in the sea, before girding him with the sacred maro. On the present occasion they anointed his person with oil; a part of the ceremony which, I think, might have been as well dispensed with.

Shortly after his coronation, young Pomare III. was placed at the South Sea Academy, in Eimeo, under the care of Mr. and Mrs. Orsmond, for the purpose of receiving, with the children of the Missionaries, a systematic English education. His disposition was affectionate, his progress encouraging, and he promised fair to gain a correct acquaintance with the English language, which, had he lived, by giving him the key to all the stores of knowledge contained in it, would have conferred on him a commanding influence among the people over whom the providence of God had made him king. So far as his faculties were developed, they were not inferior to those of European children at the same age; but he was soon removed by death.

Being attacked with a complaint that passed through the islands about the middle of December, 1826, he was immediately conveyed to his mother's residence in Pare, where he lingered till the eleventh of January, 1827, when he died in Mr. Orsmond's arms. His mother and other friends standing by, when they saw him actually in the agonies of death, were so affected that they could not bear to look upon his struggles, but cast a cloth over Mr. Orsmond and the dying child he held in his arms; they removed it in a few minutes, and found his spirit had fled.

He was Pomare's only son, and the sole child of his surviving widow. A daughter of Pomare II.

by a second wife, whose name is Aimata, and who is about sixteen years of age, being his only surviving child, has succeeded to the government: she was married some years ago to a young chief of Tahaa, to whom her father had given his own name, so that Pomare is still the regal name. Her character, perhaps, is yet scarcely formed, and we can only hope she will prove a blessing to the nation.

Although Pomare II. was the first pupil whom the Missionaries taught to write, and who excelled all others, his example induced many to make an attempt, while his success encouraged them to proceed; and it is probable, that as great a proportion of the population of the Georgian and Society Islands can now write, as would be found capable of doing so in many portions of the United Kingdom. Some progress had been made, by several of the most intelligent of the converts, before the abolition of idolatry in 1815, but it is only since that period that writing has become general.

Various methods of instruction have been adopted; some of the natives have been taught altogether by writing on the sea-beach, or on sand in the schools; others have learned to write on the broad smooth leaves of the plantain-tree, using a bluntly pointed stick, instead of a pen or pencil. The delicate fibres of the leaf, being bruised by the pen, become brown, while the other parts remain green. If it was necessary to read it immediately after being written: when held up to the light, the letters were easily distinguished. These plantain-leaf letters answer very well for short notes to pass among the natives themselves, but are liable to injury if conveyed to any great distance, or kept any

length of time. They are always rolled up like a sheet of parchment, and have a remarkably rustic appearance, being usually fastened with a piece of bark, tied round the roll, the length of which being formed by the breadth of the leaf, is about twelve or fifteen inches. I have often seen the chief's messenger hastening along the road with two or three plantain-leaf rolls under his arm, or in his hand, containing the despatches of which he was the bearer.

Some of the chiefs learned to write on a slate, but these have always been articles too scarce and valuable for common use; they were very highly prized, and preserved with care. The greatest favour a chief could shew his son, has sometimes been to allow him to practise on his slate. We have often regretted that the supply was not more abundant, and though several hundreds of the thick slates, without frames, such as are used in the national schools, have been sent out by the Society, and others by the liberality of friends, they have not been sufficient to supply the different schools; so that many of the natives, who desire to possess them as their own, are still destitute. Framed slates are sometimes taken by traders, as articles of barter; but they are so liable to break, that the people greatly prefer the kind above alluded to.

A copy-book has never been used for the purpose of learning to write; paper has always been too scarce and valuable amongst them, to admit of such an appropriation. And a copy-book, although highly prized, is used rather as a journal, common-place book, or depository of something more valuable than mere copies. Writing paper is still a very valuable article, and proves

one of the most acceptable presents that can be sent them.

I have often been amused on beholding a native, who had several letters to write, sitting down to look over his paper, and finding perhaps that he possessed but one sheet, has been obliged to cut it into three, four, or five pieces, and regulate the size of his letter, not by the quantity of information he had to communicate, but by the extent of the paper he had to fill. I have recently received upwards of twenty letters from the natives, some of them, although they were to travel fifteen thousand miles, written on very small scraps of paper, and that often of an inferior kind: part of the small space for writing being occupied by apologies for the small paper, and urgent requests, that, if I do not return soon, I will send them some paper; and that, if I return, I will take them a supply.

The art of writing is of the greatest service to the people in their commercial, civil, and domestic transactions, as well as in the pursuit of knowledge. They are not so far advanced in civilization as to have a regular post; but a native seldom makes a journey across the island, and scarcely a canoe passes from one island to another, without conveying a number of letters. Writing is an art perfectly congenial with the habits of the people, and hence they have acquired it with uncommon facility; not only have the children readily learned, but many adults, who never took pen or pencil in their hands until they were thirty or even forty years of age, have by patient perseverance learned, in the space of twelve months or two years, to write a fair and legible hand. Their comparatively small alphabet, and the simple structure of their language, has probably been

advantageous; their letters are bold and well formed, and their ideas are always expressed with perspicuity, precision, and simplicity.*

The South Sea Academy, in which the young king was a pupil, is an important institution, in connexion with the Missionary establishments in this part of Polynesia. It had long been required by the circumstances of the European families, and the peculiar state of Tahitian society; and the establishment of the Academy was designed to meet their peculiar necessities in this respect.

There are many trials and privations inseparable from the situation of a Christian Missionary among a heathen people. The latent enmity of the mind familiar with vice, to the moral influence of the gospel; the prejudices against his message, the infatuation of the pagan in favour of idolatry, and the pollutions connected therewith—originate trials common to every Missionary; but there are others peculiar to particular spheres of labour. The situation of a European in India, where, although surrounded by pagans, he yet can mingle with civilized and occasionally with Christian society, is very different from that of one pursuing his solitary labours, year after year, in the deserts of Africa, or the isolated islands of the South Sea, where five years have sometimes elapsed without hearing from England, where there is but one European family in many of the islands, and where I have been twelve or fifteen months without seeing a ship, or hearing a

* Writing apparatus and materials of every kind are in great demand among them; most of the letters I have received contain a request that, if possible, I will send them out a writing-desk, or an inkstand, penknife, pens, a blank paper book, &c. The widow of Taaroarii, in her last letter, solicited me to bring her a writing-desk.

word of the English language, excepting what has been spoken by our own families.

There are disadvantages, even where the Missionary is in what is called civilized society, but they are of a different kind from those experienced from a residence among a rude uncultivated race. In either barbarous or civilized countries, the greatest trials the Missionaries experience are those connected with the bringing up of a family in the midst of a heathen population; and it probably causes more anxious days, and sleepless nights, than any other source of distress to which they are exposed. This was the case in the South Sea Mission. There were at one time nearly sixty children or orphans of Missionaries; and there are now, perhaps, forty rising up in the different islands, under circumstances adapted to produce in their parents' minds the most painful anxiety.

In the Sandwich Islands, during our residence there, although our hearts were cheered, and our hands strengthened, by the great change daily advancing among the people, yet the situation of our children was such as constantly to excite the most intense and painful interest. It is impossible for an individual, who has never mingled in pagan society, and who does not understand the language employed in their most familiar intercourse with each other, to form any adequate idea of the awfully polluting character of their most common communications. Their appearance is often such as the eye, accustomed only to scenes of civilized life, turns away in pain from beholding. Their actions are often most repulsive, and their language is still worse. Ideas are exchanged, with painful insensibility, which cannot be repeated, and whose most rapid passage through the mind must leave

pollution. So strongly did we feel this in the Sandwich Islands, that the only play-ground to which our children were allowed access, was enclosed with a high fence; and the room they occupied was one, strictly interdicted to the natives, who were in the habit of coming to our dwelling.

We always sought to inspire the natives with confidence, and admit them to our houses, but when any of the chiefs came, they were attended by a large train of followers, whose conversation with our own servants we could not restrain, but which we should have trembled at the thought that our children heard. The disadvantages under which they must have laboured, are too apparent to need enumeration. Idolatry had indeed been renounced by the natives, but, during the earlier part of the time we spent there, nothing better had been substituted in its place, and the great mass of the people were living without any moral or religious restraint.

Our companions, the American Missionaries, felt deeply and tenderly, on account of the circumstances of their rising families, and made very full representations to their patrons; they have also sent some of their children to their friends in their native country. The children of the Missionaries in the South Sea Islands were not in a situation exactly similar to those in the northern islands. The moral and religious change that has taken place since the subversion of idolatry, had very materially improved the condition of the people, and elevated the tone of moral feeling among them; still it must be remembered, that though many are under the controlling influence of Christian principle and moral purity, these are not the majority, and there

is not yet among them that fine sense of decency, which is so powerful a safeguard to virtue; and, besides this, the circumstances of the families are far from being the most pleasing.

In only two of the islands is there more than one Missionary; and only at the Academy, where Mr. Blossom is associated with Mr. Orsmond, is there more than one family at a station. The duties of each settlement, from the partially organized state of society, and the multitude of objects demanding his attention, are such, that the Missionary cannot devote the necessary time to the education of his own children, without neglecting public duties; hence he experiences a constant and painful struggle between the dictates of parental affection and the claims of pastoral care. To afford relief, as far as possible, from this embarrassment, the South Sea Academy was established by the deputation from the Society, and the Missionaries in the islands, in March, 1824.

In compliance with the earnest recommendation of the deputation, and the solicitation of his brethren, Mr. Orsmond removed from Borabora, to take charge of the institution, over which he has continued to preside, to the satisfaction of the parents, and the benefit of the pupils. The first annual meeting was held in March, 1825; the children had not only been taught to read the scriptures, and to commit the most approved catechisms to memory, but had also been instructed in writing, grammar, history, &c. During the examination, portions of scripture were read and recited, copy-books examined, problems in geometry worked, and parts of catechisms on geography, astronomy, and chronology, repeated. The whole of the proceedings gave satisfaction to all

present, and left an impression on each mind, that great attention must have been paid by Mr. and Mrs. Orsmond to the pupils, during the short period they had been in the school. Subsequent examinations have been equally satisfactory.

The institution is under the management of a committee, and its primary design was to furnish a suitable, and, so far as circumstances would admit, a liberal education to the children of the Missionaries, "such an education as is calculated to prepare them to fill useful situations in future life." Native children of piety and talent have access to its advantages, and it is designed as preparatory to a seminary, for training native pastors to fill different stations in the South Sea Islands. It is an important institution, and will, it is hoped, exert no ordinary influence on the future character of the nation at large, as well as prove highly advantageous to the individuals who become its inmates. It merits the countenance of the friends of Missions. Several individuals have kindly enriched its library with suitable elementary books, philosophical apparatus, &c. but these are still very inadequate to the accomplishment of the design contemplated.

But while the establishment of this institution is a just occasion of gratitude to the Missionaries, it does not remove anxiety from their minds with regard to the future prospects of their families. The nature of their station, and the spirit and principles of their office as ministers of Christ, prevent the parents from making any provision for their families. The proper settlement of their children is an object of most anxious solicitude to Christian parents at home—to foreign Missionaries it is peculiarly so. Their remote and

isolated situation precludes their embracing those openings in Divine Providence for placing their children in suitable circumstances, of which they might avail themselves in Christian and civilized society. The prospects of filling comfortable stations there, are all uncertain; professions there are none; commerce is in its infancy, as will appear from the fact of its being still carried on by exchange or barter. The circulation of money is very limited, and its use known to but few.

The fondest hope of every Missionary is, that his children may grow up in the fear of God, be made partakers of his grace, and, under the constraining influence of the love of Christ in their hearts, imbibe their parent's spirit, select his office, spend their lives in supplying his lack of service, and carrying on that work which he has been honoured to commence. In prosecuting this, they will have advantages their parents never possessed; they will have been identified with the people among whom they labour, and will not appear in language and idiom as foreigners; but they will labour under more than counteracting disadvantages, if they never visit the land of their fathers, and must necessarily be far less efficient teachers of the truths of Christianity than their predecessors in the work.

There are a thousand things known to an indidual who has received or finished his education and passed his early days in England, which can only be known under corresponding circumstances, and which a Missionary can never, in such situations as the South Sea Islands, teach his child. Those born there may indeed have access to English literature; but many books, however familiar and perspicuous to an ordinary English

reader, will, in many perhaps important parts, appear enigmatical to those who have never seen any other society than such as that now under consideration. It has always appeared to me, in reference to an uncivilized, illiterate people, who are to be raised from ignorance, barbarism, and idolatry, to a state of intelligence, enjoyment, and piety—where their character, habits, taste, and opinions, have to be formed principally, if not entirely, by the Missionary—that for some generations, at least, every Missionary's child, trained for the Missionary work even by a father's hand, and blessed with the grace of God, ought to finish his education in the land of his parents, prior to entering upon the work to which his life is devoted.

Many a Missionary spends the greater part of his life without being able to produce any powerful or favourable impression upon the people among whom he has laboured; others expire in a field, on which they have bestowed fervent prayer, tears, and toil, but from which no fruit has been gathered; the second generation have to commence their labours under circumstances corresponding with those under which their predecessors began. When success attends their efforts, and a change takes place decisive and extensive as that which has occurred in the South Sea Islands; yet so mighty is the work, so deep the prejudices, so difficult to be overcome are evil habits, and so slow the process of improvement upon a broad scale, even under the most favourable circumstances, that the ordinary period of a Missionary's life in actual service, is too short to raise them from their wretchedness, to a standard in morals, habits, intelligence, and stability in religion, at which

those who were instrumental in originating their emancipation, would desire to leave them. They never can be expected to advance beyond those who are their models, their preceptors, and their guides; and if the successors of the first Missionaries be in any respect inferior to their predecessors, the progress of the nation must, in regard to improvement, be retrograde—unless this deficiency be supplied from some other source.

On this account, it does appear exceedingly desirable that the successors to the first Missionaries among an uncivilized people, who may even renounce idolatry, should be in every respect equally qualified for this office with those by whom they were preceded, and that even the children of the Missionaries should be able to carry on, to a greater degree of perfection, that work which their parents were privileged to commence.

I am aware that the expense attending a measure of this kind will probably prevent its adoption in those Institutions by whom the first Missionaries are sent out; but this does not render the measure less desirable or important in its immediate or remote and permanent influence upon the converted nations. The same difficulties occur with regard to the promotion of civilization, and the culture of the mechanic arts, among the barbarous nations. The primary design of all Missionary contributions is the communication of Christianity to the heathen; and it is to be regretted that the smallest portion of the pecuniary means furnished by Christian liberality for this purpose, should be appropriated to any other purpose than the direct promulgation of the gospel.

The difficulties already alluded to, connected with the Missionary stations, are not the only ones

that exist. They would operate powerfully, supposing the children were all that the parents could wish; supposing they were qualified by talent, disposed by deliberate choice, and prepared by Divine grace, for the work of Christian Missionaries; but these indispensable requisites, it is unnecessary to remark, a parent, with all his solicitude and care, cannot always secure. God may see fit to withhold those decisive evidences of genuine piety, without which the fondest parent would tremble at the idea of introducing even his own child into the sacred office of an evangelist. However Missionary pursuits may have been accounted the honour, or have proved the happiness, of the parent, the child, as he grows up, may not even possess a desire to engage in the same: that desire the parent cannot give; and, without it, it would, from every consideration, be both cruel and injurious to urge it.

The alternative is most distressing to contemplate. There are at present no situations of comfort to fill, no trade or business that can be followed. Productive plantations, regular labour, mercantile establishments, warehouses, and shops, it is to be expected, will ultimately exist and flourish in these islands, but they cannot be looked for in the short period of fifteen years from the time when the people emerged from gross ignorance, inveterate vice, and the most enervating and dissipating idleness. The circumstances of the female branches of the Mission families are, perhaps, still more discouraging.

I have extended these remarks much beyond what I intended, when speaking of the South Sea Academy; and although they may be less interesting to the general reader than other mat-

ters, they will serve to shew what are some of the trials of a Missionary life among an uncivilized people. They may also, not only awaken the sympathies of the friends of Missionaries, but lead to such a consideration of the subject, as may result in the suggestion or application of a remedy, which, if it shall not altogether remove them, will, at least, alleviate their pressure; which is, perhaps, felt more heavily by the present generation, than it will be by their successors.

CHAP. X.

Voyage to Borabora—Appearance of the settlement—Description of the island—Geology—Opening of the new place of worship—Visit of the Dauntless—Arrival of the Mermaid—Designation of native Missionaries—Voyage to the Sandwich Islands—Interview between the prince of Tahaa and the princess of Tahiti—Marriage of Pomare and Aimata—Dress of the parties and appearance of the attendants—Christian marriage—Advantageous results—Female occupations—Embarkation for England—Visit to Fare—Improvement of the settlement—Visit to Rurutu and Raivavai—Final departure from the South Sea Islands.

Mr. Orsmond, who removed to Raiatea in the close of the year 1818, was accompanied by Mrs. Orsmond, who, in the communication of useful instruction to her own sex, and in every other department of female Missionary labour, was indefatigable, until her decease, which took place very soon after her removal from Huahine.

In November 1820, nearly two years after this, Mr. Orsmond, in compliance with the urgent request of the chiefs and people, removed to the island of Borabora, where he established a mission, and continued his valuable labours till required, by the united voice of the Missionaries, in the Windward and Leeward Islands to take charge of the Academy founded at Eimeo in 1824.

During the year 1821, the inhabitants of Borabora erected a substantial place of worship; and in the beginning of 1822, according to a previous engagement with Mr. Orsmond, I visited the island, for the purpose of preaching at the opening of the new Chapel. Indisposition detained Mr. Bennet at Huahine, but the late Rev. D. Tyerman, his colleague, kindly accompanied me.

On the 24th of January we repaired to the beach soon after ten, but heavy rains detained us until nearly two, when we embarked for Raiatea. The afternoon was calm, but about sun-set a light breeze came from the south-west. It soon, however died away, while a heavy swell running in a north-easterly direction, continuing, not only rendered rowing more laborious, but materially impeded our progress. Soon after ten at night we entered within the reefs at Tipaemau, having rowed nearly thirty miles. Landing at Avera, the shore opposite the opening, our people climbed some cocoa-nut trees, and, having taken refreshment, we held on our way within the reefs. The land-breeze gently filling our sails, Mr. Tyerman and myself fell asleep in the boat: and I suppose several of the people did the same, for soon after midnight we were awoke by the boat's being aground near the Avapiti. It was soon pushed into deeper water; and as the wind was light, the oars were manned, and, about an hour before daybreak, we landed at the settlement, and entered Mr. Threlkeld's house, the doors of which were unfastened. We were shortly afterwards welcomed by our friends, who prepared us an early breakfast, by no means unacceptable, as we had taken no refreshment since leaving Huahine on the preceding day. Here we spent the Sabbath,

pleased with the numbers and attention of the assemblies for worship. At the close of the native services, Mr. Tyerman preached in English, after which we spent a pleasant evening with the Missionaries and people.

On the following day we sailed for Borabora, accompanied by Tamatoa, the king of Raiatea, and Faariri, one of the principal chiefs. Two ships were sailing in the straits between Tahaa and Raiatea, and appeared bound to the former. At five in the afternoon we saw the settlement at Borabora; but the entrance to the harbour is so circuitous, that it was sunset before we reached the shore. At the extremity of a pier built in the sea, to the edge of the deep water, we were met by Mr. Orsmond, who cordially welcoming our arrival, led the way to his own dwelling. The sides of the road along which we passed, was thronged with healthy-looking children, whom curiosity had brought to gaze at the strangers.

On the following day we viewed the settlement, to which the people had given the appellation of Beulah, gratified no less with the reception we experienced, than with the evident improvement among the inhabitants. The school was regularly attended, and many were well informed in the great truths of revelation; the observance of the Sabbath, we learned, was strictly regarded. There was a road about eight feet wide, extending nearly a mile and a half; four or five neat plastered houses were finished, others were in progress. Three causeways, upwards of six feet wide, and elevated two or three feet above the water, extended about three hundred and sixty feet into the sea, and united at the extremity. The chapel, which was one of the best that had been erected in

the islands, was part of a large building one hundred and sixty feet by forty-eight, comprising a place of worship, school, and court-house.

On the 1st of February, the chapel, which is capable of holding 1,100 persons, was opened for public worship. The floor was elevated at the extremities of the building. The pulpit was supported by a single pillar, and approached by a winding staircase of neat workmanship. About ten in the forenoon we repaired to the chapel, which we were pleased to see nearly filled with a decently clothed native congregation. After I had finished the sermon, Mr. Tyerman addressed the people, Mr. Orsmond interpreted his address, and concluded the services with prayer. In the afternoon a discourse on the advantages of affection and harmony was preached by Mr. Orsmond; and a sermon in English by Mr. Tyerman, in the evening, terminated the interesting engagements of the day. On the 3d, which was the Sabbath, I preached in the new chapel at sunrise. In the forenoon Mr. Orsmond preached to a numerous audience. Mr. Tyerman and myself afterwards united with the little church, consisting of fifteen members, in partaking of the sacrament commemorative of the Saviour's death.

Violent and contrary winds detained us some time in the pleasant settlement at the head of Vaitape bay, on the west side of the island, which is situated in 16° 32′ S. Lat. and nearly 152° W. Long. Borabora, as well as the other islands of the group, is surrounded by a reef rising to the water's edge, at unequal distances from the shore. On this reef there are three low coral islands covered with trees and verdure, equal to that which adorns those around Raiatea and Tahaa. There are also four

other islands separated from the main land, which is about sixteen miles in circumference. These islands, like Papeorea in Huahine, are not of coral formation, but resemble in structure the promontories on the adjacent shore. Tobua, the principal, forming the south or west side of Vaitape bay, is not less than three or four hundred feet above the sea.

In the geology of Borabora, the only peculiarity is the existence of a species of feldspar and quartz, but the appearance and shape of the island is singular and imposing. The high land in the interior is not broken into a number of small mountain ridges, but, uniting in one stupendous mass, rears its magnificent form, which resembles a double-peaked mountain, to an elevation perhaps little below 3000 feet above the water. The lower hills and small islands are not seen at a distance, so that when viewed from the sea or the other islands, especially Huahine, (from the north and western parts of which it is generally visible,) it appears like a solitary gigantic obelisk or pyramid rising from the ocean and reaching to the clouds.

The settlement at the head of Vaitape bay commands a view of every diversity in scenery. The lofty interior mountain clothed with verdure, and the deep glens that indent its sides, stand in pleasing contrast with the hilly or coralline islands that appear in the west, while the uniformity and nakedness of the distant horizon is broken by the appearance of the conical or circular summits of the mountains of Maupiti or Maurua, upwards of thirty miles distant. This island was frequently visible from Borabora, during our visit at this time.

Maupiti is but circumscribed in extent, and its mountains are less broken and romantic than those

of others in the group; it has, however, some peculiarities. It is the only place in the Georgian or Society Islands, in which rocks of apparently primitive formation are found.

After remaining some time at Borabaro, we took leave of our friends, and sailed for Huahine.

On our way we touched at Raiatea, and were gratified with the prosperous appearance of the station. It was then at Vaóaara, but since that period Mr. Williams, the only remaining Missionary, has removed to *Utumaoro*, a fine extensive district near the northern extremity of the island, and adjacent to the opening in the reef called the *Avapiti*, or double entrance. This station was commenced in 1823; and, in consequence of the extent of land by which it is surrounded, and the proximity of the harbour, has been found much more convenient than that formerly occupied. The only inconvenience is that which arises from the lowness, and consequent moisture, of the soil. The improvement has been rapid, and the transformation so astonishing, that in a short period, three hundred enclosures for the culture of sugar, coffee, and tobacco, with other kinds of produce, were completed; a substantial place of worship, schools, and a house for the Missionaries, had been finished, and the neat plastered dwellings of the natives extended for two miles along the beach. The scenery of this district of the island is much less picturesque than in many other parts; yet it is impossible to behold the neat and extensive settlement, with its gardens, quays, schools, capacious chapel, and cottages, stretching along the shore, which but a few years before was covered with brushwood and trees, without astonishment and delight.

On the twentieth of January, shortly after our return from Borabora, his Majesty's ship Dauntless, commanded by Captain G. C. Gambier, touched at Huahine. We were happy to introduce the commander of the Dauntless, Capt. R. Elliot, and the officers of the vessel, to the governor and chiefs of the island, and to welcome them to our humble dwellings, as well as to experience their hospitality on board. The recollection of the polite and kind attentions of Captain Gambier, Captain Elliot, and other gentlemen of the ship, is still grateful to the Missionaries and the inhabitants of Huahine.

In a week or two after the departure of the Dauntless, the colonial government-cutter Mermaid arrived in Fare harbour, on her way to the Sandwich Islands, with a small schooner, the Prince Regent, as a present from the British government to the king of those islands. The captain intimated his intention of touching at the Marquesas on his return from Hawaii, and politely offered a passage to any of us who might be desirous of visiting these islands. We had long been anxious to attempt the establishment of Christianity among the inhabitants of the former, and as the present appeared a favourable opportunity, we communicated the same to the deputation, and it appeared to them desirable to visit these places.

It was on the 18th of February, that the deputation informed the captain of their acceptance of his offer, and also requested Mr. Barff and myself to arrange as to which of us would accompany the teachers, whom it was proposed to send. This having been fixed, we sent a letter to one of the deacons, requesting him to invite

the members of the church, and those who were baptized, to assemble in the place of worship in the evening. When they were convened, we met them, and after singing, and imploring in prayer the Divine guidance, I acquainted them with the object of our meeting—the opportunity afforded for sending two of our number to the Marquesas, on board the ship in harbour,—and interrogated them as to whether we should do so or not. Hautia the governor, Auna, Taua, Pato, and Utu, all persons of influence among those assembled, expressed their joy at the proposal, and the whole lifted up their hands to signify their assent. I then said, "Whom shall we send?" and mentioned the name of Matatore, one of the deacons of the church, a man in the prime of life, and one of the most sensible and useful men in the station, asking the members of the church if they thought he and his wife suitable persons. An answer was returned in the affirmative, and the hands of the assembly were lifted up. They were both present, and I asked them if it was agreeable to them to go. They both answered before the whole congregation, "Yes, it is agreeable." Mr. Barff then addressed them, and mentioned Tiori, a valuable teacher in one of our schools; but some of the members objected, because he was an unmarried man. Mr. Barff next proposed Puna, but the same objection was urged. He then named Auna. The church immediately replied, "It is agreed." Auna was then asked if it was agreed to by himself; he immediately replied, "It has been agreed to long ago." We had often talked on the subject: two years before this, in an interesting conversation, which I held with Auna,

he said he was exceedingly desirous to go as a Missionary to some of the islands around; stating, that their inhabitants frequently appeared to his mind like persons standing on the verge of a precipice over a chasm, falling backwards into it, but stretching out their hands as they fell, and calling for assistance.

After the assembly had testified its approbation of the two men and their wives, who had been proposed, and had expressed their readiness to go, Mr. Tyerman addressed the persons present, expressing the pleasure he experienced at their decision, and offering them suitable encouragement. Mr. Barff interpreted his speech, Mr. Bennet also tendered them his congratulations, and exhorted them to vigilance. When I had interpreted his address, the meeting was closed with prayer.

On the evening of the 21st, we again assembled in the chapel. Mr. Bourne, who had arrived on the preceding day, commenced the services by prayer, and addressed the people on the duty and advantages of sending out teachers of Christianity. I then inquired, of those who had been selected, the grounds of their readiness to engage in the enterprise, and the manner in which they desired and designed to prosecute their work. Auna replied, "From a sense of the love of God, and his goodness, and a regard to the direction, 'Thou shalt love thy neighbour as thyself.'" His companion said, "Our desire is to engage in this work with humbleness of mind, with prayer, with gentleness and dependence upon the Lord Jesus Christ." Mr. Barff then offered up a prayer at their designation, and afterwards exhibited the nature and duties of their office, in an address from, "Behold, I send you forth as lambs in the

midst of wolves,"* and concluded the service in the usual manner.

The arrangements for the voyage being completed, we assembled at the chapel about ten o'clock on the forenoon of the 25th of February: the native Christians were animated by kind and appropriate addresses from the church, and were affectionately encouraged by Mr. Barff and Mr. Orsmond, the latter being on a visit with us. The native Missionaries then took leave of their fellow-Christians in a most solemn and impressive manner; and, as it had been arranged by Mr. Barff and myself that I should accompany them, to aid in the commencement of their labours, I addressed the people, and, recommending Mrs. Ellis and our dear children to their kind attentions under God, I also bade them farewell. The meeting was peculiarly impressive and affecting; and, after mutually committing each other, under deep intensity of feeling, to the guidance and the keeping of the God of all our mercies, the whole congregation walked from the chapel to the sea-shore, where we exchanged our last salutations. The deputation, the two native Missionaries and their wives, five other natives and myself, now embarked, and the Mermaid stood out to sea.

The weather was on the whole pleasant, and we reached the Sandwich Islands in about a month after our departure from Huahine.

While supping at our table, on the night previous to our embarkation, the captain had, in answer to Mrs. Ellis's inquiries, assured her that he expected to return in three months; but seven months passed without any appearance of our vessel. In the mean time, a piratical ship touched

* Matt. x. 16.

at Huahine; some of the pirates absconded, and remained on shore. It was found that they knew something of our vessels; but as they refused to say what they knew, surmises arose, and reports were spread that they had met us at sea, and either sunk our vessel or murdered the passengers. Such was the influence of this report when first circulated, that it was necessary to protect the deserters from the indignation of the populace. The whole of their statement was invested with a degree of mystery, which, together with the very protracted period of our absence, augmented the distress of Mrs. Ellis and our friends in Huahine. From this painful state of anxious uncertainty, they were however relieved by the appearance of the Mermaid off Fare harbour early in the month of October, and by our landing in health and safety in the evening of the same day. The pirates had fallen in with the schooner, which had been separated from us during the early part of the voyage; they by this means heard of our destination, &c. and this partial information accounted for the vagueness of their reports. In the close of the same month, the invitation I had received from the chiefs in the Sandwich Islands, and the American Missionaries, to remove thither, was submitted to the consideration of the Missionaries in the Leeward Islands, and they, with the deputation, were unanimous in opinion, that we ought to proceed to that important station by the earliest opportunity. The details of the first voyage to Hawaii, and some account of our proceedings there, will be given in the succeeding volume.

The Active, a small schooner, commanded by Captain Charlton, arriving at Huahine soon after,

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* Matt. x. 16.

About a quarter of an hour after we had reached the place, two or three boats from the vessel rowed towards the shore. Several of the attendants of the young princess arrived in the first; and the queen and her sister, with the youthful Aimata, landed from the second. The visitors were met on the beach by the governor of the island, and a number of chief women, who conducted Aimata to the house where Pomare and his friends were waiting. They entered, and, after greeting the friends present, took their seats near where the young chief was sitting.

Pomare continued motionless, neither rising to welcome his guests, nor uncovering his head. Aimata sat close by her mother's side, occasionally glancing at the individual who was to be her husband, and who sat like a statue before her.

This was the first time either Pomare or Aimata had seen each other, and the interview was certainly a singular one; for, after sitting together for about twenty minutes, the queen and her companions rose, and repaired to the house provided for their accommodation, and Pomare and his friends returned to their encampment. During the whole of the time they had been in each other's company, they had not exchanged a single word.

Shortly after this meeting, they were publicly married, and afterwards removed to the island of Tahiti, which has ever since been their principal residence. Pomare was about sixteen years of age, and his consort but little, if any, younger. Since the death of her brother, which took place in 1827, she has been considered queen of Tahiti, Eimeo, &c., though the regency, appointed to govern the islands during the minority of the late king, still manages the political affairs, acting,

however, in the name of Aimata, instead of that of her brother.

Pomare was very young when the inhabitants of his native island embraced Christianity; the first time we saw him was in 1819, when he appeared nine or ten years of age. His establishment, however, was at that time nearly as large as it has been since. He possessed a number of houses in different parts of Raiatea and Tahaa, and was surrounded by a numerous train of attendants; one or two chiefs, of rank and influence, acting as his guardians, usually accompanied him. During the early parts of his life, he was frequently carried about on men's shoulders, according to the ancient custom of the kings of the Society Islands. When the king of Tahiti embraced Christianity, this, with other practices connected with idolatry, was laid aside in the Windward Isles. It was occasionally adopted by the young chief of Tahaa, more, perhaps, to gratify the pride of some of his attendants, than to afford any satisfaction to his own mind. By him it has now been discontinued for a number of years; and young Pomare is probably the last Tahitian chieftain that will ever ride in state on the necks of his people.

Aimata, the only surviving child of the king of Tahiti, although about the same age, appeared in perfect contrast to her husband. Her form was neither athletic nor corpulent, her countenance open and lively, her jet-black eye sparkling and intelligent, her manners and address engaging, her disposition volatile, and her conversation cheerful. In these respects she was the very opposite to Pomare, who was taciturn and forbidding.

She gave early indications of superior intellectual endowments; and, had her mental faculties

been properly cultivated, she would probably have excelled most of her own sex in the society in which she was destined to exert the highest influence. The restraint and application, however, which this required, were ill suited to her lively disposition, and uncontrolled habits of life. She has, nevertheless, been a frequent, and, while she continued, a promising pupil of the Missionaries, having, in a short time, made a pleasing progress in the acquisition of knowledge. She has for some time made a profession of Christianity. To the Missionaries she has invariably proved friendly; and, since she has been the queen of Tahiti, has patronized and encouraged their efforts.

Pomare and Aimata had been, by their respective families, betrothed to each other for some time prior to their meeting in Huahine. Considerable preparations had been made for the celebration of the marriage, and as the parties were nearly related to the reigning families in the Windward and Leeward Islands, arrangements were made for entertainments corresponding with the rank and dignity of the bridegroom and his bride.

About noon on the day appointed, the young chieftain with his guardian and friends reached the chapel, where we were waiting to receive them. Aimata, attended by her mother-in-law, the queen of Tahiti, her sister, and the wife of Mahine, chief of Huahine, arrived shortly after. The royal party were attended by the dependents of Hautia, the governor of the island. In honour of the distinguished guest, these dependents or guards were not only arrayed in their best apparel, which was certainly any thing rather than uniform, but they also marched under arms. Many of the raatiras of Huahine attended, out of respect to the reigning family.

When the ceremony commenced, Mr. Barff and myself took our station near the communion table in front of the pulpit; Pomare and his friends standing on our right, and Aimata with her relatives on the left. The raatiras formed a semicircle three or four deep immediately behind the bride and bridegroom, while the body of the chapel was filled with spectators. Most of the chiefs appeared in European dresses, some of which being large loose gowns of highly glazed chintz of a brilliant red and yellow colour, intermixed with dresses of black and blue broad cloth, presented a novel spectacle.

The principal part of Pomare's dress was manufactured in the islands, and worn after the ancient fashion. Aimata wore a white English gown, a light pink scarf, and a finely platted hibiscus bonnet, trimmed with white ribands. The queen, Pomare-vahine, and all the females of the royal party, appeared in white dresses of foreign manufacture. The raatiras wore the native costume peculiar to their rank and station, while the dress of the multitude behind them presented almost every variety of European and native clothing.

The rich and showy colours exhibited in the apparel of the chiefs, the uniform white raiment of the queen and her companions, in striking contrast with their olive-coloured complexions and dark glossy curling hair, presented an unusual appearance. The picturesque dress of the raatiras, who wore the purau or beautifully fine white matting tiputa, bordered round the neck and the edges with a most elegant fringe, and bore in the right hand a highly polished staff, or kind of halbert, of black iron-wood, together with the diversified appearance of the spectators, greatly increased the novel and imposing effect of the whole.

During the ceremony, I observed a tear moistening the eye of the youthful bride. Agitation of feeling, perhaps, produced it, as I have every reason to believe no cloud of anticipated evil overshadowed her prospects; and she is reported to have said, that had she not been betrothed, but free to choose her future partner, she should have selected the individual her friends had chosen for her.

When the service was over, the registry made, and the necessary signatures affixed, the parties returned, to partake of the entertainment provided. We were invited to join them, but declined the honour; yet walked down to see the preparation, and, among other articles of dessert, noticed two barrels full of pine-apples. As soon as the ceremony was concluded, the governor's guards, who were drawn up on the outside of the chapel, fired several volleys of musketry, and a British vessel, lying in the harbour, saluted them with twenty-one guns.

With the abolition of idolatry, all the ceremonies originally performed at the temple, and which have been already described, were discontinued, and, shortly after the reception of Christianity by the nation, Christian marriage was instituted, and it is now universally observed. From this moral revolution some perplexing questions relative to polygamy have naturally arisen, but, for the principal difficulties, the code of laws inserted in a preceding chapter has made suitable provisions.

In the marriage ceremony, the use of the ring has not been introduced, and the only distinction that prevails in society, in reference to married and unmarried females, is, that the wife ceases to be called by her original name, and is designated by that of her husband; excepting where the name

of the wife was also an hereditary title of rank or honour, in which case it is retained.

No change in their customs or usages has taken place, in connexion with the introduction of the religion of the Bible, more extensive or beneficial in its influence on every class in society, than the institution of Christian marriage. Instances of unfaithfulness are not indeed unknown, but, considering their former habits of life, the partial influence of regard to character, and the slight inconvenience in reference to the means of support, by which they would probably be followed, they have but seldom occurred. The solemn and indissoluble obligations of the marriage vow are recognised by all who profess to be Christians; and the domestic, social, and elevated happiness it has imparted, is readily acknowledged. It has entirely altered the tone of feelings, and imparted new principles of conduct in regard to the conjugal relation.

Originating from the institution of marriage, and nurtured by its influence, domestic happiness, though formerly unknown even in name, is now sedulously cultivated, and spreads around their abodes of order and comfort its choicest blessings. The husband and the wife, instead of promiscuously mingling with the multitude, or dwelling in the houses of their chiefs, live together in the neat little cottages reared by their own industry, and find satisfaction and comfort in each other's society. Every household virtue adorns their families; the children grow up the objects of their mutual affection, and call into exercise new solicitudes and unwonted emotions of delight. Often they appear sitting together reading the scriptures, walking in company to the house of God, or surrounding, not

indeed the family hearth, or the domestic fireside, which in their warm climate would be no addition to their comfort, but the family board, spread with the liberal gifts of divine bounty. The father, at times, may also be seen nursing his little child at the door of his cottage, and the mother sitting at needle-work by his side, or engaged in other domestic employments. These are the delights it has imparted to the present race—while the rising generation are trained under the influence of the principles of Christianity, and these examples of social and domestic virtue.

Marriages frequently take place at an early age among the people; they do not, however, appear to be less happy than those celebrated when the parties are further advanced in life. In former times the men were often cruel in their treatment of the women, and considered them as their slaves; but the husbands now treat their wives with respect, and often cherish for them the most sincere affection. The female character is elevated in society; the husbands perform the labours of the plantation or the fishery, recognizing it as their duty to provide the means of subsistence for the family; while the preparation of their food, (especially where the European mode of living has been adopted by them,) together with attention to the children, and the making of clothing, native or foreign, for themselves and the other members of the family, is now considered the proper department of the females. They occasionally accompany their husbands and elder children to work in the plantation or garden, at particular seasons of the year; but it is a matter of choice, and not from fear of cruel treatment, as formerly. They go to assist their husbands in planting and gathering in the crops, instead of

undertaking alone these labours, while the men were idling away the noon-day hours in heedless slumbers, or spending them in songs or other amusements.

The establishment of schools has in some degree overcome the love of wandering, and habituated them to regularity and perseverance in their occupations, although at first found irksome and difficult. Desire of mental improvement, general acquaintance with writing, and fondness for epistolary correspondence, furnish new and agreeable occupations for their leisure hours. The introduction of needlework, the universal desire for European clothing, together with the preservation of these articles of dress, having increased their domestic duties, occupies a great portion of their time.

With the close of the year 1822, we terminated our regular labours in the South Sea Islands; and on the 31st of December, soon after the marriage of Pomare and Aimata, accompanied by two native teachers, Taua and his family, and Taamotu, a female who had been a member of the church, a teacher in the school, and an affectionate and valuable companion and assistant to Mrs. Ellis during my voyage to Hawaii, we embarked in the Active, and reached Oahu on the 5th of the following February. Towards the close of 1824, an afflictive dispensation of Divine providence removed us from these islands. This was, the severe and protracted illness of Mrs. Ellis; the only hope of whose life was derived from the effects of a voyage to England. On our return we visited Huahine, anchored in Fa-re harbour, and had the high satisfaction of spending a fortnight in delightful intercourse with our Missionary friends, and the kind people of the settlement.

Early in the month of November we again took leave of our friends and fellow-labourers, hoping to revisit them when we should return to the Pacific; feeling, at the same time, that, with regard to some, perhaps many, we should not meet again in this world, but cheered with the anticipation of meeting in a region where parting would be unknown. When our anchor was raised, and our sails spread, the vessel moved slowly out of the harbour. The day was remarkably fine, and the wind light, and both these afforded opportunities of leisurely surveying the receding shore. As the different sections of the bay opened and receded from my view, I could not forbear contrasting the appearance of the district at this time, with that presented on my first arrival in 1818.

There was the same rich and diversified scenery, but, instead of a few rustic huts, a fine town, two miles in length, now spread itself along the margin of the bay; a good road extended through the settlement; nearly four hundred white, plastered, native cottages appeared, some on the margin of the sea, others enclosed in neat and well-cultivated gardens. A number of quays were erected along the shore; the schools were conspicuous; and, prominent above the rest, was seen their spacious chapel, since rebuilt, and now capable of accommodating 2000 worshippers. The same individuals who, on the former occasion, had appeared uncivilized and almost unclothed islanders, now stood in crowds upon the beach, arrayed in decent apparel, wearing hats and bonnets of their own manufacture; while, beyond the settlement, their plantations and their gardens adorned the mountain's side. These were but indications of a greater change among the people. All were professing

Christians. Most of them could read the Bible, and between four and five hundred had been united in church-fellowship. This number has been increased to five hundred, who are walking in the ordinances and commandments of the Lord blameless. Agriculture has since increased, and some acres are now planted, or preparing for the culture of coffee.

Such was the state of general improvement in Huahine, when we paid our last visit, in the close of the year 1824; and although the subsequent accounts have been at times of a chequered complexion, they have not been more so than might be expected, and have, upon the whole, been such as to afford matter for sincere gratitude to the Most High, and encouragement to all interested in the moral and spiritual improvement of mankind.

CHAP. XI.

Efforts of the natives to propagate Christianity—Amount of early contributions—Effect of annual meetings—Exertions of the first converts—Description of the Paumotus, or Dangerous Archipelago—Visits of the people to Tahiti—Their reception of Christianity—The number and situation of the Marquesas—Their appearance and productions—Population, dress, and figure of the natives—Tatauing—Disposition—Government—War and cannibalism—Attempts to introduce Christianity among their inhabitants—Pitcairn's Island—Descendants of the mutineers of the Bounty—Waihu or Easter Island—Cape Horn—Juan Fernandez—Alexander Selkirk.

CHRISTIANITY universally received, and, we have reason to believe, firmly established in the Georgian and Society Islands, having overcome the combined opposition of idolatry, priestcraft, interest, and pride, with the barriers of depravity and abomination, which so long despised its authority, and resisted its appeals—and having survived the more fatal treachery of the enemies that have adopted its name, and assumed its garb—has not been confined to those islands.

Acknowledging the command of Christ to "teach all nations, and preach the gospel to every creature," to be obligatory on all his disciples imbibing somewhat of the true spirit of Chris-

tianity, which is not restrictive and selfish, but expansive and communicative—animated by the spirit of the primitive Christians, and, imitating their example—the members of the first Polynesian churches no sooner enjoyed the advantages of religion themselves, than they adopted vigorous measures for imparting them to others.

Some notice of their efforts to communicate a knowledge of Christianity to other tribes in the Pacific, of the islands to which they have sent their Missionaries, and others more or less connected with these, will, it is presumed, not be unacceptable, as presenting a more distinct view of the relation these islands bear to Tahiti and the adjacent group.

An account has already been given of the formation of Missionary societies in Tahiti, Eimeo, and Huahine. Others were afterwards established. Their first remittance to London was in 1821, and amounted to nearly £1900. The Raiatean society, besides maintaining at its own expense six native Missionaries, sent to England, in 1827, £300. This sum, and the liberal contributions from other associations, would have been greatly increased, could the productions, in which the native subscriptions were furnished, have been disposed of to the best advantage.

The anniversaries of the native societies, and their public Missionary meetings, continue to prove to the inhabitants seasons of delightful satisfaction. At these meetings their pleasure has been heightened by the details of native Missionaries who have returned from distant islands, and the exhibition of rejected idols from countries where formerly they had been worshipped. Inhabitants of remote islands have appeared at their meetings,

as ambassadors from the tribes to which they belonged, requesting that books and teachers might be sent to their native land; and chiefs and kings have also at these periods publicly, with gratitude to the true God, returned the native churches their acknowledgments for sending them instructors.

At the Missionary anniversary held at Raiatea, in 1828, the king of Rarotoa, an island seven hundred miles distant, and containing six or seven thousand people, stood up, and, in his native dialect, thanked the Raiatean Christians for sending the gospel to his island, and delivering him and his people from the bondage of idolatry, and sin, and death.

The native churches are daily extending the range of their benevolent operations; their vessels penetrate where no ships ever went before, and their Missionaries land where no foreigner has dared to set his foot on shore. Yet, wherever they have been, the merchant or the sailor may now safely follow, and he will meet with hospitality and kindness. The following account will appropriately illustrate this remark.

On his passage from Tahiti to New South Wales, in 1825, in the brig Brutus, Mr. Nott touched at Aitutake, (the Whylootakie of Cook.) Native teachers had been there above three years. The inhabitants were Christians. The passengers landed; and when the natives found a Missionary among them, they requested he would preach to them, and about 1000 soon assembled. The islanders shewed their visitors every possible kindness, accompanied them to the ship when they embarked, and carried a number of supplies as a present to the captain. After stating these

facts, Mr. Nott, in a letter, dated May, 1825, continues—

"The next island we called at was one of the Friendly Islands, *Eooa*, as written by Cook, and as we have it written on the charts, but which should be *Ua*. At this island, also, as there is no anchorage, we were obliged to stand off and on while the boat went on shore. Here a circumstance took place, which, among many others, might be brought forward, to show the value of Missionary establishments. The boat reached the land with Capt. Forbes, the chief mate, and Mr. Torrance. They began to barter with the natives, and obtained several pigs, some plantains, cocoa-nuts, &c., but suddenly they were seized, and every thing was taken from them, without any offence being given. Axes were held over their heads, and knives applied to their throats; a rope was also brought, and formed with a noose, and hung over their heads, to signify to them what they must expect, if they offered to escape or resist. A ransom was then demanded, before they would let them return to us on board the brig, and the chief mate was sent off in the boat to fetch the property. But as it was dark when the boat reached the brig, it was not proper that she should return to the shore until morning. During the night, the prisoners, Capt. Forbes, Mr. Torrance, and another of the boat's crew, were kept in the greatest terror, with a strict guard, and continual threats. In the morning, the boat was sent on shore with muskets, (or rather fowling-pieces of considerable value,) powder, and cloth, to the amount of £30 or £40, and a New Zealander, who was on board with us, was sent, to negotiate the affair, the people being afraid to venture on shore

again. The chief received the property, and Capt. Forbes was permitted to come on board the brig, but Mr. Torrance was detained till more property should be sent on shore, which was done by the boat, and taken on shore by the New Zealander. Mr. Torrance was then permitted to come off to us. At this instant Captain Forbes exclaimed, 'O, Mr. Nott! we see now, more than ever, what has been done by you and the Missionaries on the islands where you have resided, and the trouble you have had in bringing the natives, from what they were, to what they are now.'"

We have already noticed Pomare, the first convert in the islands, visiting the different districts for the purpose of persuading its inhabitants to renounce their idols, and embrace the Christian faith. We have seen Mahine, the king of Huahine, sending his messenger to that island for the same purpose; and we have seen Tapa, and the chiefs of Raiatea, prosecuting, in 1816, the work commenced by Mr. Nott and his companion in 1814, and engaged in subverting idolatry and preparing his people to receive Christianity, before any European Missionary had taken up his abode on their islands. Mai and Tefaora not only distinguished themselves by their zeal in the destruction of the idols and temples of Borabora, but the latter sailed over to Maurua, and induced the chief and people of that island to follow his example, and discontinue the worship of their idols.

It is not probable that all who thus distinguished themselves were fully acquainted with the gospel, or entirely under the influence of the high and sacred motives it inspires, but they are convinced

of its superiority to the system of delusion and iniquity from which they had been released; and hence, perhaps, chiefly originated their exertions to induce its reception by others.

The knowledge of Christianity was early conveyed to the Paumotus, which lie to the north and east of Tahiti.

To the southward of the Marquesas, innumerable clusters and single islands, of a totally different structure and appearance from the larger islands, cover the bosom of the ocean, and render navigation exceedingly dangerous. They are low narrow islands, of coralline formation, and though among them some few, as Gambier's Islands, are hilly, the greater number do not rise more than three feet above the level of high water. The names of Crescent, Harp, Chain, Bow, &c., which some of them have received, from their appearance, have been supposed to indicate their shape. Those already known seem to be increasing in size, while others are constantly approaching the surface of the water. Sometimes they rise, like a perpendicular wall, from the depths of the ocean to the level of its surface; at other times, reefs or groves of coral, of varied and beautiful form and colour, extend, in the form of successive terraces below the water, to a considerable distance around. Here islands may be seen in every stage of their progress; some presenting little more than a point or summit of a branching coralline pyramid, at a depth scarcely discernible through the transparent waters; others spreading, like submarine gardens or shrubberies, beneath the surface; or presenting here and there a little bank of broken coral and sand, over which the rolling wave occasionally breaks; while

a number rise, like long curved or circular banks of sand, broken coral, and shells, two or three feet above the water, clothed with grass, or adorned with cocoa-nut and palm trees. They generally form a curved line, sometimes bent like a horse-shoe; the bank of soil or rock is seldom more than half a mile or a mile across, yet it is often clothed with the richest verdure. Within this enclosure is a space, sometimes of great extent. In the island of Hao, the Bow Island of Captain Cook, it is said, ships may sail many miles after entering the lagoon. The narrow strip of coral and sand enclosing the basin is sixty or seventy miles in length, although exceedingly narrow. Their lagoons are either studded with smaller reefs, or form a bay of great depth. The stillness of the surface of the bright blue water, within the lagoon, the border of white coral and sand by which it is surrounded, the dark foliage of the lofty trees by which it is sheltered, often reflected from the surface of the water, impart to the interior of these low islands an aspect of singular beauty and solitude, such as is but seldom presented by the more bold and romantic scenery of the higher lands. These islands have received different names: by some they have been called the Labyrinth, by others the Pearl Islands, on account of the pearls obtained among them. The natives of Tahiti designate the islands and their inhabitants Paumotus, but by navigators they are usually denominated the Dangerous Archipelago.

The islands vary in extent, but are usually small; most of them, however, are inhabited, and in some the population is numerous. Their inhabitants are tall and robust, dark coloured, and

amongst the most rude and savage tribes of the eastern Pacific. Their food principally consists of fish and cocoa-nuts, as there is but little land capable of cultivation. Their means of subsistence are often scanty, and always precarious. They are exceedingly ferocious, and addicted to war, which they prosecute with cruelty, and are said generally to feast on the slain: a captive child has been fed with the flesh of her own parent. The trees on the island are but small, yet the natives formerly built better vessels than any other nation in the eastern part of the ocean, and they are more daring and successful navigators than the more favoured and civilized tribes which they occasionally visit. Their canoes were dignified by the Tahitians with the name of *pahi*, a term applied only to their own war-canoes, and the vessels of foreigners, and they are still superior to any in this part of the Pacific, excepting those recently constructed at Tahiti in the European manner.

The miseries of war had, in the early part of the reign of Pomare II., king of Tahiti, driven many of the inhabitants of these islands to the Georgian group for security. They were protected and hospitably entertained by Pomare; and when his own subjects renounced idolatry, they also cast away the gods they had brought with them, and were instructed by the Missionaries. In 1817 great numbers returned to their native islands, accompanied by Moorea, one of their countrymen, who was a pious man, and had been taught to read. On reaching Anaa, or Chain Island, his birth-place, he began to instruct the people with such success, under the Divine blessing, that, with the exception of the inhabit-

ants of one district, the population agreed to renounce heathenism.

Moorea was subsequently charged with having deceived his countrymen in the accounts he had given of the change at Tahiti, and was obliged to leave the island, as his life was threatened. The idolaters, convinced afterwards that they had accused him falsely, burnt their idols, and demolished their temples. About four hundred of them then sailed to Tahiti, for books and instruction. They obtained a supply of books, and became the pupils of Mr. Crook, who had the satisfaction of admitting several of them to fellowship with the Christians under his care. Early in 1822, Moorea and Teraa were publicly designated, by the members of the church in Wilkes' Harbour, as Christian teachers, and sailed for Anaa. Shortly afterwards, a canoe from this island, which is situated in 17. S. lat. 145. W. long. arrived at Tahiti. These dauntless sailors, who, in order to procure books, had traversed, in their rudely built vessels, a distance of three hundred miles, brought the pleasing tidings, that the inhabitants of Anaa were willing to receive Christianity, were building a place of worship in every district, that war, cannibalism, and other atrocities of idolatry, had ceased. Two other teachers, Manao and Mareuu, were afterwards sent to these islands.

Anaa, when visited by Mr. Crook, in January, 1825, presented a scene of ruin and desolation, occasioned by a violent tempest, which had been accompanied by an impetuous inundation of the sea. Hundreds of large trees, torn up by the roots, lay strewn in wild confusion on the shore: a number of dwellings, and fourteen places of worship, were levelled to the ground. The calamity had been as sudden as it was severe: the

falling of the trees, and the rising of the sea over those entangled among their trunks, and the ruins of their houses, had occasioned the loss of many lives. Besides the distress caused by the above afflictive visitation, he received the unpleasant tidings of the defection of two of the native teachers; but was gratified to learn, that Manao and Mareuu were stedfast, and that the inhabitants of ten other islands, among those so thickly spread over the ocean, between Tahiti and the Marquesas, had received native teachers. The influence of Christianity had been salutary, in softening the barbarous character of the natives of Anaa, yet their savage dispositions were occasionally manifested. Desirous to extend the knowledge of the new religion, they sent two native teachers to Amanu. The inhabitants of this island attacked the strangers, wounded one of the teachers, killed both their wives, and obliged the survivor and his friends to seek their safety in flight. The wife of one of the teachers was the daughter of the chief of Anaa. The report of her murder so enraged many of the inhabitants, that, forgetting the principles of forbearance inculcated by the gospel, and so nobly exhibited by their countrymen on another occasion, they fitted out a fleet, sailed to Amanu, and punished with death a number of the inhabitants.

Captain Beechey, who recently visited this archipelago, has furnished an interesting account of the appearance, extent, and structure of many of these islands, with an affecting description of the state of the inhabitants; and although he must have been misled in the report he received of the Chain Islanders being cannibals, notwithstanding their having embraced Christianity, his account of the native teachers, whom he met with, shews the

favourable impression their deportment left upon his mind. Speaking of his intercourse with the people on an island in 19. 40. S. lat. and 140. 29. W. long., which he has designated Byam Martin Island, he observes, "We soon discovered that our little colony were Christians: they took an early opportunity of convincing us of this, and that they had both Testaments and hymn-books printed in the Otaheitan language, &c. Some of the girls repeated hymns, and the greater part evinced a respect for the sacred books, which reflects much credit upon the Missionaries under whose care, we could no longer doubt, they had at one time been."*

The frigate afterwards visited Bow Island; and having spoke of the state of the inhabitants, the tyranny and brutality of the men, and the debasement and misery of the females, Captain Beechey, mentioning the presence of the Dart, an English vessel, states, "The supercargo of the Dart had hired a party of the natives of Chain Island to dive for shells: among these was a native Missionary, a very well-behaved man, who used every effort to convert his new acquaintances to Christianity. He persevered amidst much silent ridicule, and at length succeeded in persuading the greater part of the islanders to conform to the ceremonies of Christian worship. It was interesting to contemplate a body of savages abandoning their superstitions, silently and reverently kneeling upon the sandy shore, and joining in the morning and evening prayers to the Almighty."†

* Beechey's Voyage, vol. i. p. 164. † Ibid. vol. i. p. 178.

THE MARQUESAS.

The most easterly group of the high, fertile, and populous isles of Polynesia, are situated to the northward of the Labyrinth, or Dangerous Archipelago, and about seven or eight degrees distant from Anaa, or Chain Island. A range of mountainous islands appears to extend in an almost unbroken line across the Pacific, in an easterly direction from Borneo, Java, New Guinea, and the large Asiatic islands. Diverging from the Georgian and Society Islands,—Gambier's, Pitcairn's, and Easter Island appear to terminate its south-eastern course, while the Marquesas mark its north-eastern limit. The latter form two clusters, which were discovered at different periods, and are politically, as well as geographically, distinct. The south-eastern cluster, comprehending five islands, Tahuata or Santa Christina, Hivaoa or La Dominica, Mohotane or San Pedro, Fatuhiva or La Magdelena, and Fetuuku or Hood's Island—were, with the exception of the last, discovered in 1595 by Alvaro Mendano, a Spanish navigator, who was proceeding from Peru to form a settlement in the Solomon Islands. In honour of the Marques Mendoza, viceroy of Peru, and patron of the enterprise, Mendano designated the islands, the Marquesas. The next account that we have of these islands is their being visited in 1774, when they were examined by Captain Cook, who discovered the island called Hood's Island, to which he supposed the natives gave the name of Tebua. In 1789, they were visited by Marchand, a French navigator, who saw other lands to the northward; but it was not till the following year, when Lieutenant

Hergest, in the Dædalus, on his voyage from the Falkland Islands to Hawaii, touched at the Marquesas, in March 1792, that the northern cluster was explored, or, so far as I have heard, any account of them published. This division consists also of five islands, Nuuhiva or Nukuhiva, the largest in the group, called, by Hergest, Sir H. Martin's Island, Uapou, Trevenian's Island, Huakuka or Riou's Island, Hergest Rocks, and Robert's Island. Although the latter cluster have been called Ingram's Islands, after an American trader, who saw them soon after the time of Marchand's visit,* Hergest's Island by Vancouver, and more recently Washington's Islands; they are usually, with the more southern islands, designated the MARQUESAS. They extend according to Malte Brun, from 7. 51. to 10. 25. S. latitude, and from 138. 48. to 140. 29. West long. The native names for some of the above, I have received from the inhabitants, or the account of Mr. Stewart, who recently visited them; in one or two I have followed the voyagers by whom they have been visited, and some of them may be incorrect. It very frequently occurs, that transient visitors mistake the name of the bay in which their ships anchor, or the opposite district, for that of the whole island; hence Ohitahoo, which, according to the orthography now used by other tribes of the Pacific, would be Vaitahu, the name of one of the districts bordering on the bay in which most vessels anchor, has been the name generally given to the island, called by the natives Tahuata.

The geographical extent of the group is inferior to that of the Georgian and Society Islands. Nuuhiva, the largest, is much smaller than Tahiti, and

* Introduction to the Duff's Voyage, p. lxxxiii.

probably not more than fifty miles in circumference; the mountains are lofty, bold in outline, and either clothed with verdure, or adorned with plantations; cascades roll over the sides of the mountains, and streams flow through the valleys. The land capable of cultivation, however, is comparatively small, as the islands are not protected, like most others in the Pacific, by coral reefs. The sea extends to the base of the mountains, and thus prevents the formation and preservation of that low border of prolific alluvial soil, so valuable to the Society Islanders. The shores are rocky and precipitous, and a level beach, or a good landing-place is seldom met with. Deep, wide, and extensive valleys abound in the islands, and are the general places where the inhabitants abide. The vegetable productions correspond with those of the islands to the west, and are cultivated in the spacious valleys. The bread-fruit is the chief article of support to the inhabitants, it is cultivated and preserved with peculiar care, and probably is obtained in greater perfection among the Marquesas than in any other islands of the Pacific. So careful are the people when gathering it, that they frequently suspend a net under the tree, to prevent such as may drop from being bruised by falling on the ground. The sea and their coasts abound with fish, which contribute materially to their subsistence. They have also pigs, goats, and fowls, but not in abundance. Notwithstanding the fertility of their valleys, and the superiority of their bread-fruit, which grows spontaneously, seasons of famine are frequent and severe, and are occasioned by the indolence of the people, and their dependence on the bread-fruit crop; a failure in which, reduces

them to a state of the greatest destitution, and often leads to the perpetration of the most revolting and unnatural crime of murdering and feeding upon each other.

We have frequently met with the natives of the Marquesas in other islands of the Pacific. Three of them attended a public service which I held in Byron's Bay, on the island of Hawaii, in 1823. When the assembly dispersed, they expressed their approbation of what they had heard. I asked them from what island they came: they said, Fatuiva, or La Magdalena, and that there were seven white men and two negroes living in their island, but they told them nothing concerning Jehovah or Jesus Christ. I asked them if they thought their countrymen would receive and protect Missionaries. "Yes," they answered, "we are sure they would." "But you kill and eat white people: Missionaries would not be safe among you." After a moment's pause, they exclaimed, "Oh no! Oh no! you would not injure us, and should never be injured by us." In the Sandwich Islands I have often had a number of Marquesans residing near me, and visiting my house daily, for the purpose of teaching me their language, and receiving instruction in reading and writing; and though, when I have questioned them on the practice of eating one another, they have generally denied it, they have allowed its existence among other tribes; and I have often been disposed to attribute such denial, in reference to themselves, to a sense of shame, arising from the detestation in which cannibalism is held by those among whom they were residing, rather than to their actual exemption from it. The testimony of the natives of Tahiti, and of foreigners who have resided among them, of the

Missionaries, and voyagers by whom they have been visited, seems to be not less decisive than distressing. Krusenstern, in his voyage round the world, touched at Nuuhiva, on his way to Japan. He obtained much information from Roberts, an Englishman, who had resided some time on the island, and states that in times of famine the men butcher their wives, and children, and aged parents. They bake and stew their flesh, and devour it with the greatest satisfaction. Even the tender-looking female will join, if permitted, in the horrid repast.* Most recent visitors seem to think the population is diminishing, and both the physical and moral character of the people deteriorating. The population is, however, still greater, in all probability, than that of the Georgian and Society Islands.

The dress of the Marquesans is usually made with the inner bark of the paper-mulberry, and consists of a broad bandage worn round the waist, and a large square piece like a shawl cast loosely over the upper part of the body, tied on a knot on one shoulder, and reaching below the knees. They wear very showy breast-plates, adorned with hard red berries of the *abrus precatorious*, called by them periperio, and their helmets are often ingenious. Their canoes and dwellings are in many respects similar, though inferior, to those of the westward islands. Their system of religion, with its appendages of maraes, priests, sorcery, divination, and sacrifices, is, with slight variation, a part of that which prevails throughout the Polynesian tribes, excepting that the human victims are not buried under the pavement of the temple, or suspended in a sacred tree, but are eaten within

* Krusenstern.

the marae by the priests. The tabu, or sacred restriction, prevails in all its force among them, and is often, in the instance of general restriction, imposed in a very arbitrary manner. The priests alone are said to have the power of laying a general prohibition on certain articles of food —vegetables, hogs, fish, &c. but every man has the power of tabuing his own property, and the tabu operates as powerfully on himself as any other individual; so that, during its continuance, he dare not appropriate to his own use the smallest portion of the article thus prohibited.

Physically considered, the Marquesans are described as among the most perfect of the human species. The men are said to be tall, strong-built, and many of them exhibit the finest symmetry of form: they are frequently upwards of six feet high, their limbs muscular and firm, but not heavy. Their movements are always agile, often easy and graceful. In shape and form, the females limbs are inferior to the men, yet often present most agreeable models of the human figure, and are equally distinguished by the liveliness of their disposition, and the ease and quickness of their gait and gestures. Some visiters, however, have represented them as scarcely superior to the Society Islanders. The complexion of the Marquesans is much lighter than that of Tahitians, but it is seldom that the natural colour of their skin is discernible, on account of the astonishing manner in which their bodies are tataued, and the frequent application of a preparation of turmeric and oil. The shape of the face is generally oval. The hair is black, occasionally curling, often bound up on the crown or side of the head in an elegant and most fantastic

manner. They manifest a singular taste in cutting their hair, sometimes the fore-part of the head is shaved, at other times the whole of the head, excepting two small patches, one above each ear, where the hair is tied up in a sort of knot, giving to their naked heads a very strange appearance. Their eyebrows are good; their eyes are not large, but black, and remarkably brilliant and quick: Their features are small, and well formed, but the pleasing effect they would naturally produce is almost entirely destroyed by the use of tatau. The Vignette to the present Volume, representing the natives on the rocks near the landing-place, when the Dauntless anchored near the shore, exhibits their singular appearance.

In the practice of tatauing they surpass all other nations, both as to the extent of the human body to which it is applied, and the varied images and patterns thus impressed. Their tatauing is less rude than that of the Sandwich and Palliser islanders, less curious and intricate in its figures than that impressed on the countenance of the New Zealanders, equally elegant, and far more profuse, than that of the Tahitians. The colouring matter itself is of a jet-black, but, as seen through the white skin beneath which it lies, it gives the limbs, and those parts of the body to which it is applied, a blue or dark slate-coloured hue. The females do not use it more than those of Tahiti, but many of the men cover the greater part of their bodies. The face is sometimes divided into different compartments, each of which received a varied shade of colour; sometimes it is covered with broad stripes, crossing each other at right angles; and sometimes it is

crowded with sharks, lizards, and figures of other animals, delineated with considerable spirit, freedom, and accuracy, frequently with open mouths, or extended claws, so as to give the countenance a most repulsive and frightful aspect. The operation of puncturing the skin, and injecting the colouring matter, (of which a more ample account has been already given,) must be exceedingly tedious and painful, as the most tender parts of the face, such as the inner surface of the lips, and the edges of the eye-lids, are thus punctured.

Those Marquesans who have been in the schools in the Society Islands, have not manifested any inferiority in mental capacity; and those who were my pupils in the Sandwich Islands appeared to be equally capable of learning to read, write, cipher, &c. with the people around them, though they usually manifested a greater restlessness and impatience of the application necessary to make much proficiency; this, I presume, arose from their natural fickleness and volatile dispositions.

All those I have had any means of becoming acquainted with, have appeared gay, thoughtless, and good natured. I never witnessed any thing of that ferocity of barbarism which has distinguished their intercourse with most of those by whom they have been visited; but I have only seen them as guests among strangers, where the vices, practised extensively in their native islands, were held in abhorrence, and where dispositions of hospitality and kindly feelings were respected and cultivated. The testimony of almost all who have visited them concurs in inducing the belief that their morals are most debased, that their licentiousness is of the most shameless kind, that their propensity to theft is universal, and that they are quarrelsome

and murderous. Since Mendano first anchored off their shores, few ships have visited them, during whose stay, some blood, either of the European or natives, or both, has not been shed; and fewer still, whose crews have not been engaged in violent and alarming quarrels. The Russian navigator, whose testimony has been already referred to, observes, that, though they manifested some degree of honesty in barter, they appeared to have neither social institutions, religion, nor humane feelings. Their general behaviour towards foreigners has been represented as wild, violent, and ferocious, adapted to inspire any feeling rather than that of confidence or security. Their government is feudal or aristocratical, and, for every purpose of benefit to the community, is feeble and inefficient. The inhabitants appear to reside in the spacious valleys by which the high lands are intersected, the mountain sides forming the natural boundaries. The inhabitants of each valley are said to have their temple, their priests, and their chieftain or ruler; sometimes several tribes, inhabiting as many valleys, are united under one chief, but we do not know of any chief who exercises the supreme authority over any one of the islands. In each, there appears to be two or more distinct confederations; and these are frequently at war with each other, or with the inhabitants of some neighbouring island. Wars are frequent and cruel; they do not appear to be carried on from motives of ambition or revenge, so much as from a desire for plunder, or to secure a feast upon the bodies of their enemies. The skulls of the captured are sometimes worn as trophies of a warrior's prowess, or are offered for sale to foreigners. Human bones constitute part of the furniture of their dwellings,

and human hair ornaments most of their implements of war. According to the testimony of the European Missionaries, by whom they have been most recently visited, part, if not all, the bodies of the slain furnish the victor's banquet. Their feeding on each other, does not appear to be confined to seasons of famine, or the feast of triumph, but to be practised from motives more repulsive and criminal. Langsdorff, who accompanied the Russian embassy to Japan, states, on the authority of a Frenchman who had resided some years in the islands, that the tauas, or priests, often regale themselves on human flesh, merely from the delight they take in it. For this purpose, they act as if under the influence of inspiration, and, after varied contortions of the body, appear to fall into a deep sleep, before a multitude of spectators; when they awake, they relate what the spirit has said to them in their dream. The communication sometimes is, that a woman or a man, a tataued or or untataued man, a fat or lean man, an old man, or a young man from the next valley, or border of the next stream, must be seized, and brought to them. Those to whom this is related immediately conceal themselves near a footpath or river, and the first person that passes that way, bearing any resemblance to the description given by the priest, is taken, conveyed to the marae, and eaten by the priests.* Conduct more diabolical than that here described, cannot easily be conceived of. I have always been reluctant to admit the cannibalism of any of the Polynesian tribes, but the concurring testimony of foreigners of every nation, by whom the Marquesans have been visited, and of the native teachers from the Society Islands, who

* Langsdorff, vol. ii. p. 159.

have resided for a long time among them, forces upon my mind the belief, that they perpetrate this unnatural crime to as great an extent, and under circumstances as aggravating, as it has been met with in any age of the world, or among any portion of mankind.

The proximity of the Marquesans to the Society Islands—frequent intercourse formerly maintained between the islands by means of trading vessels—their identity in language, traditions, manners, and customs with the latter—their numbers, which are said to exceed those of the inhabitants of the southern islands—could not fail to make them objects of interest to those engaged in improving the temporal and spiritual state of the Tahitians. In 1797, a Mission was attempted in Tahuata, but, after a residence of about twelve months, Mr. Crook was unexpectedly removed from the islands, and no attempt to introduce Christianity amongst them was made until 1821, when two natives, from Huahine, were appointed to these islands; and I accompanied them, for the purpose of assisting their introduction, and ascertaining the state and disposition of the people, with a view to the ultimate establishment of European Missionaries among them. Circumstances occurred during the voyage, which prevented the native teachers from settling at their original destination, and led to their residence in the Sandwich Islands. In 1225 the attempt was renewed, and Mr. Crook conducted thither two native teachers from Huahine, and one from Tahiti. Several natives, who had known Mr. Crook during his former abode, welcomed his return with gladness. The females recited a ballad composed on his arrival, as the adopted son of their late chief Tenae. Some of the inhabitants, he heard, had

destroyed their idols. The greater part of the inhabitants of the island, however, were exceedingly rude, vicious, and disorderly in their behaviour, as well as strongly attached to their superstitions. After remaining about a month among them, holding repeated conferences with the chiefs and priests, Mr. Crook left the native teachers under the protection of a friendly chief in Tahuata, or Santa Christina. Their prospects of usefulness were at first encouraging; but the wickedness of the people was so great, their conduct so violent and alarming, even to the Tahitians, whom they threaten to kill and devour, that they were obliged to return. They were succeeded by others, who were obliged to leave in 1828. In 1829, Messrs. Pritchard and Simpson visited the islands, but such was the impression made upon their minds by the turbulent and repulsive conduct of the natives, that they deemed the establishment of a European Mission impracticable, and returned, leaving the two native Missionaries, who had been already two years in Uahou, to prosecute their perilous and self-denying labours. A chief, whose name is Teato, received them with professions of friendship, and at first treated them kindly—but their privations are great, and prospects dark. These are the only individuals at present employed in endeavouring to soften the savage character, and restrain the brutal and murderous habits, of the Marquesans. Their ferocity, insatiable desire of fire-arms and ammunition; their love of war, its sanguinary character, and the inhuman practice of cannibalism with which it is usually concluded; their inveterate attachment to a system which sanctions every vice, and encourages every cruelty; their abominable licentiousness, and natural fickleness of disposition—

appear to present insurmountable barriers to the success of efforts such as those now employed; and nothing but a belief in the Divine promises and energy, confirmed by the recent events which have transpired in the Society Islands, can induce the hope of any favourable change; but from these sources we are warranted in confidently expecting it. Recent tidings from Tahiti announce the preparation of one of the Missionaries to visit them, and settle native teachers in each island. Every friend of humanity will cordially wish that this enterprise, not less benevolent than hazardous, may be successful.

There are several good harbours among the Marquesas, but, on account of the turbulent and treacherous conduct of the natives, few of them, except in St. Christina, are visited.

Near the south-eastern extremity of the Dangerous Archipelago is situated an island, about six miles in circumference, having a bold rocky shore, with high land in the interior, hilly and verdant. It is supposed to be La Incarnation of Quiros, but appears to have been discovered by Carteret in 1767, and by him called, after the name of the gentleman by whom it was first seen,

PITCAIRN'S ISLAND.

At that time it was uninhabited, and, being destitute of any harbour, and dangerous to approach even by boats, attracted but little attention, though it has since excited very general interest in England. It is situated, according to Sir T. Staines, in 25° S. Lat. and 130° 25′ W. Long. When the murderous quarrels between the mutineers of the Bounty and the natives of Tubuai obliged the former, in 1789 and 1790, to leave that island,

they proceeded to Tahiti. Those who wished to remain there left the ship, and the others stood out to sea in search of some unfrequented and uninhabited spot of the ocean, that might afford them subsistence and concealment. Proceeding in an easterly direction, they reached Pitcairn's Island, and could scarcely have desired a place more suited to their purpose. Here they run the Bounty on shore, removed the pigs, goats, and fowls to the land, and, having taken every thing on shore that they supposed would be useful, set fire to the vessel. The party consisted of twenty-seven persons, viz. ten Englishmen, six Tahitians, and eleven women;* or, according to another account, of nine Englishmen, and twelve women. In a sheltered and elevated part of the island they erected their dwellings, deposited in the earth the seeds and young plants which they had brought from Tahiti, and commenced the cultivation of the yam, and other roots, for their subsistence. New troubles awaited them. The wife of Christian, the leader of the mutineers, died; and he is said to have seized by force the wife of one of the Tahitians. Revenge or jealousy prompted the Tahitian to take the life of Christian, who was shot while at work in his garden, about two years after his arrival. The English and the Tahitians seemed bent on each other's destruction. Six Englishmen were killed, and Adams, now the only survivor of the crew, was wounded: every Tahitian man was put to death. The history of the mutineers is truly tragical.—The children of these unhappy men have been trained up with the most indefatigable care and attention to morals and religion by John Adams, who, with his interesting family around him, remained undiscovered and unvisited

* Narrative of Briton's Voyage.

for nearly twenty years; when Captain Mayhew Folger, in the American ship Topaz, of Boston, touched at their island; and, after maintaining a friendly intercourse with them for two days, prosecuted his voyage. No further information respecting them transpired until 1814, when Captain Sir T. Staines, in his majesty's ship Briton, on his passage from the Marquesas to Valparizo, unexpectedly came in sight of the island. Canoes were soon perceived coming off from the shore; and it is not easy to conceive the astonishment of the commander and his officers, when those on board hailed them in the English language. The surprise of the young men in the canoe, who were the sons of the mutineers, when they came on board an English man-of-war, was scarcely less than that of their visitors. The frankness with which they replied to the interrogatories of the captain, evinced the unsophisticated manner in which they had been brought up; and their account of their belief in the most important doctrines, and practice of the great duties of religion, reflected the highest honour on their venerable instructor. When they sat down to breakfast, without any hypocritical or formal show of devotion, but with a simplicity and earnestness that alone astonished and reproved those around them, they knelt down, and implored "permission to partake in peace of what was set before them;" and at the close of their repast, "resuming the same attitude, offered a fervent prayer of thanksgiving for the indulgence they had received." The captains of the Briton and Tagus went on shore, and were met on the brow of the hill by Adams's daughter, who, after the first emotions of surprise had subsided, led them to the "beautiful little

village, formed on an oblong square, with trees of various kinds irregularly interspersed. The houses," Sir T. Staines adds, "were small, but regular, convenient, and of unequalled cleanliness." After a very affecting interview with John Adams, (who appeared about sixty years of age,) and with his rising community, who with tears and entreaties begged them not to take their father from them, the captains returned to their ships, and sent to these interesting people such useful articles as they could spare. There were forty-eight persons on the island at this time. This small island is fertile, though water is not abundant. As soon as their circumstances became known, a liberal supply of agricultural implements, and tools, were sent from Calcutta. Bibles and prayer-books were also forwarded by the Directors of the London Missionary Society. They were gladly received by Adams, and gratefully acknowledged.

Since that time the number of inhabitants has considerably increased, and, at the present time, amounts to about eighty, including the seamen who have left their vessels, married females of the island, and have taken up their residence on shore. Apprehensive of the inadequacy of the productions of the island to supply their wants, especially in fuel and water, they intimated, four or five years ago, their wish to be taken to another country; and it appeared probable that they might remove to the Society Islands, or some extensive and fertile, but uninhabited island in the Pacific: this desire has, however, ceased, and, since the death of Adams, they have expressed their wishes to remain. I have been near their island more than once, and regret that I had not an opportunity of visiting them. The captain of the ship in which I returned

to England had been on shore twice; and his accounts, with those of others whom I have met with in the Pacific, were such as could not fail to excite a deep concern for their welfare.

Two degrees farther from the equator, and rather more than twenty degrees nearer the American continent, an island is situated, which has attracted considerable notice from most of the navigators who have prosecuted their discoveries in the Pacific. It was discovered by Roggewein, on Easter day 1722, and called

EASTER ISLAND.

This is a small hilly island, bearing evident marks of volcanic origin, or of having been subject to the action of subterraneous fire. The hills are conical, and were by Kotzebue supposed to resemble those of Hawaii. Nothing can be more contradictory than the descriptions different voyagers have given of the appearance of this island. Some, as in Roggewein's account, and that of La Perouse, representing it as rich and fertile; others, as Forster, describing it as parched and desolate. The population, which La Perouse estimated at about two thousand, is supposed by Kotzebue to have increased; by others they are said to have decreased, and not to exceed 1,200. The inhabitants are evidently part of the race which has spread itself extensively over the isles of the Pacific, and they evince that propensity to licentiousness and theft which mark the larger communities.

The most remarkable objects in Easter Island are its monuments of stone-work and sculpture, which, though rude and imperfect, are superior to any found among the more numerous and civilized tribes inhabiting the South Sea Islands. These monuments consist in a number of terraces or plat-

forms, built with stones, cut and fixed with great exactness and skill, forming, though destitute of cement, a strong durable pile. On these terraces are fixed colossal figures or busts. They appear to be monuments erected in memory of ancient kings or chiefs, as each bust or column had a distinct name. One of these, of which Forster took the dimensions, consisted of a single stone twenty feet high and five wide, and represented a human figure to the waist; on the crown of the head, a stone of cylindrical shape was placed erect: this stone was of a different colour from the rest of the figure, which appeared to be formed of a kind of cellular lava. In one place, seven of these statues or busts stood together:* one, which they saw lying on the ground, was twenty-seven feet long and nine in diameter. The largest, however, that La Perouse saw, was fourteen feet six inches high, and seven feet six inches in diameter. The inhabitants of many of the northern and eastern islands make stone representations of their deities, and of their departed ancestors, but none equal in size to those found in Easter Island. When Cook visited this island, the natives appeared to possess but few means of subsistence, and to inhabit very small and comfortless dwellings. A greater abundance appeared, when they were subsequently visited by the French navigator; their habitations appeared more comfortable, one of which was 310 feet long and ten feet wide.

Easter Island is situated in 27 deg. 8 sec. south lat., and 109 deg. 43 sec. west long. It is called by the inhabitants Waihu.

It has been already stated, that Magellan was the first European who sailed from the Atlantic to the

* Forster's Voyage, vol. i. p. 586.

Pacific. The navigation of the Straits was often tedious and unsafe; yet it was the only communication known for nearly a century after its discovery, when, in January 1616, Schouten and Le Maire, two Dutch navigators, passed round the southern extremity of the American continent, which, in honour of the town whence they sailed, they designated CAPE HORN. This course is now almost invariably preferred; and though the sea is high, and the gales are often boisterous and severe, the passage round the Cape is found more expeditious, and less hazardous, than the way through the Straits.

One of the first objects that arrests the attention of many, soon after they enter the Pacific, is the small island of Juan Fernandez, situated in lat. 33 deg. 49 sec. S. long. 80. 30. The centre is mountainous, and the shore rocky, having one or two good harbours. It has received its designation from its discoverer,* a Spanish pilot, Juan Fernandez, who originally, with several Spanish families, settled on its shores, but removed to the opposite coast of Chili, when the inhabitants became subject to his countrymen. It is distinguished by its verdant and romantic appearance, the luxuriance with which peaches, nectarines, apricots, and plums, (produced from seeds left by different visitors,) grow in different parts of the island, and by the bright red colour of the soil.- But it is chiefly celebrated as having been the abode of Alexander Selkirk, a native of Fife, in Scotland, who, being left on shore by the captain of the ship in which he sailed, remained on solitude on the island four years and four months, when he was released by Captain Rogers, on the 2d of

* Rogers' Voyage of Duke and Duchess.

February, 1709.* During his residence here, he subsisted on such vegetables as he found on the island, with fish, and the broiled flesh of goats, which he pursued with surprising agility among the rocky and mountainous parts of the island. Captain Rogers observes, that when he came on board "he was clothed in goat-skins, and looked wilder than the first owners of them;" and adds, "he had so much forgotten his language, that we could scarcely understand him." Cowper, with his accustomed sensibility of feeling and felicity of expression, has commemorated his exile in those beautiful lines which commence with, "I am monarch of all I survey." The adventures of Selkirk, in Juan Fernandez, also furnished De Foe with the materials for his unrivalled "Robinson Crusoe."

* Rogers' Voyage.

CHAP. XII.

South-western borders of Polynesia—New Holland—Tempest off the coast—Observations on the aborigines—New Zealand—Situation—Soil—Productions—Climate—Forest scenery—Native flax—Population—Savage dispositions of the people—Cannibalism—Government—Slavery—in New Zealand—in Rio Janeiro—Cruel treatment of New Zealand slaves—Superstitions—Instance of parental tenderness—Occurrences at New Zealand—Tatauing—Sham fighting and war dances—Influence of reports from Tahiti—Prospects of the Mission.

THE preceding chapter contains a brief notice of the principal islands and clusters in the eastern part of Polynesia, and which usually arrest the attention of those who, by the way of Cape Horn, enter the Pacific. The countries on the south-western borders of this ocean, are not less interesting; and, in many respects, they are entitled to a greater degree of attention.

The most important of these are New Holland, and Van Diemen's Land. In the former is the new settlement on the Swan River, and the important colony of New South Wales; in the latter, its flourishing appendages in Van Diemen's Land.

The navigation of the northern part of this extensive island is intricate and dangerous. The shores of the southern part are rocky and bold,

affording, however, several harbours, of which Port Jackson, leading to the town of Sidney, is probably the most capacious and secure. The weather is often stormy and the sea tempestuous, and fatal to the bark that may be exposed to its violence. We experienced somewhat of its fury on our first arrival off the coast in 1816.

Our passage from Río Janeiro had been pleasant; and, eleven weeks after leaving Brazil, we made the western coast of Van Diemen's Land. We passed through Bass's Straits on the same day, and sailed along the eastern shore of New Holland towards Port Jackson. Soon after day-light the next morning, we perceived a sail some miles before us, which on nearer approach proved to be a small schooner. Our captain, on visiting her, found only three men on board, who were in the greatest distress. They had been at Kangaroo Island procuring seal-skins, with a quantity of which they were now bound to Sydney. They had remained on the island, catching seals, till their provisions were nearly expended, and, during their voyage, had encountered much heavy weather, had been nearly lost, and were so exhausted by fatigue, want of food, and constant exposure, that they could not even alter their sails when a change in the wind rendered it necessary. They had been for some time living on seal-skins; pieces of which were found in a saucepan over the fire, when the boat's crew boarded them. The men from our ship trimmed their sails, and our captain offered to take them in tow; but as they were so near their port, which they hoped to reach the next day, they declined his proposal. When he returned to the ship, he sent them some bread and beef, a bottle of wine, and some water; which the poor starving

men received with indescribable eagerness and joy. The seamen who conveyed these supplies returned to the ship, and we kept on our way. We did not, however, hear of their arrival; and as we remained nearly six months in Sydney after this time, and received no tidings of them, it is probable their crazy bark was wrecked, or foundered during a heavy storm, that came on in the course of the following day.

The wind from the south continued fresh and favourable, and in the forenoon of the next day we sailed towards the shore, under the influence of exhilarated spirits, and the confident expectation of landing in Port Jackson before sunset. About noon we found ourselves near enough the coast to distinguish different objects along the shore, and soon discovered the flag-staff erected on one of the heads leading to Sydney, our port of destination, about four miles distant from us, but rather to windward. The captain and officers being strangers to the port, some time was spent in scanning the coast, in the hope of finding an opening still farther northward; but at twelve o'clock our apprehensions of having missed our port were confirmed, as the latitude was then found, by an observation of the sun, to be four miles to the northward of Sydney heads. We had, in fact, sailed with a strong but favourable wind, four miles past the harbour which we ought to have entered. Hope, which had beamed in every eye, and lighted up every countenance with anticipated pleasure, when we first neared the land, had alternated with fear, or given way to most intense anxiety, when we witnessed the uncertainty that prevailed among our companions, as to our actual situation; but disappointment the most distressing was now strongly marked

in every countenance. "About ship," exclaimed the captain; immediately the ship's head was turned from the land, and, steering as near the wind as possible, we proceeded towards the open sea. After sailing in this direction for some time, the ship was again turned towards the shore; but the wind, which during the forenoon had been so favourable, was now against us, and as soon as we could distinguish the flag-staff on the coast, we found ourselves farther from it than before. The wind increased; and as the evening advanced, a storm came on, which raged with fearful violence. The night was unusually dark; the long and heavy waves of the Pacific rolled in foam around our vessel; the stormy wind howled through the rigging; all hands were on deck, and twice or thrice, while in the act of turning the ship from the land, the sails were rent by the tempest; while the hoarse and hollow roaring of the breakers, and the occasional glimmering of lights on the coast, combined to convince us of our situation, and the proximity of our danger. The depression of spirits, resulting from the disappointment, which had been more or less felt by all on board, the noise of the tempest, the vociferations and frequent imprecations of the officers, the hurried steps, rattling of ropes and cordage, and almost incessant labours of the seamen on deck, and the heavy and violent motion of the vessel, which detached from their fastenings, and dashed with violence from one side of the ship to the other, chests of drawers, trunks, and barrels, that had remained secure during the voyage, produced a state of mind peculiarly distressing. The darkness and general disorder that prevailed in the cabin, with the constant apprehension of striking on some fatal

rock, that might lie unseen near the craggy and iron-bound shore, and of being either ingulfed in the mighty deep, or wrecked on the inhospitable coast, rendered the night altogether one of the most alarming and anxious that we had passed since our departure from England. Amidst the confusion by which we were surrounded, we experienced comparative composure of mind, in reliance on the protection of the Most High,

> "When o'er the fearful depth we hung,
> High on the broken wave,
> We knew He was not slow to hear,
> Nor impotent to save."

In such a season, confidence in Him who holdeth the wind in its fists, and the waters in the hollow of his hand, can alone impart serenity and support.

As the morning advanced, the storm abated; and at sunrise we found ourselves at a considerable distance from the shore. Contrary winds kept us out at sea for nearly a fortnight, which was by far the most irksome part of our voyage. At length we again approached the coast, and were delighted, as we sailed along it on the morning of the eleventh day, to behold a pilot-boat steering towards us. Our vessel had been several times seen from the shore, since the day of our first disappointment; and as soon as we had appeared in sight this morning, the governor of New South Wales, then at Sydney, had despatched a pilot, with orders to go out even sixty miles, rather than return without bringing the vessel in. The pilot boarded us about twenty miles from Port Jackson, and conducted us safely within the heads, in the evening of the same day. Early the next morning, we proceeded to Sydney Cove, where we cast anchor on the 22d of July, after a passage, including our stay in

Rio Janeiro, of only a few days more than six months.

Five months elapsed before we could meet with a conveyance to the Society Islands. This detention, however, favoured me with an opportunity of visiting the chief settlements of New South Wales, and beholding several of the rare and interesting animals and vegetable productions of that important colony. I was happy also to experience, during this period, the friendship and attentions of the Rev. S. Marsden, senior chaplain of the colony, the steady and indefatigable friend of Missions and Missionaries in the South Seas. He resided at Paramatta, where we passed the greater part of our stay in New South Wales, in the family of the late Mr. Hassel, formerly a Missionary in Tahiti.

The settlements in New South Wales are important and prosperous; the whole population is about 40,000, and the colony will, perhaps at no very remote period, be inferior to few attached to the parent country. Combining, in its ample range of territory, every variety of climate in the temperate and torrid zones, it is at once adapted to the growth of the corn of Europe, and the culture of cotton, coffee, sugar, tobacco, and other valuable productions of those countries which lie within the tropics. The supply of labour furnished by the convict population, in agriculture or the mechanic arts, enables the settler to prosecute his plans of local improvement or distant commerce; while the exile is here favoured with an opportunity of retrieving his character, and securing the enjoyment of liberty and comparative comfort. The number of individuals, of intelligence and enterprise, who, as settlers, have transferred to this country their

families and their capital, has elevated the tone of moral feeling and public sentiment, among the more respectable classes of society. The enterprise and activity of the merchants of Sydney, and the public spirit, industry, and perseverance of the grazier and the agriculturist, are rapidly augmenting the resources of the colony itself, and increasing its relative importance. Although the moral and religious state of its population may not have received so much attention as the peculiar character of the lower classes have required, it has not been neglected. Orphan schools have been established, and liberally supported, and other benevolent institutions have been founded. A bible society has for some years existed, and in no part of the world would the influence of its precepts be more salutary. In addition to these means, the indefatigable labours of the clergymen of the church of England, and other communions, cannot but be highly valuable to the inhabitants of this rising colony.

In company with Mr. S. O. Hassel, I made several excursions into the interior of the country, where we frequently saw the inhabitants more completely in a state of nature, than those we met with in the vicinity of the principal towns. The aborigines are but thinly spread over that part of New Holland bordering on the colony; and though the population has been estimated at three millions, I am disposed to think that, notwithstanding the geographical extent of the country, it does not contain so many inhabitants. Their appearance is generally repulsive, their faces looking more deformed from their often wearing a skewer through the cartilage of the nose. Their colour is dark olive or black, and their hair rather crisped than woolly.

In proportion to the body, their limbs are small and weak, while their gait is awkward. Excepting in the neighbourhood of the chief towns, they were usually destitute of clothing, though armed with a spear or lance, with which, even at a great distance, they are fatal marksmen. They are represented as indolent, and cruel. Agriculture is unknown among them, although the indigenous preductions of the country yield them little if any subsistence. Their food is scanty, precarious, and loathsome, sometimes consisting of grubs and reptiles taken in the hollow or decayed trees of the forest. Occasionally, however, they procure excellent fish from the sea, or the lakes, rivers, &c. Their dwellings are low huts of bark, which afford but a mere temporary shelter from the weather.

They appear, in physical structure, and other respects, to resemble the inhabitants of Papua, or New Guinea, and of the interior of Sumatra, and other large islands of the Asiatic archipelago. They are a distinct people from the inhabitants of New Zealand or the South Sea Islands, altogether inferior to them, and apparently the lowest grade of human kind. Their habits are fugitive and migratory, and this has perhaps greatly contributed to the failure of the benevolent attempts that have been made, by the government and others, to meliorate their condition, and elevate their character. The school for aboriginal children, under the patronage of the government, was a most interesting institution: I frequently visited it, and was surprised to learn that, though treated with every kindness, the young scholars, when an opportunity occurred, frequently left the school, and fled to their native woods, where every effort to discover their retreat, or to reclaim them, proved

ineffectual. It is peculiarly gratifying to know that the local authorities, and the government at home, are desirous to aid, by every suitable means, the education, civilization, and moral improvement of the aborigines of New South Wales; and, notwithstanding their present abject condition, and all the existing barriers to their improvement, it is most confidently to be anticipated, that the period will arrive, when this degraded and wretched people shall be raised to the enjoyment of all the blessings of intelligence, civilization, and Christianity.

To the eastward of Port Jackson and Van Diemen's Land, and rather more than twenty degrees distant from them, the large and important country of New Zealand is situated. It was discovered by Tasman, a Dutch navigator, in 1642. He sailed along the western shore of the southern island, to a deep indentation, which he supposed to be a bay; where he anchored. To this place, in consequence of an attack from the natives, he gave the name of Murderers' Bay; and, sailing to the northward, anchored in the bay of the island of the Three Kings, and finally left the coast without landing. In 1770 the coasts were explored by Capt. Cook, who discovered that the bay which Tasman had entered was the opening to a passage, through which he sailed, and which bears his name. It has since been repeatedly visited by traders, for its excellent timber, or by vessels requiring refreshments.

New Zealand, which forms the southern boundary of Polynesia, comprises two large, and several small, islands, extending from 34 to 47 degrees south lat. and from 166 to about 180 degrees east long. The appearance of the coast is bold and

rocky, the land is high and rugged, and the southern mountains are occasionally covered with snow. In the large northern island, where the principal, if not the only, settlements of Europeans are situated, the climate is salubrious, the thermometer ranging between 40 and 80 degrees, avoiding the heat of the tropical climates, yet warmer than most of the temperate latitudes, generally equable, and seldom experiencing those sudden vicissitudes so frequent and injurious in the variable climate of England. The soil in many parts is fertile; and though few articles of food are indigenous, or when introduced grow spontaneously, yet it is capable of a high state of cultivation, and would probably favour not only the growth of wheat and other grain, but also of many of the fruits and valuable productions of the temperate and tropical climates. The mountains do not appear so lofty and broken as those of the Society Islands, and consequently the soil may be culti vated with greater facility. In addition to the growth of corn introduced by Mr. Marsden, and the assistants of the Missions at the several stations, the natives have long cultivated the Irish potato with facility and advantage. It is not indigenous, but was left by some foreign ships, and it not only furnishes a valuable addition to the means of subsistence for the natives, but a very acceptable article of provision for the crews of the vessels by whem they are visited. Other European roots and vegetables have been introduced, but with less success. The kumara, or sweet potato, has been long cultivated, although the fern root furnishes a principal part of the food for the common people at some seasons of the year. The country is favourable for rearing cattle

and sheep, as well as the different kinds of poultry. Violent storms are sometimes experienced on the coast of New Zealand, yet the climate, especially in the northern island, is salubrious and temperate, considerably cooler than that of the Society Isles. There the thermometer is never below 60; here it is sometimes as low as 42, but it seldom rises higher than between 70 and 80; while in Tahiti it is occasionally upwards of 90 in the shade. The river Thames, to the south-east, is a fine and capacious harbour. The coasts are well stocked with fish, which, with potatoes and fern root, constitute the food of the inhabitants. These advantages, together with its local situation in regard to New Holland, and the value of its indigenous productions, render it of importance to the colony.

Among the native productions of New Zealand, the most valuable hitherto discovered, is the timber called pine. This tree, of which there are two kinds, called koisky and kaokatere, resembles in every respect, excepting its foliage, parts of fructification, and habits of growth, the pines of North America and Europe, and it has been found exceedingly valuable, not only for the ordinary purposes for which pine or deal timber is available, but also in furnishing masts and spars for vessels. Vast quantities are exported to New South Wales, and several large vessels have conveyed cargoes of it to England. Forests of this timber are extensive, and contain trees of the largest size.

In 1816, I was at New Zealand, and visited Waikadie for the purpose of procuring spars. In company with our captain, and Waivea, the chief of the district, we visited the adjacent forests. The earth was completely covered with thick-spreading and forked roots, brambles, and

creeping plants, overgrown with moss, and interwoven so as to form a kind of uneven matting which rendered travelling exceedingly difficult The underwood was in many parts thick, and the trunks of the lofty trees rose like clusters of pillars supporting the canopy of interwoven boughs and verdant foliage, through which the sun's rays seldom penetrated. There were no trodden paths, and the wild and dreary solitude of the place was only broken by the voice of some lonely bird, which chirped among the branches of the bushes, or, startled by our intrusion on its retirement, darted across our way. A sensation of solemnity and awe involuntarily arose in the mind, while contemplating a scene of such peculiar character, so unlike the ordinary haunts of man, and so adapted, from the silent grandeur of His works, to elevate the soul with the sublimest conceptions of the Almighty. I was remarkably struck with the gigantic size of many of the trees, some of which appeared to rise nearly one hundred feet without a branch, while two men with extended arms could not clasp their trunks.

Another valuable article of spontaneous growth in New Zealand, is the native flax, *phormium tenax*. I saw considerable quantities of the plant growing in the low lands, and apparently moist parts of the soil. It is not like the flax or hemp plants of England, but resembles, in its appearance and manner of growth, the flag or iris: the long broad sword-shaped leaves furnish the fibre so useful in making dresses for the natives, fishing-lines, twine, and strong cordage employed as running rigging in most of the vessels that trade with the islanders. It is a serviceable plant, and will probably furnish an important

article of commerce with New South Wales, or England.

The population of New Zealand has been estimated at half a million; which estimate must, from the unorganized state of society, be mere conjecture, so that it may exceed this number. The inhabitants are certainly far more numerous than those of the Society Islands, and appear exempt from many of the diseases which afflict their northern neighbours. They are a hardy industrious race, generally strong and active, not only capable of great physical exertion, but of high moral culture, and are by no means deficient in intellect. Their tatauing and carving frequently display great taste; and when we consider the tools with which the latter is performed, it increases our admiration of their skill and perseverance. They are, nevertheless, addicted to the greatest vices that stain the human character—treachery, cannibalism, infanticide, and murder. Less superstitious than many of the natives of the Pacific, but perhaps as much addicted to cruelty as any of them, if not more so; war appears to be their delight, and the events of their lives are little else than a series of acts of oppression, robbery, and bloodshed. A conquering army, returning from an expedition of murder and devastation, bring home the men, women, and children of the vanquished, as trophies of their victory. These unhappy beings are either reduced to perpetual slavery, or sacrificed, to satiate the vengeance of their enemies. On these occasions, little children, whose feeble hands could scarcely hold the knife or dagger, have been initiated in the dreadful work of death, and have seemed to feel delight in stabbing captive children, thus imbruing their infant hands in

the blood of those who, under other circumstances, they would have hailed as playmates, and have joined in innocent and mirthful pastimes. Their wars are not only sanguinary, but horribly demoralizing and brutal, from the circumstance of the captives, or the slain, furnishing the victors with their triumphal banquet. This revolting manner of destroying, in consequence of being captured, was rendered more horrid from the brutal manner in which it was performed: sometimes they chopped off the legs and arms, and otherwise mangled the body before they put the victim to death.

The cannibalism of the inhabitants of New Zealand, and other islands of the Pacific, has been doubted by some, and denied by others; and every mind influenced by the common sympathies of humanity, must naturally resist the conviction of his species ever sinking to a degradation so abject, and a barbarity so horrible, until it be substantiated by the clearest evidence of indisputable facts. But however ardently we may have hoped that the accounts of their anthropophagism were only the result of inferences drawn from their familiarity with, and apparent satisfaction in, deeds of savage murder—the circumstantial accounts of the Missionaries and others, who have resided amongst them, no longer admit any doubt to be entertained of the revolting and humiliating fact.

The intercourse they have had with the greater part of the foreign shipping visiting their shores, has not been such as to soften the natural ferocity of their character, to improve their morals, inspire them with confidence, advance their civilization, or promote peace and harmony among them-

selves; frequently it has been the reverse, as the affair of the Boyd, and the desolation of the island of Tipahee, affectingly demonstrate.

The government of New Zealand is aristocratical or feudal, and is oppressive, arbitrary, and cruel. Each chief is supreme among his own tribe or clan, and independent of every other. In this respect their system corresponds with that which prevails in the Marquesas and some other islands, where right is unknown, and no law acknowledged but that of power. Many of the chiefs have probably acquired their ascendancy by skill and prowess in war, and maintain their authority by their fame, or superiority in strength and courage. The greater part of the people appear to be comprehended under three classes—the chiefs and warriors, with their relatives and companions; the families of peasantry or agriculturists, and fishermen; and the slaves. The condition of the latter is most deplorable and wretched. They are captives who have been taken in war, or the children of such, and are enslaved for life. On them devolves the labour of tilling the ground, dressing food, and performing all the drudgery for the household of their chief or master. Slavery in every state of society is inhuman and unjust to man, and is criminal before God; but I am disposed to regard it as less intolerable in civilized than in savage society. It certainly is so in those parts where I have witnessed its operation. I never saw it in all the repulsive deformity in which it exists in the West Indies, but in South America I had frequent opportunities of observing the manner in which the unhappy captives were treated in that part of the world. The circumstances under which I first saw those, whom

violence and avarice had deprived of their liberty, were affecting.

On the 20th of March, 1816, we cast anchor at the mouth of the harbour of Rio Janeiro. The light of the next morning presented before us one of the most magnificent and extensive landscapes I ever beheld. The mass of granite rock, surmounted by the fort of Santa Cruz on our right, the towering Sugar-loaf mountain on our left, the picturesque island at the mouth of the harbour, the distant city of St. Sebastian, the turrets of the castle, the cupolas and spires of the convent, the lofty range of mountains in the interior, whose receding summits were almost lost in aërial perspective, where

"Distance lends enchantment to the view,"

all successively met the eye, together with the widely expanded and beautiful bay, one of the finest in the world, studded with verdant islands, rendered more picturesque by the white cottages with which they were adorned. The whole scene was enlivened by the numerous boats, with their white and singularly shaped sails, incessantly gliding to and fro on the smooth surface of the water, and the shipping of different nations riding at anchor in the bay, or moored to the shore. Among the vessels, which exhibited almost every variety of size and form, those by no means least interesting to us, were two British frigates; one of which was the Alceste, on her way to China, to join Lord Amherst's embassy. These objects excited in our minds a variety of pleasing sensations, heightened by the circumstance that the country before us contained the first port we had entered since leaving England.

There is something very exhilarating in approaching land, or entering a friendly port, after a long voyage; and the pleasure we felt on this occasion was so much increased by the novel and delightful landscapes incessantly opening to our view, as we sailed along the bay, that we were unwilling for a moment to leave the deck. Our enjoyment was, however, interrupted by a spectacle adapted to awaken sensations very different indeed from those inspired by the loveliness and peace of the scenery around us.

We had proceeded about half way to the anchorage, when we approached a brig sailing also into the harbour, which, as we came alongside of her, appeared to be a slave-ship returning from the coast of Africa. The morning was fine, and the air refreshing, and this had probably induced the cruel keepers to bring their wretched captives up from the dungeons of pestilence and death in which they had been confined. The central part of the deck was crowded with almost naked Africans, constituting part of the cargo of the gloomy looking vessel.

Though their ages appeared various, the majority seemed to have just arrived at that period of human life, when the prospects of man are brightest, and the hopes of future happiness more distinct and glowing, than during any other portion of his existence: they were most of them, so far as we could judge, from fourteen to eighteen or twenty years of age; some were younger. We regarded them with a degree of melancholy interest, which for a time rendered us insensible to the beauties of nature every where spread before our eyes. Our passing, however, appeared to affect them but little. The greater part of

these unhappy beings stood nearly motionless, though we did not perceive that they were chained; some directed towards us a look of seeming indifference; others, with their arms folded, appeared pensive in sadness; while several, leaning on the ship's side, were gazing on the green islands of the bay, the rocky mountains, and all the wild luxuriance of the smiling landscape; which probably awakened in their bosoms thoughts of "home and all its pleasures," from which they had so recently been torn; and, judging of the future by the past short period of their wretched bondage, their minds were perhaps distressed with painful anticipations of the toils and sufferings that would await them on the foreign shore they were approaching!

Circumstances detained us at Rio Janeiro above six weeks. I feel it would be injustice to the parties not to state, that although we were perfect strangers, we experienced the greatest hospitality and kindness from the English merchants and other residents there. During the whole of our stay, two of these gentlemen accommodated us at their country houses, a few miles distant from the city, where all that friendship could devise for our comfort was generously furnished.

While detained here, we came, for the first time, into actual contact with slavery. There are, perhaps, few places where the slaves meet with milder treatment; but it was most distressing, on passing the slave market, to observe the wretched captives there bought and sold like cattle; or to see two or three interesting looking youths, wearing a thin dress, and having a new red cotton handkerchief round their heads, led through the streets by a slave-dealer, who, entering the dif-

ferent houses or workshops as he passed along, offered the young negroes for sale; yet scarcely a day passed while we were in the town, during which we did not meet these heartless traffickers in human beings thus employed. In the English or Portuguese families with which we had any opportunities of becoming acquainted, although the domestic slaves did not appear to be treated with that unkindness which the slaves in the field often experience, yet, even here, the whip was frequently employed in a manner, and under circumstances, revolting to every feeling of humanity.

The slaves in Rio Janeiro may, however, be said to live in ease and comfort, when their circumstances are compared with those of New Zealand. Here their means of subsistence is scanty and precarious, the treatment is barbarous in the extreme, their lives are held in light estimation, and often taken in the most brutal manner, for very trivial causes, while their bodies furnish a horrible repast for the owner who has murdered them. During our stay, the Missionaries related some very affecting accounts of the destruction of slaves by their masters; and the following has been published by the Missionaries residing among the people. A female slave ran away from Atoai, a chief, and her retreat was for some time unknown to her master; at length he saw her sitting with some natives at Koranareka, near his residence. He led her away, tied her to a tree, and shot her. Captain Duke, of the Sisters, hearing of the circumstance, went to the place, and found the body of the girl prepared for baking in a native oven, the large bones of the legs and arms having been cut out. On his expostulating, they said it was

not his concern, and they should act as they pleased. They often seem to take a savage delight in murdering their slaves, in which they are unawed by the presence of strangers. A few years ago, a chief of the name of Tuma, killed with an iron bill-hook, a female slave, who was employed in washing linen at Mr. Hanson's door, though Mr. Kendall and Mr. King, two of the Missionaries, interfered for her rescue.

Their superstitions seem more vague and indistinct, and their system of religion more rude and unorganized, than that of most of the other inhabitants of the South Sea Islands, though many of their traditions are singular and interesting. Their temples are few and insignificant, their priests probably less numerous and influential, as a distinct class, than those of Tahiti or Hawaii formerly were; their worship less frequent, ceremonial, and imposing, and also less sanguinary. I never heard of their offering human sacrifices. They believe in a future state, which they suppose will correspond in some degree with the present. Like some of the barbarous nations in Africa, they imagine that it is necessary the spirits of departed chiefs should be attended by the spirits of their slaves; this occasions the death of numbers of unhappy captives. The Missionaries observe, that it is a common practice to kill one or two slaves on such occasions. At one time, a child who resided in the immediate neighbourhood of the Missionaries was drowned: the father was absent, the mother made great lamentation, and called upon the people around, to put to death some one, whose spirit should be a companion for that of her child, on its way to the rainga, (heaven.) An aged female slave, apprehensive of

the consequence of such an appeal, took refuge among the high fern, and effectually concealed herself. A female relative of the deceased child called out to the slave, assuring her she should be spared. The poor creature made her appearance, when the brother of the child was called, and immediately despatched the slave with a stone implement.

Although their character is so dark, their temper so ferocious, and their conduct so violent and murderous, in some respects their dispositions appear more humane and amiable than those of the Tahitians. To the catalogue of their vices and their cruelties they did not add that deliberate systematic infanticide, which the Areois practised; and though not guiltless of this crime, it was exercised less frequently, and some of them, especially the fathers, seemed fond of their children. A pleasing illustration of this occurred while I was among them; and I mention it the more cheerfully, as the general impression their spirit and behaviour made upon my mind was of a different kind.

In an excursion to Waikadie, shortly after leaving the Bay of Islands, we reached Kauakaua, where Mr. Hall proposed to land. As we approached the shore, no trace of inhabitants appeared; but we had scarcely landed, when we were somewhat surprised by the appearance of Tetoro, and a number of his people. The chief ran to meet us, greeting us in English, with "How do you do?" He perceived I was a stranger, and, on hearing my errand and destination, he offered me his hand, and saluted me, according to the custom of his country, by touching my nose with his. He was a tall, fine-looking

man, about six feet high, and proportionably stout, his limbs firm and muscular, and, when dressed in his war-cloak, with all his implements of death appended to his person, he must have appeared formidable to his enemies. When acquainted with our business, he prepared to accompany us; but before we set out, an incident occurred that greatly raised my estimation of his character. In front of the hut sat his wife, and around her played two or three little children. In passing from the hut to the boat, Tetoro struck one of the little ones with his foot; the child cried—and, though the chief had his mat on, and his gun in his hand, and was in the act of stepping into the boat where we were waiting for him, he no sooner heard its cries, than he turned back, took the child up in his arms, stroked its little head, dried its tears, and, giving it to the mother, hastened to join us. His conversation in the boat, during the voyage, so far as it was made known to me, indicated no inferiority of intellect, nor deficiency of local information. On reaching Waikadie, about twenty miles from our ship, we were met by Waivea, Tetoro's brother; but his relationship appeared to be almost all that he possessed in common with him, as he was both in appearance and in conduct entirely a savage.

It was in the month of December, 1816, that I visited New Zealand; and here for the first time saw the rude inhabitants of the South Sea Islands, in their native state. At daylight, on the morning after our arrival on the coast, we found ourselves off Wangaroa bay, where, six years before, the murderous quarrel took place, in which the crew of the Boyd were cut off by the natives, and near which, subsequently, the Methodist Mission-

ary station at Wesleydale, established in 1823, has been, through the alarming and violent conduct of the inhabitants, abandoned by the Missionaries, and utterly destroyed by the natives. Several canoes, with three or four men in each, approached our vessel at a very early hour, with fish, fishing-lines, hooks, and a few curiosities for sale. Their canoes were all single, generally between twenty and thirty feet long, formed out of one tree, and nearly destitute of every kind of ornament.

The men, almost naked, were rather above the middle stature, of a dark copper colour, their features frequently well formed, their hair black and bushy, and their faces much tataued, and ornamented, or rather disfigured, by the unsparing application of a kind of white clay and red ochre mixed with oil. Their appearance and conduct, during our first interview, was by no means adapted to inspire us with prepossessions in their favour. Our captain refused to admit them into the ship, and, after bartering with them for some of their fish, we proceeded on our voyage.

On reaching the Bay of Islands we were cordially welcomed by our Christian brethren, the Missionaries of the Church Missionary Society, who had been about two years engaged in promoting instruction and civilization among the New Zealanders. They were the first Missionaries we had seen on heathen ground, and it afforded us pleasure to become acquainted with those who were in some respects to be our future fellow-labourers. Having been kindly invited to spend on shore the next day, which was the Sabbath, we left the ship soon after breakfast, on the morning of the 22nd. When we reached the landing-place,

crowds of natives thronged around us, with an idle but by no means ceremonious curiosity, and some time elapsed before we could proceed from the beach to the houses of our friends.

The Missionaries had on the preceding day invited me to officiate for them, and I was happy to have an opportunity of preaching the gospel on the shores of New Zealand. Several of the natives appeared in our little congregation, influenced probably by curiosity, as the service was held in a language unintelligible to them. I could not, however, but indulge the hope that the time was not distant, when, through the influence of the schools already established, and the general instructions given by the Missionaries, my brethren would have the pleasure of preaching, on every returning Sabbath, the unsearchable riches of Christ, to numerous assemblies of attentive Christian hearers. The circumstance of its being exactly two years, this Sabbath day, since Mr. Marsden, who visited New Zealand in 1814—1815, for the purpose of establishing a Christian Mission among the people, preached, not far from this spot, the first sermon that was ever delivered in New Zealand, added to the feelings of interest connected with the engagements of the day.

Circumstances detaining us about a week in the Bay of Islands, afforded me the means of becoming more fully acquainted with the Missionaries, of making excursions to different parts of the adjacent country, and witnessing several of the singular manners and customs of the people.

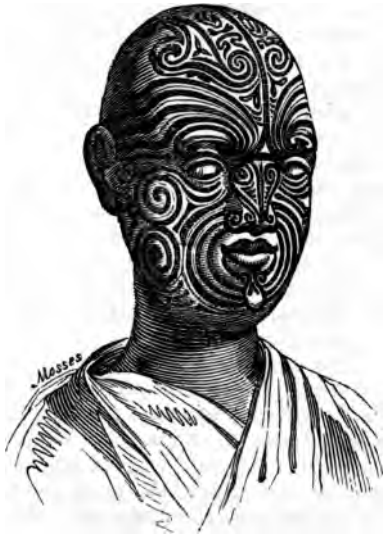
An unusual noise from the land aroused us early on the morning of the 25th, and, on reaching the deck, a number of war-canoes were seen lying along the shore, while crowds of natives on the

beach were engaged in war-dances, shouting, and firing their muskets at frequent intervals. On inquiry, we found that on the day we had visited Waikadie, a chief of Rangehoo had committed suicide, by throwing himself from a high rock into the sea. This event had brought the chiefs and warriors of the adjacent country, to investigate the cause of his death—armed, and prepared for revenge, in the event of his having been murdered. A council was held for some hours on the beach, when the strangers, being satisfied as to the cause and manner of the chief's death, preparations for war were discontinued, and the people of Rangehoo repaired to their fields, to procure potatoes for their entertainment. It was Christmas-day, and about twelve o'clock we went on shore, to dine with one of the Mission families. In the afternoon, I walked through the encampment of the strangers, which was spread along the sea-shore. Their long, stately, and in many instances beautifully carved canoes, were drawn up on the pebbly beach, and the chiefs and warriors were sitting in circles, at a small distance from them. Each party occupied the beach opposite their canoes, while the slaves or domestics, at some distance further from the shore, were busied round their respective fires, preparing their masters' food. Near his side, each warrior's spear was fixed in the ground, while his patapatu, a stone weapon, the tomakawk of the New Zealander, was hanging on his arm. Several chiefs had a large iron hatchet or bill-hook, much resembling those used by woodmen, or others, in mending hedges in England. These, which in their hands were rather terrifying weapons, appeared to be highly prized; they were kept clean and polished, and

generally fastened round the wrist by a braided cord of native flax. The patupatu was sometimes placed in the girdle, in the same manner as a Malay would wear his knife or dagger, or a Turk his pistol. The men were generally tall and well-formed, altogether such as it might be expected the warriors of a savage nation would be. Several of these fighting-men were not less than six feet high; their limbs were muscular and firm, and their bodies stout, but not corpulent. The dress of the chiefs and warriors consisted, in general, of a girdle round the loins, and a short cloak or mantle, worn over the shoulders, and tied with cords of braided flax in front. The rank of the chief appeared to be sometimes indicated by the number of his cloaks fastened one upon the other; that which was smallest, but generally most valuable, being worn on the outside: the whole resembled in this respect the capes of a travelling-coat.

Their physiognomy, indicating any thing but weakness or cowardice, often exhibited great determination. They wore no helmet, or other covering for the head. Their black and shining hair sometimes hung in ringlets on their shoulders, but was frequently tied up on the crown of their heads, and usually ornamented by a tuft of waving feathers. Their dark eyes, though not large, were often fierce and penetrating; their prominent features in general well-formed; but their whole countenance was much disfigured by the practice of tatauing. Each chief had thus imprinted on his face, the marks and involutions peculiar to his family or tribe; while the figures tataued on the faces of his dependants or retainers, though fewer in number, were the same in form as those by

which the chief was distinguished. The accompanying representation of the head and face of 'Honghi,* the celebrated New Zealand warrior,



who was among the party that arrived this morning at the settlement, will convey no inaccurate idea of the effect of this singular practice. The tatauing of the face of a New Zealander, answering the purpose of the particular stripe or colour of the Highlander's plaid, marks the clan or tribe to which he

* The bust, from which, by the kindness of the Secretary of the Church Missionary Society, the drawing of the above is taken, was executed with great fidelity by 'Honghi during a visit to Port Jackson.

belongs. It is considered highly ornamental; and, in addition to the distinguishing lines or curves, the intricacy and variety of the pattern, thus permanently fixed on the face, constitutes one principal distinction between the chiefs and common people, and it may be regarded as the crest, or coat of arms, of the New Zealand aristocracy. Tatauing is said to be also employed as a means of enabling them to distinguish their enemies in battle. In the present instance, its effect on the countenance, where its marks are more thickly implanted than in any other part of the body, was greatly augmented by a preparation of red ochre and oil, which had been liberally applied to the cheeks and the forehead. Quantities of oil and ochre adhered to my clothes, from close contact with the natives, which I found it impossible to prevent; but this was the only inconvenience I experienced from my visit.

The warriors of New Zealand delight in swaggering and bravado, for while my companion was talking with some of Korokoro's party, one of them came up to me, and several times brandished his patupatu over my head, as if intending to strike, accompanying the action with the fiercest expressions of countenance, and the utterance of words exceedingly harsh, though to me unintelligible. After a few minutes he desisted, but when we walked away, he ran after us, and, assuming the same attitude and gestures, accompanied us till we reached another circle, where he continued for a short time these exhibitions of his skill in terrifying, &c. When he ceased, he inquired, rather significantly, if I was not afraid. I told him I was unconscious of having offended him, and that, notwithstanding his actions, I did

not think he intended to injure me. The New Zealanders are fond of endeavouring to alarm strangers, and appear to derive much satisfaction in witnessing the indications of fear they are able to excite.

A number of tribes from different parts of the Bay being now at Rangehoo, the evening was devoted to public sports on the sea beach, which most of the strangers attended. Several of their public dances seemed immoral in their tendency, but in general they were distinguished by the violent gestures and deafening vociferations of the performers. No part of the sports, however, appeared so interesting to the natives, as a sham fight, in which the warriors wore their full dresses, bore their usual weapons, and went through the different movements of actual engagement.

Shungee, or, according to the modern orthography of the Missionaries, 'Honghi, with his numerous dependants and allies, formed one party, and were ranged on the western side of the beach, below the Missionaries' dwelling. The chief wore several mats or short cloaks, of various sizes and texture, exquisitely manufactured with the native flax, one of them ornamented with small shreds of dog's skin, with the hair adhering to it; these were fastened round his neck, while in his girdle he wore a patupatu, and carried a musket in his hand. His party were generally armed with clubs, and spears nine or ten feet long.

Their antagonists were ranged on the opposite side of the beach. At a signal given, they ran violently towards each other, halted, and then, amidst shouts and clamour, rushed into each others' ranks, some brandishing their clubs, others

thrusting their spears, which were either parried or carefully avoided by the opposite party. Several were at length thrown down, some prisoners taken, and ultimately both parties retreated to a distance, whence they renewed the combat. As the day closed, these sports were discontinued, and the combatants and spectators retired to their respective encampments.

Having filled our water-casks, increased our supply of provender for the cattle and sheep I had on board, procured a number of logs of timber towards the erection of our future dwelling, and having spent a week very pleasantly with our Missionary brethren; we took leave of them, grateful for the assistance of their influence with the natives, and the kindness and hospitality we had experienced at their hands.

To the eye of a Missionary, New Zealand is an interesting country, inhabited by a people of no ordinary powers, could they be brought under the influence of right principles. By the Christian philanthropists of Britain, who are desirous no only to spread the light of revelation and Christian instruction among the ignorant at home, but are also making noble efforts to send its blessings to the remotest nations of the earth, it has not been overlooked.

In 1814, the Church Missionary Society sent their Missionaries to New Zealand; and, under the direction and guardianship of the Rev. S. Marsden, the steady patron of the New Zealand Mission, established their first settlement at Rangehoo in the Bay of Islands. Considerable reinforcements have been sent, and three other stations formed. Since that period, the Wesleyan Missionaries commenced their labours near Wangaroa.

The Missionaries and their assistants, who have laboured at these stations ever since their commencement, have not only steadily and diligently applied to the study of the language, which is a dialect of that spoken in all the eastern portion of the Pacific, established schools for the instruction of the natives, and endeavoured to unfold to them the great truths of revelation, but have from the beginning, by the establishment of forges for working iron, saw-pits, carpenters' shops, &c. laboured to introduce among the natives habits of industry, a taste for the mechanic arts, and a desire to follow the peaceful occupations of husbandry; thereby aiming to promote their advancement in civilization, and improve their present condition, while they were pursuing the more important objects of their mission.

Success indeed has not been according to their desires, but it has not been altogether withheld; the general character of the people, in the neighbourhood of the settlements, is improved, pleasing instances of piety among the natives have been afforded; a number have been baptized, and the Missionaries are enabled to continue their exertions, under circumstances which are daily assuming a more pleasing aspect. We rejoice to know, that the report of the change which Christianity has effected in the Georgian Islands, appears to have exerted a favourable influence here. This has been manifested on several occasions. The following is one of the most recent instances.

Writing under date of May 22, 1829, the Rev. W. Williams, one of the Missionaries of the Church Missionary Society, in describing a visit, made in company with Mr. Davies, to Kauakaua, observes, "In the evening, we were much interested by an

account given by a chief, who has lately visited Tahiti. He simply confirmed the testimony given by others before, that the natives of that island have undergone a very great change. I asked if they never fought now? "Fight!" said he, "they are all become Missionaries." The natives who listened to him, said, they should like to go there, and live at Tahiti, but that their own island would never leave off its present customs."*

It was a favourable circumstance attending the change that has taken place both in the Society and Sandwich Islands, that each island had its chief; and that in some instances several adjacent islands were under the government of a principal chief or king, whose authority was supreme, and whose influence, in uniting the people under one head, predisposed them, as a nation, to receive the instructions imparted by individuals countenanced and protected by their chief or king. Persons of the highest authority not only patronized the Missionaries, but frequently added to their instructions, their commendation, and the influence of their own example in having already received them.

In New Zealand there is no king over the whole, or even over one of the larger islands. The people are generally governed by a number of chieftains, each indeed a king over his narrow territory. A desire to enlarge their territory, augment their property, increase their power, or satisfy revenge, leads to frequent and destructive wars, strengthens jealousy, and cherishes treachery, keeps them without any common bond of union, and prevents any deep or extensive impression being made upon them as a people. This necessarily circumscribes

* Missionary Record, Oct. 1830.

the influence of the Missionaries, and is, in a great degree, the cause which led the Wesleyan Missionaries for a time to suspend altogether their efforts, and which has recently so painfully disturbed those of their brethren in connexion with the Church Missionary Society.

The labours of the mechanic and the artisan are valuable accompaniments to those of the Misionary; but Christianity must precede civilization. Little hope is to be entertained of the natives following to any extent the useful arts, cultivating habits of industry, or realizing the enjoyments of social and domestic life, until they are brought under the influence of those principles inculcated in the word of God. And notwithstanding the discouragements to be encountered, this happy result should be steadily and confidently anticipated by those engaged on the spot, as well as by their friends at home. Their prospect of success is daily becoming more encouraging. They have not yet laboured in hope, so long as their predecessors did in the South Sea Islands; where nearly fifteen years elapsed before they knew of one true convert. The recollection of this circumstance is adapted to inspire those employed in New Zealand with courage, and stimulate to perseverance, as there is every reason to conclude, that when the New Zealanders shall by the blessing of God become a Christian people, they will assume and maintain no secondary rank among the nations of the Pacific.

CHAP. XIII.

Situation, extent, and productions of RAPA—Singularity of its structure—Appearance of the inhabitants—Violent proceedings on board—Remarkable interposition of Providence—Visit of some natives to Tahiti—Introduction of Christianity into Rapa—RAIVAVAI—Accounts of its inhabitants—Visit of Capt. Henry—Establishment of a native mission—Fatal ravages of a contagious disease TUBUAI—Notice of the mutineers of the Bounty—Origin of the inhabitants—Prevention of war—Establishment of salutary laws—RIMATARA—Productions—Circumstances of the inhabitants—Abolition of idolatry—General improvement—RURUTU—Geological character—Population—Auura—His voyage to Maurua—Return to his native island—Destruction of the idols—Visit to Rurutu—Advancement of the people in knowledge, industry, and comfort—Unjust conduct of visitors—Treatment of the shipwrecked by the natives—Progress of Christianity.

ABOUT seven degrees nearer the equator than New Zealand, and thirty-six farther to the eastward, the lofty and many-peaked island of RAPA is situated. The first account of this island is given by Vancouver, who discovered it in his passage from New Zealand to Tahiti, on the 22d of December, 1791.* According to the observation made at the time, it was found to be situated in lat. 27. 36. S.

* The mingled emotions of astonishment and fear, with which the natives regarded every thing on board Vancouver's ship, prevented their replying very distinctly to the queries he proposed; and he observes, "Their answers to

and long. 144. 11. W. The mountains are craggy and picturesque, and the summits of those forming the high land in the centre, singularly broken, so as to resemble, in no small degree, a range of irregularly inclined cones, or cylindrical columns, which their discoverer supposed to be towers, or fortifications, manned with natives.

It is the furthest from the equator of a number of scattered islands, which lie to the south of the Tonga, Navigators' and Society Islands, and are designated by Multe Brun, The Austral Islands.*

Rapa is about twenty miles in circumference, is tolerably well wooded and watered, especially on the eastern side. The taro, or arum, is the most valuable article of food the natives possess, and, with the fish taken on their coast, forms their chief subsistence. The breadfruit, mountain plantain, banana, cocoa-nut, and fruits, have been brought from Tahiti, but they do not appear to thrive. The eastern coasts appear the most fertile. On this side of the island the fine harbour of Aurai is situated. The entrance is intricate, but the interior capacious, extending several miles inland. The landing on the beach is good, and fresh water convenient.

almost every question were in the affirmative, and our inquiries as to the name of their island, &c. were continually interrupted by incessant invitations to go on shore. At length, I had reason to believe the name of the island was *Oparo*, and that of their chief *Korie*. Although I could not positively state that their names were correctly ascertained, yet, as there was a probability of their being so, I distinguished the island by the name of Oparo, until it might be found more properly entitled to another." The explicit declarations of the natives, made under more favourable circumstances, have now determined *Rapa* to be the proper name of this island.

* System of Geography, vol. ii. p. 647.

In person, the inhabitants resemble those of Tahiti more than the New Zealanders, though their language bears the greater affinity to that of the latter. Vancouver, judging from those he saw around his ship, estimated their number at 1500. Mr. Davis, who visited them in 1826, supposed the population to amount to about 2000; but Messrs. Simpson and Pritchard, in April, 1829, found that an epidemic had reduced their numbers, and did not think there were above 500. The island is divided into several districts, and is governed by one supreme ruler, or king, and a number of subordinate chiefs. The name of the present chief is Tereau. Fortifications crown the summits of many of their hills; these are so constructed as to render them impregnable by any means which the assailants could bring against the besieged. Wars have not been frequent among them, and, when they have existed, have been less sanguinary than those among the islands to the northward.

Their system of religion was exceedingly rude, and resembled, in some respects, that which prevailed in Tahiti, though the names of their gods were different. The principal idol was called *Paparua*; it was formed of cocoa-nut husk, curiously braided, and shaped into a kind of cylinder, full in the centre, and smaller at the ends, and was not more than two or three inches long. To the favour of this god they sought for victory in war, recovery from sickness, and abundance of turtle.* *Poere* was another of their gods; it was of stone, twelve or fifteen inches in length. It was fixed in the ground, and invoked on the launching of a canoe, and the opening of a newly-built house; and on its will the supply of water in the springs

* Missionary Chronicle, vol. iv. p. 167

was supposed to depend. The favour of the gods was propitiated by prayers, offerings, and sacrifices; human victims were not included among the latter, which principally consisted in fish.

On my voyage from New Zealand to Tahiti, we made this island on the 26th of January, 1817. The higher parts of the mountains seemed barren, but the lower hills, with many of the valleys, and the shores, were covered with verdure, and enriched with trees and bushes. The island did not appear to be surrounded by a reef, and, consequently, but little low land was seen. The waves of the ocean dashed against the base of those mountains, which, extending to the sea, divided the valleys that opened upon the western shore. As we were not far from the island when the sun withdrew his light, we lay off and on through the night, and, at daybreak the next morning, found ourselves at some distance from the shore. We sailed towards the island till about 10 A. M.; when, being within two miles of the beach, the head of our vessel was turned to the north, and we moved slowly along in a direction parallel with the coast. We soon beheld several canoes put off from the land, and not less than thirty were afterwards seen paddling around us. There were neither females nor children in any of them. The men were not tataued, and wore only a girdle of yellow *ti* leaves round their waists. Their bodies, neither spare nor corpulent, were finely shaped; their complexion a dark copper colour; their features regularly formed; and their countenances, often handsome, were shaded by long black straight or curling hair. Notwithstanding all our endeavours to induce them to approach the ship, they continued for a long time at some dis-

tance, viewing us with apparent suspicion and surprise. At length, one of the canoes, containing two men and a boy, ventured alongside. Perceiving a lobster lying among a number of spears at the bottom of the canoe, I intimated, by signs, my wish to have it, and the chief readily handed it up. I gave him, in return, two or three middle-sized fish-hooks; which, after examining rather curiously, he gave to the boy, who, being destitute of any pocket, or even article of dress on which he could fasten them, instantly deposited them in his mouth, and continued to hold with both hands the rope hanging from our ship. The principal person in the canoe appearing willing to come on board, I pointed to the rope he was grasping, and put out my hand to assist him up the ship's side. He involuntarily laid hold of it, but could scarcely have felt my hand grasping his, when he instantly drew it back, and, raising it to his nostrils, smelt at it most significantly. After a few moments' pause, he climbed over the ship's side. As soon as he had reached the deck, our captain led him to a chair on the quarter-deck, and, pointing to the seat, signified his wish that he should be seated. The chief, however, having viewed it for some time, pushed it aside, and sat down on the planks. Our captain had been desirous to have the chief on board, that he might ascertain from him whether the island produced sandal-wood, as he was bound to the Marquesas in search of that article. A piece was therefore procured and shewn to him, with the qualities of which he appeared familiar; for, after smelling it, he called it by some name, and pointed to the shore. While we had been thus engaged, many of the canoes had, unperceived by us, approached the ship; and

when we turned round, a number of the natives appeared on deck, and others were climbing over the bulwarks. They were the most savage-looking natives I have ever seen, and their behaviour was as unceremonious as their appearance was uninviting. Vancouver found them unusually shy at first, but afterwards remarkably bold, and exceedingly anxious to possess every article of iron they saw: although his ship was surrounded by not fewer than three hundred natives, there were neither young children, women, nor aged persons, in any of their canoes.

A gigantic, fierce-looking fellow, who had seized a youth standing by the gangway, boarded us, and endeavoured to lift him from the deck; but the lad, struggling, escaped from his grasp. He then seized our cabin-boy, but the sailors coming to his assistance, and the native finding he could not disengage him from their hold, pulled his woollen shirt over his head, and was preparing to leap out of the ship, when he was arrested by the sailors. We had a large ship-dog chained to his kennel on the deck, and, although this animal was not only fearless, but savage, yet the appearance of the natives seemed to terrify him. One of them caught the dog in his arms, and was proceeding over the ship's side with him, but perceiving him fastened to the kennel by his chain, he was obliged to relinquish his prize, evidently disappointed. He then seized the kennel, with the dog in it; when, finding it nailed to the deck, he ceased his attempts to remove it, and gazed round the ship, in search of some object less secure. We had brought from Port Jackson two young kittens; one of these now came up from the cabin, but she no sooner made her appearance

on the deck, than a native, springing like a tiger upon its prey, caught up the unconscious animal, and instantly leaped over the ship's side into the sea. Hastening to the side of the deck, I looked over the bulwarks, and beheld him swimming rapidly towards a canoe lying about fifty yards from the ship. As soon as he had reached the canoe, holding the cat with both hands, and elevating these above his head, he exhibited her to his companions with evident exultation; while, in every direction, the natives were seen paddling their canoes towards him, to gaze upon the strange creature he had brought from the vessel. When our captain beheld the thief thus exhibiting his prize, he seized his musket, and was in the act of levelling it at the offender, when I arrested his arm, and assured him I had no doubt the little animal would be preserved, and well treated. Orders were now given to clear the ship. A general scuffle ensued between the islanders and the seamen, in which many of the former were driven headlong into the sea, where they seemed as much at home as on solid ground, while others clambered over the vessel's side into their canoes. In the midst of the confusion, and the retreat of the natives, the dog, which had hitherto slunk into his kennel, recovered his usual boldness, and not only increased the consternation by his barking, but severely tore the leg of one of the fugitives who was hastening out of the ship, near the spot to which he was chained. The decks were now cleared; but as many of the people still hung upon the shrouds, and about the chains, the sailors drew the long knives with which, when among the islands, they were furnished, and by menacing gestures, without wounding any, suc-

ceeded in detaching the natives from the vessel. Some of them seemed quite unconscious of the keenness of the knife, and, I believe, had their hands deeply cut by snatching or grasping at the blade. A proposal was now made to entice or admit some on board, and take two of them to Tahiti, that the Missionaries there might become acquainted with their language, gain a knowledge of the productions of their island, impart unto them Christian instruction, and thus prepare the way for the introduction of Christianity among their countrymen, as well as open a channel for commercial intercourse. Our captain offered to bring them to their native island again, on his return from the Marquesas; and, could their consent have been by any means obtained, I should, without hesitation, have acceded to the plan; but, as we had no means of effecting this object, I did not conceive it right to take them from their native island by force.

On a former voyage, about two years before this period, Captain Powel had been becalmed near the shores of this island. Many of the natives came off in their canoes, but did not venture on board; perceiving, however, a hawser hanging out of the stern of the ship, about fifty of them leaped into the sea, and, grasping the rope with one hand, began swimming with the other, labouring and shouting with all their might, as they supposed they were drawing the vessel towards the shore. Their clamour attracted the attention of the seamen, and it was found no easy matter, even when all hands were employed, to draw in the rope. While the greater part of the crew were thus engaged, a seaman leaning over the stern with a cutlass in his hand, so terrified the natives, that, as

they were drawn near the vessel, they quitted their hold, and by this means the hawser was secured. A breeze shortly after springing up, they steered away, happy to escape from the savages by whom they had been surrounded.

On the present occasion we experienced a signal deliverance, which, though it did not at the time appear very remarkable, afterwards powerfully affected our minds. As soon as the vessel was cleared of the natives, and the wind was wafting us from their shores, I went down to the cabin, where Mrs. Ellis and the nurse had been sitting ever since their first approach to the ship; and when I saw our little daughter, only four months old, sleeping securely in her birth, I was deeply impressed with the providence of God, in the preservation of the child. During the forenoon, the infant had been playing unconsciously in her nurse's lap upon the quarter-deck, under the awning, which was usually spread in fine weather, and she had but recently taken her to the cabin, when the natives came on board. Had the child been on deck, and had my attention been for a moment diverted, even though I had been standing by the side of the nurse, there is every reason to believe that the motives which induced them to seize the boys on the deck, and even the dog in his kennel, would have prompted them to grasp the child in her nurse's lap or arms, and to leap with her into the sea before we could have been aware of their design. Had this been the case, it is impossible to say what the result would have been; bloodshed might have followed, and we might have been obliged to depart from the island, leaving our child in their hands. From the crude food with which

they would have fed her, it is probable she would have died; but, from my subsequent acquaintance with the natives of the South Sea Islands, I do not think that during her infancy they would have treated her unkindly. As it was, we felt grateful for the kind Providence which had secured us from all the distressing circumstances which must necessarily have attended such an event.

These brief facts will be sufficient to shew somewhat of the character of the natives of Rapa, in 1791 and 1817. They continued in this state until within the last five or six years, during which a considerable change has taken place.

Towards the close of the summer of 1825, a cutter belonging to Tati, a chief in Tahiti, on a voyage to the Paumotus, or Pearl Islands, visited Rapa, and brought two of its inhabitants to Tahiti. On their first arrival, they were under evident feelings of apprehension; but the kindness of Mr. Davies the Missionary, and the natives of Papara, removed their suspicions, and inspired them with confidence. They were both delighted and astonished in viewing the strange objects presented to their notice. The European families, the houses, the gardens, the cattle, and other animals, which they saw at Tahiti, filled them with wonder. They also attended the schools and places of public worship, and learned the alphabet. Soon after their arrival, the cutter sailed again for their island, and the two natives of Rapa returned to their countrymen loaded with presents from their new friends, and accompanied by two Tahitians, who were sent to gain more accurate information relative to their country, and the disposition of its inhabitants. When the vessel approached their island, and the people saw their

countrymen, they appeared highly delighted; and towards the evening, when, accompanied by the two Tahitians, they drew near the beach in the ship's boat, the inhabitants came out into the sea to meet them, and carried the men and the boat altogether to the shore. This to the strangers was rather an unexpected reception; but, though singular, it was not unfriendly, for they were treated with kindness. The accounts the natives gave their countrymen, of what they had seen in Tahiti, were marvellous to them: the captain of the cutter procured some tons of sandal-wood; and when he left, the Tahitians returned, having received an invitation from the chiefs and people to revisit their island, and reside permanently among them; a request so congenial to their own feelings, that they at once promised to comply.

In the month of January, 1826, two Tahitian teachers and their wives, accompanied by two others, one a schoolmaster, and the other a mechanic, sailed from Tahiti for Rapa. They carried with them not only spelling-books, and copies of the Tahitian translations of the scriptures, but also a variety of useful tools, implements of husbandry, valuable seeds and plants, together with timber for a chapel, and doors, &c. for the teachers' houses. They were conducted to their new station by Mr. Davies, one of the senior Missionaries at Tahiti, who was pleased with his visit, and, upon the whole, with the disposition of the people, although some appeared remarkably superstitious, and, as might be expected, unwilling to embrace Christianity. This arose from an apprehension of the anger of their gods, induced by the effects of a most destructive disease, with which they had been recently visited. The gods, they

imagined, had thus punished them for their attention to the accounts from Tahiti. The teachers, however, landed their goods, and the frame-work of the chapel. The chiefs received them with every mark of respect and hospitality, pointed out an eligible spot for their residence, gave them some adjacent plantations of taro, and promised them protection and aid.

The Sabbath which Mr. Davies spent there was probably the first ever religiously observed on the shores of Rapa. Several of the natives attended public worship, and appeared impressed with the services. These being performed in the Tahitian language, were not unintelligible to them. The native teachers were members of the church at Papara; and as they were but few in number, and were surrounded by a heathen population in a remote and solitary island, it being then expected the vessel would sail on that or the following day, they joined with Mr. Davies their pastor in commemorating the death of Christ, under the impression that it was the last time they should ever unite in this hallowed ordinance.

Situated some degrees from the southern tropic, the climate is bracing and salubrious, the soil is fertile, and while it nourishes many of the valuable roots and fruits of the intertropical regions, is probably not less adapted to the more useful productions of temperate climes. Mr. Davies estimates the population at about two thousand. Vancouver supposed that Rapa contained not less than fifteen hundred, merely from those he saw around his ship. In their language, complexion, general character, and superstitions, they resemble the other islanders of the Pacific, though less civilized in their

manners, more rude in their arts, and possessed of fewer comforts, than most of their northern neighbours were, when first discovered. Their intercourse with Tahiti has not only increased their knowledge, and their sources of temporal enjoyment, but has been the means of introducing Christianity among them, and raising many to the participation of its "spiritual blessings." In 1829, Messrs. Pritchard and Simpson found that four chapels had been erected in different stations, at which, by native Missionaries, religious instruction was statedly imparted. The inhabitants manifested a pleasing attention during public service, and their advancement in knowledge exceeded the expectations of their visitors.

A fresh avenue is here opened for European commerce, and valuable information is likely to result from the visit of the teachers to this solitary abode. The English Missionary from Tahiti was the first foreigner that ever landed on their coasts; but many years before his arrival, an inhabitant of some other island, the only survivor of the party with whom he sailed from his native shores, had been by tempestuous weather drifted to the island, and was found there by the native teachers, who first went from Tahiti. His name was Mapuagua, and that of his country Manganeva,* which he stated was much larger than Rapa, and situated in a south-easterly direction. The people he de-

* The islands which bear the nearest resemblance to the description here given, are situated in lat. 23. 12. S. and long. 135. W. They are lofty, verdant, and populous, and were discovered on the 24th of May, 1797, by Captain Wilson, in the Duff; by whom, in honour of Admiral Lord Gambier, they were called Gambier's Islands.—*Missionary Voyage*, p. 118.

scribed as numerous, and much tataued; the name of one of their gods the same as that of one formerly worshipped by the Tahitians. An old man, who resided at the same place with the stranger, gave Mr. Davies the name of eleven places, either districts of Manganeva, or adjacent islands, which are unknown to the Tahitians. The information thus obtained will be valuable in the search for those islands, which has already been commenced; and if no sources of wealth be found, nor important channels of commerce opened, their discovery will increase our geographical knowledge, and extend the range of benevolent operation.

Rapa forms the southern extremity of that part of Polynesia which Malte Brun has designated the

AUSTRAL ISLANDS.

Raivavai, or High Island,

Is one of the most important of these islands, and is situated about six degrees to the north-west of Rapa. It was discovered by Lieut. Broughton, in the Chatham, on the 2d of December, 1791, who gives its situation as 23. 42. lat. and 147. 41. W. long. Its high and broken mountains may be seen in clear weather at the distance of fifty miles. Around the sterile centre mountains, there is a considerable portion of low land. The island is scarcely twenty miles in circumference. The harbour is open and insecure; but, being on the western side, it is sheltered from the prevailing winds. A few years ago the inhabitants amounted to about 2000, but the ravages of a fearful epidemic, in the year 1829, reduced them, it is said, to about 800. They

resemble the South Sea Islanders in many of their usages, but appear to have been less cruel, and, in some respects, more ingenious. Their carving is superior to any found among their more civilized neighbours. Infanticide was unknown among them, and we have no evidence that they offered human sacrifices, though strongly addicted to idolatry. Their temples were extensive, some of which, with their appendages, though forsaken by their worshippers, still remain entire. One of them contains upwards of twenty large stone idols. The temples, furniture, number, size, and materials of which their gods are made, manifest the former zeal and devotedness of the people in the service of their idols.

In 1819 Pomare visited Raivavai in an American ship. The inhabitants tendered him their homage, and sought his protection. On his departure, he left a man, called Para, as a kind of political agent among them, who also endeavoured to teach some of the natives to read.

In the month of January, 1821, Captain Henry, commanding a vessel belonging to Pomare II. touched at this island. He made it on the Sabbath-day, and, on landing, found the inhabitants about to assemble in their place of worship. This building was 117 feet by 27. His arrival prevented for a short time their commencing the public service; but the scene which was afterwards presented, is described in a letter Captain Henry wrote to us on reaching Tahiti, as "affecting and delightful." Eight hundred and forty-eight persons attended; seven hundred of whom entered the place, the remainder continuing round the doors. "Each individual, on entering the church,

kneeled down, and uttered a short prayer." In reference to their deportment, Capt. Henry observes, "The very quiet, devout, and orderly manner in which they conducted themselves, not only in church, but during the Sabbath, excited my highest admiration."

The open renunciation of idolatry, and the general profession of Christianity, were effected at a public festival, which occurred about four months prior to Capt. Henry's visit. All the inhabitants, with the exception of about twenty-five persons, had declared themselves desirous of Christian instruction, and every one in the island had renounced idolatry. Most of their former objects of worship were removed from the temples, and some of those mutilated stone figures were actually converted into seats or benches, at the doors of the building erected for Christian worship. The knowledge of the individual left by Pomare was very limited; his behaviour, also, was immoral; and the natives had sagacity enough to perceive that his conduct did not accord with what he taught them Christianity required; consequently, they refused to pay much attention to his instructions, but requested that proper teachers might be sent to them. In 1822, suitable teachers from Eimeo were stationed in this island; these have shewn the utmost diligence and fidelity in promoting the temporal and spiritual improvement of the people. In Jan. 1825, when visited by Messrs. Tyerman Bennet, and Henry, two large places had been erected for public worship; at the opening of one of them, 1300 persons were present.* At the same time, baptism was administered to fifty-two adults, and

* Missionary Chronicle, No. 54, p. 165.

sixty children. In the latter part of the same year, I visited Raivavai. The singular, broken, and romantic shape of the mountains, gave universal interest to the scenery; the natives were numerous, and, though uncivilized, their behaviour was neither barbarous nor repulsive. They were anxious to entertain us with hospitality and kindness, and readily conducted me to whatever was interesting in the neighbourhood. Their idols were of stone, which appeared a kind of cellular lava, of a light ferruginous colour. They were generally rudely carved imitations of the human figure. The people appeared ingenious, patient, and industrious, and the carving of their paddles, bowls, and other domestic utensils, in the taste displayed in its devices, and the skill of its execution, surpassed any thing of the kind I have seen in the Pacific.

The teachers, Horoinuu, Ahuriro, and Tohi, gave me a very favourable account of their attention to instruction. In 1829, when they were last visited, it was found that a contagious epidemic, a kind of malignant fever, had destroyed a great portion of the inhabitants. This disease was originally brought from Tubuai, and, for a considerable time after it appeared, from ten to fifteen deaths occurred daily. If a healthy person came in contact with the body or clothes of one diseased, the malady was generally communicated. During the first stages of the progress of the disease, whole families, from attending the sick, were simultaneously attacked with the dreadful complaint, and often buried in one common grave. The visitors observe, "Never have we witnessed a more melancholy spectacle; houses are left without inhabit-

ants; land without owners; and that which was formerly cultivated, has now become desolate."

In 1826 Mr. Davies organized a Christian society, or church, among this people, when sixteen persons were, after due examination, united in Christian fellowship with the teachers of Eimeo who were residing among them.* Of these, twelve have died; to the survivors forty-six were added, during the time Messrs. Pritchard and Simpson remained with them, in 1829.

TUBUAI.

This island is seventeen miles nearer the equator than Raivavai, and about two degrees farther to the westward. It is situated in lat. 23. 25. S. and long. 149. 23. W. and is not more than twelve miles in circumference.

Tubuai was discovered by Cook in 1777; and, after the mutineers in the Bounty had taken possession of the vessel, and committed, to the mercy of the waves, Captain Bligh, with eighteen of his officers and men, this was the first island they visited. Hence they sailed to Tahiti, brought away the most serviceable of the live-stock left there by former navigators, and in 1789 attempted a settlement here. Misunderstandings between the mutineers and the natives, and the unbridled passions of the former, led to acts of violence, which the latter resented. A murderous battle ensued, in which nothing but superior skill and fire-arms, together with the advantages of a rising ground, saved the mutineers from destruction. Two were wounded, and numbers of the natives slain. This led them to abandon the island; and after revisiting Tahiti, and leaving a part of their

* Missionary Report, 1827, p. 29.

number there, they made their final settlement in Pictairn's island. Their attempt to settle in Tubuai is celebrated in a poem by the late Lord Byron, called, "The Island, or Christian and his Companions," in which are recorded some affecting circumstances connected with the subsequent lives and ultimate apprehension of many of these unhappy men, and several facts relative to the Society and Friendly Islands.

Tubuai was also the first of the South Sea Islands that gladdened the sight of the Missionaries who sailed in the Duff. They saw the land on the morning of the 22d of February, 1797, near thirty miles distant; and as the wind was unfavourable, the darkness of night hid the island from their view before they were near enough distinctly to behold its scenery or inhabitants. I can enter in some degree into their emotions on this unusually interesting day. All that hope had anticipated in its brightest moments, was no longer to be matter of uncertainty, but was to be realized or rejected. Such feelings I have experienced, and can readily believe theirs were of the same order as those of which I was conscious, when gazing on the first of the isles of the Pacific that we approached. Theirs were probably more intense than mine, as a degree of adventurous enterprise was then thrown around Missionary efforts, which has vanished with their novelty. Our information, also, is more circumstantial and explicit than theirs could possibly have been.

Tubuai is stated, in the Introduction to the Voyage of the Duff, to have been at that time but recently peopled by some natives of an island to the westward, probably Rimatara, who, when sailing to a spot they were accustomed to visit, were

driven by strong and unfavourable winds on Tubuai. A few years after this, a canoe sailing from Raiatea to Tahiti, conveying a chief who was ancestor to Idia, Pomare's mother, was also drifted upon this island, and the chief admitted to the supreme authority; a third canoe was afterwards wafted upon the shores of Tubuai, containing only a human skeleton, which a native of Tahiti, who accompanied the mutineers, supposed belonged to a man he had killed in a battle at sea. The scantiness of the population favoured the opinion that the present race had but recently become inhabitants of this abode; and the subsequent visits of Missionaries from Tahiti, with the residence of native teachers among the people, have furnished additional evidence that the present Tubuaian population is but of modern origin, compared with that inhabiting the island of Raivavai on the east, or Rurutu and Rimatara on the west.

In 1817, I touched at Tubuai. The island is compact, hilly, and verdant; many of the hills appeared brown and sunburnt, while others were partially wooded. At a distance it appears like two distinct islands, but on a nearer approach the high land is found to be united. It is less picturesque than Rapa, but is surrounded by a reef of coral, which protects the low-land from the violence of the sea. As we approached this natural safeguard to the level shore, which is perhaps more extensive than the level land in any other island of equal size, a number of natives came out to meet us. Their canoes, resembling those of Rapa, were generally sixteen or twenty feet long; the lower part being hollowed out of the trunk of a tree, and the sides, stem, and stern, formed by pieces of thin plank sewed together with cinet or

cord, and adorned with shells. The stem projected nearly horizontally, but the stern being considerably elevated, extended obliquely from the seat occupied by the steersman. The sterns were ornamented with rude carving, and, together with the sides, painted with a kind of red ochre, while the seams were covered with the feathers of aquatic birds. A tabu had been recently laid on the island by the priests, which they had supposed would prevent the arrival of any vessel, and they were consequently rather disconcerted by our approach. Among the natives who came on board, was a remarkably fine, tall, well-made man, who appeared, from the respect paid him by the others, to be a chief. His body was but partially tataued, his only dress was a girdle or broad bandage round his loins, and his glossy, black, and curling hair was tied in a bunch on the crown of his head, while its extremities hung in ringlets on his shoulders. His disposition appeared mild and friendly. His endeavours to induce us to land were unremitted, until nearly sunset; when, finding them unavailing, and receiving from the captain an assurance that he would keep near the island till the morrow, he expressed a wish to remain on board, although considerably affected by the motion of the vessel.

The next morning we stood in close to the reefs, and a party from the ship accompanied the chief to the shore: the population appeared but small; the people were friendly, and readily bartered fowls, taro, and mountain plantains for articles of cutlery and fish-hooks. Their gardens were unfenced, and the few pigs they had were kept in holes or wide pits four or five feet deep, and fed with bread-fruit and other vegetables. Only one was

brought on board, and this was readily purchased. Many of the natives, in addition to the common bandage encircling their bodies, and a light cloth over their shoulders, wore large folds of white or yellow cloth bound round their heads, in some degree resembling a turban, which gave them a remarkably Asiatic appearance. They also wore necklaces of the nuts of the pandanus; the scent of which, though strong, is grateful to most of the islanders of the Pacific.

They were at this time addicted to unjust and barbarous war, and sometimes failed to manifest that hospitality, and afford that protection, to the voyagers from other countries, which is generally shewn by the inhabitants of other islands. On the day after our arrival, two or three natives of the Paumotu or Palliser's Islands, which lie to the eastward of the Society Islands, came on board our vessel, and asked the captain for a passage to Tahiti. He inquired their business there? They said, that some weeks before, they left Tahiti, whither they had been on a visit, to return to their native islands, but that contrary winds drifted their canoe out of its course, and they reached the island of Tubuai; that shortly after their arrival, the natives of the island attacked them, plundered them of their property, and broke their canoe; that they wished to go to Tahiti, and acquaint Pomare with their misfortune, procure another canoe, and prosecute their original voyage. Two Europeans, who were on the island at the time, reported that they were very peaceable in their behaviour; that the natives of Tubuai had attacked the strangers because they had tried to persuade them to cast away their idols, and had told them there was but one true God, viz. Jehovah. Our

captain, and some others who were present, asked why they did not resist the attack? inquiring, at the same time, if they were averse to war; knowing that their countrymen were continually engaged in most savage wars, and were also cannibals. They said they had been taught to delight in war, and were not afraid of the natives of Tubuai; that if they had been heathens, they should have fought them at once; but that they had been to Tahiti, and had embraced the new religion, as they called Christianity; had heard that Jehovah commanded those who worshipped Him to do no murder, and that Jesus Christ had directed his followers to love their enemies; that they feared it would be displeasing to God, should they have killed any of the Tubuaians, or even have indulged feelings of revenge towards them; adding, that they would rather lose their canoe and their property, than offend Jehovah, or disregard the directions of Jesus Christ.—Our captain gave them a passage. Pomare furnished them with a canoe; they returned for their companions, and subsequently sailed to their native islands.

These natives, in all probability, had never heard the question as to the lawfulness or unlawfulness of Christians engaging in war discussed, or even named, but they had most likely been taught to commit to memory the decalogue, and our Lord's sermon on the mount, and hence resulted their noble forbearance at the island of Tubuai.

Subsequently, the Tubuaians heard more ample details of the change that had taken place in the adjacent island of Rurutu, as well as in the Society Islands—that the inhabitants had renounced their idolatry, and erected places for the worship of the true God—and determined to follow their example.

In the month of March, 1822, they sent a deputation to Tahiti, requesting teachers and books. The messengers from Tubuai were kindly welcomed, and not only hospitably entertained by the Tahitian Christians, but led to their schools and places of public worship. Two native teachers were selected by the church in Matavai, and publicly designated by the Missionaries to instruct the natives of Tubuai. The churches in Tahiti, so far as their means admitted, furnished them with a supply of articles most likely to be useful in their Missionary station; and the 13th of June, 1822, they embarked for the island of Tubuai. Mr. Nott, the senior Missionary in Tahiti, embarked in the same vessel, for the purpose of preaching to the people, and affording the native Missionaries every assistance in the commencement of their undertaking.

Finding, on their arrival, the whole of the small population of the island engaged in war, and on the eve of a battle, Mr. Nott and his companions repaired to the encampment of Tamatoa, who was, by hereditary right, the king of the island, acquainted him with the design of their visit, and recommended him to return to his ordinary place of abode. The king expressed his willingness to accede to the proposal, provided his rival, who was encamped but a short distance from him, and whom he expected on the morrow to engage, would also suspend hostilities. Paofai, a chief who accompanied Mr. Nott, went to Tahuhuatama, the chief of the opposite party, with a message to this effect. He was kindly received, his proposal agreed to, and a time appointed for the chiefs to meet midway between the hostile parties, and arrange the conditions of peace.

On the same evening, or early the next morning, the chieftains, with their adherents, probably not exceeding one hundred on either side, quitted their encampments, which were about a mile and a half or two miles apart, and proceeded to the appointed place of rendezvous. When they came within fifty yards of each other, they halted. The chiefs then left their respective bands, and met midway between them; they were attended by the Missionaries, and, after several propositions had been made by one party, and acceded to by the other, peace was concluded. The chiefs then embraced each other; and the warriors in each little army, wherein the nearest relations were probably arrayed against each other, perceiving the reconciliation of their chiefs, dropped their implements of war, and, rushing into each other's arms, presented a scene of gratulation and joy, very different from the murderous conflict in which they expected to have been engaged. They repaired in company to the residence of the principal chief, where an entertainment was provided. Here the Missionaries had a second interview with the chiefs, who welcomed them to the island, and expressed their desires to be instructed concerning the true God, and the new religion, as they usually denominated Christianity.

On the following morning, the inhabitants of Tubuai were invited to attend public worship, when Mr. Nott delivered, in a new building erected for the purpose, the first Christian discourse to which they had ever listened. It was truly gratifying to behold those, who had only the day before expected to have been engaged in shedding each other's blood, now mingled in one quiet and attentive assembly, where the warriors of rival

chieftains might be seen sitting side by side, and listening to the gospel of peace.

Mr. Nott was unexpectedly detained several weeks at Tubuai; during this time he made the tour of the island, conversed with the people, and preached on every favourable occasion that occurred. The Queen Charlotte at length arrived; when, having introduced the native teachers to the chiefs and people, and recommended them to their protection, he bade them farewell, and prosecuted his voyage to High Island. The chiefs had desired that one teacher might be left with each; and, in order to meet their wishes, two, Hapunia and Samuela, from the church at Papeete, were stationed by Mr. Nott in this island, one with each of the chiefs. The native Missionaries found the productions of Tubuai less various and abundant than those of Tahiti and the adjacent islands. The habits of the natives were remarkably indolent, and inimical to health, especially the practice of dressing their bread-fruit, &c. only once in five days. Against this the teachers invariably remonstrated, and presented to them, also, a better example, by cooking for themselves fresh food every day. Since that time, a distressing epidemic has, in common with most of the islands, prevailed in Tubuai, and has swept off many of the people. Nevertheless, the native teachers continue their labours, and the condition of the people is improved. In February, 1826, when Mr. Davies visited them, the profession of Christianity was general; thirty-eight adults and four children were baptized. The chiefs and people were assisting the teachers in building comfortable dwellings, and erecting a neat and substantial house for public worship.

In 1829, when they were visited, although the industry of the inhabitants, and their advancement in civilization, were cheering, their progress in learning was but small, and the ignorance or stupidity of the children discouraging. Less attention was paid to the teachers than formerly, and considerable disorder prevailed among the people, from the opposition of some to the laws transmitted by the king from Tahiti, and the want of promptitude and decision in those natives who were invested with authority. At a meeting of the people, which was held by the appointment of the principal chiefs, while Messrs. Pritchard and Simpson remained on the island, it was resolved, that two criminals, one guilty of murder, having shot one of the magistrates, and another of treason, having devised a plot against the government, and meditated the death of the Tahitian teachers, should be banished for life to an uninhabited island;* and that others, less culpable, should be kept in irons during the pleasure of the chiefs. Measures were also proposed, which were adapted to induce a better state of things among all classes of the inhabitants.

RIMATARA.

This island lies nearly three degrees westward of Tubuai, and some miles nearer the equator. It is about twenty miles in circumference; and though higher than any of the islands of coral formation, its hills present but a small elevation. The soil is fertile, and the lowland, surrounded by a natural safeguard or reef, is generally attached to the shore. There is no harbour, nor any opening in the reefs, excepting for a boat. The hills are clothed with the trees and shrubs common to the

* Miss. Trans. vol. iv. No. vi. p. 163.

neighbouring islands, while the valleys and level grounds yield the fruits and roots which are met with in Tahiti and the northern clusters. Rimatara, however, is principally distinguished as the favourite resort of a beautiful species of paroquet, which is so numerous as to occasion great annoyance to the inhabitants, by destroying their fruit. These birds are small, but their plumage, which is of red, green, and purple, is rich and brilliant. The feathers of these little birds have ever been held in high estimation among the inhabitants of the other islands, whither they have been conveyed as the most valuable articles of native commerce. The population of this island is small, not much exceeding 300. The natives are well formed; their hair is straight or curled, and their complexion fairer than that of the inhabitants of the Society Islands. They are a quiet, gentle race, occupied generally in the simplest employments of agriculture and fishing. They display less native energy than their neighbours; and though their sources of enjoyment are scanty, their crimes and their sufferings are proportionably less. Diseases are few, and an unusual number of very aged persons are found among them. Yet, in a community so small and isolated, and whose habits were in many respects mild, and comparatively humane, woman was subjected to an invidious and humiliating sense of her inferiority. She was necessitated, by the will of man, to labour in the culture of the earth, though deprived of an equal participation of its abundant and choicest productions. The toil required to furnish the means of subsistence, was performed exclusively by the wife, while the husband spent his hours in indolence and amusement. This state of things, not more favourable to morals than to

happiness, was sustained by the rude system of superstition in which they lived, and which prevailed in the adjacent islands.

To the exertions of the Missionaries, and native Christians, in spreading Christianity, we are indebted for our knowledge of the existence of this island, and the circumstances of its inhabitants; at least, I have met with no account of it, before that given by the Missionaries who established native teachers among the people. Although the inhabitants of the Society Islands reported the existence of an island, somewhere to the southward, which they designated by this name, the first intelligence that we received of its situation, extent, and population, was derived from the inhabitants of Rurutu, who were driven to the Society Islands in 1821.

When Auura, the chief of Rurutu, accompanied by teachers from Raiatea, returned to his native land, in the year 1821, he found there a number of the inhabitants of Rimatara. These followed the example of the inhabitants of Rurutu, in destroying their idols, and receiving Christian instruction; sailing shortly afterwards to their own island, they induced many of their countrymen to do the same. In the month of June, 1822, the Christians in Borabora sent two of their number, Faarava and Oo, to instruct the inhabitants of this island in reading, writing, and the first elements of religion. They were accompanied by the European Missionaries, and all received a cordial welcome from the people. Although the natural productions of Rimatara were inferior to those of Borabora, and the comforts of life fewer than those enjoyed in their native land, this did not discourage them. They applied themselves with

diligence to the accomplishment of their object, and such was the success with which their exertions were attended, that, when Mr. Williams visited them, in October, 1823, fifteen months after the arrival of the native teachers, he found the inhabitants had renounced their idols, and were living in harmony among themselves, and with their teachers, whom they greatly respected. They had erected a place for the worship of the true God. This building was sixty feet long, and thirty wide; the walls were plastered, and the floor was boarded. A neat pulpit, of excellent workmanship, built, as was also the chapel, after the plan of that in which the teachers had been accustomed to worship in their native island, was also finished. It was opened for divine worship during Mr. Williams' visit; and the congregation, including the greater part of the population, amounting to about three hundred, presented a most interesting spectacle. The females were neatly dressed in white native cloth, each one wearing a bonnet, which the wives of the teachers had taught them to make. Men, who had grown old in the service of idolatry, and who had never met for worship in any but a pagan temple, now assembled to render homage to the living God. The venerable figures, whose heads were grey with years, appeared in striking contrast with the youth and sprightliness of the children by whom they were surrounded. During the service, all appeared interested and attentive. At this time, the entire population were under instruction; and the children's school contained 130 scholars.

About the time of the commencement of the Mission, an American seaman, of the name of Robert, accompanied by a number of natives, undertook

to convey some books from Rurutu to Rimatara, a distance of about seventy miles. He reached Rimatara in safety, but, on returning, was driven out of his course, and perished with several of his companions. The day after his death, the boat was picked up by a vessel, about 200 miles distant from the island; and, by proper treatment, such of the crew as were still alive, recovered from the weakness and exhaustion which famine had induced.

In the year 1825, two years after Mr. Williams left them, this island was visited by Mr. Bourne, from Tahaa. He was welcomed by the people, who had begun to think that they and their teachers were forgotten by their friends. Twelve months before his arrival, Oo had been removed by death: stedfast and faithful to the end of his days, he had the honour of being the first native Missionary who had ended his days in communicating the blessings of Christianity to others. Faarara, his companion, had lost by death his wife and child. He was eminently devoted to his work, and, under these bereavements, was cheered by the sympathies and esteem of the people, and the evident advantages that resulted from his efforts. Mr. Bourne was delighted with the improvement of the station, and the diligence of the people, especially of some who were far advanced in years.

Although the circumstances of the females were considerably ameliorated by the abolition of idolatry, yet the cultivation of the ground, and other kinds of labour unsuitable to their sex, were still performed by them. During his visit, Mr. Bourne, at a public meeting, proposed an alteration of their established usage in this respect, which was alike derogatory to the females, and inimical to an

improvement in morals. Each chief present expressed his sentiments in favour of the proposal, and the result, was an unanimous declaration, "that, from that day forward, the men should dig, plant, and prepare the food, and the women make cloth, bonnets, and attend to their household work."* The change thus introduced, by instituting a suitable division of labour, has proved favourable to domestic virtue and social happiness, while it has augmented the means of subsistence, and the sources of comfort.

Within the last ten years, the intercourse between Rurutu and Rimatara has been frequent, though not always safe.

The last accounts from this island state, that the people continue to improve in the knowledge and practice of religion, and to advance in energy and industry. In order to increase their conveniences, they had sent one of their number to Borabora, a distance of nearly four hundred miles, to learn the art of carpentry, turning, &c., that, on his return, he might be able to teach his countrymen. They had also sent a letter to Mr. Platt, requesting him to visit them, and establish a Christian church among them.

RURUTU.

This island, which is situated in lat. 22. 27. S. and long. 150. 47. W., was discovered by Captain Cook, by whom it was called Ohetetoa. This is also one of its proper native names, but is much less frequently used than Rurutu, by which it is now generally known. The island is of small extent, probably not more than twelve miles in circumference. It is surrounded by a reef of coral,

* Miss. Chron. No. 41. p. 271.

but is destitute of any harbour, and there is only one place at which even a boat can land. A narrow border of low land extends from the shore, and the interior is mountainous and broken. Rurutu, considering its size, presents natural scenery equal in beauty to any of the adjacent islands, and a greater variety in its geology than any other. Many of the rocks are basaltic; others appear formed of a vesicular kind of ancient lava; besides which, fibrous limestone is occasionally met with, and a beautiful and singular stalactites. Garnets are also found in several parts. The soil is fertile: most of the productions, used as articles of food in the Society Islands, flourish here; while the dracana, the casuarina, and the barringtonia are not only abundant, but attain an unusual size—the trunk of the latter frequently exceeding four feet in diameter.

The inhabitants, though not more numerous than those of Rimatara, are darker in their complexion, more enterprising in their character, and active in their habits. Their temples were numerous, and their idols, especially their great god, Taaroa, were among the most singular we have met with in the Pacific. Their priests, who were their physicians, maintained great influence over the people, though their system of worship appears less sanguinary than that of their more civilized neighbours. They were addicted to war. Their helmets were among the most imposing in the South Sea Islands, and their spears, which were made of the hard dark wood of the casuarina, were often from twelve to eighteen feet long. Vessels traversing this part of the Pacific, occasionally hove-to off this island, for the purpose of allowing the natives to bring off their hogs, fowls, and vegetables, for

barter; but few foreigners went on shore, and little intercourse was held with them, until the establishment of a native Mission among them. The events which led to this are rather remarkable, and cannot fail to interest those who find pleasure in noticing the proceedings of Divine providence in the small and remote, as well as more extensive and conspicuous, changes that take place in the circumstances of men.

In the end of 1820, a distressing and contagious disease made its appearance among the inhabitants of this island. Accustomed to ascribe every calamity to the anger of their gods, they attributed that with which they were now visited, and which threatened their annihilation, to this cause, and had recourse to every means which they supposed could pacify the evil spirit. Still the disease continued, until not many more than two hundred inhabitants remained. Among these, Auura, a young and adventurous chief, determined to seek his safety on the ocean. He communicated the design to his friends; and, as some were desirous of proceeding to Tubuai, to obtain pieces of iron, and others, with himself, deeming that, if they remained, death was inevitable, thought they could but die at sea, determined to accompany him. Taking their wives with them, Auura and his friends launched his canoe, sailed to Tubuai, and, after remaining some time, embarked to return. A storm drove them out of their course; and, after having been drifted at the mercy of the waves for three weeks, their canoe struck on the reefs which surround Maurua, the most westerly of the Society Islands. The natives of this island treated the exhausted voyagers with hospitality and kindness, and gave them an account of the changes that had taken place among

the islands around them. As soon as they had recovered from the fatigues of their voyage, Auura and his companions launched their canoe, and sailed for Borabora. When they reached the mouth of the harbour, the wind was unfavourable for entering, but a boat from the island conveyed the chief and his wife to the shore, while their companions continued their voyage to Raiatea, where they were kindly treated by the inhabitants, and soon after joined by their chief. Every thing in the island was new and surprising; and, under the influence of astonishment, the strangers visited the dwellings of the Missionaries, the native Christians, the chapel, and the schools, and soon became regular pupils themselves. After having been some time at Raiatea, they publicly renounced their idols, and professed themselves the worshippers of the true God. Next to their desire for instruction themselves, they seemed exceedingly anxious to return to their native island, to impart to their countrymen the knowledge they had received. No opportunity for accomplishing their wishes in this respect, occurred, until a vessel, on her way to England, touched at Raiatea; we were on board at the time. The captain generously agreed to convey them to Rurutu, which he intended to pass, in his way to Cape Horn. Two native Christians, and their wives, were, at the request of Auura, selected to accompany them, and the short interval, between their appointment, and the departure of the vessel, was employed in making preparations. Their friends and neighbours came forward with promptness and generosity, and, according to their means, furnished such articles as were most likely to be useful in the land to which they were going. The men

were intelligent, active, and devoted Christians, and their wives pious and amiable women.

On the 5th of July, 1821, they embarked with the chief and his friends, and, three days after leaving Raiatea, the ship made Rurutu. The next day Auura and the Raiateans entered a boat, and rowed towards the land. When they approached the shore, the boat's crew were rather alarmed by the eagerness with which the people waded into the sea to meet them; but, being assured that it was only indicative of a desire to bid them welcome, they resumed their confidence. They were startled at being saluted by the inhabitants in the name of "Jehovah, the true God;" of whom they afterwards found the natives had heard, by means of a woman who had left Raiatea four or five years before, and had, by a ship, reached the southern islands.

As soon as they landed, Mahamene and Puna kneeled on the ground, and rendered thanks unto God for their preservation. They were not aware that the spot on which they made this acknowledgment was sacred to Oro, and could not account for the earnestness with which the Rurutuans exclaimed, "This party will die." The strangers also inadvertently cooked and ate their food in a place that was considered as sacred: this, with the circumstance of the females eating with the men, filled the natives with greater astonishment, and they waited for some time, expecting to see them suddenly expire. At length they concluded that the gods would execute vengeance upon them during the night; and, so great was their anxiety on this subject, that they could not wait till daybreak —one of them went at midnight to the chief's house, and, calling aloud, inquired if his wife was

not destroyed by the spirit, or god. When they saw that the whole party had remained uninjured during the night, they expressed their indignation at the deception of which they had been the dupes.

The Christian natives had no sooner landed, than they made known the object of their visit, and proposed to bring the matter more fully before the inhabitants at a public meeting on the following day. Auura, the chief who had accompanied them, sent his own idol away by the captain of the Hope, who sailed on the same evening.

On the next day, which was the 12th of July, the entire population assembled, and the little Christian band appeared before them. Auura, who was then about thirty years of age, of tall and graceful figure, addressed his countrymen. He narrated succinctly the leading incidents of his voyage; alluded to their apprehension that he "had been eaten by the evil spirit in the depths of the sea," but declared that God had led him, by a way that he knew not, to a land where teachers dwelt, and where the word of God grew and flourished;—that he had returned to them, that they might know the compassion of Jehovah, the name of the Son of God, and the work of the Holy Spirit, in enlightening their hearts. He declared, that their god, whom he designated on this occasion *the evil spirit*, was the great foundation of all deceit, and proposed that his dominion should be annihilated, and the images, or idols, burnt, that his influence might cease for ever, and that the government, or reign, should be given to Jehovah, &c.

The king and chiefs replied, "We will receive the word of life; we will burn the evil spirits; l

every thing made by our hands, as an object of worship, be totally charred in the fire." To these statements they added this remarkable declaration—"Behold, you say, O Auura, that we have souls, or spirits—till now we never knew that man possessed a soul." Auura then introduced the two Missionaries from Raiatea, stated their object, and recommended them to the kind attention of the people.

At this time, two men, pretending to be inspired by Rurutu's god, rose up. One said, "We will hold the good word." The other began by declaring his acquaintance with the foundation of the universe, his descent from Taaroa, his birth in the heavens—and was proceeding, when the chief interrupted him, and requested him to demonstrate his relation to the celestial world, by "shooting up into the sky;" and then, accusing him as the destroyer of the Rurutuan people, ordered him away. The teachers then addressed the meeting, and, after briefly stating their object, recommended them to provide an entertainment the next day, of which they and their wives and children should unitedly partake, and thus prove the deception of their false gods.

On the succeeding day, a feast was prepared; turtle, pork, and other kinds of food considered sacred, were dressed, and a number of both women and children sat down, and ate of the prohibited dishes. The priests had declared, that any who should thus offend, would be instantly destroyed by the gods of their ancestors—this was to be the test of their power.

The inhabitants were not uninterested spectators at this feast; and when, afterwards, they saw no one convulsed, or suddenly stricken with death,

they arose, hurled their idols from the places they had so long occupied, burnt to the ground three of their sacred dwellings, in which their idols were kept, and, on the same day, proceeded, *en masse*, to the demolition of their temples.

A large boat, belonging to Mr. Threlkeld, had been towed to the island by the vessel which conveyed the teachers. After remaining about a month in Rurutu, the Raiateans attached to the boat took leave of their countrymen, launched their boat, loaded with the rejected idols, and, after being six days at sea, reached in safety their native island.

The Christians in Raiatea, who had, in hope and faith, sent out their first Missionaries, little expected such immediate success. A public meeting was convened, at which the abolished idols were exhibited, appropriate addresses delivered, and sincere acknowledgments rendered to the Most High, for the favourable reception their countrymen had experienced.

On my return from the Sandwich Islands, in company with the deputation from London, I called at Rurutu, in October, 1822. As we approached the shore, a native came off, to a distance of one or two miles, not in a canoe, but in a large wooden dish used in preparing food; it was about six feet long, and eighteen inches or two feet wide. The native invited us to the shore. On landing, we were greeted with the most cordial welcome by the chiefs and people, and were astonished at the effects of little more than one short year's exertion. Many had learned to read, and some to write; the teachers had erected neat plastered dwellings for themselves, and, under their direction, the people had built a substantial chapel, eighty feet long, and thirty-six

feet wide. In this I preached to nearly the whole of the inhabitants, who were serious and attentive. After the service, we examined the building, the pulpit, &c., and were delighted to behold the railing round the table in front of the pulpit, and by the side of the stairs, composed of the handles of warriors' spears.

Twelve months afterwards they were visited by Mr. Williams, who found their industry and improvement had been progressive. The young king had died; and as there were two candidates for the supreme authority, this led to the formation of two settlements instead of one: to each of these, one of the teachers was attached; and as the friends of Auura had not succeeded in procuring for him the government of the island, the teacher attached to his party had proposed, as a sort of compensation, to make him *king of the church*. When this plan was mentioned to Mr. Williams, he informed them that the Lord Jesus Christ was the King of the church! that he was a Prince, as well as a Saviour! and that in the Bible there was nothing about the appointment of any other king of the church. This was sufficient, and Auura's friends were content that he should be supreme in his own district, but subordinate to the uncle of the late king, who had been the more successful candidate for the government of the island. This fact serves to shew the advantages of European Missionaries occasionally visiting the stations under the care of native Missionaries. In November, 1824, I again visited Rurutu, travelled across the mountains from one settlement to the other, and conversed with most of the inhabitants, many of whom were living in comfortable dwellings, and wearing decent clothing. Industry, activity, and cheerfulness, were every where mani-

fest, and the improvement of the people encouraging. Twelve months after our departure, they were visited by Mr. Bourne. The numbers of houses were increased, and a general air of comfort pervaded the settlement. Though not very frequently visited prior to their intercourse with Raiatea, they were the victims of most unjust plunder, from those who resorted to their shores for the purposes of refreshment. A short time before the first European Missionaries visited them, an English ship hove-to off the island, and on the captain's intimating his wish to obtain pigs and vegetables, the natives took off a supply, including a number of large hogs, for which they were promised axes in return. Their canoe was attached to the vessel by a rope, while the hogs, &c. were hoisted upon the deck. As soon as their canoe was empty, the captain threw down a bundle of pieces of iron hoop, and useless pieces of iron, and, telling them that was their payment, cut the rope by which they held to the vessel, and sailed away. Indignant at the treachery and robbery of the white men, they returned to the shore, held a public council, related the conduct of their visitors, exhibited the payment they had received, and proposed that they should avenge themselves upon the next ship that might arrive. The proposal was received, and it was determined that, instead of taking off provisions, they should invite the captain on shore, and then murder him and his companions; while others should go off with supplies, with which they should gain admittance to the ship, and there murder the remainder of the crew, and seize the vessel. This was their purpose when the first Missionaries visited them. As soon as Mr. Threlkeld was

acquainted with it, he dissuaded them from it, and recommended them to give him the articles they had received, assuring them he would write to the owners of the ship, who would remunerate them. The ship was afterwards wrecked and lost, and the captain no longer employed by his owners. Another ship, commanded by an individual, who was chief officer at the time of this unjust transaction, was also lost, and I have not heard of any recompense being made to the natives. They however, since they have embraced Christianity, have treated every foreigner by whom they have been visited with kindness. Nine months after our departure in 1824, a large American ship, the Falcon, Captain B. C. Chase, was wrecked here The chief officer and crew remained some time on the island. The captain proceeded to South America, but, before he left, he delivered the following testimony to the native teachers. "The natives gave us all the assistance in their power, from the time the ship struck till the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing. Since I have lived on shore, myself, officers, and people have received the kindest treatment from the natives, for which I shall ever feel thankful. Myself and officers have lived in the house of Puna, who, together with his wife, has paid every attention to make us comfortable, for which I return my sincere thanks, being the only compensation I can make them at present."—The contrast between this conduct, and their purpose some years before, is decisive as to the

benefit Christianity has conferred, while the testimony of Captain Chase is as honourable to himself as it is just to the people, and satisfactory to their friends. The last intelligence from this interesting island, dated 1829, is highly satisfactory. At this time, Mr. Williams visited them, opened a new chapel, sixty feet long, and forty feet wide, inspected both the stations, and found, in one, scarcely an adult who could not read, and was gratified with the hospitality of the people, their industry, improvement, and comfort; about eighty natives were united in Christian fellowship.

Westward from the Society Islands, and northwest from Rurutu, a number of important and populous islands and clusters are situated. Some of them were visited by Cook, Bougainville, La Perouse, and other early navigators, others have been recently discovered by the Missionaries, or masters of vessels conveying native Missionaries to the different islands. To the inhabitants of most of these, a knowledge of the gospel has been conveyed by Christians from the Society Islands, and by many tribes it has been cordially received. During the summer of 1830, Messrs. Williams and Barff visited most of these islands, including the Hervey, Tonga, Hapai, and Samoa, or Navigators' groups. They have since transmitted a very copious and interesting journal of their voyage, with historical and general notices of the islands and their inhabitants, and an account of the introduction of Christianity, and its influence on the people. This, we have reason to believe, will soon be published; our additional notices must therefore be brief and general.

It would appear that, although much has been

done for the natives of these distant islands, yet much still remains to be accomplished. In a letter written by Mr. Williams, to the late foreign secretary of the London Missionary Society, dated October 21, 1830, he states the following particulars.

"We visited the Hervey Islands, and found all our stations in a state of considerable prosperity." —And after narrating an unsuccessful attempt to land at Savage Island, and describing the pleasure a visit to the Friendly Islands afforded, and the reasons which induced them to decline visiting the Fijis, to which they sent native teachers, Mr. Williams continues:

"Leaving Tognatabu, we proceeded to the Hapai Islands, where we met Finau, the king of Vavau, who, with many of his chiefs, had come to attend a marriage ceremony: this saved us a voyage, as we had a teacher from Borabora for that island. We attended his majesty, and made our propositions to him, Mr. Cross and Mr. Thomas kindly interpreting for us. He replied, that we might leave the teacher and his wife, if we pleased; but it was his determination not to embrace Christianity yet, neither to suffer any of his people to do so; and that he would kill the first that did. Treating us at the same time with the greatest respect, he said he looked upon the change as a matter of importance, and he did not think it well to use deceit on such an occasion, his mind being made up on the subject. Several of the Vavau chiefs have left wives, lands, servants, yam plantations, and all they possess, and choose to live in a state of poverty at Lefuga, under the instruction of Mr. Thomas, rather than return to their own possessions at Vavau, and renounce

Christianity, which they must do if they return, as Finau threatens all with death who do not abandon their new religion.

"Leaving the Hapai group, we steered direct for the Samoa group, when we experienced a severe gale of wind, which afflicted us all with violent catarrh. One died, and several were reduced to the point of death. The wind however abating, by making the land and getting into warmer weather, we soon recovered.

"Very providentially, a chief of the Samoas, being at Togna, with his wife and family, wished much to return, and applied to us for that purpose. We were glad of the opportunity of conveying him home, and he proved an invaluable acquisition to us; and we sincerely hope, and fully expect, he will prove equally valuable to the teachers we placed there.

"The Samoa Islands are eight in number, four in the windward group, and four in the leeward group; two of which are much larger than Tahiti, and all are full of inhabitants. War raging at two of the principal islands, we thought it best to commence our labours on one only, which was not the seat of war, and to which the chief we had brought from Togna belonged. We used our utmost endeavours to induce the chiefs to give up the war: they promised they would terminate it as speedily as possible, and come and learn from the teachers the *lotu*, or word of the great God. We placed *eight* teachers on the large island of Savai; four under the protection of the king, Malietoa, and four under the protection of his brother. Mr. Barff and I went on shore, and remained there two nights and three days, during which time (although probably no European had

been on shore before) we were treated with the utmost respect and kindness. A commodious dwelling was given up, by the chiefs, for our people to worship and teach in, with four good dwelling-houses for themselves and families. We promised the chiefs and people, in the large public meeting we held, when we exchanged our presents, &c., to visit them in ten or twelve months' time, and that, if they had attended to the instructions of the teachers, we would then assure them that European Missionaries would come and settle with them as soon as possible. One thing affected us much: the two largest of the islands, Upolu and Savai, are about ten miles distant from each other; war was raging between them; they were actually fighting on the shore of Upolu while we were landing the teachers on the opposite shore of Savai; the houses and plantations were blazing at that very time."

On taking an impartial retrospect of Polynesia, and surveying man under the influence of his ferocious passions and unregenerate propensities, we find ourselves constrained to admit, that the power of God accompanying his gospel, is the only antidote in existence for the moral maladies of the human race. Nothing but this can induce the fallen sons of Adam to "beat their swords into ploughshares, and their spears into pruning-hooks;" and when its universal diffusion shall take place, we feel assured that "the nations of the earth will learn war no more."

END OF VOL. III.

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