Painted by R. Smirke, R.A.

THE HIGH PRIEST OF TAHITI CEDING THE DISTRICT OF MATAVAI TO CAPT. WILSON,
FOR THE MISSIONARIES.

Engraved by H. Robinson.

Page 7. Vol. 2

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POLYNESIAN RESEARCHES,

WILLIAM ELLIS,

VOL. II.

H. Caribou, del.

W. Ashby, sculp.

POLYNESIAN RESEARCHES

DURING

A RESIDENCE OF NEARLY EIGHT YEARS

IN THE

SOCIETY AND SANDWICH ISLANDS.

BY WILLIAM ELLIS.

A NEW EDITION, ENLARGED AND IMPROVED.

VOL. II.

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Drawn & Engraved by J. & C. Walker.

MAP OF THE
GEORGIAN & SOCIETY
ISLANDS.

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POLYNESIAN RESEARCHES

CHAPTER I.

Early voyages to the Pacific—Interest in behalf of the people excited by the published accounts—Formation of the Missionary Society—Sailing of the *Duff*—Arrival off Tahiti—Notice of a Roman Catholic mission—Opinion of Captain Cook on the formation of a settlement in Tahiti—Cession of Matavai—Departure of the *Duff*—Influence of the mechanic arts on the minds of the people—Comparative estimate of iron and gold—Difficulties attending the acquisition of an unwritten language—Methods adopted by the missionaries—Propensity to theft among the natives—Efforts to prevent human sacrifices and infant murder—Resolution of the missionaries relative to the use of fire-arms.

THE circumstances of the South Sea Islanders, their habits, institutions, ceremonies, &c., described in the preceding volume, represent the state of the inhabitants of Tahiti and the adjacent isles at the time of their discovery, and during a period antecedent to this, the extent of which it is not easy to ascertain. Such, also, was their state, without any other alteration than a knowledge of the use of fire-arms produced, for a number of years after the visits of Wallis, Cook, and Bligh. Accident, so far as Captain Wallis was concerned, made us acquainted with their existence. The advancement of knowledge, the benefit of those interested in scientific research

in Britain and Europe, not the communication of the light of science to the uninformed inhabitants, prompted the successive visits which Captain Cook paid to their shores. The improvement of our West India colonies, by transplanting thither the most valuable indigenous productions of Tahiti, rather than a desire to impart to the inhabitants a knowledge of the arts and comforts of civilized life, led Captain Bligh to their shores; and purposes of justice, his successors. The improvement of native society, and, above all, the communication of the Christian religion to the people, does not appear to have been thought of, either by those who directed or performed the early voyages to the South Sea Islands. These visits were, however, in the arrangements of Him who ordereth all things after the counsel of his own will, preparing the way for this, in a manner which those by whom they were made neither designed nor anticipated.

Without admitting the existence of a power, alike at variance with common sense and religion, in virtue of which the pope authorized the commanders from Spain and Portugal to seize any country they might discover, for the purpose of bringing its plundered inhabitants within the pale of Christendom, or approving the proceedings of those who acted upon such authority; their object, the conversion of the idolaters, was one that must commend itself to every enlightened Christian; and their ardour was frequently proportioned to the importance they attached to the enterprise. This was conspicuous in the conduct of many of the voyagers of the sixteenth century, and presents them in striking contrast with their successors. Papists have often adduced the indifference of Protestants

to the propagation of their faith, as a proof of their heresy: yet supposing that many of the Portuguese and Spanish discoverers, who were Catholics, to have believed that their own was the true faith; while we commend their zeal, we cannot but condemn the violence and absurdity of their proceedings, in forcing what they called Christianity upon the tribes they discovered.*

The published accounts of the voyages from Britain to the South Seas, in the latter part of the eighteenth century, produced a strong feeling of wonder and delight, and excited considerable interest in behalf of the inhabitants of the remote and isolated regions. Among those whose regards for the people were awakened, the late excellent

* In this respect, few appear to have exceeded the first who traversed the Pacific—the adventurous Magellan. At Zebul, one of the Philippines, “the admiral (Magellan) persuaded the king, queen, and princes, to embrace the Christian faith, which they did with pleasure. Firing of cannon, and great solemnity, attended their baptism, at which the king received the name of Charles, and the prince that of Fernando. In eight days the inhabitants of the island, with the exception of one district, were made Christians. In order to punish those who refused, the Spaniards burnt their village, and built a cross upon its ruins. In order to shew the good effects of Christianity, a miraculous cure was wrought upon the king’s brother at his baptism. The admiral pawned his head for his immediate recovery, should he receive baptism, and break his idols: he saved his head; the prince perfectly recovering soon after being thus initiated in the Christian religion. At Buthan he gave the chief a banner with a cross and crown of thorns painted on it, made his people worship it, and directed him to set it on a high mountain, as a token of good entertainment for Christians, and a means of national safety; stating, that, if devoutly prayed to, it would protect them from lightning and tempest.”—Abridged from Magellan’s Voyage, in Callander’s Collection of Voyages, vol. i. p. 91, 93.

Countess Dowager of Huntingdon was exceedingly solicitous that efforts should be made to convey to them a knowledge of the Christian religion. So strong was her desire on this subject, that she is said to have left it with the late Dr. Haweis as her dying charge, that he would attempt to accomplish it. About the same time, the publication of Letters on Missions, by the Rev. Melville Horne, directed the attention of British Christians to this subject; and, in 1795, a society, including among its founders and supporters liberal and enlightened ministers of the established church and dissenters, was formed, under the designation of the Missionary Society: its object was to send the gospel to heathen and other unenlightened nations. At the earnest recommendation of the late Rev. Dr. Haweis and others, the then newly-discovered islands of the South Sea were selected as the first scene of its exertions; and thirty individuals, who had volunteered their services, engaged to attempt the establishment of Missionary settlements in the Marquesian, Society, and Friendly Islands.

On the 10th of August, 1796, they embarked in the Thames on board the Duff, a vessel which had been purchased to convey them to their destinations. This ship was under the command of Capt. James Wilson, who had retired, after a perilous and honourable career in the service of the Hon. East India Company, but who now generously offered to conduct the distant and adventurous voyage. On the 23d of September following, they took their final departure from Portsmouth. Their voyage, though protracted, was safe, and not unpleasant; and on the 4th of March, 1797, they had the satisfaction of beholding the high land of Tahiti in the distant horizon.

On the 7th of March, 1797, the Missionaries went on shore, and were met on the beach by the late Pomare and his queen, then called Otoo and Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district. They were conducted to a large, oval-shaped native house, which had been but recently finished for Capt. Bligh, whom the natives expected to return. This building, the king and chiefs presented to the strangers as their dwelling: it was pleasantly situated on the western side of the river, near the extremity of Point Venus. To reclaim the inhabitants from superstition, to impart to them the truths of revelation, and to improve their present condition, were the objects that had brought them to Tahiti. How little such an event had been anticipated by Captain Wilson's predecessors, we may learn from the testimony of Captain Cook. Speaking of the departure of the Spanish Missionaries, and the prospect of any future European establishment in the islands, he observes, "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition, nor private avarice; and without such inducements, I may pronounce that it will never be undertaken."*—The natives were delighted to behold foreigners coming to take up their permanent residence among them; as those they had heretofore seen had been transient visitors, with the exception of the Spanish Missionaries and their attendants, and a Spaniard, who had saved his life by escaping from Langara's ship, while it was lying at anchor off Vaiaua, in Taiarabu, in March, 1773; at which time three of his shipmates were executed.

* Cook's Third Voyage, vol. ii. p. 77.

From a Spanish account of Chiloe, &c. published in 1791, it appears that, in 1772, two ships, sent by the Viceroy of Peru to survey the islands of the Pacific, visited Tahiti, and conveyed to Peru two natives, who were baptized there, and sent back, in 1774, with two Roman Catholic Missionaries. A house of wood was erected for these Missionaries, near the shore of Vaitapeha Bay, in Tairapu. "Before the ships departed, the Spanish commander called a meeting of the chiefs, who had taken the Missionaries under their protection, described the grandeur of his sovereign, and informed them of his *right* to all the islands. The natives, (the account says,) demonstrated much complaisance, and, by acclamation, acknowledged the king of Spain, king of Otaheite and all the islands." In January, 1775, the ships returned, taking two other natives with them.* The Missionaries do not seem to have held much, if any, intercourse with the people; they remained about ten months in the island, when the ships, in which they had arrived, returned, and they embarked for Lima. When Captain Cook visited Tairapu, in 1777, he saw the house which they had left; it was divided into two rooms; loop-holes "were cut all around, which served as air-holes, and, perhaps, might be meant to fire from with muskets."† A wooden cross, inscribed with "*Christus vincit, et Carolus III. imperat, 1774,*" stood in front of the house, and near it was the grave of the commander of one of the ships, who died in 1774. The Spaniards left hogs, goats, and dogs, on the island; and, so far as these have proved serviceable to the people, their mission was beneficial.

* Burney's Hist. of Voyages and Discoveries, vol. iv. p. 570.

† Cook's Third Voyage, vol. ii. p. 12.

When the Missionaries from England, who had now arrived, landed from the *Duff*, the chiefs and people were not satisfied with giving them the large and commodious *Fare Beritani* (British House,) as they called the one they had built for Bligh, but readily and cheerfully ceded to Captain Wilson and the Missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with Otoo his father, and Idia his mother, and his most influential persons in the nation, were present, and Haamanemane, an aged chief of Raiatea, and high priest of Tahiti, was the principal agent for the natives on the occasion. The frontispiece, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late Captain Wilson. It exhibits, not only the rich luxuriance of the scenery, but the complexion, expression, dress, and tautauing of the natives, with remarkable fidelity and spirit. The two figures on men's shoulders are the late king and queen. Near the queen, on the right, stands Peter the Swede, their interpreter, and behind him stands Idia, the mother of the king. The person seated on the right hand is Paitia, the chief of the district; behind him stand Mr. and Mrs. Henry, Mr. Jefferson, and others. The principal person on this side is Capt. Wilson; between him and his nephew, Mr. W. Wilson, stands a child of Mr. Hassel; Mrs. Hassel with an infant is before them. On the left, next to the king, stands his father Pomare, the upper part of his body uncovered in homage to his son, and behind him is Hapai, the king's grandfather. Haamanemane, the high-priest, appears in a crouching

position, addressing Captain Wilson, and surrendering the district.—Haamanemane was also the *taio*, or friend, of Captain Wilson; and rendered him considerable service, in procuring supplies, facilitating the settlement of the Mission, and accomplishing other objects of his visit.

Presentations of this kind were not uncommon among the islanders, as a compliment, or matter of courtesy, to a visitor; and were regulated by the rank and means of the donors, or the dignity of the guests. Houses, plantations, districts, and even whole islands, were sometimes presented; still, those who thus received them, never thought of appropriating them to their own use, and excluding their original proprietors, any more than a visitor in England, who should be told by his host to make himself perfectly at home, and to do as he would if he were in his own house, would, from this declaration, think of altering the apartments of the house, or removing from it any part of its furniture. It is, however, probable, that such was their estimate of the advantages that would result from the residence of the Mission families among them, that, in order to afford every facility for the accomplishment of an object so desirable, and impart confidence to the Missionaries, as to their support, they were sincere in thus ceding the district. They might wish them to reside in it, exercise the office of chiefs over the whole, cultivate as much of it as they desired, and receive tribute from those who might occupy the remaining parts; but by no means perpetually to alienate it from the king, or chief, to whom it originally belonged. This they knew could not be done without their permission, and that permission they could at any time withhold. In 1801, when the Royal Admiral

arrived, Pomare was asked, when the Missionaries were introduced to him, if they were still to consider the district as theirs; and though he replied in the affirmative, and even asked if they wished the inhabitants to remove, it afterwards appeared that the natives considered them only as tenants at will. All that the settlers ever desired was, the permanent occupation of the ground on which their dwellings and gardens were situated; yet, in writing to the Society, in 1804, they remark, in reference to the district, "The inhabitants do not consider the district, nor any part of it, as belonging to us, except the small sandy spot we occupy with our dwellings and gardens; and even as to that, there are persons who claim the ground as theirs." Whatever advantages the king or chiefs might expect to derive from this settlement on the island, they were not influenced by any desire to receive general or religious instruction. This was evident, from a speech once made by Haamane-mane, who said that they gave the people plenty of the *parau* (word) talk and prayer, but very few knives, axes, scissors, or cloth. These, however, were soon afterwards amply supplied. A wish to possess such property, and to receive the assistance of the Europeans in the exercise of the mechanic arts, or in their wars, was probably the motive by which the natives were most strongly influenced.

Captain Wilson was, however, happy to find the king, chiefs, and people, so willing to receive the Missionaries, and so friendly towards them; and the latter being now settled with seeming comfort in their new sphere of labour, the *Duff* sailed for the Friendly Islands on the 26th of March.

Having landed ten Missionaries at Tongatabu, in the Friendly Islands, Captain Wilson visited and

surveyed several of the Marquesan Islands, and left Mr. Crook a Missionary there; he then returned to Tahiti, and on the 6th of July the *Duff* again anchored in Matavai Bay. The health of the Missionaries had not been affected by the climate. The conduct of the natives during his absence had been friendly and respectful; and supplies in abundance had been furnished. While the ship remained at Tahiti, Mr. W. Wilson made the tour of the island; the iron, tools, and other supplies for the Mission, were landed: the Missionaries, and their friends on board, having spent a month in agreeable intercourse, now affectionately bade each other farewell. Dr. Gilham having intimated to the Captain his wish to return to England, was taken on board, and the *Duff* finally sailed from Matavai on the 4th of August, 1797.

The Missionaries returning from the ship, as well as those on shore, watched her course as she slowly receded from their view, under no ordinary sensations. They now felt that they were cut off from all but Divine guidance, protection, and support, and had parted with those by whose counsels and presence they had been assisted in entering upon their labours, but whom on earth they did not expect to meet again. Captain Wilson coasted along the south and western shores of Huahine, and then sailed to Tongatabu; where, after spending twenty days with the Missionaries, who appeared comfortably settled, he sailed for Canton, where he received a cargo, with which he returned to England, and arrived safely in the Thames; having completed his perilous voyage, under circumstances adapted to afford the highest satisfaction, and to excite the sincerest gratitude from all

who were interested in the success of the important enterprise.

The departure of the Duff did not occasion any diminution in the attention of the natives to the Missionaries in Tahiti. Pomare, Otu, Haamane-mané, Paitia, and other chiefs, continued to manifest the truest friendship, and liberally supplied them with such articles as the island afforded. As soon, therefore, as they had made the habitation furnished by the people for their accommodation in any degree comfortable, they commenced with energy their important work.

Their acquaintance with the most useful of the mechanic arts, not only delighted the natives, but raised the Missionaries in their estimation, and led them to desire their friendship. This was strikingly evinced on several occasions, when they beheld them use their carpenters' tools, cut with a saw a number of boards out of a tree, which they had never thought it possible to split into more than two, and make, with these, chests, and articles of furniture. They beheld with pleasure and surprise the daily progress in the building of a boat, upwards of twenty feet long, and six tons burden, which was ultimately finished; but when the blacksmith's shop was erected, and the forge and anvil were first employed on their shores, they were filled with astonishment. They had long been acquainted with the properties and uses of iron, having procured some from the natives of a neighbouring island,* where a Dutch vessel, the African Galley,

* Probably King George's, or one of the islands in its immediate vicinity, as Commodore Byron found at this place a piece of iron and of brass, which were supposed to have been procured from the wreck.—Hawkesworth's Voyage, vol. i. p. 102.

belonging to Roggewein's squadron, had been wrecked, in 1722, upwards of forty years before they were visited by Captain Wallis. When the heated iron was hammered on the anvil, and the sparks flew among them, they fancied it was spitting at them, and were frightened, as they also were with the hissing occasioned by immersing it in water; yet they were delighted to see the facility with which a bar of iron was thus converted into hatchets, adzes, fish-spears, and fish-hooks, &c. Pomare, entering one day when the blacksmith was employed, after gazing a few minutes at the work, was so transported at what he saw, that he caught up the smith in his arms, and, unmindful of the dirt and perspiration inseparable from his occupation, most cordially embraced him, and saluted him, according to the custom of his country, by touching noses. Iron tools they considered the most valuable articles they could possess; and a circumstance that occurred during the second visit of the *Duff*, will decisively shew the comparative value they placed upon gold and iron. The ship's cook had lost his axe, and Captain Wilson gave him ten guineas to try to purchase one from the natives, supposing that the intercourse already had with Europeans, would enable them to form some estimate of the value of a guinea, and the number of articles they could procure with it from any other ship that might visit the island; but, although the cook kept the guineas more than a week, he could meet with no individual among the natives who would part with an axe, or even a hatchet, in exchange for them.

While some of the Missionaries were employed in the exercise of those arts which were adapted to make the most powerful impression upon the

minds of the natives, others were equally diligent in exploring the adjacent country, planting the seeds they had brought with them from Europe and Brazil, and studiously endeavouring to gain an acquaintance with the native language, which they considered essential to the accomplishment of their objects. In this opinion they were correct; for whatever qualification a man may possess, unless he manifests application and ability sufficient to acquire the language of those among whom he labours, he will make but a very inefficient teacher.

The language was altogether oral; consequently, neither alphabet, spelling-book, grammar, nor dictionary existed, and its acquisition was a most laborious and tedious undertaking. On their arrival, they found two Swedes, Peter Hagersteine, and Andrew Cornelius Lind; the former had been wrecked in the *Matilda*, and the latter had been left by Captain New of the *Dædalus*, only a few years before the Missionaries arrived. Peter had a slight knowledge of the colloquial language of the natives; and in all their early communications with the chiefs and people, the Missionaries were glad to avail themselves of his aid as interpreter. He was a man of low education, and bad principles; and if he did not intentionally misrepresent the communications of the Missionaries, his statements must often have conveyed to the minds of the natives very erroneous impressions of their sentiments and wishes. From him, as an instructor, they derived no advantage; as he seldom came near them, excepting when he bore some message from the king, or the chief with whom he resided. The remarks of former voyagers, and the specimens of the language they had given, were of little service, as they could only be the names of

the principal persons and things that had come under the notice of such individuals, and even in the representation of these, the orthography was as various as the writers had been numerous. In reference to their attempts to acquire the knowledge of Tahitian, they remarked, that they found all Europeans, who had visited Tahiti, had mistaken the language as to spelling, pronunciation, and ease of acquisition. In addition to the printed specimens, they had a small vocabulary, compiled by one of the officers of the mutineers in the *Bounty*, who had resided some months in Tahiti, prior to the arrival of the *Pandora*; when he was arrested, and brought a prisoner to England, where he was executed at Portsmouth. This vocabulary he left with the worthy clergyman who attended him in his confinement, and by him it was kindly given to the Missionaries; who found it more useful than every aid besides. On their voyage, they had carefully studied it, but though they were thus put in possession of a number of words, in their proper collocation they discovered that they had every thing to learn. They had arranged a number of words in sentences according to the English idiom, which they supposed would be serviceable on landing; but the use of which they soon found it necessary to discontinue. One of these sentences, *Mity po tuaana*, often afterwards amused the king, when he came to know what they intended by it. *Maitai* is good, *po* is night, and *tuaana* brother. Good-night, brother, was the sentiment intended; but if the natives understood the English word *mighty*, it would mean, Mighty night, brother; or, if they understood *mity* as their word *maitai*, the phrase would be an assertion to this effect, Good (is the) night, bro-

ther. The simple declaration, Good-night, brother, would be unintelligible to the Tahitians, though the language were correct; a corresponding wish among them would be, *Ia ora na oe i teie nei po*, "May you have peace or life this night." This circumstance shews the difficulties they had to contend with, even when they had acquired the meaning of many of the substantives and adjectives in the language.

In these embarrassments they had no elementary books to consult, no preceptors to whom they could apply, but were frequently obliged, by gestures, signs, and other contrivances, to seek the desired information from the natives; who often misunderstood the purport of their questions, and whose answers must, as often, have been unintelligible to the Missionaries. A knowledge of the language was, however, indispensable; and many of the Missionaries employed much of their time in making excursions through the neighbouring districts, spending several days together with the chiefs at their own habitations, for the purpose of observing their customs, and obtaining an acquaintance with the words which they employed in social intercourse. This was the more necessary, as the natives who reside in those parts visited by shipping, soon pick up a few of the most common English phrases, which they assimilate as much as possible to the native idiom, and apply almost indiscriminately, supposing they are thereby better understood, than they would be if they used only native words; yet these words are so changed in a native's mouth, who cannot sound any sibilant, or many of our consonants, and who must also introduce a vowel between every double consonant, that no Englishman would

recognize them as his own, but would write them down as native words. *Pickaninny* is a specimen of this kind.

It was not in words only, but also in their application, that the most ludicrous mistakes were made by the people. "Oli mani," a corruption of the English words "old man," is the common term for any thing old; hence, a blunt, broken knife, and a threadbare or ragged dress, is called "oli mani." A captain of a ship, at anchor in one of the harbours, was once inquiring of a native something about his wife, who was sitting by. The man readily answered his question, and concluded by saying, "Oli mani hoi," she is "also an old man."

Part of each day was by several devoted to the study of the language, while once a week, the whole met together for conversation and mutual aid. The only means they had of obtaining it was, by observing carefully the native sounds of words, and then writing down the characters by which they were expressed. In this they found great difficulty, from what generally proves a source of perplexity to a learner, in his first attempt at understanding a foreign tongue, viz. the rapidity with which the natives appeared to speak, and the want of divisions between the words. The singular fact of most of their syllables consisting of a consonant and a vowel, and a vowel always terminating both their syllables and their words, increased their embarrassment in this respect.

It was a circumstance highly advantageous to the Missionaries, that the Tahitians were remarkably loquacious, often spending hours in conversation, however trivial its topics, patiently listening

to inquiries, and anxious to make themselves intelligible. Although among themselves accustomed to hear critically, and to ridicule, with great effect, any of their own countrymen who should use a wrong word mispronounce or place the accent erroneously on the one they used, yet they seldom laughed at the mistakes of the newly arrived residents. On the contrary, they endeavoured to correct them in the most friendly manner, and were evidently desirous that the foreigners should be able to understand their language, and convey their own ideas to them with distinctness and perspicuity.

When the Missionaries heard the natives make use of a word or sentence with which they were not already acquainted, they wrote it down, and repeated distinctly several times what they had written. If the natives affirmed that the word or sentence was correctly pronounced by the Missionary, it was left for more careful and deliberate investigation.

Sometimes they endeavoured to find out words, by presenting to the natives different combinations of the letters of their alphabet: thus they would pronounce the letters *a a*, and say, "What is that?" The natives would answer by pointing to the fibrous roots of a tree, or the matted fibres round the cocoa-nut stalk, which are called *aa*. They would then pronounce others, as *a i*, and ask what it meant; the natives, putting their hand to the back of the neck, and repeating *ai*, told them that that part of the body was thus called. By this means they sometimes discovered the meaning of a variety of words, which they did not before know were even parts of the language. In speaking of their progress, shortly after they had com-

menced this department of labour, they observe, "We have already joined some thousands of words together, and believe some thousands yet remain." Still their progress was but slow, and one of them, who has perhaps made himself most familiar with the native tongue, has frequently assured me, he was ten years on the island, before he knew the meaning of the word *ahiri*, corresponding to the English word *if*, used only in connexion with the past tense of the verb *to have*, as, "If I had seen," &c.

While the Missionaries were thus employed, the chiefs continued friendly and attentive; the people, however, began to manifest that propensity to theft, which they evinced even on the first visits they received. This obliged the Europeans to watch very narrowly their property. Clothing and iron tools appeared to be most earnestly sought; and, notwithstanding the measures of security which they adopted, their blacksmith's shop was robbed by a native, who dug two or three feet into the ground on the outside, and, burrowing his way under the wall or side of the house, came up through the earthen floor within, and stole several valuable articles.

Their increased acquaintance with the people had awakened their deepest commiseration, when they beheld them, not only wholly given to idolatry, and mad after their idols, but sunk to the lowest state of moral degradation and consequent wretchedness. This furnished a powerful incentive to energetic perseverance in the acquisition of the language, that they might speedily instruct them in the principles of Christianity, and thereby elevate their moral character, and improve their present circumstances.

The Tahitian was the first Polynesian language reduced to writing. In acquiring a knowledge of its character and peculiarities, and reducing it to a regular system, the Missionaries had to proceed alone. In adapting letters to its sounds, forming its orthography, and exhibiting the vernacular tongue in writing to the people, presenting to the eye that which had before been applied only to the ear, and thus furnishing a vehicle by which light and knowledge might be conveyed through a new avenue to the mind, they were unaided by the labours of any who had preceded them, and were therefore the pioneers of those who might follow. That their difficulties were great, must be already obvious. They advanced with deliberation and care; and though the Tahitian dialect, as written by them, is doubtless imperfect, and susceptible of great improvement, the circumstance of its having formed the basis of those subsequently written, the ease with which it is acquired, and the facility with which it is used by the natives themselves, are evidences of its accuracy and its utility.

The Missionaries have been charged with affectation in their orthography, &c. but so far from this, they have studied nothing with more attention than simplicity and perspicuity. The declaration and the pronunciation of the natives formed their only rule in fixing the spelling of proper names, as well as other parts of the language. They aimed at precision, and having adopted the English character, affixed to each letter a distinct and invariable sound. The letters of each word constitute the word, so that a person pronouncing the letters used in spelling a word, would, in fact, pronounce the word itself. Pursuing this plan,

they were under the necessity of presenting to the natives a mode of spelling different from that which had been given to Europeans in the narratives of early voyagers. They did this reluctantly. Their early associations and strongest predilections were all in favour of Otaheite, Ulitea, Otahaa, &c. names which English voyagers had given to the scenes and persons they describe, and it was only from the firm conviction that such were not their native designations, that they adopted others. The orthography of Bougainville, who visited Tahiti in 1768, about twelve months after its discovery by Wallis, they found approximate nearer the native sounds than that which Captain Cook and his companions afterwards followed. The principal island Bougainville called Taiti, and his designations of other islands greatly resemble those given them by the people. In adjusting the spelling they have adopted, they did not follow any former visitor, but, having fixed their alphabet, they have invariably endeavoured, as accurately as possible, to express the names the natives use.

The Missionaries sought an early opportunity to unfold to the rulers of the nation the objects of their Mission, and, after several disappointments, held a public interview with Pomare, Otu, and other principal chiefs, in which they stated, as distinctly as possible, through the medium of Peter Hagerstien, as interpreter, their design in coming to reside amongst them; viz. to instruct them in useful arts, teach them reading and writing, and make known to them the only true God, and the way to happiness in a future state; urging the discontinuance of human sacrifices, and the abolition of infanticide. As an inducement to compliance with this last request, they offered to build a house

for the accommodation of the children that might be spared, whom they promised to nurse with attention equal to that which they paid to their own. The chiefs and people listened attentively to their proposal, appeared pleased, and said no more children should be murdered. It was, however, only a promise.

The distressing circumstances under which this unnatural and revolting crime was practised, and the awful extent to which it prevailed, was one of the first of the many horrid cruelties filling these "dark places" of paganism, that deeply affected them. More than once having received intimation of the murderous purpose of the parents, they had, when the period of childbirth drew nigh, used all their influence to dissuade them from its execution, offering, as a reward for this act of common humanity, articles highly valued by them. When these had failed to move the parents' hearts, and they could obtain no promise from either the father or mother, that they would spare the child, the wives of the Missionaries have, as a last resort, begged that the infant, instead of being destroyed, might be committed to their care. But the people were so much under the slavish influence of custom, that, with one or two exceptions, their efforts were unavailing, and the guilty murderers have in a few days presented themselves at the Missionary dwellings, not only with most affecting insensibility, but apparently with all the impudence of guilty exultation.

The persons and the habitations of the Missionaries had hitherto been secure, excepting from petty thefts; they were, however, occasionally alarmed by rumours of war. Haamanemane had formerly requested their aid in a descent he in-

tended to make upon Raiatea, for the recovery of his authority there; but this they had firmly declined. The pilfering habits of the people rendered it necessary for them to watch their property during the night; and the unsettled state of political affairs in the island indicating their exposure to the consequences of actual war, led them to consider the line of conduct it would be their duty under such circumstances to pursue. They were in the possession of fire-arms, which they had brought on shore solely with a view to intimidate the natives, and deter any, who, unrestrained by the influence of the chiefs who had guaranteed their protection, might be disposed to attack them. The propriety of their using fire-arms was, however, questioned by some, and discussed by the whole body; who publicly agreed that it was not their duty even to inflict punishment upon those that might be detected in stealing their property, but to complain to their chiefs; and that they could take no part even with their friends, in any of their wars. They resolved that their arms should be used for defence only, in the event of an attack being made upon their habitations; and not even then, until every means of avoiding it had been employed. Some of the Missionaries carried their principles of forbearance so far, as to declare that, but for the exposure of the females even then it would not be right to have recourse to arms. Such were the views of the Missionaries, and the circumstances of the people, when an event transpired which altogether altered the aspect of affairs in reference to the Mission.

CHAP. II.

Arrival of the first ship after the Duff's departure—Assault upon the Missionaries—Its disastrous consequences—Pomare's revenge—Death of Oripaia—League against Pomare—Invasion of Matavai—Description and character of Haamanemane—His assassination—Murder of Mr. Lewis—Pomare's offering for the mission chapel—Arrival of a king's ship—Friendly communications from the governor of New South Wales—Government orders—Act of parliament for the protection of the South Sea Islanders—Arrival of the Royal Admiral—Landing of the Missionaries—Departure of Mr. Broomhall—Notice of his subsequent history.

ON the 6th of March 1798, exactly twelve months from the day on which the Duff first anchored in Matavai bay, a vessel arrived at Tahiti; which, being the first they had seen since the departure of Captain Wilson, excited considerable interest. She was boarded by three of the Missionaries at the mouth of the harbour, and found to be the Nautilus from Macao, commanded by Captain Bishop, and originally bound to the north-west coast of America for furs. Being driven by a heavy gale to Kamtschatka, and unable to pursue her intended voyage, she had altered her course for Massuefero, near the South American coast, but had been compelled by stress of weather to steer for Tahiti. The ship was in great distress, the crew in want of most of the necessaries of life; and the captain had nothing to barter with the natives for supplies, but muskets and powder.

These indeed were formerly the only articles of trade, with the exception of ardent spirits, that many adventurers ever thought of giving to uncivilized nations, in exchange for the produce of their countries! The natives crowded the ship; and Pomare, who was on board, beheld with expressions of contempt the poverty of the vessel, and the distress of her crew. In the minds of the Missionaries their circumstances awakened compassion, and they readily offered to furnish the captain, so far as their means admitted, with such supplies as the island afforded, and to assist him in procuring water.

The Nautilus had touched at the Sandwich Islands, and had brought away some of the natives: while the vessel remained, five of these absconded; one was brought back, but escaped again. The vessel remained five days at Tahiti, procured such supplies as the crew were most in need of, and ultimately sailed, leaving the five Sandwich Islanders on shore.

Exactly a fortnight after her departure, this vessel again entered Matavai Bay, much to the surprise of the Missionaries, who were informed by the captain and supercargo, that, in consequence of a severe gale off Huahine, she was unfitted for her voyage to Massuefero, and that they intended to proceed to Port Jackson, when they had increased their supplies. In the course of the night, two seamen absconded with the ship's boat; and the next morning the captain and supercargo addressed a letter to the Missionaries, acquainting them with the desertion of the men; and their determination, in consequence of their deficiency of hands, to recover them, cost what it would; soliciting, at the same time, aid in effecting their

apprehension. The Missionaries recovered the boat on the following day; and, anxious to afford the captain and supercargo of the *Nautilus* every assistance in their power, agreed to use their influence with the king, and two of the principal chiefs, to induce them to send the seamen on board. Four of the Missionaries went on this errand to the district of Pare, where the king and chiefs were residing. After walking between two and three hours, they reached the residence of Otu, the young king. The Sandwich Islanders were among his attendants, and they had reason to suspect that he had favoured the concealment of the seamen.

Desirous of disclosing their business to the chiefs when together, they remained near the residence of Otu some time, expecting the arrival of Pomare, for whom they had sent. The king was sullen and taciturn; and, after remaining nearly half an hour expecting Pomare, the Missionaries departed, to wait on him personally, at his own dwelling.

As they passed along, the natives tendered their usual salutations, and about thirty accompanied them. They had, however, scarcely proceeded a mile on their way, when, on approaching the margin of a river, they were each suddenly seized by a number of natives, who stripped them, dragged two of them through the river, attempted to drown them, and, after other ill-treatment, threatened them with murder. After recovering from the struggle, they were in a most pitiable state, deprived of their clothing, and some of them severely bruised. Several of the natives now came forward, and expressed their pity for the Missionaries, gave them a few strips of cloth, and, at their re-

quest, conducted them to Pomare and Idia, whose tent was at some distance. These individuals beheld them with great concern; and, expressing no ordinary sympathy in their distress, immediately furnished them with native apparel and refreshment; and, when they had rested about an hour, accompanied them on their return to Matavai.—When they reached Otu's dwelling, Pomare called the king, his son, into the outer court, and questioned him as to the treatment the Missionaries had received. He said but little; yet there was reason to suppose, that if the assault had not been made by his direction, he was privy to it. Bent on the conquest of the whole island, and desirous, in conjunction with those attached to his interests, of depriving his father and younger brother of all authority in Tahiti, muskets and powder were articles in greatest demand, and the aid of Europeans was most earnestly desired. The Missionaries, by furnishing supplies to the vessel, had prevented his obtaining the former; and in order to be revenged on them for this act of friendship to those on board, he had allowed some of his men to follow and to plunder them. They had not communicated to him their business, but their having applied for the return of the Sandwich Islanders, who had before absconded from the vessel, led him to suspect their business on the present occasion. The seamen, who had deserted from the *Nautilus*, were under the protection of the king, and appeared among his attendants. The Missionaries did not disclose the object of their visit; but Pomare insisted on the deserters being delivered up, assuring them they should be carried on board the next day. The seamen expressed their determination to remain; and one of

them said, "If they take me on board again, they shall take me on board dead." The conduct of Pomare, the king's father, with that of his queen, Idia, was highly commendable; several of the articles of dress, which had been taken from the Missionaries, were restored, and the people in general appeared to compassionate them; though two of them heard the natives, who were stripping them, remark, that, as they had four of them in their possession, they would go and take the fourteen remaining at Matavai. In the evening the Missionaries arrived at their dwelling, having been furnished by Pomare with a double canoe, for their conveyance.

The impression this unpleasant occurrence produced upon the society at Matavai, was such, that eleven Missionaries, including four who were married, judged a removal from the island to be necessary; and as the captain and supercargo of the *Nautilus* offered a passage to any who were desirous of returning to Port Jackson, they prepared for their departure. Two days after the plunder of the Missionaries, Pomare, anxious to remove all apprehension from their mind, sent the chief priest of the island with a fowl as an atonement, and a young plantain as a peace-offering, and on the following day hastened to their dwelling.

The report of the departure of the Missionaries soon spread through the island, and appeared to be regretted by many of the people. Pomare, who had ever been most friendly, manifested unusual sorrow, and used extraordinary efforts to persuade them to stay. He went through every room in their house, and every birth on board, and addressed each individual by name, with earnest entreaties to remain, and assurances of protection.

Noti, eiaha e haere, Mr. Nott, don't go, was his language to that individual; and such was also used to others. His evident satisfaction was proportionate, when he perceived that Mr. and Mrs. Eyre, and five of the single Missionaries, resolved to continue in Tahiti.

On the 29th of March, those Missionaries who intended to leave, bade their companions farewell; and, during the night of the 30th, sailed from Matavai, and proceeded to New South Wales. It is worthy of remark, that this event, so destructive to the strength of the mission, crippling the efforts of its members, and spreading a cloud over their future prospects, resulted not from opposition to the efforts of the Missionaries, nor from any dispute between them and the priests or people, on subjects connected with the idolatry of the latter, but from their benevolent endeavours to serve those, whom purposes of commerce had brought to their shores, and whom adverse weather had reduced to circumstances of distress—a class of individuals whom the Missionaries, in those seas, have ever been ready to succour, but who, with some gratifying exceptions, have not always honourably requited that kindness, to which, in some instances, they have owed their own preservation.

The decision of those who left Tahiti, may to some, perhaps, appear premature, but it is not easy to form a correct estimate of the dangers to which they were exposed. They were well aware of many; but there were others, actually existing, of which they were then unconscious. Otu, called Pomare since his father's death, has often, during the latter years of his life, told Mr. Nott, that after the departure of the *Duff*, frequently, when he has been carried on men's shoulders round the

residence of the Missionaries, Peter the Swede, who has been with him, has said, when the Missionaries were kneeling down in prayer, at their morning or evening family worship, "See they are all down on their knees, quite defenceless; how easily your people might rush upon them, and kill them all, and then their property would be yours." And it is a melancholy fact, that the influence of unprincipled and profligate foreigners has been more fatal to the Missionaries, more demoralizing to the natives, more inimical to the introduction of Christianity, and more opposed to its establishment, than all the prejudices of the people in favour of idolatry, and all the attachment of the priests to the interests of their gods.

However much those who remained might have been affected by the departure of so many of their companions, they felt no disposition to abandon the field, or relax their endeavours for the benefit of the people. Pomare had not only sent an atonement and a peace-offering, but, even before the Missionaries sailed, had made war upon the district, and had killed two of the men who had been engaged in assaulting them. This was, indeed, a matter of regret to the Missionaries; but it was also an evidence of his displeasure at the treatment they had received. On his assurances of protection, those who remained reposed the most entire confidence; which, during his subsequent life, his conduct uniformly warranted. Committing their persons to the merciful and watchful providence of God, and, under him, to the friendly chiefs who had manifested so much concern for their safety; they had sent all the fire-arms, ammunition, and other weapons, possessed by the Society, on board the Nautilus, excepting two muskets, which they

presented to Pomare and Idia. To the former they gave up their public stores, and all the property they possessed, together with the smith's shop, and the tools. They also offered Pomare their private property, but he refused to take it; informing them, that so long as they remained, every thing in the store-room should be at their command; but that, in the event of their leaving the island, he should consider whatever remained as his own. On a subsequent occasion, when he feared, that on account of a destructive war then prevailing, they might leave, he directed them to take their property with them; hereby evincing the most disinterested friendship, and a desire to alleviate, rather than profit by, their distresses. Their situation was critical, but in a letter which they forwarded on this occasion to the Society, they express firm confidence in God, unabated attachment to their work, and contentment with such means of support as the country afforded.

Not long after the departure of the Nautilus, it was reported, that in order to avenge the death of the two men he had killed, the people of Pare had declared war against Pomare. He applied to the Missionaries for assistance, and, entering the room in which they were assembled, inquired how many of them knew how to make war. Mr. Nott replied, "We know nothing of war." Pomare withdrew, and they afterwards agreed not to resort to the use of arms, either for offence or defence. Their determination was made known to their friends; and, as no dissatisfaction appeared, they were led to hope that they should be permitted peaceably to prosecute their labours, without any further solicitation on the subject. A native who had assisted in the smith's shop was enabled, after

the departure of the Missionaries, who had used the forge, to make fish-hooks, adzes, and a number of useful iron articles; but the skill he had acquired, instead of being employed to promote the industry, civilization, and comfort of his countrymen, was soon applied to purposes of barbarity and murder; and the Missionaries beheld with regret that he was often employed, not in manufacturing useful tools, but weapons for battle.

Pomare subsequently made war upon the inhabitants of Pare, where the Europeans had been plundered: the people were defeated, fourteen of them killed, and forty or fifty of their houses burnt.

Five months after the departure of the Missionaries in the *Nautilus*, two large vessels were seen standing towards Matavai bay. As soon as they hoisted English colours, the natives were thrown into the greatest consternation, and, packing up whatever they could carry away, abandoned their houses, and were seen in every direction flying towards the mountains. Being asked their reasons for such a proceeding, they answered, that seeing two large English ships, they apprehended they were come to revenge the assault upon the Missionaries. After many assurances to the contrary, their fears seemed to be removed. When the Captains came on shore in the evening, they were welcomed by the Missionaries, and introduced to the chiefs, whose familiarity and cheerfulness soon evinced that every feeling of suspicion had subsided. These vessels were the *Cornwall* and the *Sally* of London, South Sea whalers. As the ships were in repair, and the crews in health, they remained only three days in the harbour, and sailed from the island on the 27th of August;

having made a number of presents to the chiefs, they did not leave any of their crews on shore, which was a matter of great satisfaction to the Missionaries, who had beheld with regret the baneful influence of unprincipled seamen, on the minds and habits of the people.

From one of these ships, Oripaia, a chief of Papara, and a rival of Pomare, had received a large quantity of gunpowder as a present. The powder being coarser in the grain than what the natives had been accustomed to receive, they imagined either that it was not powder, or that it was a very inferior kind. In order to satisfy themselves, Oripaia proposed to one of his attendants to try it. A pistol was loaded, and fired over the whole heap of powder they had received, and around which the chief and his attendants were sitting. A spark fell from the pistol, and the whole of the powder instantly exploded. As soon as the natives had recovered from the shock, perceiving the powder adhering to their limbs, they attempted to rub it off, but found the skin peel off with it; they then plunged into an adjacent river. Six of the natives were severely injured, and Oripaia with one of his attendants died. As soon as Pomare was acquainted with the accident, he begged Mr. Broomhall to visit the house in which the accident had occurred, and endeavour to relieve the sufferers. The chief appeared in a most affecting state, dreadfully scorched with the powder; Mr. Broomhall employed such applications as he supposed likely to alleviate his sufferings; these, however, increased, and both the chief and his wife attributed his pains, not to the effects of the explosion, but to the remedies applied, or rather to the poison imagined to be infused into the application by the

god of the foreigners. This not only aroused the jealousy of the chief, and the rage of Otu, but having nearly cost Mr. Broomhall and his companions their lives, it made the Missionaries extremely cautious in administering medicine to any of the chiefs. Native remedies were now applied, to relieve the sufferings of Oripaia, but they were unavailing, and, after languishing for some time in the greatest agony, he expired. The body of the deceased chief was embalmed by a process peculiar to the inhabitants of the South Sea Islands, and already described. It was placed on a kind of platform; and a number of superstitious ceremonies were observed. During the performance of these rites, Pomare's orator, and some of the inhabitants of Matavai, used insulting expressions in reference to the corpse; which so incensed Otu, that, aided by the chief priest, he immediately made war upon the district of Matavai. Late in the evening, the Missionaries and people had some intimation of his intention: before daylight the next morning, the attack was commenced at one end of the district; the inhabitants fled before the assailants; and by sunrise, the warriors of Otu had scoured the district from one end to the other, driving before them every inhabitant, excepting a few in the immediate vicinity of the Missionary dwellings. Several warriors, with clubs and spears, surrounded the Missionary house, but its inmates remained unmolested; and in the course of the day, Haamanemane arrived, and assured the Mission family no evil was designed against them. In the evening they were also visited in an amicable manner by Otu and his queen.

In connexion with this attack upon the district of Matavai, which belonged to Pomare, Otu and

Haamanemane declared that Pomare was deprived of all authority in the larger peninsula. The districts on the west and south side declared for Otu, and those on the western were threatened with invasion in the event of refusal. In the division of the territory thus seized, the chief priest received the eastern part of Matavai; but he did not long enjoy it; he was murdered, at the instance of Pomare, very shortly afterwards.

Haamanemane, the old priest, having been Captain Wilson's *taio*, or friend, was frequently with the Missionaries, and uniformly kind to them. He was evidently a shrewd and enterprising man; yet I should think sometimes rather eccentric. When arrayed in a favourite dress, which was a glazed hat, and a black coat fringed round the edges with red feathers, his appearance must have been somewhat ludicrous, although this was probably his sacerdotal habit, as red feathers were always considered emblematical of their deities. He had formerly been a principal chief in Raiatea, and still possessed great influence over the natives, especially in the adjacent island of Eimeo, where, with a little assistance from the European workmen, he had built a schooner, in which he came over to see his friend Captain Wilson, during the second visit of the *Duff* to Tahiti. This vessel, considering it as their first effort at ship-building, was an astonishing performance. To him, the Missionaries had frequent opportunities of speaking, though apparently with but little good effect, against many of the sanguinary features of their idolatry, especially the offering of human sacrifices, in which they knew he had been more than once engaged since their arrival. Sometimes, however,

he spoke as if he officiated, in these horrid rites, more from necessity than choice.

He was remarkably active and vigorous, and, though far advanced in years and nearly blind, indulged, without restraint, in all the degrading vices of his country. Moral character, and virtuous conduct, were never considered requisite, even in those whose office was most sacred. As a priest, he practised every species of extortion and cruelty; neither was he less familiar with intrigue, nor free from ambition, as a politician. His supposed influence with the gods, his deep skill in the mysteries of their worship, and the constant dread of his displeasure, which would probably have doomed the individual, by whom it was incurred, to immolation on the altar of his idol, favoured, in no small degree, his assumption and exercise of civil power, both in Eimeo and Tahiti. A jealousy appeared to exist between him and Pomare, the father of Otu, who was king of the island; and during the absence of the former, on a visit to a neighbouring island, availing himself of the offence Pomare's orator and people had given to Otu, he formed a league with the young king, to deprive Pomare of all authority in Tahiti. Having offered a human victim to his idol, he invaded the district of the absent chieftain, and brought war to the very doors of the Mission-house, in less than seventeen months after the departure of the Duff. The attack, as already stated, was made at daybreak, in the western border of Matavai: four individuals were killed, and afterwards offered by the priest to his deity. The inhabitants, unable to withstand the young king and his ally, abandoned their plantations and their dwellings, and fled for their lives. The in-

vaders divided the district, and the priest, taking possession of the eastern side, revelled in all the profligacy and insolence of plunder and destruction. His triumph, however, was but short. Pomare sent privately to Idia directions for his assassination. After two or three solicitations from his mother, Otu, the young king, though in closest alliance with him, consented to his death, and he was murdered by one of Idia's men, at the foot of One-tree Hill, as he was on his way to Pare, on the 3d of December 1798, ten days after the invasion of Matavai.

This event gave a new aspect to political affairs in the island, and appeared to unite in one interest Otu and Pomare his father. The inhabitants of Matavai left their places of retreat, and, having presented their peace-offering, re-occupied their lands. The Missionaries resumed their attempts to instruct the natives, but found the acquisition of the language so difficult, and the insensibility of the people so great, that they were exceedingly discouraged. Some of the natives, however, were led to inquire how it was that Cook, Vancouver, Bligh, and other early visitors, had never told them any of those things which they heard from the teachers now residing with them.

Towards the close of the year 1799, the Missionaries were called to the melancholy duty of conveying to the silent grave, under very distressing circumstances, Mr. Lewis, one of their number, and the first Missionary who had terminated his life on the shores of Tahiti. He landed from the ship *Duff* in 1797, continued to labour with his companions, respected and useful, until about three months after the departure of the *Nautilus*

to Port Jackson, when he left the Mission-house, and took up his residence with a taio, or friend, in the eastern part of the district. Three weeks afterwards, he intimated to his companions his intention of uniting in marriage with a native of the island, solemnly purposing to abide faithful towards her until death. Considering her an idolatress, the Missionaries deemed this an inconsistent and unlawful act, and not only declined to sanction the proceeding, but endeavoured by every means to dissuade him from it; but Mr. Lewis, persevering in his determination, they dissolved the connexion that had subsisted between him and themselves, as members of a Christian church or society, and discontinued all religious and social intercourse with him. He was still constant in attendance on public worship, industrious in the culture of his garden, and in working for the king and principal chiefs, who were evidently much attached to him. On the 23d of November, the Missionaries heard that he had died on the preceding evening. They hastened to his house, and found the corpse lying on a bed; the forehead and face considerably disfigured with wounds, apparently inflicted with a stone and a sharp instrument. The female with whom he had lived as his wife, informed them that he went out of the house on the preceding evening, and that hearing a noise shortly afterwards, she hastened to the spot whence it proceeded, and saw him on the pavement in front of the house, beating his head against the stones. On looking at that part of the pavement where he had fallen, one or two of the stones were stained with blood. Some of the natives said that he had acted as if insane; others, that the evil spirit had entered into him; but, from several expressions that were

used, there was reason to apprehend he had been murdered.

Assisted by two or three natives, Mr. Bicknell and Mr. Nott dug a grave in a spot near their dwelling on the north side of Matavai bay, which had been selected as a place of interment. On the evening of the 29th of November, 1799, Mr. Nott, Mr. Jefferson, Mr. Eyre, and Mr. Bicknell, bore his remains to the grave, where Mr. Harris read the xcth Psalm, and offered up an appropriate prayer to Almighty God. The circumstances of his death were truly affecting, and the feelings of the Missionaries such as it would be in vain to attempt to describe. They have since learned that he was murdered; and some of them have also regretted, that, after his separation, kindness and friendly intercourse were not continued, which might perhaps, without compromise of character, have been consistently maintained. Pomare, considering himself the protector of the Missionaries, though he did not appear to think he had been murdered, yet proposed, if it appeared to the survivors that such had been the fact, to destroy the inhabitants of the district; and so much did many of the latter fear such an event, that they fled to the mountains. The Missionaries, considering that in such retaliation the innocent would suffer with the guilty, interposed, and prevailed upon the king to spare the district, but to punish the guilty whenever they might be discovered.

Scarcely were the remains of Mr. Lewis consigned to the silent grave, when an event occurred, which again reduced the number of this already weakened band. The Betsy of London, a letter of marque, arrived with a Spanish brig her prize,

with which she was proceeding from South America to Port Jackson. The commander of the *Betsy* having intimated his intention of returning in five or six months, Mr. Harris proposed to his companions to visit New South Wales; and on the 1st of January 1800, he sailed from Matavai bay, intending to return when the ship should revisit the islands. By this conveyance, the remaining Missionaries wrote an account of their circumstances and their prospects to the directors in London, stating, that although they had not acquired a sufficient knowledge of the language to enable them publicly to preach the gospel, they had observed, whenever they had conversed with the natives, that though they could perceive the difference between Christianity and paganism, their attachment to the abominations of the latter was too strong to be removed by any other influence than that of the Spirit of the Most High.

Anxious to avoid unnecessary expenditure of those funds which British benevolence furnished, they had on a former occasion written, to prevent the Society's incurring any further expense on their account, as their remaining on the island was uncertain; but now, as there was a prospect of peaceable continuance, and the liberal supply they had taken out in the *Duff*, being, by plunder, presents, &c. nearly expended, they found it necessary to solicit a few articles for their own use, and others for presents to the chiefs, whom they described as daily visiting their dwellings, and treating them with kindness.

Five days after the departure of the *Betsy*, the Missionaries had the satisfaction to welcome again to their Society, Mr. and Mrs. Henry; who returned from Port Jackson in the *Eliza*, a South

Sea whaler. Mr. Henry was the only one of the number who had left, that resumed his labours in Tahiti. By him they also unexpectedly received the pleasing intelligence of the Duff's second destination to Tahiti, and were led to hope, on her arrival, a reinforcement of labourers, and the various supplies of which they stood so much in need. Having repaired the vessel and recruited his stores, the captain sailed from Tahiti on the 14th of January, leaving on the island three of his seamen, whose influence among the inhabitants in general was soon found to be most unfavourable.

Hitherto, the public worship of God had been performed in one of the apartments of the Mission-house, but as it appeared expedient to erect a place for this specific object, to which also the natives might have access for the purpose of religious instruction, a spot was selected near the grave of Mr. Lewis; and on the 5th of March 1797, with the assistance of a number of Pomare's men, they commenced the erection of their chapel. The chiefs procured most of the materials, and when it was nearly finished, Pomare sent a *fish* as an *offering* to Jesus Christ, requesting that it might be *hung up* in their new chapel. This was the first building ever erected on the South Sea Islands, for the worship of the living God. But although the Missionaries were cheered with the hope of often beholding it filled with attentive hearers or Christian worshippers, they were obliged to pull it down early in the year 1802, to prevent its affording shelter to their enemies, or being set on fire by the rebels, by which their own dwelling might have been destroyed.

The pleasing anticipations which the Mission-

aries had been led to indulge, in connexion with the second visit of the *Duff*, were destroyed by the arrival of the *Albion* in Matavai bay, on the 27th of December in the same year. Her commander, Captain Bunker, brought them no letters from England, but conveyed the melancholy tidings of the capture of the *Duff* by a French privateer. He also delivered from Mr. Harris, who was settled in Norfolk Island, a letter acquainting them with the murder of three of the Missionaries in the Friendly Islands, the departure of one, the flight of the rest to Port Jackson, and the total destruction of the Tonga Mission. Their own circumstances were by no means prosperous: they had heard but once from England; they were expecting every day the arrival of the *Duff* with cheering tidings and additional aid; but the intelligence now received, not only disappointed their hopes, but depressed their spirits, and darkened their prospects. In the letter sent at this time to the directors, they express their anxiety to hear from England, their conviction of the facilities that would be afforded towards the establishing the gospel in Tahiti and the neighbouring islands, if they were joined by a body of Missionaries and an experienced director, and recommended that a surgeon and several mechanics should be included in the number of those who might be sent.

The *Albion* had scarcely sailed, when large fleets of canoes, filled with fighting men, arrived, and the island was agitated with the apprehension of hostilities between the king and chiefs. The removal of Oro, the national idol, from Pare to Atehuru, was the cause of the threatened conflict: ammunition was prepared; a large assembly of chiefs and warriors met at Pare; and it was daily

expected that the long concealed elements of war would there explode, and plunge the nation in anarchy and bloodshed. At this critical period, his majesty's ship Porpoise arrived in Matavai bay. The letter and presents Pomare received by this conveyance from the governor of New South Wales, and the attentions paid to him by the commander of the vessel, tended, in no small degree, to confirm Otu in his government, and to intimidate his enemies.

The governors of the colony of New South Wales have uniformly manifested the most friendly concern for the safety of the Missionaries, and the success of the several Missions in the South Seas. On the present occasion, Governor King, in a letter to Pomare, remarked, that he could "not too strongly recommend to his kind protection, the society of Missionaries whom he had taken under his care;" and that, "such protection could not fail to excite the gratitude of the Missionaries, and the friendship of King George." Governor Macquarie, his successor, manifested the same kindness towards the Missionaries, and an equal regard for the welfare and security of the natives. In order to protect the inhabitants of New Zealand and the South Sea Islands from the oppression, violence, and murder, of unprincipled and lawless Europeans, he issued, in December, 1813, an Order, alike creditable to the enlightened policy of his administration, and the benevolence of his heart. A copy was brought to the Society Islands, and is here inserted.

*Government and General Orders, dated
December 1, 1813.*

"No ship or vessel shall clear out from any of the ports within this territory, (New South Wales,) for New

Zealand, or any other island in the South Pacific, unless the Master, if of British or Indian, or the Master and Owners, if of Plantation registry, shall enter into bonds with the Naval Officer, under £1000 penalty, that themselves and crew shall properly demean themselves towards the natives; and not commit acts of trespass on their gardens, lands, habitations, burial grounds, tombs, or properties, and not make war, or at all interfere in their quarrels, or excite any animosities among them, but leave them to the free enjoyment of their rites and ceremonies; and not take from the islands any male native, without his own and his chief's and parents' consent; and shall not take from thence any female native, without the like consent—or, in case of shipping any male natives, as mariners, divers, &c. then, at their own request at any time, to discharge them, first paying them all wages, &c. And, the natives of all the said islands being under His Majesty's protection, all acts of rapine, plunder, piracy, murders, or other outrages against their persons or property, will, upon conviction, be severely punished."

In reference to another Order resembling this, and issued November 19, 1814, it is declared, that—

"Any neglect or disobedience of these Orders, will subject the offenders to be proceeded against with the utmost rigour of the law, on their return thither, (viz. New South Wales;) and, those who shall return to England, without first resorting to this place, will be reported to His Majesty's Secretary of State for the Colonies, and such documents transmitted, as will warrant their being equally proceeded against and punished."

Although the justice and humanity of the governor of New South Wales were so distinctly manifested in the foregoing Orders, these regulations were found insufficient to prevent outrage upon the natives, from the masters and crews of vessels visiting the islands: an act was therefore passed in the British parliament, in the month of June, 1817, entitled, "An Act of the 57th of the King,

for the more effectual punishment of Murders and Manslaughters committed in places not within His Majesty's dominions." As it is a document important to the peace and security of the inhabitants of Polynesia, I deem no apology necessary, for inserting it nearly entire. In the preamble of the bill, it is stated—

“ That grievous murders and manslaughters had been committed in the South Pacific Ocean, as well on the high seas, as on land, in the islands of New Zealand and Otaheite, and in other islands, countries, and places, not within His Majesty's dominions, by the masters and crews of British ships, and other persons, who have, for the most part, deserted from, or left their ships, and have continued to live and reside amongst the inhabitants of these islands; whereby great violence has been done, and a general scandal and prejudice raised against the name and character of British and other European traders: And whereas such crimes and offences do escape unpunished, by reason of the difficulty of bringing to trial the persons guilty thereof: For remedy whereof, be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and the Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this Act, all murders and manslaughters committed, or that shall be committed, in the said islands of New Zealand and Otaheite, or within any other islands, countries, or places, not within His Majesty's dominions, nor subject to any European state or power, nor within the territory of the United States of America, by the master or crew of any British ship, or vessel, or any of them, or by any person sailing in, or belonging thereto; or that shall have sailed in, or belonged to, and have quitted any British ship, or vessel, to live in any of the said islands, countries, or places, or either of them, or that shall be there living; shall and may be tried, and adjudged, and punished, in any of His Majesty's islands, plantations, colonies, dominions, forts, or factories, under or by virtue of the King's commission, or commissions, which shall have been, or may hereafter be issued, under, and by virtue, and in pursuance of, an Act passed in the

forty-sixth year of His present Majesty, entitled, 'An Act for the more speedy trial of offences committed in distant countries, or upon the sea.'"

By the Porpoise, the Missionaries received the agreeable intelligence that a ship, with a reinforcement of their number, and necessary supplies from England, was on her way to the islands. In the afternoon of the 10th of July, 1801, the Royal Admiral, commanded by Captain W. Wilson, anchored in the bay, having a number of Missionaries on board, together with supplies and letters from their friends and the directors, from whom they had heard only once, during the four years they had dwelt on the island. Mr. Shelly, one of the Missionaries who had been stationed in the Friendly Islands, but had escaped to New South Wales, returned to Tahiti in this ship, and was cordially welcomed by his friends, along with those who had arrived from England.

On the 13th of July, 1801, Captain Wilson, and the eight Missionaries from England, landed near Point Venus, and were introduced to Otu, Pomare, and other principal chiefs, by whom they were welcomed to Tahiti. Pomare said he was pleased with their arrival, and expressed his willingness that others should join them. The gratification he expressed on their landing, however, did not arise from any desire after religious instruction, for in this interview he spoke of their engaging in war with him, and probably rejoiced in their arrival only as a means of increasing the extent of his influence, and the stability of his government. After remaining about three weeks at Tahiti, and assisting the society in their regulations by his counsel, and in the preparation of their houses by the carpenters of the ship,

Captain Wilson sailed from Matavai on the 31st of July. With him, Mr. Broomhall left Tahiti for China or India. He had been above five years on the island, having arrived in the *Duff* in 1797. He was an intelligent, active young man, 24 years of age, had been highly serviceable to the Mission, and was respected by the natives, until about twelve months prior to the arrival of the Royal Admiral, when he intimated his doubts as to the reality of Divine influence on the mind, and the immortality of the soul. His companions endeavoured to remove his scepticism; but failing in their efforts, he was separated from their communion, having on several occasions publicly declared his sentiments to be deistical. He then lived some time with a native female, as his wife, but was soon left by her; and, on the arrival of Captain Wilson, requested permission to leave the island in his ship. His departure from the island under such circumstances, although desirable on account of the influence of his principles and conduct on the minds of the inhabitants, could not but be peculiarly distressing to those he left behind. They followed him with their compassionate regard and their prayers, and, after a number of years, learned that he had been engaged in a vessel trading in the Indian seas; that he had at length made himself known to the Baptist Missionaries at Serampore, from whom they heard that he had renounced his erroneous sentiments, and professed his belief in the truth of the Christian revelation.

The circumstances which follow relative to the penitence of this unhappy man, are taken from the 'Circular Letters' published by the Baptist Missionary Society. In one of these, dated Calcutta, May 8, 1809, the writer says—

“We have lately seen the gracious hand of God stretched out in a most remarkable manner, in the recovery of a backsliding *Missionary*, after nine years of wandering from God. This person had been chosen with others for an arduous undertaking; had been set apart to the great work, and had engaged in it to a considerable extent; having acquired a tolerable knowledge of the language in which he was to preach to the heathen. At this period, he fell into open iniquity; and embraced a gloomy state of infidelity, the frequent consequence of backsliding from God.”

Having left the Mission and gone to sea, several alarming incidents, particularly the breaking of a limb at Madras, and a severe illness in Calcutta, tended to arouse him to a sense of his danger. But, although he held a correspondence with several serious persons, he studiously concealed his previous character and his name. At length, after writing a long letter, in which he describes the anguish of his mind with dreadful minuteness, he obtained a private interview with Dr. Marshman and Mr. Ward, of which the following is the result.

“At the time appointed, he called on brother Marshman, at brother Carey’s house, and, after a little conversation on the state of his soul, he added, “You now behold an apostate Missionary. I am ——, who left his brethren nine years ago. Is it possible you can behold me without despising me?”—The effect which this discovery of Divine mercy, displayed to a backslider, had on brother Marshman’s mind, can better be conceived than described. It for the moment took away the anguish occasioned by a note that instant received from Serampore, saying, that brother Carey was at the point of death! Brother Marshman entreated this returning prodigal to be assured of the utmost love on our part; encouraged him in his determination to return to his Missionary brethren; and promised to intercede on his behalf, both with his brethren, and those who sent him out.”

Soon after the above interview, Mr. Broomhall embarked on another voyage to some port in India, purposing, on his return, to dispose of his vessel, and devote the remainder of his days to the advancement of that cause which he had abandoned, but from that voyage he never returned: neither Mr. Broomhall nor his vessel was ever afterwards heard of,—it is supposed that the vessel foundered, and all on board perished.

CHAP. III.

First preaching in the native language—National council in Atehuru—Seizure of the idol Oro—Rebellion of the Oropa—Introduction of useful foreign fruits and vegetables—Providential arrival of two vessels—Battle of Pare—King's camp attacked, Oro retaken—Mission house garrisoned with seamen, &c.—Desolation of the war—Death of the king's brother—Ravages of foreign diseases—Death of Pomare—Sketch of his character—Otu assumes the name of his late father—Origin of the regal name—Efforts to instruct the children—Death of the queen—Compilation of the first spelling-book—First school for teaching reading and writing—Arrival of the Hawkesbury—Death of Mr. Jefferson—Mr. Nott's visit to the Leeward Islands—Rebellion in Matavai—Defeat of the king—Departure of the majority of the Missionaries—Abandonment of the Mission.

ANXIOUS to increase the resources of the islands, those who had arrived in the Royal Admiral had brought with them a variety of useful seeds from Port Jackson, with plants of the vine, the fig, and the peach-tree, which were planted in the Mission garden. Many of the seeds grew, and the vegetables produced added an agreeable variety to the indigenous productions of the country. The vine, the peach, and the fig, appeared to thrive well; but in the war which broke out shortly after, the fences were broken down, the plants torn up or trodden under foot, and the garden was entirely destroyed. Pineapples and water melons, &c.

which the natives seemed remarkably fond, were preserved amidst the general devastation. The pineapple grew luxuriantly in several parts of Tahiti; and though the natives were told it was palatable food, they were so mistaken in the nature of the fruit, that they baked numbers of them in their native ovens, before they attempted to eat any undressed. Had they exercised a little more patience, the vine also might perhaps have been spared; for it is stated, that as soon as the young grapes appeared, they eagerly plucked and tasted them, but, finding them exceedingly sour, they became indignant, and, regarding the plant as useless, destroyed it.

The Missionaries who had arrived in the Duff, had now acquired so much of the language as to be able to preach to the natives in their own tongue, and to engage in the catechetical instruction of the children. In these exercises they did not confine themselves to the inhabitants of their own vicinity, but visited the adjacent districts; and, in the month of March, 1802, Mr. Nott, accompanied by Mr. Elder, made the first Missionary tour of Tahiti. They were in general, hospitably entertained, and had many opportunities of speaking to the people, who frequently listened with attention, and often made inquiries, either while the preacher was speaking, or after the address was ended. They seemed interested in the account of the creation, and deeply affected with the exhibition of Jesus Christ, as the true atonement for sin; instead of pearls, or pigs, or other offerings, which they had been accustomed to consider as the best means of propitiating their deities. Some said they desired to pray to the true God, but were afraid the gods of Tahiti would

destroy them if they did : others remarked, that the Duff came last among the ships, but that, if the gospel had been conveyed by the first ship, the gods of feathers, as they denominated their idols, would long ago have been destroyed : and one of the principal chiefs, at whose residence they spent the night, observed to the natives around, that he believed the Missionaries possessed the true foundation of knowledge.

On their return home, they travelled through the district of Atehuru, and found the king, Pomare, and all the chiefs and warriors of the land, assembled at the great marae, where a number of ceremonies were performing in honour of Oro, the great national idol. As they passed the marae, they saw a number of hogs on the altar, and several human sacrifices placed in the trees around ; and when they reached the spot where the chiefs were assembled, they found Pomare offering five or six large pigs to Oro, on board a sacred canoe, in which the ark, or residence of the idol, was placed. Notwithstanding his being thus engaged, they told him Jehovah alone was God, that pigs were not acceptable to him as offerings, that Jesus Christ was the true atonement for sin, and that God was offended with them for killing men. The chief at first seemed unwilling to listen, but at last said he would attend to their religion.

On the following day, when the king, chiefs, and people, were assembled within the temple, Otu and his father, pretending to have received intimation that Oro wished to be conveyed to Tautira, in Taiarabu, Pomare addressed the chiefs of Atehuru, requesting them to give him up ; but the orators of the Atehuruan chiefs resisted.

Otu then demanded him, but the chiefs still refused compliance. Pomare then recommended his son, the king, to allow the Atehuruan chiefs to retain the idol until a certain ceremony had been performed. This the king declined, and again insisted that Oro should be given up. This was still refused; and, having asked for some time without effect, he rose in anger, and ordered his party to withdraw. A number of his attendants rushed upon the canoes, others seized the god by force, tore him away from the people of Atehuru, and bore him towards the sea. This was not only the signal for war, but the commencement of hostilities. The Atehurians fled to the valley, and the king and Pomare set sail with their fleet to the place of rendezvous; and, lest Oro should feel indignant at the treatment he had received, a human sacrifice was ordered; but as they had no captives with them, one of Pomare's own servants was murdered, and offered, as soon as the king reached the shore. The next morning, the fleet sailed with the idol for Tautira, and the Missionaries returned to their companions, with the tidings of the threatening events, of which they had been the melancholy spectators. When the fleet reached Papara, Pomare sent them word that it was probable the Atehurians would attack them, and advised them to be upon their guard. Ten days after, they heard that the inhabitants of Atehuru had invaded the district of Faa, murdered those who had not escaped by flight, burnt the houses, and continued their murderous and desolating course into the district of Pare, which joins Matavai on the south. Here they drove out the inhabitants, burnt their habitations, and then returned to their own territory; not, however,

without threatening to enter the district of Matavai, and assault and plunder the Missionaries.

This rebellion, called in the annals of Tahiti, *Te tamai ia Rua*, The war of Rua, (Rua being the name of the principal leader of the rebellion,) was the most powerful and alarming that had yet taken place; and the circumstances by which God providentially preserved the Missionaries from its rage, and from inevitable ruin, were remarkable. About six weeks before Mr. Nott commenced his tour of Tahiti, the Norfolk, an armed brig from Port Jackson, arrived at Matavai, and brought Mr. and Mrs. Shelly to join the Mission. About a week after the arrival of the Norfolk, the Venus, another colonial vessel, came into the bay, and left on shore Captain Bishop and six seamen, to purchase pigs and salt pork for Port Jackson, while Captain Bass pursued his voyage to the Sandwich Islands, on the same errand. About the 30th of March the Norfolk was wrecked in Matavai bay, having been driven on shore by a heavy gale of wind. The hull was destroyed, but all the stores were preserved. Seventeen Englishmen were thus cast ashore, and added to the number of those already residing there. These, together with Captain Bishop and his men, exposed to one common enemy, united with the Missionaries for mutual defence; and to them, under God, the Missionaries owed their preservation. Two or three hundred warriors came from Eimeo to Pomare's aid. They encamped in the northern part of Pare, where they were joined by a number of the inhabitants of those districts, favourable to his cause; but they were attacked, and driven in confusion before the rebels towards Matavai, which had now become the frontier district.

On the day of the engagement, Captain Bishop, with a strong party, occupied the pass on the top of One-tree Hill, arrested the progress of the victors, and favoured the retreat of the vanquished, whose courage appeared to have forsaken them, under the conviction that the god Oro, fighting with their enemies, rendered them invincible. The rebels did not attempt to enter the district, but sent a messenger with proposals of alliance, offering the English the government of Matavai, and the two districts to the southward, which they had already ravaged. If this was not agreed to, they demanded permission to march through the district to attack their enemies beyond Matavai, and, in the event of refusal, declared their intention of forcing a passage with the club and the spear. The refugees from the conquered districts had already sheltered themselves under the protection of the Missionaries and their companions, and they would have fallen a sacrifice to the cruelty of their enemies, had these been allowed to pass through the district. The English, therefore, acceded to the first proposition. The Ate-huruans ratified the treaty, returned to their own land, and thus afforded the foreigners at Matavai, and those under their protection, a short respite from the dread of immediate attack. Had the Missionaries been the only Englishmen residing on the island at the time, it is most probable the victors would not have been checked by them in their career of conquest. They would have prosecuted their march of destruction; and, as the Missionaries remark, they must have retreated, or fallen a sacrifice to their fury.

Flushed with success, and animated with the belief that the god fought with them, the rebels,

having offered in sacrifice the bodies of the slain, and united in their confederacy the districts of Papara, and the whole of the south-west side of the larger peninsula, crossed the isthmus, marched at once to Tautira, and attacked the king and Pomare; who, ever since their arrival with the idol they had seized in Atehuru, had been engaged in offering human sacrifices, and, by other acts of worship, propitiating the favour of Oro. The rebels conducted their expedition with so much secrecy and despatch, that the king was taken by surprise. Notwithstanding this, the assailants were, in their first onset, repulsed; but, renewing their attack in the night, although Pomare's party had forty muskets, and those in the hands of the rebels were not more than fourteen, they threw the king's forces into confusion, killed a chief of influence, a near relative of Pomare's, and, driving his warriors to their canoes, retook the object of their murderous contention, the image of Oro, and remained masters of the whole of Tairabu, as well as of the south and western side of the large peninsula.

Pomare, with his vanquished forces, pursued their voyage to Matavai, where he and his son were received with respect by Captain Bishop and his companions. His affairs appeared desperate, and he entertained no thoughts of security, but by flight to Eimeo. When, however, he beheld the manner in which the English had prepared to defend themselves, if attacked; and was assured by Captain Bishop and his companions, that if he was conquered, they were not; and that they would support him in the present critical state of the nation, and assist in the restoration of his government, his prospects brightened, and he again

indulged a hope that his affairs might be retrieved.

The rebels were now masters of the greater part of the island; and, as the Missionaries had every reason to believe they would attempt the conquest of the remainder, and knew that their establishment was the only point where they were likely to meet with the slightest resistance, they neglected no means of defence. The Mission-house was converted into a garrison. The enclosures of the garden were destroyed, the bread-fruit and cocoa-nut trees cut down, to prevent their affording shelter to the enemy, and the means of annoyance from their muskets or their slings. Their chapel was also pulled down, lest the enemy should occupy it or burn it, and from it set fire to their own dwelling. A strong paling, or stockade, was planted round the house; boards, covered with nails, were sunk in the paths leading to it; and thither the Missionaries, Captain Bishop, Captain House, commander of the vessel that had been wrecked, and the seamen under their orders, now retired, as they daily received the most alarming accounts of the intention of the rebels to make their next attack upon them. The veranda in front of their dwelling was protected by chests, bedding, and other articles, so as to afford a secure defence from musket-balls; and the sides of the house, which were only boarded, were fortified with similar materials. Four brass cannon, which had been saved from the wreck of the Norfolk, were fixed in two of the upper rooms, and the inmates of the dwelling were placed under arms, as far as the number of muskets would admit. The Missionaries, as well as the seamen, stood sentinels in turn, night and day, in order to prevent surprise.

Their situation at this time must have been most distressing. Independently of the desolation that surrounded them, and the confusion and disquietude that must necessarily have attended their being all confined in one house, together with the two captains and their seamen, they were daily expecting an attack. Sometimes they heard that the rebels were entering Matavai from the east, at other times from the west, and sometimes they received intelligence that they had divided their forces, and intended to commence the attack from two opposite points at the same time.

Pomare erected some works on One-tree Hill, to arrest their progress, should they attempt the district in that direction; and, hearing they were still ravaging the peninsula of Tairabu, sent a strong party to *tabu-te ohua*, strike their encampment at home. His party reached Atehuru, without molestation, late at night; and, after a short concealment, falling upon the unconscious and defenceless victims, under the cover of the darkness of midnight, in two hours destroyed nearly two hundred men, women, and children. The men who remained at home, in times of war, were generally either aged or sick, and incapable of bearing arms. This unprovoked act of cruelty, on the part of Pomare, heightened to such a degree the rage of the rebels, that they vowed the entire destruction of the reigning family.

While the affairs of the island remained in this unsettled state, the Nautilus arrived, and Pomare prevailing on the captain to furnish him with a boat manned by British seamen armed, went to Atehuru to present a costly offering to Oro, whose favour he still considered to be the only means of restoring his authority. Although that idol was now in

the hands of his enemies, yet, as his errand was of a sacred character, the Atehurians, notwithstanding they would not admit him to the temple, allowed him to present his offerings, which he deposited on a part of the beach near the temple, and peaceably retired.

When Pomare returned, he solicited from the captains, men and arms to go against the insurgents; and on the 3d of July, Captain Bishop and the mate of the *Nautilus*, with twenty-three Europeans, well supplied with ammunition, arms, and a four-pound cannon, accompanied Pomare's forces to the attack. All the Missionaries remained at Matavai, excepting one, who accompanied Captain Bishop as surgeon. On reaching Atehuru, they found the rebels had taken refuge in their *Pare* or natural fortress, about four miles and a half from the beach. This retreat was rendered by nature almost impregnable to the native warriors, and the only avenues leading to it being defended by the barriers its occupants had thrown up, it appeared difficult, if not impossible, to take it by storm, even with the foreign aid by which the king was supported. After spending the day in almost harmless firing at the enemy, the English and the natives were on the point of embarking to return, when the rebels having been decoyed from their encampment by the daring and challenges of an active and courageous young man, who had assumed the name of *To-morrow Morning*, chased him and his companions down to the sea-side. Here they were checked by Pomare's musketeers, and retreated a few moments, when they halted, and faced their pursuers; but on the arrival of the English, they were seized with a panic, and fled. Seventeen of the rebel warriors, including Rua, one of their leaders, were taken, and killed on the

spot by Pomare ; whose followers, according to their savage rules of war, treated their bodies with the most wanton brutality.

Pomare and his English allies marched the next morning to the strong-hold of the natives, and were much disappointed at finding it filled with men determined to defend it to the last. A female was sent, as a herald, with a flag of truce to the warriors in the fortress, informing them of the number slain, and proposing to them the king's terms of peace. Taatahee, the remaining chief of the rebels, who was related to Pomare, directed her to tell him, that when they had done to him, as they had done to Rua the slain chief, then, and not till then, there would be peace. As it appeared improbable that the place could be attacked with advantage to the assailants, and equally improbable that its occupants would accept any terms of capitulation that the king would offer, Captain Bishop returned to Matavai, and on the day following Pomare sailed about twelve miles towards Pare. Here he fixed his encampment ; and, although peace was not concluded, hostilities appear to have been for some time suspended.

Soon after the return of Captain Bishop, the Nautilus sailed ; and the Venus having revisited Tahiti, on the 19th of the following month Capt. Bishop with his men left the island.

Dreadful and alarming as these superstitious and bloody contests had been, and though still exposed to the horrors of savage war, the Missionaries, protected in their work by the care of Providence, felt that they were

“ devote to God and truth,
And sworn to man's eternal weal, beyond
Repentance sworn, or thought of turning back,”

and determined, in dependence on Divine protection and support, to maintain their station ; diligently to labour, and patiently to wait for the reward of their toil. They beheld, with deepest distress, their gardens destroyed, their trees cut down, the fences they had reared with so much care demolished, the country around a desolate wilderness, and the inhabitants reduced to a state of destitution and wretchedness ; yet they could not contemplate the remarkable interposition of Providence, in affording them the means of perfect security amidst the surrounding destruction, without mingled emotions of admiration and gratitude.

The cessation of hostilities afforded the Missionaries a respite from anxious watching, and allowed them to pursue their former avocations. Their gardens were again enclosed, and such seeds as they had preserved were committed to the ground. The study of the language, which, under the guidance and assistance of Mr. Nott, had been regularly pursued one or two evenings every week, was resumed. In the instruction of the children, the greatest difficulties had been experienced from their restless and unrestrained dispositions and habits ; for, having been unaccustomed to any steady application, or to the least control, they seldom attended to their lessons long enough to derive any advantage from the efforts of their teachers ; yet, as opportunity offered, the Missionaries continued to catechize them, and to preach to the adults. The natives, however, persevered in their depredations on the little remaining property of the mission ; and, in order to deter others, one of them, who had been detected, was publicly flogged by the king's order.

Towards the close of the year 1802, Mr. Jeffer-

son and Mr. Scott made the tour of Tahiti, for the purpose of preaching to the people. In most of the places they were hospitably entertained, though, on one occasion, the chief refused them lodging, because a former Missionary had not rewarded him for his accommodations. In some instances, the natives appeared to listen with attention and interest to their message, but they frequently found great difficulty in inducing them to attend, and often observed with pain, that their instructions were received with indifference or with ridicule. At one place, though the people on their first arrival welcomed them cordially, yet when they understood the object of their visit, a marked, and by no means pleasing change, appeared in their behaviour.

For many years, the first Missionaries were variously annoyed in almost all their attempts to preach the gospel. Sometimes, when they had gone to every house in a village, and the people promising to attend, had left their houses, they often found, on reaching the appointed place, that only two or three had arrived there; at other times, they either talked all the while about their dress, complexion, or features, and endeavoured to irritate the foreigners by false insinuations as to the objects of their visit; or to excite the mirth of their own companions by ludicrous gestures, or low witticisms on the statements that were made. Brainard remarks, that while he was preaching, the Indians sometimes played with his dog: but the first teachers in Tahiti were often disturbed by a number of natives bringing their dogs, and setting them to fight on the outside of the circle they were addressing; or they would bring their fighting-cocks, and set them at each other, so as com-

pletely to divert the audience, who would at once turn with avidity from the Missionary, to the birds or the dogs. On some occasions, while they have been preaching, a number of *Areois*, or strolling players, passing by, have commenced their pantomime or their dance, and drawn away every one of the hearers. At such times, those who had stood round the Missionary only to insult him by their insinuations, ridicule him by their vulgar wit, or afflict his mind by their death-like indifference to the important truths he had declared, have instantly formed a ring around the *Areois*, and gazed on their exhibitions of folly and of vice with interest and pleasure.

In addition to these sources of disturbance, they were sometimes charged with being the authors of all the disasters and suffering of the people, in consequence of praying to their God, whom the natives called a bad God when compared with Oro. Under these circumstances, it required no small degree of forbearance and self-possession, as well as patient toil, to persevere in preaching the gospel among a people whose spirit and conduct afforded so little encouragement to hope it would ever be by them received.

Hitherto their labours had been confined to Tahiti; but in December, 1802, Mr. Bicknell, accompanied by Mr. Wilson, made a voyage to Eimeo, and, travelling round it, preached "the unsearchable riches of Christ" to its inhabitants, many of whom appeared to listen with earnestness, and desired to be more fully instructed.

The same year, in the month of November, *Teu*, an aged and respected chief, the father of Pomare, and the grandfather of the king, died at his habitation not far from the Mission-house.

He was remarkably venerable in his appearance, being tall and well made, his countenance open and mild, his forehead high, his hair blanched with age, and his beard as white as silver, hanging down upon his breast.* He had led a quiet and peaceful life ever since the commencement of the Mission; was probably the oldest man in the island, and, what is rather unusual, died apparently from the exhaustion of nature, or old age. He was esteemed by the natives, and supposed to be a favourite with the gods. But whenever the Missionaries had endeavoured to pour into his benighted mind the light of truth, as revealed in the sacred volume, it was a circumstance deeply regretted by them, that he had generally manifested indifference or insensibility.

The family at Matavai were exposed to trials not only from the evils of war, and the opposition of the heathen to their instructions, but also from the false reports which were circulated against them. An instance of this occurred early in the following year, 1803, when the Unicorn, a London ship, arrived, on her return from the north-west coast of America. Otu, the king, suddenly left Matavai, and repaired to his dwelling in Pare, incensed against some of the Missionaries, who, he was informed, had been endeavouring to prejudice the captain against him, that he might not receive any presents, and had actually prevented the captain from giving the natives the price they had asked for their pigs. This report was most unfounded, and it was hoped the effects were soon removed.

* In the plate of the Cession of Matavai, he appears standing on the right hand of the king, and immediately behind Pomare.

About this time the *Margaret*, in which Captain Byers and Mr. Turnbull had visited the islands for purposes of commerce, was wrecked on a reef about 200 miles distant; Mr. Turnbull had remained in Tahiti; Captain Byers, his officers, and crew, consisting of sixteen individuals, with the mate's wife and child, safely reached that island in a long kind of chest, or boat, which they had built with the fragments of the wreck.

Towards the close of the last year, Otu's brother Teariinavahoroa, the young prince of Tairabu, removed from the smaller peninsula in consequence of the increase of his disorder, which appeared to be consumption. Pomare, his mother, Idia, his brother and sister, and the chiefs, paid him every attention; human sacrifices were offered; and both Pomare and Otu frequently invoked their gods in his favour, and presented the most costly offerings. For a number of days no fires were allowed to be lighted, in order that these might be effectual: but all were unavailing; the young chief, who had scarcely arrived at the age of manhood, died in the district of Pare on the 19th of June, 1803. The Missionaries frequently visited him after his arrival in Pare, and, as far as their scanty means would allow, administered cordials suited to his languid state. They were, however, most anxious to direct his mind to the great Physician of souls, and to lead him to apply for those remedies that would heal his spiritual maladies, and prepare him for his approaching dissolution. On this subject, they noticed with distress not only the unwillingness of his friends that any thing should be said, but also the insensibility of the young chieftain himself. It was supposed by the people, that his illness and death

were occasioned by the incantations of Metia, a priest of Oro, a famous wrestler and sorcerer, whose influence, ceremonies, and prayers, had induced the evil spirits to enter into the young prince, and destroy him. Counter-ceremonies were performed; prayers, called *faatere*, were offered, to drive the evil spirits from him, and these, it was imagined, would all be unavailing, should the Europeans direct his mind to any other source, or offer on his behalf prayers to any other god, and hence in part might have proceeded the aversion of his friends to the presence and efforts of the Missionaries.

Another large meeting of chiefs, priests, and warriors, was held during the summer of 1803 at Atehuru, and rumours of war were again spread through the land. Here Otu once more demanded the body or image of the great god Oro, which the chiefs agreed ultimately to give up to the custody of the king, but which they were not so ready at once to surrender.

The state of the people was at this time most affecting. Diseases, introduced by Europeans, were spreading, unmitigated, their destructive ravages, and some members of almost every family were languishing under the influence of foreign maladies, or dying in the midst of their days. The survivors, jealous of the Missionaries, viewed them as the murderers of their countrymen, under the supposition that these multiplied evils were brought upon them by the influence of the foreigners with their God. They did not scruple to tell them that He was killing the people; but that by and by, when Oro gained the ascendancy, they should feel the effects of his vengeance. In addition to the diseases resulting from their immora-

lity, there were others of a contagious and often fatal character, to which the natives were formerly strangers. These, whether they had been conveyed to the islands by the visits of ships, or the desertion of seamen afflicted with them, produced the most distressing sickness and mortality among the people ; and, although nothing could be more absurdly imagined, yet, according to their ideas of the causes of disease and death, that they originated in the displeasure of some offended deity, or were inflicted in answer to the prayers of some malignant enemy, they were, from the representations of some, and the conjectures of others, led to suppose that these diseases were sent by the God of the Missionaries, in answer to their prayers, and because they would not reject Oro, and join in their worship.

At this time an event transpired, which threatened at first a revival of all the confusion and desolation of war. This was the demise of Pomare, the father of Otu the king. His death was sudden ; he had taken his dinner, and was proceeding with two of his attendants in a single canoe towards the Dart, a vessel on the point of sailing from the bay. While advancing towards the ship, he felt a pain in his back, which occasioned him involuntarily to start in his seat ; and, placing his hand on the part affected, he fell forward in the canoe, and instantly expired. The suddenness and circumstances of his death, taken in connexion with the troubles in which he had recently been engaged with the greater part of the people of the island, on account of his violent seizure of the idol of Atehuru, strengthened in no small degree the idolatrous veneration with which the natives regarded their god ; and the anger of

Oro was by them supposed to be the direct cause of Pomare's death.

In person, Pomare, like most of the chiefs of the South Sea Islands, was tall and stout; in stature he was six feet four inches high, his limbs active and well-proportioned, his whole form and gait imposing. He was often seen at Matavai, walking with firm steady step, and using with ease as a walking-stick a club of polished iron-wood, that would have been almost sufficient for an ordinary native to have carried. His countenance was open and prepossessing, his conversation affable, though his manner was grave and dignified. He was originally only a chief of the district of Pare, but his natural enterprise and ambition, together with the attention shewn him by the commanders of British vessels, their presents of fire-arms and ammunition, and the aid of European seamen, especially the mutineers of the *Bounty*, had enabled him to assume and maintain the supreme authority in Tahiti. Though not possessed of the greatest personal courage, he was a good politician, and a man of unusual activity and perseverance. He laboured diligently to multiply the resources of the island, and improve the condition of the people, and his adherents were always well furnished with all that the island afforded. The uncultivated sides of the mountains, and the low flat sandy parts of the shore, seldom tilled by the natives, were reclaimed by his industry; and many extensive groves of cocoa-nut trees in Tahiti and Eimeo, which the inhabitants say were planted by Pomare, remain as monuments of his patriotism, and yield no small emolument to their present proprietors. In all these labours he endeavoured to infuse his own spirit into the bosom of his fol-

lowers, and to animate them by his example, usually labouring with his people, and planting with his own hands many of the trees.

To the mission families he was uniformly kind. Shortly before his death, he recommended them to the protection of his son; though the more he understood the chief object of their pursuit, the greater aversion he seemed to manifest to it. To the favour of the gods he considered himself indebted for the aggrandisement of his person and family; and if the Missionaries would have allowed the claims of Oro or Tane to have received an equal degree of attention to that which they required for Jehovah, or Jesus Christ, Pomare would readily have admitted them; but when required to renounce his dependence upon the idols of his ancestors, and to acknowledge Jehovah alone as the true God, he at once rejected their message. He was justly considered as the principal support of the idolatry of his country. In patronizing the idols, and adhering to all the requirements of the priests, &c. he appears to have been influenced by the constant apprehension of the anger of his gods. Teu, his father, was a Tahitian prince; his mother was a native of Raiatea; he was born in the district of Pare; and at the time of his death, which took place on the 3d of September, 1803, was between fifty and sixty years of age.

In the circumstances attending the formation of his character, and in the commencement, progress, and result of his public career, there was a striking resemblance between Pomare, the first king of that name in Tahiti, and his contemporary, Tamehameha, the first king of the Sandwich Islands. Both rose from a comparatively humble station in society, to the supreme authority; both owed their

elevation principally to their own energies, and the aid they derived from their intercourse with foreigners; both appeared the main pillars of the idolatry of their respective countries; and both left to their heirs the undisputed government of the islands they had conquered. Each appeared to have possessed natural endowments of a high order, and both were probably influenced by ambition. Pomare was distinguished by laborious and patient perseverance; Tamehameha, by bold and daring enterprise. The characters of their immediate descendants were in some respects similar to each other, though both were very different persons from their respective predecessors.

Otu the king was at Atehuru at the time of his father's death. He sent several messengers to Pare, commanding the body to be brought to him; but to this the raatiras, or resident chiefs, objected. When the Missionaries paid a visit of condolence, Idia requested them to tell her son it was her wish that the body should remain at Pare; and to this the king consented.

The death of Pomare did not alter the political state of Tahiti; its only influence on the people was such as tended to confirm them in their superstition; for, on the occasion of a religious ceremony, wherein his spirit was invoked, and which took place shortly after his decease, it was declared that he was seen by Idia, and one of the priests. To the latter it was said he appeared, above the waters of the sea, having the upper part of his person bound with many folds of finely braided cinet. From this circumstance his favourite wife assumed the name of *Tane rurua*, from *Tane*, a husband, and *rurua*, bound round, or bound repeatedly.

Towards the middle of the year 1804, the king went over to Eimeo, taking with him the great idol Oro, to propitiate whom, so many of the inhabitants had been sacrificed. About the same time, Mr. Caw, a shipwright from England, joined the mission. Otu now assumed the name of Pomare, which has ever since been the regal name in Tahiti. Its assumption by his father was, as many names are among the Tahitians, perfectly accidental. He was travelling, with a number of his followers, in a mountainous part of Tahiti, where it was necessary to spend the night in a temporary encampment. The chiefs' tent was pitched in an exposed situation; a heavy dew fell among the mountains; he took cold, and the next morning was affected with a cough; this led some of his companions to designate the preceding night by the appellation of *po-mare*, night of cough, from *po*, night, and *mare*, cough. The chief was pleased with the sound of the words thus associated, adopted them as his name, and was ever afterwards called Po-ma-re. With the name he also associated the title of majesty, styling himself, and receiving the appellation of, "His Majesty Pomare."

Peace continued during the remainder of the year, and the Missionaries were enabled to persevere in their labours, although they were cheerless, and apparently useless. Great attention had, during the last year, been paid to the instruction of the children in the short catechism, in which the first principles of Christianity were familiarly exhibited to the minds of the young people. Mr. Davies, in particular, had devoted much of his time to this work; and although it had hitherto been found impracticable to teach the children letters, a number had committed the

catechism to memory. The gospel was preached, not only in the immediate neighbourhood of Matavai, but in every district in Tahiti and Eimeo; yet the people seemed more than ever disposed to neglect or ridicule it. Sometimes they said, We will hear our own gods; at other times they scoffingly asked the Missionaries, if the people of Matavai had attended to their word; if the king, or any of his family, had cast away Oro; declaring, that when the king and chiefs heard the word of Jehovah, then they would also.

Early in January, 1805, the Missionaries prepared a larger catechism; and, on the 6th of March, they adopted their Tahitian alphabet. In forming this, the Roman characters were preferred; sounds in the Tahitian language attached to them; and, for the purpose of facilitating the introduction of letters among the people, a native name was affixed to each. It was, however, a long time before any, among the native inhabitants of Tahiti could be induced to learn the letters of the alphabet; yet the Missionaries continued their labours in preaching to the people, and teaching the catechism to the children. One or two vessels arrived, but brought no letters or supplies; and, towards the close of the year, they experienced a heavy loss, in the destruction of a large and flourishing plantation.

Three of the Missionaries had cleared, enclosed, and cultivated it; and had rendered it, as far as the productions of the island were available, subservient to their interests. They had stocked it with cocoa-nuts, oranges, limes, and citrons, of which, not fewer than six hundred plants, with other productions, were growing remarkably well. In one hour, however, the whole of the fence was

burnt to the ground, and the plantation destroyed, or the few plants that remained were so much injured as to be nearly useless. Great as was the loss experienced on this occasion, they had reason to fear it was caused by some of their neighbours, who had designedly set fire to the long dry grass immediately to windward of the plantation. This was probably done from motives of jealousy, lest, by cultivating the land, and reaping the fruits of it, the foreigners should suppose it had become theirs, and the natives cease to be its proprietors. On this account, much as they suffered by its destruction, they deemed it inexpedient to complain to the king.

In the month of January, 1806, Pomare returned from Eimeo, bringing with him the idol Oro, which was kept in his sacred canoe; while the human sacrifices, offered on his arrival, were suspended on the trees around. The Missionaries paid a visit to the king, soon after his return; and, as he had become remarkably fond of using his pen, he intimated his wish that they should build him a small plastered house, near their own, in which he could attend to his writing without the interruptions he experienced in his own dwelling.

Early in the year 1806, the Mission was again weakened by the departure of Mr. Shelly, with his family. He relinquished Missionary pursuits, and sailed for Port Jackson on the ninth of March.

In the month of July, following, the queen of Tahiti died, in the district of Pare, after an illness of nearly eight weeks. About the time that her indisposition commenced, she had become the mother of a still-born child; the sickness that followed, and the fatal termination to which it led,

were supposed to be the results of a cruel and unnatural practice, that cannot be described—a species of infanticide, often resorted to by females of high rank in the island, although not unfrequently issuing, as was imagined on the present occasion, in the death of the perpetrator. Pomare had offered his prayers to the gods of his family, and many ceremonies had been performed, but to no purpose. The queen was in person about the middle stature; mild and affable in her behaviour; addicted to all the vices of her country; and was cut off in the prime of life, being about twenty-four years of age at the time of her death. The king and his mother appeared affected with their loss; and the grief of his relatives was severe, as the death of so many members of Pomare's family threatened, at no very remote period, its total extinction. Pomare was left a widower and childless, all the children of the late queen having been destroyed.

Although reports of war were heard during the year, there was no actual hostility; and, under discouragements every day increasing, the Missionaries were enabled to prosecute their labours. Having found it difficult to engage the attention of the children, while attempting to teach them in the presence of the adults, who ridiculed the idea of their learning letters, they opened a school in a part of their own dwelling. In October, Mr. Davies proposed to begin with the boys attached to their own houses, and met them three nights in the week for the purpose of instructing them in the catechism, and teaching them to read those few specimens of writing they had been able to prepare. At the same time, Messrs. Nott and Davies were requested to draw up a brief summary of the

leading events, and a short account of the principal persons mentioned in the Old Testament, in the form of a scripture history, for the use of these scholars. In the course of the following year, a spelling-book, which Mr. Davies had composed and used, was sent to England. Here it was printed, and afterwards transmitted to the islands, for the use of the schools.

No long period had elapsed since the first establishment of the Mission, without a vessel's touching at Tahiti. By many of these the Missionaries had been able to write to the directors and to their friends in England, and from several they had secured a small supply of such articles as they most needed. But since the arrival of the Royal Admiral, in July, 1801, although the directors had repeatedly sent out articles to Port Jackson for Tahiti, yet the Missionaries had received neither supplies nor letters from England. Many vessels had sailed from Port Jackson, where the supplies were lying, and had afterwards touched at the island; but the captains, having no intention of doing so when they sailed, had refused to take the goods on board. Of tea and sugar, and many other comforts, they had long been destitute; and their apparel was scarcely such as to enable them to appear respectable in the company of any of their countrymen who might visit the island. Several of them were some years with only one pair of shoes; and often, in their journeys undertaken for the purpose of preaching, and instructing the natives, they had travelled barefoot. In addition to these privations, the gloom and discouragement that depressed their spirits, on account of the total want of success attending their labours, must have been increased, in a

great degree, by the uncertainty and anxiety of remaining, at that remote distance from home, *five years*, without even once hearing by letter from their native country, or their friends. From this distressing state of feeling, they were in a great measure relieved by the arrival of the Hawkesbury, a colonial vessel, which anchored in Matavai bay on the 25th of November, 1806.

Since the year 1804, the Society in England had authorized Mr. Marsden to expend annually, for the support of the Missionaries, two hundred pounds, and had also sent out supplies. Unable to meet, in Port Jackson, with any vessel proceeding to Tahiti, Mr. Marsden had at length engaged the Hawkesbury, a small sloop of about twenty tons burden, to take out the letters and articles that had been so long delayed. The communications from England conveyed to the Missionaries the welcome and the needed assurance that they were not forgotten by their friends at home; but most of the articles, especially those of clothing, from the length of time they had been lying at Port Jackson, and the wretched state of the vessel in which they were sent, were so injured as to be almost useless; the packages were wet with the sea-water, and their contents consequently spoiled.

The repeated trials with which the Missionaries were exercised, the privations they endured, and the painful and protracted discouragements by which, at this period, they were depressed, were of no ordinary character. Few among modern Missionaries have been called to endure such afflictions; and it is matter of devout acknowledgment, that, notwithstanding the darkness of their prospects and the destitution of their circumstances, they were still enabled to persevere, and leave

the event with Him, at whose command they had entered on their work.

Peace continuing in the island during the close of 1806, and the beginning of 1807, allowed the teachers to pursue uninterruptedly their endeavours to plant Christianity among the inhabitants, although at that time with little prospect of success.

The ravages of diseases originating in licentiousness, or nurtured by the vicious habits of the people, and those first brought among them by European vessels, appeared to be fast hastening the total desolation of Tahiti. The survivors of such as were carried off by these means, feeling the incipient effects of disease themselves, and beholding their relatives languishing under maladies of foreign origin, inflicted, as they supposed, by the God of the foreigners, were led to view the Missionaries as in some degree the cause of their suffering; and frequently, not only rejected their message, but charged them with being the authors of their misery, by praying against them to their God. When the Missionaries spoke to them on the subject of religion, the deformed and diseased were sometimes brought out and ranged before them, as evidences of the efficacy of their prayers, and the destructive power of their God. The feelings of the people on this subject were frequently so strong, and their language so violent, that the Missionaries have been obliged to hasten from places where they had intended to address the people. Instead of listening with attention, the natives seemed only irritated by being, as they said, mocked with promises of advantage from a God, by whom, as they imagined, so much suffering had been inflicted. Under these circumstances,

their distresses were somewhat relieved by the arrival of Mr. Warner; who, after the ordinary preparation, had been sent from England in the capacity of surgeon to the Mission, which he joined on the 12th of May, 1807. The strength, however, which his arrival added to their establishment, was partially counterbalanced by the removal of Mr. Youl, one of those who had arrived in the *Royal Admiral*, and who departed in the vessel that conveyed Mr. Warner to Tahiti.

In the month of June, the flame of war was re-kindled in Taiarabu, and the district of Atehu, where the king's party suddenly attacked the inhabitants; and, after killing upwards of one hundred, including their principal chiefs, covered the country with all the murder and desolation that usually attended the march of the infuriated bands through the territories of those who were too weak to oppose their progress. Having driven to the mountains such as had escaped the slaughter in the assault, plundered their houses, and afterwards reduced them to ashes, the king took the bodies of the slain on board his fleet; and, sailing to Tautira, offered them in sacrifice to Oro.

Towards the close of the year, the Mission sustained a heavy loss in the death of Mr. Jefferson. He was one of those Missionaries that arrived in the ship *Duff*; he had borne "the heat and burden of the day," and finished his course on the 25th of September, 1807. He was a man of intelligence and ability, possessing extraordinary devotedness and patient zeal. He had laboured unremittingly for ten anxious years; filling, with credit to himself and advantage to the Mission, the most important station among his brethren, by whom he was highly and justly respected. He

maintained an arduous post among the pioneers of the little army of Christian Missionaries, who, "unarmed with bow and sword," had ventured to attack idolatry in its strongest holds among these distant islands; and,

"High on the pagan hills, where Satan sat
Encamped, and o'er the subject kingdoms threw
Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth."

And, though he fell upon the field before he heard or uttered the shout of victory, his end was peaceful, and his hopes were firm. On a visit to Matavai, in the early part of 1821, conducted by Mr. Nott, I made a pilgrimage to his grave. I stood beside the rustic hillock on which the tall grass waved in the breeze, and gazed upon the plain stone that marks the spot where his head reposes, with feelings of veneration for his character. I felt, also, in connexion with the change that has since taken place, that he had indeed desired to see the things that I beheld, but he had died, without witnessing, on earth, the gladdening sight; and that, in reference to his unremitted exertions, I and my junior companions had entered into his labours, and were reaping the harvest for which he had toiled.

Shortly after Mr. Jefferson's death, Mr. Nott, accompanied by Mr. Hayward, visited the islands of Huahine, Raiatea, and Borabora; travelled round each, preaching and teaching the people; and thus, for the first time, published among their inhabitants the great truths of Christianity. Many of the natives listened with attention and apparent interest. The illness of the king terminated, for a time, the war which he had commenced against the

people of Atehuru, and allowed the Missionaries uninterruptedly to pursue their labours in Tahiti.

Early in 1808, Mr. Elder left this island for Port Jackson. Peace at that period every where prevailed, but it was of short duration. The dissatisfaction of the farmers, inferior chiefs, and lower orders of the people, with Pomare's conduct, was daily increasing, and his recent massacre of the Atehuruans had greatly strengthened their determination to destroy his authority, and revive the ancient aristocratical form of government. In the month of October, the Missionaries received a note from the king, informing them of the probability of war, recommending them to be upon their guard, and not to be deceived or taken by surprise. In consequence of this intimation, and the increasing signs of approaching hostilities, they established a strict nightly watch, and seldom went far from their dwelling. The preparations for battle were continued on both sides; every morning it was expected that hostilities would commence before the close of the day, and every night it was apprehended that an attack would be made before morning. In this state of distressing anxiety, without any means of flying from the gathering storm, all the families continued till the 25th of October, when a vessel from Port Jackson providentially anchored in the bay, and, by ensuring a safe retreat in the event of sudden assault, afforded no small alleviation to their minds.

On the Sabbath-day, the 6th of November, the district of Matavai was thrown into great confusion, and numbers of men appeared in arms. The king, who was on board the ship at the time, hastened on shore, and was only restrained from commencing an immediate attack by the counsel of his

uncle, who urged the necessity of invoking the favour of the gods before commencing hostilities. This afforded the people of Matavai time to retire, and encamp in the adjoining district with the people of Apaiano. Proposals of peace were sent by the king, but the rebels, being reinforced from districts to the eastward, refused to meet Pomare, or negotiate with him; and war appeared inevitable.

The king, expecting that his camp, which was at Matavai, would be immediately attacked, recommended that the wives and children of the Missionaries should take shelter in the vessel. They embarked on the 7th amid much confusion, but with the sincerest gratitude to God for the refuge so seasonably provided. The night passed without any attack; several leading chiefs, whom the rebels expected, had not arrived, and the Europeans were thus permitted to pack up a few articles for their use on board. The next morning a letter was addressed to the captain, requesting him to delay his departure forty-eight hours, that they might deliberate on the steps necessary to be taken. On the following day, the Missionaries Nott and Scott, as messengers of peace, went alone, unarmed, to the rebel camp at Apaiano, and invited the leaders to an interview with Pomare. The chiefs treated them with every mark of friendship, regretted that their establishment should suffer from the quarrel between them and the king, and requested them not to leave the island. The leaders of the rebels refused, however, to meet Pomare except in battle, and every hope of accommodation now vanished.

This disastrous war is called, in the Tahitian traditions, the *Tamai rahi ia Arahuraia*, The great war of Arahuraia. It was headed by Taute,

who had long been the king's prime-minister, and who was one of the most powerful chiefs and successful warriors on the islands. His name inspired terror through the ranks of his enemies; and when the king heard that he had joined the rebels, he was so much affected, that he burst into tears. Pomare advised the married Missionaries to leave the island. They were unanimous in opinion, that there was no prospect of safety or usefulness, even should the rebel chiefs prove their friends; and this, together with the consideration of the little success that had attended the labours of so many years, occasioned their determination to remove. Four of the unmarried Missionaries offered to remain with the king, that they might be upon the spot, should any favourable change take place; the others, with most of the Europeans on the island, sailed from Tahiti on the 10th of November, 1808, and arrived the following day at the island of Huahine. Here they were hospitably received by the chiefs and people.

The affairs of Tahiti continued in the same state until the 22d of December; when the king, influenced by Mètia, the prophet of Oro, attacked the rebels; who were not only superior in numbers, but favoured in the conflict by the occupation of an advantageous position. Notwithstanding the prophet's prediction of victory, Pomare was defeated, and fled with precipitation to Pare; leaving a number of muskets in the hands of his enemies, and several principal warriors among the slain. Convinced, that though the chiefs of the victorious army might be friendly to them, yet that they could not restrain their followers, who, in time of war, threw off all subordination; and expecting that the victors, after this success, would instantly

attack their dwelling, and that their lives were no longer secure, the Missionaries remaining at Tahiti fled to Eimeo, where they were shortly after joined by the king. Some months afterwards, three of them were compelled to follow their companions to Huahine. During their residence here, some had made the tour of the island, and endeavoured, with but little prospect of success, to instruct the inhabitants.

The melancholy aspect of affairs, their expulsion from Tahiti, the total destruction of the settlement, and the little probability of a restoration of peace, induced them to determine on removing by the first opportunity to Port Jackson. This occurred in the course of the year; and on the 26th of October, 1809, they all sailed from the islands, excepting Mr. Hayward, who remained in Huahine, and Mr. Nott, who still resided in Eimeo with the king.

After the victory of the 22d of December 1808, the rebels plundered the district of Matavai and Pare, and, devoting to destruction every house and plantation, reduced the whole country to a state of the wildest desolation and ruin. The mission houses were ransacked and burnt, and whatever the insurgents were unable to carry away was destroyed. Every implement of iron was converted into a weapon of war. The most valuable books were either committed to the flames, or distributed among the warriors for the purpose of making cartridge papers, and the printing types were melted into musket balls.

During such seasons, it was not merely apprehension, but actual danger, to which all the Europeans were exposed. On one occasion, Mr. Nott, returning from a visit to the king, was resting in a

native house, when a party of the rebels approached the spot; his native companion, one of Pomare's warriors, observing them, touched him on the shoulder, and urged him to fly to the canoe lying on the beach: he and his fellow-traveller had scarcely pushed off from the shore, when the men came up, and, finding they had escaped, invited them to land, or requested the native to allow the foreigner to walk. Mr. Nott's companion assured him, however, that if he landed, his life would certainly be taken, merely because he was a friend to the king. The natives followed the canoe for some miles, but Mr. Nott was mercifully preserved, and reached Matavai in safety, indebted, under God, to the vigilance and promptitude of his Tahitian friend, for his life. Before this time, a musket ball, aimed at a native who had taken shelter in his house, was fired through the window of the room in which he was sitting; and during another war, the spear of one of the king's enemies was already poised, and would in all probability have inflicted a fatal wound in his body, had not the interference of one of Mr. Nott's friends, at the moment, saved him from the deadly thrust.

It is not easy to form an accurate idea of the distress of the last Missionaries who reluctantly left Tahiti, when they beheld their gardens demolished, their houses plundered and burnt, their pupils engaged in all the barbarity of a savage war; and the people, among whom they had hoped to introduce order, and peace, and happiness, doomed to the complicated miseries attending anarchy, idolatry, and the varied horrors of cruelty and vice. The enterprise in which they had embarked, had at its commencement united, in bonds of disinterested philanthropy, parties before but seldom

associated; and had, by a vigorous and combined movement, in force and magnitude surpassing any thing that had been hitherto attempted by British Christians, introduced a new era in the Missionary efforts of modern times. It had excited among all classes the liveliest interest, called forth splendid efforts of sacred eloquence, and noble deeds of Christian benevolence; but, painful and deeply humiliating as it was, it now appeared to those devoted servants of God, who had, amidst protracted and severe privations, maintained their ground till life was no longer secure—after having engaged the prayers of the people of God, and waited in vain for the results of patient and self-denying toil, during twelve eventful years—that the scene of their labour must be abandoned.

Their enemies at home became bold in denouncing the enterprise as the wild project of extravagance and folly, and stamping upon its projectors and conductors the impress of the blindest fanaticism. Even those who, though they had not condemned the scheme as Utopian and visionary, had withheld their sanction and their aid, now pointed to the deserted field as a demonstration of the soundness of their judgment, and an explanation of their conduct. There were others also, who, whatever might be their opinion of the measure itself, and however they might approve or disapprove of the choice of those with whom it originated, in the selection of the most distant, isolated, and, as it regarded the moral character of its inhabitants, the most unpromising parts of the world, for the first field of their labours, considered its projectors as influenced in a great degree by self-confidence, and a desire of aggrandisement or applause. It has sometimes been unwarrantably

insinuated, that the founders of the Missionary Society expected to convert the heathen to Christianity by their own energy; and the allegation has been occasionally repeated since those days,—perhaps, in some instances, to increase the impression produced by the accounts of the recent changes which have taken place in those islands, contrasting the former and latter results of Missionary labours, and representing them as demonstrations of the impotency of man, and the power of the Most High. The lively feeling that attended the establishment of the Missionary Society, the liberality of the principles recognized as its basis, and the combination of different parties in its support, were at that time adapted to excite in minds of a cautious and deliberative habit, and fearful of innovation, the apprehension that it had originated in a desire, on the part of its projectors, to signalize themselves, and secure a name and influence in the Christian world, to which they were not otherwise entitled. Individuals, whose minds were deeply imbued with the subject, who had identified themselves with its progress and its results, and had embarked not only their influence, but much of their property, in the undertaking, might, and probably did, under the ardour of their feelings, indulge on some occasions in a splendour of imagery, and a richness of description, that exceeded the sober realities of fact: but they never imagined that they could subvert any system of idolatry by their own agency; or, that their efforts would be in any degree effectual for the conversion of the people, but as they were attended by the influence of the Holy Spirit. There might be, and perhaps was, a more confident hope of the speedy accomplishment of the object than now prevails;

but the appeals and addresses, delivered at that period, manifest a deep conviction of human insufficiency, and breathe a spirit of entire dependence upon the blessing of God.

But although Tahiti was, by the departure of the Missionaries, surrendered, for a season, as a prey to the spoiler, and subjected to the rule of ignorance, barbarism, and idolatry, it was not abandoned by Him, in obedience to whose command to "go and teach all nations," the Mission had been undertaken. He had still "thoughts of mercy" towards its inhabitants, and was, by this distressing event, teaching those who had undertaken the work—and instructing his church, in regard to all their future efforts to extend his gospel—that singleness of aim, purity of motive, and patient diligence in labour, were of themselves insufficient for the work; that it was by His Spirit that the heathen were to be converted; and without His blessing, Paul might plant, and Apollos might water, in vain.

CHAP. IV.

Conduct of the rebels—Discouraging impressions under which the Missionaries abandoned the islands—Invitation from Pomare to return—State of the king's mind during his exile in Eimeo—His reception of the Missionaries—Death of three of their number—Influence of domestic bereavement on the Missionary life—Pomare's profession of Christianity—Application for baptism—Demonstration of the impotency of their idols—Proposal to erect a place of worship—Extracts from his correspondence—Influence of his steady adherence to Christianity—Ridicule and persecution to which he was exposed—Visit of Missionaries to Tahiti—Valley of Hautaua—Oitu and Tuahine.

THE rebels were no sooner masters of the island, than they resolved to pursue the most efficacious methods of establishing and perpetuating their power: arms and ammunition, they regarded as the best means of accomplishing this; and in order to secure these, as well as extend their conquests, they determined to murder the captain and officers, and to seize the first vessel that should arrive. The Missionaries, aware of this, wrote a letter of precaution, which they gave to a native, to hand to the master of the first ship that might touch there. The Venus schooner, however, arrived, and was seized by the people, before the native could deliver his letter: the master and seamen were not murdered, but kept prisoners, to be offered in sacrifice to Oro. The Hibernia, Captain

Campbell, also arrived shortly afterwards; but Captain Campbell, receiving the letter, was warned of his danger, and not only secured his own vessel, but succeeded in rescuing the schooner and her crew.

In the year 1809, Mr. Nott alone remained with the king and the people in the island of Eimeo; the other Missionaries, with the exception of Mr. Hayward, removed from Huahine to Port Jackson. Although the gospel had been faithfully and constantly preached, for some years in Tahiti, occasionally in most of the other islands, and many of the people had imbibed a tolerably clear speculative knowledge of the leading doctrines taught in the sacred volume, yet there was no individual on whom they could look, as having been benefited by their instructions—no one whose mind was savingly enlightened, or whose heart had experienced any moral change. Discouraging as these circumstances were, the Missionaries would not have abandoned their station, but for the destruction with which the civil war, and the defeat of the king, seriously threatened them; and, in addition to this darkened aspect of affairs, as it regarded the success of their enterprise, the state of feeling, bordering on hopeless despair, under which they departed from the islands, greatly augmented their distress. On their arrival in New South Wales, they were received with kindness by their friends, and a feeling of compassion at their disasters, and sympathy in their distress, was manifested by the governor, the Rev. S. Marsden, the principal chaplain, and other friends of the Mission.

While in Port Jackson, they received affectionate and encouraging letters from the Society, and their friends in England, and communications of a

most touching, yet confident kind, from the king, who invited their return.

The way being thus opened for the resumption of their work, and depending on the blessing of God, they again embarked, in the autumn of 1811, for the islands. During their absence, Pomare had remained excluded from his hereditary dominions, and in exile on the island of Eimeo. Whether the melancholy reverses he had experienced, and the depression of spirits consequent upon the dissolution of his government, and the desolation of his family, led him to doubt the truth of that system of idol-worship to which he had been devoted, and on which he had invariably relied for success in every enterprise—or whether the leisure it afforded for contemplation and inquiry, under the influence of these feelings, inclined him to reflect more seriously on the truth of those declarations he had often heard respecting the true God, and to consider his present condition as the chastening of that Being whom he had refused to acknowledge—it is impossible to determine; but these disastrous events had evidently subdued his spirit, and softened his heart.

When the Missionaries who returned from Port Jackson landed in Eimeo, the king received them with the warmest demonstrations of joy. Mr. and Mrs. Bicknell, the first who arrived, resided some time in the same house with him. He spent much of his time in reading and writing, in conversation, and in earnest inquiry about God, and the way of acceptance with Him, through Jesus Christ,—and sometimes spoke in terms astonishing even to the Missionaries themselves. One or two other natives appeared also favourably impressed in regard to the religion of the Bible. Under these auspicious appear-

ances, although prevented by the unsettled state of Tahiti from resuming their station in Matavai, the Missionaries were enabled to commence their labours in the island of Eimeo. They also indulged a hope of establishing a Mission in Raiatea, one of the Leeward or Society Islands, when a series of domestic trials frustrated their plans of extended usefulness, and confined them for several years to this island.

On the 28th of July, 1812, Mrs. Henry finished her earthly career. She had accompanied her husband from her native country in the ship *Duff*, with the first Missionaries who landed in Tahiti. In all the trials of the Mission she had sustained her part; and, with unwavering devotedness to its interests, had endeavoured to perform with efficiency and cheerfulness the duties of her station, until her life fell a sacrifice to the privations and toils of her eventful and perilous career. It was, however, a sacrifice cheerfully offered on her part. Her memory was greatly esteemed by those who had borne with her the burden of the day, and survived her in the field. In a letter to the Directors of the London Missionary Society, under the date of June 24, 1813, the Rev. S. Marsden thus wrote of Mrs. Henry—"No woman, in my opinion, could be more sincere, and more devoted to the work, than she was. Her natural disposition was amiable, her piety unaffected, and her love for the poor heathens unfeigned. I trust she is now resting from her labours in Abraham's bosom; and that some poor heathens, amongst whom she had lived, have gone before, and that some will follow after, to glory." This afflictive bereavement was followed by another equally painful, namely, the death of

Mrs. Davies,—which took place on the fourth of the following September. Her disconsolate partner had scarcely received the sympathies of his companions in exile and labour, when the newly closed grave of the mother was opened again, to receive the remains of an infant daughter, who survived its parent but three short weeks. In one week more, Mrs. Hayward terminated in death her sufferings, and was buried by the side of her departed sisters. Hence, the letters which conveyed to England the animating tidings of the first dawning of a brighter day on Tahiti, conveyed also the sad recital of these inroads of death; and well might the Missionaries on that occasion “sing of mercy and of judgment.”

When death enters a family, and removes a wife and a mother from the domestic circle, though every alleviation which society, friendship, and religion can impart are available, there is a chasm left, and a wound inflicted on the survivors, which must be felt in order to be understood: when death repeatedly enters in this way a family connexion, the distress is proportionably augmented; but it is impossible to form an adequate idea of the desolateness of the Mission family, (for such it might be called,) at this time, and the cheerless solitude of those thus bereft of the partners of their days, and the mothers of their children. They were left to sustain alone the toils, sorrows, and privations of their remote and isolated station, and to pursue in solitary pilgrimage the arduous and rugged track in which the providence of God had called them to walk, far from the sympathy of the kindred and friends of the departed. They were equally remote from all the kind attentions of tenderest friendship, the rich consolations of Chris-

tian intercourse, and the public ordinances of that religion, which is alone adapted to impart effectual consolation. Cut off also from the endearments of home, the pleasures of society in civilized life, the satisfaction derived from books, and the reciprocal interchange of all the offices of friendship, the only earthly solace a Missionary enjoys among an uncivilized people, except what he derives from his work, is found in the social endearments of the domestic circle. However remote from the land of his nativity may be its locality, however humble its structure, however rude its appendages, or limited its sources of comfort, compared with what in other parts may be enjoyed,—around his rustic hearth, and in the bosom of his family, he finds the scene of his richest earthly felicity. In any situation, bereavements such as those which befel the little band at Eimeo at this time, would have been distressing: to the Missionaries they were peculiarly so. The channels of comfort were dried up, and though they had free access to the Fountain of all blessedness and consolation, and were enabled to say, “He hath done all things well,” yet their trial must have been peculiarly poignant and oppressive. It is remarkable, that at a period of such unparalleled domestic distress, the most encouraging appearances of the Divine favour towards the nation around them, should have been afforded; and it is probable that the very cheering prospects under which they were at this time called upon to pursue their Missionary engagements, greatly alleviated their sorrow.

They had established public worship; Mr. Davies had opened a school; an increased and pleasing attention had been manifested, by several, to the

instructions communicated; and only ten days before the death of Mrs. Henry, Pomare, the king of Tahiti, publicly professed his belief in Jehovah the true God, and his determination to serve him. He also requested to be baptized, and to become one of the disciples of the Lord Jesus Christ, assuring the Missionaries that his resolution to give himself up to God, was the result of long and increasing conviction of the truth and superiority of the religion of the Bible, expressing at the same time his desire to be more fully instructed in the matters to which it referred.

Pomare had for some time past shewn his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favour of the true God. The natives had watched the change in his mind with the most fearful apprehension, as to its results upon the minds of his subjects. They were powerfully affected on one occasion when a present was brought him of a *turtle*, which had always been held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the marae, when Pomare called them back, and told them to prepare an oven, to bake it in his own kitchen, and serve it up, without offering it to the idol. The people around were astonished, and could hardly believe the king was in a state of sanity, or was really in earnest. The king repeated his direction; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood, in mute expectation of some fearful visitation of the god's anger, as soon as he should touch a morsel of the fish; by which he had, in this instance, committed, as they

imagined, an act of daring impiety. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same; but no one could be induced to touch it, as they expected every moment to see him either expire, or writhe in strong convulsions. The king endeavoured to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion; but the people could not believe him: and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting some judgment would overtake him before the morrow, for they could not believe that an act of sacrilege, such as he had been guilty of, could be committed with impunity.

The conduct and conversation of Pomare in reference to the gods, on this and similar occasions, must necessarily have weakened the influence of idolatry on the minds of those by whom he was attended; and if it produced no immediate and salutary effect on them, it doubtless confirmed his own belief in the vanity of idols, and the folly of indulging either hope or fear respecting them. A number of the principal chiefs of the Leeward Islands, as well as the adherents to his cause, and the friends of his family in Tahiti, constantly resided with the king, after his expulsion from the island of his ancestors, and accompanied him on his return to resume his former government. He spared no efforts, favourably to impress them in regard to Christianity; but to no purpose for a long time. When he offered himself for baptism, he stated that he had endeavoured to persuade Tamatoa, his father-in-law, and Tapoa, the king and

principal chief of Raiatea, to renounce idolatry, and become the disciples of Jesus Christ; but they had assured him, whatever he might do, they would adhere to Oro. Others expressed the same determination; and Pomare came forward alone, requesting baptism, and desiring to hear and obey the word of God, as he said "he desired to be happy after death, and to be saved at the day of judgment." He did not confine his efforts to private conversation, but in public council urged upon Tamatoa and Mahine, the chiefs of Raiatea and Huahine, the adoption of the Christian religion; hereby publicly evincing his own determination to adhere to the choice he had made.

The Missionaries had every reason to believe that the king was sincere in his desires to become a Christian; but as they then deemed only those who were true converts to Christianity, proper subjects for the rite of baptism, and feared that his mind might not be sufficiently informed on the nature and design of that ordinance, and that he was rather an earnest inquirer after divine truth, than an actual possessor of its moral principle and spiritual influence, they proposed to him to defer his baptism until he had received more ample instruction. They were also desirous to receive additional evidence of his sincerity, and of the uprightness and the purity of his conduct, during a longer period than they had yet observed it. The king acquiesced in their proposal, and requested their instructions.

At the same time that the king thus publicly desired to profess Christianity, he proposed to erect a large and substantial building for the worship of the true God. His own affairs remained unsettled and discouraging; he was still in exile;

and rumours of war not only prevailed in Tahiti, but invasion threatened Eimeo. This island the Missionaries considered only as a temporary residence, till they should be able to resume their labours in Tahiti, or establish a mission in the Leeward Islands, and therefore recommended him to defer it. But he replied, "No, let us not mind these things, let it be built."

Shortly after this important event, which may justly be considered as the dawning of that day, and the first ray of that light, which has since shed such lustre, and beamed with such power, upon these isles of the sea, two chiefs arrived from Tahiti, inviting Pomare to return, and resume his government, promising an amicable adjustment of their differences. The interests of his kingdom appeared to require his concurrence with their proposal; and, on the thirteenth of August, in less than a month after the pleasing event referred to, he sailed with them from Eimeo, followed by the chiefs and people from the Leeward Islands, and most of the inhabitants of Papetoai and its vicinity. His departure, in this critical state of mind, was much to be regretted, as it deprived him of the instructions of his teachers, exposed him to many temptations, and much persecution.

Pomare, in infancy, had been rocked in the cradle of paganism, and trained under its influence through subsequent life. His father Pomare, and his mother Idia, were probably more infatuated with idolatry, and more uniformly attached to the idols, and every institution connected with their worship, than even the priests, or perhaps any other individuals in the islands. He had been early initiated in all the mysteries of falsehood and abomination connected with the system, and had

engaged with avidity in the bloody and murderous rites of idol worship. In addition to this, he had been nurtured amid the debasing and polluting immorality, for which his country, ever since its discovery, had been distinguished; and although his ideas of the moral perfections of the true God might be but indistinct, and his views of the purity required by the gospel but partial, yet it might naturally be expected, that the convictions of guilt in such an individual, when first awakened to a sense of the nature and consequence of sin, would be deep and severe. That this was actually the case, appears from several letters which he wrote to the Missionaries soon after his arrival in Tahiti, as well as from the conversation they had with him on the subject.

In a letter, dated Tahiti, September 25, 1812, he thus expresses himself: "May the anger of Jehovah be appeased towards me, who am a wicked man, guilty of accumulated crimes,—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ, our only Saviour! I am a wicked man, and my sins are great and accumulated. But O that we may all be saved, through Jesus Christ." Referring to his illness about this time, he said, "My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well. But Oh! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned,

and my soul saved, through Jesus Christ ! May Jehovah regard me before I die, and then I shall rejoice, because I have obtained favour of Jehovah."

In another letter, written about a fortnight afterwards, he observes, "I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ ! It is my earnest desire, that I may become one of Jehovah's people ; and that God may turn away his anger from me, which I deserve, for my wickedness, my ignorance of him, and my accumulated crimes !" In February, 1813, he wrote to the following effect. "The Almighty can (or will) make me good. I venture with my guilt (or evil deeds) to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience, and rejection of the truth, hoping that this very wicked man may be saved by Jehovah Jesus Christ."

Such was the interesting state of Pomare's mind, at the close of the year 1812, and the commencement of 1813. At the same time that this event shed such light upon the prospects of the Missionaries, other circumstances concurred, to confirm them in the conviction, that God was about to favour in a signal manner their enterprise, to follow their labours with his blessing, and with still greater success. Of one or two other natives they had every reason to hope most favourably, while one, who died about this time, left a pleasing testimony behind, of repentance, and reliance on the pardoning mercy of God.

The king's visit to Tahiti did not succeed so well as the messengers had promised, or his friends

had anticipated : rumours of war prevailed in the western and southern parts of the island, and many of the chiefs sent professions of subjection ; but the continuance of such acknowledgment was uncertain. Some of his ablest allies, especially Tapoa the chief of Raiatea, was removed by death, and the others prepared to return to their own islands. Early in the following year, the district of Matavai was surrendered to Pomare, but he was justly doubtful of the sincerity of the surrender. Amidst all these unfavourable circumstances, he continued bold and uncompromising in his renunciation of the idols, and every rite of idolatry ; observing the sabbath, and, on every suitable occasion, exhibiting the truth and excellency of the religion of Jesus Christ. Although this honourable conduct produced a surprising effect upon the minds of many of the inhabitants of Tahiti and Eimeo, who considered the king better acquainted both with the religion of the natives, and that of the foreigners, than any other person in the islands ; it procured him many enemies, and exposed him to no ordinary degree of ridicule and persecution, or contempt, not only from his idolatrous rivals, but from his allies, and the members of his household and family. These attributed all his reverses to the respect he had shewn the Missionaries, and the inclination he had indulged towards their God ; and declared that he need not expect his affairs to be retrieved, since he had forsaken the gods of his ancestors, and insulted those to whom his family was indebted for the elevated distinction to which it had been raised in Tahiti, and the neighbouring islands. Pomare, however, was uninfluenced by any of these representations, and, notwithstanding the embarrassed state of his

affairs, and the uncertainty of the result, to which the present agitation, and the approaching national assembly of chiefs and people, might lead; and though his friends added insult and reproach to his misfortunes, he remained steadfast.

The communications between Tahiti and Eimeo were now frequent, and the repeated accounts of Pomare's persevering and laudable endeavours to enlighten the minds of his subjects, were not the only cheering tidings they received. Mr. Bicknell went over in a vessel bound to the Pearl Islands, and in a few days returned, with the pleasing report that a spirit of inquiry had been awakened among some of the inhabitants of that island, and that two of those they had formerly instructed, had occasionally met to pray to God. In order to ascertain the nature and extent of the desire which had been excited, and to confer with the individuals under its influence, Messrs. Scott and Hayward, having been deputed by their companions to visit Tahiti, sailed over from Eimeo, on the 15th of June, 1813. Although the king was residing in Matavai, they landed in the district of Pare, and, proceeding to the valley of Hautaua, they learned that the report was correct, and that in the neighbourhood there were some who had renounced idolatry, and professed to believe in Jehovah, the true God.

On the following morning, according to the usual practice when travelling among the people, they retired to the bushes near their lodgings, for meditation and secret prayer. The houses of the natives, however large they might be, never contained more than one room; and were generally so crowded with people, that retirement was altogether unattainable. While seeking this, about

the dawn of the day, on the morning after their arrival, Mr. Scott heard a voice at no great distance from his retreat. It was not a few detached sentences that were spoken, but a continued address; not in the lively tone of conversation, but solemn, as devotion; or pathetic, as the voice of lamentation and supplication.

A variety of feelings led him to approach the spot whence these sounds proceeded, in order to hear more distinctly. O, what hallowed music must have broken on his listening ear, and what rapture must have thrilled his soul, when he distinctly recognized the voice of prayer, and heard a native, in the accents of his mother-tongue, with an ardour that proved his sincerity, addressing petitions and thanksgivings to the throne of mercy. It was the first time he knew that a native on Tahiti had prayed to any but his idols; it was the first native voice in praise and prayer, that he had ever heard, and he listened almost entranced with the appropriate and glowing language of devotion, then employed, until his feelings could be restrained no longer. Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could scarcely forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed as it were to the earth, till the native retired; when he bowed his knees, and, screened from human observation by the verdant shrubs, offered up, under the canopy of heaven, his grateful adoration to the Most High, under all the melting of soul, and the excitement of spirit, which the unprecedented, unexpected, though long-desired events of the morning had inspired. When the Missionaries met at the house in which

they had lodged, the good tidings were communicated ; the individual was sought out ; and they were cheered with the simple yet affecting account he gave of what God had done for his own soul, and of the serious impressions then operating on the minds of several of his countrymen.

His name was then *Oito*, though it is now *Petero* ; he had formerly been an inmate of the Mission family at Matavai, and had received instructions there. He had occasionally been with the king since his return to Tahiti, and some remarks from Pomare had awakened convictions of sin in his conscience. Anxious to obtain direction and relief, yet having no one to whom he could unburden his mind with hopes of suitable guidance, he applied to Tuahine, who had for a long time lived with the Missionaries ; hence Oito inferred he would be able to direct him aright. Tuahine has since rendered the most important services to the Mission, by aiding Mr. Nott in the translations. When the Gospel by John, and the Acts of the Apostles, were finished, and Mr. Nott left Huahine, in July 1819, he removed to Raiatea, his native island, where he has since been not only a useful member of society, and an ornament to the religion he professes, but an officer in the Christian church in Raiatea.

Tuahine's mind, on the subject of the Christian religion, was at this period in a state resembling that of Oito's. Their conversation deepened their impressions ; they frequently met afterwards for this purpose, and often retired to the privacy of the sequestered valleys or verdant shrubberies adjacent to their dwellings, for conversation and prayer. The singularity of their conduct, together with the report of the change in the sentiments of the king, soon

attracted observation: many derided them, but several young men and boys attached themselves to Oito and Tuahine, and this little band, without any Missionary to teach them, or even before any one was acquainted with the circumstance, agreed to refrain from worshipping the idols—from the evil practices of their country—to observe the Sabbath-day,—and to worship Jehovah alone. They had established among themselves a meeting for prayer, which they held on the Sabbath, and often assembled at other times for social worship.

This intelligence was like life from the dead to the Missionaries; they thanked God, and took courage; but, before commencing their journey round Tahiti, they wrote to their brethren in Eimeo an account of what they had seen and heard: declaring all that they had heard was true, that God had “also granted to the Gentiles repentance unto life,” that some had cast away their idols, and were stretching out their hands in prayer to God, &c. The effect of their letter was scarcely less on the minds of the Missionaries in Eimeo, than the recital had been to themselves in Tahiti. They were deeply affected, even unto tears. I have often heard Mr. Nott speak, with evident indications of strong feeling, of the emotions with which this letter was read. And when we consider the long and cheerless years, which he and some of his associates had spent in fruitless, hopeless toil, on that unpromising field, the reasonable prospect of an ultimate harvest, which these facts certainly warranted, was adapted to produce unusual and exalted joys,—emphatically a Missionary’s own,—joys “that a stranger intermeddleth not with.”

Messrs. Scott and Hayward made the tour of Tahiti, preaching to the people whenever they

could collect a congregation, and then returned to Eimeo with Tuahine, Oito, and their companions, —who accompanied them, in order to attend the school, and receive more ample instruction in those things, respecting which, though formerly so indifferent, they were now most anxious to be informed.

Tuahine was born in the island of Raiatea, but had been some time residing in the inland parts of the district of Pare. Oito was an inhabitant, if not a native, of Hautaua, and in this lovely, verdant, and sequestered valley, the first native meeting for prayer was held, and the first associated vows were paid to Heaven.

I was personally acquainted with Oito while he resided in Eimeo, and have often passed along the mouth or opening of this valley, but regret that I never had an opportunity of traversing its interior, and visiting the abode of Oito, or the sites of the rural oratories of the first Christians in Tahiti. Hautaua valley is an interesting spot, not only on account of the events connected with the early history of Christianity, which transpired within its borders, but also from the peculiarity of its scenery.

CHAP. V.

First record of the names of the professors of Christianity—Taaroarii's rejection of idolatrous ceremonies—Determination of Patii, the priest of Papetoai—Idols publicly burnt at Uaeva, in Eimeo—Increase of the scholars—Contempt and persecution on account of the profession of Christianity—Baneful influence of idolatry on social intercourse—Humiliating circumstances to which its institutes reduced the female sex—Happy change in domestic society, attending the introduction of Christianity—Persecution of the Christians—Worshippers of the true God sought as victims for sacrifice to the pagan idols—Notice of Aberahama—Martyrdom in Tahiti.

SOON after the return of Messrs Scott and Hayward from Tahiti, indications of the same convictions and inquiry were occasionally manifested in Eimeo; and on the 25th of July, 1813, which was the Sabbath, the first place for public worship erected in the island of Eimeo was opened. It was also the first building in the islands ever used by the natives for this sacred purpose. The exercises of the day were highly interesting both to the Missionaries and their little band of followers. At the close of the evening service Mr. Davies gave notice, according to previous arrangements, that on the following morning a public meeting would be held; when all who had sincerely renounced their false gods, who had desired also to relinquish their evil customs, to receive Jehovah for their God, and to be instructed in his word, were invited to

attend. Forty natives came at the time appointed ; the design of the meeting was explained by Mr. Nott. It was, to urge those who were decided, and wished to become sincere disciples of Jesus Christ, to make their desires known—that the Missionaries might pay them special attention, and give them suitable instructions : they listened attentively, and many appeared deeply affected. They were afterwards individually interrogated as to their desires in reference to these important matters : during this inquiry thirty-one declared that they had renounced the idols, their worship, and every practice connected with idolatry ; wishing to abandon every thing contrary to the word of God. These thirty-one requested to have their names written down, as those who desired to worship God, and to become disciples of Christ. Others said they intended to cast away their idols, but did not wish to have their names written down at that time. All who felt inclined to come were invited, but none were urged. The names of these thirty-one were written down ; and among the first of them, Oito and Tuahine's were to be seen. In writing down the names of those who thus publicly professed Christianity, the Missionaries were influenced by a desire, not only to instruct them more fully, but to become personally acquainted with them, and to exercise over them a guardian care, which they could not do without knowing their names, places of abode, &c. To their number, eleven more were soon added ; and with these they afterwards held frequent meetings, for the purpose of informing their minds, and encouraging them to faithfulness in their attachment to the Redeemer. Among the last number was Taaroarii, the young chief of Huahine and Sir Charles

Sanders' Island, and Matapuupuu, a principal Areoi, and chief priest of Huahine, who had long been one of the main pillars of idolatry in the island to which he belonged.

On the 28th of July, 1813, a number of Areois visited Taaroarii's encampment at Teataebua, five miles from Papetoai, the Missionary settlement; prepared an entertainment, invited him to attend, and, before it commenced, were about to perform some heathen rites connected with the food they were to eat, and to deliver an oration, in which his rank, descent, and connexion with the gods by origin and family, and his future place among them, were to have been detailed. This, Taaroarii strictly prohibited; declaring that he intended no longer to acknowledge the gods of Tahiti, which were no gods; that no more ceremonies should be performed on his account, as he purposed to worship Jehovah. He was anxious to know more respecting God, and wished them also to hear about Him; and, therefore, sent a message to Mr. Nott, requesting him to come down, and preach to the people at his place of abode.

Mr. Nott gladly complied with his request, and, accompanied by Mr. Hayward, repaired a few days afterwards to his encampment. When they arrived at Tiataebua, Puru, the king of Huahine, and the chief of Eimeo, received them cordially; said his son Taaroarii wished to be instructed in the word of God, to learn about Jehovah and Jesus Christ, of whom he had so frequently heard Pomare speak. The chief added, that although he had no desire after these things himself, he did not wish to oppose his son, or prevent his hearing whatever Mr. Nott might have to communicate. The hand of the Almighty was strikingly exhibited,

in the door thus effectually opened for the preaching of the gospel. Puru and his adherents had not been much with the Missionaries. The people of Huahine and their chief were certainly among the most superstitious and idolatrous tribes of the Pacific. Pomare, and not the Missionary, had on this occasion been employed as the agent, under God, in influencing the mind of the young chief, who was likely to become the king of Huahine and Eimeo, and in a way which at once demonstrated that it was the purpose of God that he should be made acquainted with divine truth. Hence he was induced to prohibit an acknowledgment to the gods of his ancestors, and to invite the teachers of Christianity to his camp, to speak unto him and his adherents words whereby they might be saved. While the Missionaries admired the means by which God had thus shewn them that the work was His, and not theirs, and thus deprived them of attributing any thing to their own influence, they rejoiced in the opportunity now afforded of proclaiming the glad tidings of mercy from the most High. Mr. Nott conversed a long time with them, and preached an instructive and affecting discourse from Isa. xlix. 6, 7. I have often heard the young man's mother-in-law, and other members of the household, speak of this discourse as having deeply impressed their minds. When Mr. Nott left them, he invited the chief and his adherents to visit the station on the Sabbath, and cultivate an intercourse with other Christian chiefs.

On the following Sabbath, Taaroarii attended; his father also became, a few months afterwards, a sincere convert. They accompanied us to Huahine in 1818. Taaroarii died rather suddenly

in 1821. His father is the venerable king of Huahine; and has, ever since his return, proved not only a father to the people, but a uniform and bright ornament to the religion of the Cross.

Besides these regular periods of instruction and times of public worship, the Missionaries frequently held special meetings with those whose names they had written down, for the purpose of unfolding more fully the sublime doctrines of revelation, and uniting with them in social worship. They had the delightful satisfaction of hearing some of the new converts engage in prayer, and were surprised and gratified, in a high degree, with their fluency and fervour, as well as the appropriateness of their language, when officiating in this sacred duty. They also learned with pleasure, that they were accustomed to retire morning and evening for secret prayer.

In one of the visits which Mr. Nott made to the residence of Taaroarii, for the purpose of preaching to his people, he was followed by Patii, the priest of the temple in Papetoai, the district in which the Missionaries resided. This individual appeared to listen most attentively to what was said; and after the conclusion of the service, he and Mr. Nott proceeded together along the beach towards the settlement. As they walked, Patii fully disclosed the feelings of his mind to Mr. Nott, and assured him that on the morrow, at a certain hour, he would bring out the idols under his care, and publicly burn them. The declaration was astounding; it was too decisive and important in its nature, and promised results almost too momentous to be true. Mr. Nott replied, "I fear you are jesting with me, and stating what you think we wish, rather than what you intend. I can scarcely

allow myself to believe what you say." "Don't be unbelieving," replied Patii, "wait till tomorrow, and you shall see." The religion of Jesus Christ was the topic of conversation until they reached the settlement; when Patii took his leave, and Mr. Nott informed his colleagues of the success of his visit to the young chief of Huahine, and the determination which the priest of the district had made known to him. The impression which the intelligence of these events produced upon their minds, was that of mingled admiration, gratitude, and hope, to a degree that may be better imagined than expressed.

The arrival of the evening of the following day was awaited with an unusual agitation and excitement of feeling. Hope and fear alternately pervaded the minds of the Missionaries and their pupils, with regard to the burning of the idols, and the consequent tumult, devastation, and bloodshed that might follow. The public adherents of Christianity were but few, (less than fifty,) and surrounded by jealous and cruel idolaters—who already began to wonder "whereunto this thing might grow." Patii, however, was faithful to his word. He, with his friends, had collected a quantity of fuel near the sea-beach; and, in the afternoon, the wood was split, and piled on a point of land in the western part of Papetoai, near the large national marae, or temple, in which he had officiated. The report of his intention had spread among the people of the district, and multitudes assembled to witness this daring act of impiety, or the sudden vengeance which they expected would fall upon the sacrilegious criminal. The Missionaries and their friends also attended. The varied emotions of hope and fear, of dread and expectation, with a

strange air of mysterious foreboding, agitating the bosoms of the multitude, were strongly marked in the countenances of the spectators; resembling, perhaps in no small degree, the feeling depicted in the visages of the assembled Israelites, when the prophet Elijah summoned them to prove the power of Baal, or to acknowledge the omnipotence of the Lord God of Israel. A short time before sun-set, Patii appeared, and ordered his attendants to apply fire to the pile. This being done, he hastened to the sacred depository of his gods,

brought them out, not indeed as he had been on some occasions accustomed to do, that they might receive the blind homage of the waiting populace, —but to convince the deluded multitude of the impotency and the vanity of the objects of their adoration and their dread. When he approached

the burning pile, he laid them down on the ground. They were small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided and curiously wrought cinet of cocoa-nut fibres, and ornamented with red feathers. The representations in the preceding page will convey some idea of the shape and appearance of the former kind.

Patii tore off the sacred cloth in which they were enveloped, to be safe from the gaze of vulgar eyes; stripped them of their ornaments, which he cast into the fire; and then one by one threw the idols themselves into the crackling flames—sometimes pronouncing the name and pedigree of the idol, and expressing his own regret at having worshipped it—at others, calling upon the spectators to behold their inability even to help themselves. Thus were the idols which Patii, who was a powerful priest in Eimeo, had worshipped, publicly destroyed. The flames became extinct, and the sun cast his last beams, as he sunk behind the western wave, upon the expiring embers of that fire, which had already mingled with the earth upon which it had been kindled, the ashes of some of the once obeyed and dreaded idols of Eimeo.

Patii on this occasion was not prompted by a spirit of daring bravado, but by the conviction of truth, deeply impressed upon his heart, and a desire to undeceive his deluded countrymen; probably considering, that as his conduct and instruction had heretofore done much to extend and propagate the influence of idolatry, so his thus publicly abandoning it, and exposing himself to all the consequences of their dreaded ire, would most effectually weaken their confidence in the gods, and lead them to desire instruction concerning

that Being, who, he was convinced, was the only living and true God,—who was a spirit, and was to be worshipped, not with human or other sacrifices, save those of a broken heart and a contrite spirit, or the sacrifices of thanksgiving and of praise.

Although many of the spectators undoubtedly viewed Patii with feelings analogous to those with which the Melitians viewed the apostle Paul when the viper fastened on his hand, and were, many of them, evidently disappointed when they saw no evil befall him, they did not attempt to rescue the gods, when insulted, and perhaps riven by the axe, or stripped to be cast into the flames. No tumult followed, and no one came forward to revenge the insult offered to the tutelar deities of their country. Probably, Gamaliel-like, they thought it best not to interfere at that time, as their belief in the power of the gods had hitherto remained unshaken, and they doubtless expected that, in their own way, the gods would take signal vengeance on those by whom, in the sight of the nation, they had been thus dishonoured.

The watchful providence of God, over His infant cause in these islands, was remarkably conspicuous in preserving Patii and his friends, and allowing them, after the events of the evening, safely and peacefully to retire. There were many present, who were indignant at the insult, and filled with rage at the impiety of the act, as well as convinced, that if this conduct should be imitated by others, not only would their craft and their emoluments be endangered, but they would no longer be able to exercise that unquestioned influence over the people, to which they had hitherto been accustomed; nor to indulge their

base propensities, and live in the luxurious ease they then enjoyed. Had any popular tumult followed this heroic act, the idolaters were so numerous and powerful, and the Christians so weak, that their destruction would have been inevitable; and even the lives of the Missionaries, who would have been considered as the cause of all the disturbances, might not have been secure. God, however, preserved them, and they returned, to render to him the thanks and the glory due unto his name.

The conduct of Patii, when it became more extensively known, produced the most decisive effects on priests and people. Numbers in Tahiti and Eimeo were emboldened, by his example—not only in burning their idols, but demolishing their maraes or temples; their altars were also stripped and overthrown, and the wood employed in their construction converted into fuel, and used in the native kitchens.

Patii became a pupil of the Missionaries, and a constant worshipper of the true God, persevering amidst much ridicule and persecution. Whether his mind had at this time undergone a divine and decisive change, it is not necessary now to inquire; every evidence that could be required, has since been given, of the sincerity of his profession of Christianity, and the influence of its principles on his heart. His conduct, from this period, has been uniformly moral and upright, his mind humble, his disposition affectionate and mild, and his habits of life reformed and industrious. The influence of his character in Papetoai, where he is best known, has occasioned his election to an important office in the Christian church. He is a valuable and steady friend, and an assistant, in

whom the Missionaries can repose confidence. Although not a chief of the highest rank, he had been raised by the king and people to the office of a magistrate, in his own district. His conduct on the above occasion gave idolatry a stab more deadly than any which it had before received, and inflicted a wound, from which, with all the energy subsequently manifested, it never could recover.

On the 5th of October, 1813, the native Christians engaged for the first time with their teachers, in the monthly meetings for prayer for the spreading of the gospel. On the 2nd of December, in the same year, Mui, one of the early scholars, and one whose name had been written among the first that professed Christianity, departed to the world of spirits, under the consolation that pure religion imparts in the hour of death. He was often heard to say, while confined to his couch, when he saw his former companions going to the school, or the place of worship, "My feet cannot follow, but my heart goes with you." He did not pretend to know much, but he knew that he was a sinner, and that Jesus Christ came into the world to save sinners, and this knowledge removed from his mind the fear of death.

Early in the same year, the number of pupils, and of those who professed Christianity in Eimeo, was considerably increased, and favourable intelligence continued to arrive from the adjacent island.

The report of the increase of the Christians, and their advancement in knowledge, &c. had already circulated throughout Tahiti; the minds of many were unsettled, and numbers were halting between two opinions. Upaparu, a chief of rank and in-

fluence in the eastern part of Tahiti, with his wife, and twelve or thirteen of his people, came over to Eimeo, in order to receive instruction. The inhabitants of the Leeward Islands, whose encampment he passed when on his way to Papetoai, strongly persuaded him to join their party, and carry the flag of the gods to Raiatea, entreating him to adhere to the religion of his fathers, and to beware of Matapuupuu, a man of influence, an Areoi, and a high-priest, from Huahine, who had recently joined the Christian converts, and Utami, a well-informed and enterprising man, chief in the island of Tahaa, who, with his wife, had also attached himself to their number.

Fifty had now given in their names, as having renounced idolatry, desiring to acknowledge Jehovah alone as God, and to be instructed in the obedience his word required. Others attended in such numbers, that it was found necessary to enlarge the first place of worship they had ever used in the islands. The converts were punctual and regular in their observance of the outward ordinances of religion, in frequent social meetings for prayer, and seasons of retirement for private devotion. Their whole moral conduct seemed changed; the things they once delighted in, they now abhorred, and found enjoyment in what had formerly been a source of ridicule or aversion. Their habit of invariably asking a blessing, and returning thanks at their meals, and their frequent attention to prayer, attracted the notice of their countrymen, and procured for them, as a term of reproach from their enemies, the designation of *Bure Atua*, literally, Prayers to God; from *Bure*, to pray, and *Atua*, God; the meaning of which was, the people who prayed to God, or the praying people. *Bure*

Atua is a designation in no respect dishonourable to those to whom it was applied, and of which they have never been ashamed, though considered as an epithet of contempt or opprobrium, and applied in a manner similar to that in which the term Saint or Methodist is used in the present day, or the designation of Nazarene or Christian was given to the first disciples. Since the profession of Christianity has become general, it has been much less used than formerly. *Haapii parau*, learners, or brethren, friends, and disciples, are the terms most frequently employed by the converts themselves.

On the 16th of January, 1814, *Idia*, the king's mother, died. Like her husband, she had been uniformly friendly to the Missionaries, but continued to the last an enemy to the Christian faith. Two months afterwards Mr. Nott, accompanied by Mr. Hayward, visited Huahine, Raiatea, and Tahaa, the principal of the Society Islands, conversing with the inhabitants, travelling round the islands, and preaching to the people wherever it was convenient. In every place they were welcomed and entertained with hospitality. The inhabitants frequently assembled to hear their instructions, as soon as they knew of their arrival in a district or village; whereas, on every former occasion, it had required much time and labour, by personal application, to assemble the smallest congregations. Many appeared to listen with earnestness and satisfaction to the message they delivered, called God, the good Spirit, and scrupled not to designate their own gods as *varua maamaa*, and *varua ino*, foolish spirits, and evil spirits.

In the autumn of the same year, Mr. Wilson went on board a vessel at Fimeo, which was driven

to the Leeward Islands, where contrary winds detained him and his companions for three months. During this period he was much among the people, preached to attentive congregations on the Sabbath and other days, and was happy to find that those whose names had been written down at Tahiti continued steadfast. He also added to their number thirty-nine others, whose names, at their own desire, were recorded as the professed worshippers of the true God. When he left them, they expressed the deepest regret, and requested that one of the Missionaries would come and reside among them. Pomare was also on board the same vessel when it was driven from the shores of Eimeo, and exerted his influence to persuade the people of the Leeward Islands to embrace the Christian religion.

Before Mr Nott visited the Society Islands, he finished the translation of the Gospel of Luke ; and, in the course of the same year, the Missionaries sent a copy of their catechism to New South Wales, to be printed there. They were exceedingly anxious to obtain a supply of elementary books, as the spelling books from England were expended, and the desire for instruction had increased to such a degree, that upwards of two hundred scholars attended their school at Papetoai.

About this time, several of the chiefs of Raiatea, &c. and many of their adherents, who had come up in 1811 to assist Pomare in the recovery of his government and authority in Tahiti, returned to their own islands ; not, however, without most earnestly requesting the Missionaries to send them teachers and books.

Tamatoa and his brother, with other chiefs, had been residing for some time at the Missionary

station in Eimeo; they had attended the school and public instruction in the place of worship; and several, among the most promising of whom was Paumoana, at present a valuable native Missionary in the Hervey islands, appeared to be under the decisive influence of Christian principles.

After an absence of two years, during which he had resided in Tahiti, vainly expecting the restoration of his government, and endeavouring to recover his authority in his hereditary dominions, Pomare returned to Eimeo in the autumn of 1814, accompanied by a large train of adherents and dependants, all professors, at least, of Christianity. These regularly attended the school, and increased the congregation to such a degree, that it was necessary again to enlarge the place of worship. The king had been unable to withstand the temptation with which he had been assailed at Tahiti, to use ardent spirits; and although not addicted to entire intoxication, yet it induced the Missionaries to fear that he, like Agrippa, was but almost a Christian. They could not but indulge unfavourable apprehensions on his account; yet, considering his previous habits, that intemperance had ever been the vice to which he was most addicted, and the peculiar temptations to which his residence in Tahiti had exposed him, they could not readily relinquish the hopes they had entertained respecting him.

The numerous attendance and increasing earnestness of the people, induced the Missionaries to meet them for Divine worship twice on the Lord's day, and once during the week. In addition to these public instructions, they held a meeting every Sabbath evening with those whose names had been written down as the disciples of Christ, and spent much time in more private endeavours to direct

the views, and confirm the belief, of those who were desirous to be added to their number. These sacred exercises were enlivened by the natives, who united with their teachers in celebrating the praises of Jehovah, a number of the natives having been taught to sing hymns that had been composed in the native language. The Missionaries had often, with mingled feelings of horror and pity, heard their songs of licentiousness or of war, as well as the cantillations of their heathen worship, and their songs in honour of their idols; and it is scarcely possible to form an adequate idea of the delightful transport with which, at first, they must have heard the high praises of the Almighty preferred by native voices.

Upaparu, a principal chief in the eastern part of Tahiti, came over to Eimeo for the express purpose of seeking Christian instruction, and attending the assemblies for public worship. He was accompanied by his wife, Maihota, and twelve of his people, equally anxious with himself, to know more respecting these important matters. On the 15th of April they reached the Missionary station. The following day was the Sabbath. They attended public worship in the forenoon; and when they saw the congregation stand up, and heard them sing the praises of Jehovah in their native tongue, they were for some time mute with astonishment, and some of them so deeply affected, as to be unable to refrain from tears. An excellent discourse was afterwards delivered by Mr. Scott, to which they listened with mingled feelings of wonder and delight.

A variety of events occurred at this time, to confirm the attachment of those who had professed themselves favourable to Christianity, and to induce those who were undecided to join

them. On one occasion, a family in Eimeo were plunged into great distress, on account of the sufferings of one of its members, and the prospect of a fatal issue. A priest was sent for, who implored the assistance of his god; but, continuing his intercession for a long time, without any apparent relief to the sufferer, he desisted, and left the family in hopeless disappointment. A native, who was a worshipper of Jehovah, was among the attending friends. He kneeled down, and offered up a fervent prayer to the true God. While he was thus engaged, relief was afforded, and the weeping and forebodings of the family turned into grateful wonder, and joyous gratulations.* I simply state the fact, as it is recorded by the Missionary in the island at the time, without making any comment; which, indeed, it neither requires nor admits. On the minds of the family, and the inhabitants of the place, it produced a powerful impression. They hastened to the idol temple of the district, which they demolished, breaking down the altars, and bringing forth their gods, which they execrated as false, and publicly committed to the flames.

A similar instance occurred early in this year. One of the scholars, the wife of an Areoi, who had for some time, with her husband's consent, attended the school, was suddenly taken ill. The members of the family were alarmed; and, accustomed to attribute every calamity to the anger of

* In recording this incident, it is proper to state, that the Missionaries disclaim all idea of *miraculous* interposition. At the same time, the providential coincidence of the events, and the encouragement which the word of God gives to "fervent and effectual prayer," demand attentive consideration, and grateful acknowledgment.—Psa. cvii. 43.

the gods, immediately concluded that her illness was occasioned by their displeasure, which she had probably incurred by attending the school and the Christian worship of the Missionaries. *Patii*, the priest of the district, was instantly sent for. On his arrival, a small pig and a young plantain were procured, and handed to *Patii*; who, in offering them to his god, thus addressed him: *O Satani! eiaha oe e riri, faaora, faaora, Teie te hapa, ua faarue ia oe, ua haavarehia e te papaa, Teie te buaa, eiaha e riri*; "O Satan! be not angry, restore, restore; this is the sin, deceived by the foreigners (she) has forsaken you. Here is a pig (as an atonement,) be not angry." In this address it is singular to notice the application of the term Satan to the god *Patii* invoked. It was introduced by the Missionaries, and at this time adopted by the Christians, when speaking of any of the idols of Tahiti. Although dangerously ill at the time these efforts were made, the woman recovered, and, notwithstanding all the fearful representation of consequences, made by her friends, attended the school again, so soon as her strength admitted. Her infatuation, as they conceived it to be in this respect, not only encouraged her school-fellows, but, with other circumstances which occurred about the same time, made a considerable impression on the minds of the idolaters, and occasioned some of the priests publicly to declare their conviction "that the religion of the foreigners would prevail, *in spite of all opposition.*"

The progress of Divine truth was so rapid among the natives, that, in the close of 1814, not fewer than 300 hearers regularly attended the preaching of the gospel. Upwards of 200 had given in their names, as professors of Christianity. Three hun

dred scholars attended the means of instruction in Eimeo ; besides which, there were a number in Sir Charles Sander's Island, Huahine, and Raiatea ; so that, at this time there is reason to believe that between five and six hundred had renounced idol-worship.

These encouraging appearances, in regard to the affairs of the Christians, only appeared to arouse the anger of their idolatrous enemies, who were no longer satisfied with simply ridiculing, and treating with contempt, the objects of their hatred, but proceeded to more alarming plans of resistance against the progress of the new principles which were daily gaining ground among the people. It was by no means an uncontested triumph, nor an undisputed possession, that Christianity acquired in those islands ; every inch was reluctantly surrendered ; and, at several periods, persecution raged, amid the Elysian bowers of Tahiti and Eimeo, as much as ever it had done in the valleys of Piedmont, or the metropolis of the Roman empire. Many, in Tahiti especially, were plundered of their property, banished from their homes and their possessions ; their houses were burnt, and they themselves hunted for sacrifices to be offered to Oro, merely because they were *Bure Atua*, prayers to God. In some places, the persecutions were so inveterate as to produce remonstrances, even from several of the inferior chiefs, who were themselves idolaters.

The commencement of the year 1815 is distinguished, in the annals of Tahiti, by changes in society, affecting deeply, not only the religious, but the domestic condition of the people, especially of the females. Idolatry had exerted all its withering and deadly influence, not only over every

moment of their earthly existence, but every department of life, destroying, by its debasing and unsocial dictates, every tender feeling, and all the enjoyments of domestic intercourse.

To this cheerless humiliation, the female sex had been for ages subject, from the direct injunctions of their false system of religion; and as its cumbrous fabric began to give way, this barbarous and arbitrary imposition was proportionably disregarded. Not only were the sacred materials with which the altars, and the appendages of the temple, had been constructed, converted into fuel; but the food, considered sacred, was esteemed so no longer, the invidious and debasing distinctions attached to the females were removed, and both sexes, among those who professed Christianity, sat down together to their cheerful meal.

Under the influence of these encouraging prospects, although enfeebled by frequent indisposition, the Missionaries prosecuted their work; their scholars increased in the same degree that the profession of Christianity prevailed, and a supply of four hundred copies of their abridgment of the New Testament, and a thousand copies of small elementary books, which had been printed in New South Wales, arrived very opportunely about this time; spelling books they were still much in want of, as those formerly printed in England had long been expended.

Such was the pleasing state of things in the commencement of 1815. The importance and advantages of education appeared to be more extensively appreciated, and between forty and fifty, principally adults, regularly attended the Mission school. The agents of vice, idolatry, and cruelty, were not inactive. The struggle between

light and darkness, truth and error, order and anarchy, benevolence and barbarism, had never appeared more intense and conspicuous than at this time. The little band of scholars in the Mission school, and worshippers in the chapel, unwilling to enjoy their privileges alone, employed every proper and persuasive means to induce their friends and relatives to attend to these things; at least to make a trial of the school, and to hear what was said about the true God. The latter, however, frequently became indignant at the very proposal, charging the God of the foreigners with all the maladies under which they suffered, and the disturbances that agitated the country; accusing them also of bringing down the vengeance of their own gods upon the family, by deserting their altars, and worshipping with the strangers. Frequently, however, they answered their entreaties only with ridicule and scorn, tauntingly inquiring, Where is the good of which you speak so much—the salvation of which you tell us? the foreigners themselves die, their pupils die, or suffer the same pain that we do; and what good have you derived from going to their schools? Let us see—if you go this week, and bring home a good bundle of cloth, or scissors, or knives, or any thing else worth having, then we will go too; if not, we will have nothing to do with such profitless work. The state of things resembled greatly that described by the Saviour, when speaking of the results that should follow the promulgation of his gospel. In many a family, the husband was an idolater, and the wife a Christian,—or the reverse; the parents addicted to the gods of their ancestors, and the child a disciple of Jesus Christ; and many a wife was beaten by her husband, and

many a child driven from the parental roof, solely on account of their attachment to the new religion. In Tahiti, the idolaters proceeded to the greatest acts of lawless violence and horrid murder.

More than once, individuals were selected to be offered in sacrifice to the gods, only because they were Christians. Mr. Davies, in his journey round Tahiti, in 1816, met with the murderer of the young man who was offered in sacrifice by the people of Taiarabu, to insure success in their last attack upon the people of Atehuru and Papara, and whose tragical death, he justly considered, ought to be recorded, because it is hoped it was "the last human sacrifice offered in Tahiti," and because the victim was selected "on account of his attachment to Christianity."

Aberahama, an interesting and intelligent young man, who was a pupil in our school at Eimeo, was marked out as a victim; and, when the servants of the priests came to take him, being obliged to fly for his life, he was pursued by the murderers, shot at, wounded, and but narrowly escaped. When he received the ball; he fell, and, unable to save himself by flight, crawled among the bushes, and hid himself so completely, as to elude the vigilant search of his enemies, although it was continued for some time, and they often passed near his retreat. Under cover of the darkness of night, he crept down to the dwelling of his friends, who dressed his wound, and conveyed him to a place of safety. But, although he recovered from the shot, and lives, not only to enjoy the blessings of the gospel in this world, and to be useful in imparting its benefits to others, he will, to adopt the language of Mr. Davies, "carry the honourable scar to his grave."

An immolation, equally affecting, was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of Christ, and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship; these he also declined. He then was threatened with all their weight of vengeance; and, still remaining firm to his determination, he was banished from his father's house, and forced to leave the neighbourhood. Not satisfied with this, that rage and malignant hatred of Christianity, which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious. It is probable they also expected, by this summary vengeance, to deter others from following his example. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegant clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his God. While thus engaged, his seclusion was invaded, and his solitude disturbed, by the

appearance of a band, similar, in some respects, to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony, that a human sacrifice was then to be offered,—and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom; and, in reply to the request, told them, calmly, that he did not think the king had arrived, and that, therefore, it was unnecessary for him to go down. They then told him that the priest, or some of his friends, wished to see him, and again invited him to descend. “Why,” said he, “do you thus seek to deceive me? The priest, or friends, may wish to see me, but it is under very different circumstances from what your message would imply: I know a ceremony approaches, that a human victim is then to be offered—something within tells me *I am to be that victim*, and your appearance and your message confirms my conviction. Jesus Christ is my keeper, without his permission you cannot harm me; you may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power.” Perceiving there was but little prospect of inducing him, by falsehood, to accompany them towards the beach, and irritated, probably, by his heroical reply, they rushed upon him, wounded, and murdered him, and then, in a long basket made with the leaves of the overshadowing cocoa-

nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld, with fiend-like joy, his writhing agonies in death, and listened with equal delight to his expiring groans. The unconscious earth had been saturated with his blood; and, when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but, doubtless, viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised, and the earth had drunk up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, had joined "the noble army of martyrs;" and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death. Those who heard the young man's dying words, and witnessed his calm unshaken firmness in the moment of trial, with many, among whom the report circulated, were probably led to think differently of the religion he professed, than they had done before. The blood of the martyrs has ever been the seed of the church; and, from an exhibition of principles so unequivocal in their nature, and so happy in their effects, it is not too much to presume that it proved so on the present occasion.

CHAP. VI.

Distillation of ardent spirits—Description of a native still—Materials employed in distillation—Murderous effects of intoxication—Seizure of the Queen Charlotte—Murder of the officers—Escape of Mr. Shelly—Seizure of the *Daphne*—Massacre of the captain and part of the crew—Public triumph over idolatry in Eimeo—Visit of the Queen and her sister to Tahiti—Emblems of the gods committed to the flames—Account of Farefau—Projected assassination of the Bure Atua—Manner of their escape—War in Tahiti—Pomare's tour of Eimeo.

THE anarchy, crime, and wretchedness, which now desolated Tahiti, were increased by intemperance, which at this time prevailed to an awful and unprecedented degree. By the Sandwich Islanders, who had arrived some years before, the natives had been taught to distil ardent spirits from the saccharine *ti* root, which they now practised to a great extent; and exhibited, in a proportionate degree, all the demoralizing and debasing influence of drunkenness.

Whole districts frequently united, to erect what might be termed a public still. It was a rude, unsightly machine, yet it answered but too well the purpose for which it was made. It generally consisted of a large fragment of rock, hollowed in a rough manner, and fixed firmly upon a solid pile of stones, leaving a space underneath for a fire-

place. The but-end of a tree was then hollowed out, and placed upon the rough stone boiler for a cap. The baked *ti* root, called *Dracana terminalis*, macerated in water, and already in a state of fermentation, was then put into the hollow stone, and covered with the unwieldy cap. The fire was kindled underneath; a hole was made in the wooden cap of the still, into which a long, small, bamboo cane, placed in a trough of cold water, was inserted at one end, and, when the process of distillation was commenced, the spirit flowed from the other, into a calabash, cocoa-nut shell, or other vessel, placed underneath to receive it.

Tahitian Still.

When the materials were prepared, the men and boys of the district assembled in a kind of temporary house, erected over the still, in order to drink the *ava*, as they called the spirit. The first that issued from the still being the strongest, they called the *ao*; it was carefully received, and given to the chief: that subsequently procured, was drunk by

the people in general. In this employment they were sometimes engaged for several days together, drinking the spirit as it issued from the still, sinking into a state of indescribable wretchedness, and often practising the most ferocious barbarities.

Travellers among the natives experienced greater inconvenience from these district stills than from any other cause, for when the people were either preparing one, or engaged in drinking, it was impossible to obtain either their attention, or the common offices of hospitality. Under the unrestrained influence of their intoxicating draught, in their appearance and actions they resembled demons more than human beings.

Sometimes, in a deserted still-house might be seen the fragments of the rude boiler, and the other appendages of the still, scattered in confusion on the ground; and among them the dead and mangled bodies of those who had been murdered with axes or billets of wood in the quarrels that had terminated their debauch.

It was not only among themselves that their unbridled passions led to such enormities. One or two European vessels were seized, and the crews inhumanly murdered. The first was the *Queen Charlotte*, of Port Jackson, the vessel by which we arrived in the islands.

Towards the autumn of 1813, Mr. Shelly, formerly a Missionary in Tongatabu, and subsequently in Matavai, arrived as master of the *Queen Charlotte*, at Eimeo, on his way to the Paumotu, or Pearl Islands. These lie to the eastward of Tahiti, and form what is denominated the Dangerous Archipelago. The vessel was but imperfectly manned, and a number of natives, of Raiatea and Tahiti, were taken on board, to dive among the lagoon

islands for the pearl oyster. They proceeded to their destination, but had scarcely commenced their pearl-fishing, when the natives attacked the crew, barbarously murdered the first and second officers, who were men of fine stature and benevolent dispositions; and killing one of the seamen, took possession of the ship. Mr. Shelly's life was threatened, and only spared at the instance of two Tahitians, who, anxious to save him, requested that he might be kept, to navigate the vessel to Tahiti, whither they intended to return. One of these natives was Upaparua, a chief of rank, present secretary to the government of Tahiti, and a steady friend to foreigners. When the vessel arrived at Tahiti, Pomare succeeded in securing to Mr. Shelly its restoration, though most of the property had been plundered. Matting was procured for sails, and the vessel, pursuing her homeward voyage, reached Port Jackson in safety.

Flushed with the success that had attended the savage and daring effort of the Raiateans, the Tahitians, whom Captain Fodger had employed on board his vessel the *Daphne*, for the purpose of diving among the pearl islands, rose upon the ship's company, murdered the captain and some of the men, took possession of the vessel, and brought her to Tahiti. Mr. G. Bicknell, a nephew of Mr. Bicknell, was on board at the time, but his life was spared, amidst the general carnage that attended the assault. The mutinous natives returned to their own island, but were met as they were about to enter the harbour by Capt. Walker of the *Endeavour*, who succeeded in retaking the vessel, and thus deprived them of their plunder.

These acts of daring outrage and appalling crime, on the one side, and of increasing and

decided attachment to the principles of order, humanity, and religion, on the other, seemed to indicate that matters in Tahiti were fast verging to an important issue, and that, before long, some violent convulsion in society must follow. The Missionaries could not view these things with insensibility, as they saw what they had to expect, should they fall into the hands of those who had been guilty of such wanton cruelty; their support was, however, derived from the conviction, that their God was governor among the nations, and that the Lord omnipotent reigned.

In the close of 1814, Pomare-vahine, the daughter of the king of Raiatea, and the sister of Pomare's queen, paid a visit to Eimeo, from the Leeward Islands, and in the month of May, 1815, made a voyage to Tahiti, in company with her sister the queen, and a numerous train of companions and attendants, most of whom professed to be Christians. Their object was to make the tour of Tahiti, with the visitor from the Leeward Islands. Previously, however, to their embarkation, a signal triumph was achieved in favour of Christianity, at a public festival, in which they were the most conspicuous party.

It has ever been considered a mark of respect due to every distinguished visitor, to prepare, soon after the arrival of such an individual, a sumptuous feast, termed by the natives a *faamuraa*, or feeding; not, however, by furnishing a rich and splendid entertainment at the habitation of the proprietors, and inviting as guests the parties in honour of whom it was prepared, but by cooking a number of whole pigs, fowls, and fish, with a proportionate accompaniment of vegetables, puddings, and what may be called their made-dishes, and

carrying the whole to the encampment of the visitor, with a considerable addition of the choicest fruits the season may afford.

An expensive and sumptuous entertainment of this kind was furnished by the chiefs of Eimeo for the queen's sister. A large quantity of every valuable kind of food was dressed and presented, together with several bundles of native cloth. On such occasions, it was customary for a priest or priests to attend; and before any of it was eaten, to offer the whole to the gods, by taking parts of the animals, and particular kinds of the fruit, to the temple, and depositing them upon the altar. The king and his friends were desirous on this occasion to prevent such an acknowledgment. When, therefore, the food was presented to Pomarevahine, before any article was touched by the attendants, and while the spectators were expecting the priests to select the customary offerings to the idols, one of her principal men, who was a Christian, came forward, uncovered his head, and, looking up to heaven, offered in an audible voice their acknowledgments and thanksgivings to Jehovah, who liberally gave them food and raiment and every earthly blessing. The assembled multitude were confounded and astonished; and the food being, by this act, offered as they considered to Jehovah, no one dared to take any part of it to the idol temple.

When the party reached Tahiti, they landed in Pare, the hereditary district of Pomare's family, where they were welcomed by the friends of the king, and the guardian of *Aimata*, his only child, who with her nurse resided here.

From the few Christians in the neighbourhood, they were happy to learn that the inhabitants of

large sections of Pare, and the adjacent district of Matavai, the former residence of their teachers, had renounced idolatry, and were desirous to receive Christian instruction.

By the queen, or her sister, the king sent over a new book to Aimata, his infant daughter, which being considered as an indication of his purpose that she should be trained up in the new religion, was a source of great encouragement to the converts, and of corresponding dissatisfaction to the idolaters, who already began to meditate on the means of effecting the destruction of the Christians.

It was not in Pare and Matavai alone that the professed worshippers of God were to be found. Some openly avowed their attachment to the new order of things, maintaining, in the midst of the heathen around them, daily worship in their families, and morning and evening devotion in private; others, for fear of giving offence to their chiefs or neighbours, maintained secretly their profession, and at the hour of midnight met together, as the persecuted Christians in England have often formerly done, in the depths of the woods, or the retired glens of the valleys, for conference or social prayer.

The state of affairs in Tahiti was such, as to prevent the queen and her sister from proceeding on their intended tour of the island; but while they remained at Pare, a circumstance occurred similar to that which had transpired in Eimeo, though probably more decisive and important in its immediate result.

When a present of food and cloth was brought to the visitors by some of the chiefs of Tahiti, the priests also attended, and, observing the party disinclined to acknowledge or render the custo-

mary homage to the gods, began to expatiate on the power of the gods, and, pointing to some bunches of *uru*, or red feathers, which were always considered emblematical of their deities, employed insulting language, and threatened with vengeance the queen's companions. One of Pomare-vahine's men, the individual who had offered their acknowledgments to God, on the presentation of food in Eimeo, hearing this, and pointing to the feathers, said, "Are those the mighty things you so extol, and with whose anger you threaten us? If so, I will soon convince you of their inability even to preserve themselves." Running at the same time to the spot where they were fixed, he seized the bunches of feathers, and cast them into a large fire close by, where they were instantly consumed. The people stood aghast, and uttered exclamations of horror at the sacrilegious deed; and it is probable that this act increased the hatred already rankling in the bosoms of the idolatrous party.

The individual who acted so heroic and conspicuous a part on these occasions was Farefau, a native of Borabora, but attached to the household of Pomare-vahine, with whom he had arrived from the Leeward Islands in 1814. When he reached Eimeo, he was an idolater, but soon became a pupil in the school; and, in the close of the same year, desired that his name might be recorded among the converts. He occupied a prominent station in all the struggles between paganism and Christianity; maintaining an unblemished character, and an unwavering profession, through the varied scenes of that unsettled period. He engaged with diligence in teaching the inhabitants of the remote and rocky parts of Taiarabu the cate-

chism and the art of reading ; and after a lingering illness, during which he enjoyed the presence and support which true religion alone can impart, delivered, as he expressed himself on the last day of his life, from the fear of death, and having his hopes fixed or relying on the Son of God as the only Saviour, he died in peace, at our Missionary station in Afareaitu, on the 29th of July, 1817, nearly two years after the total overthrow of idolatry in 1815.

He was a man of decision and daring enterprise ; and though, on the occasion in Tahiti above referred to, he may have acted with a degree of zeal somewhat imprudent, it was a zeal resulting, not from ignorant rashness, but enlightened principle, and holy indignation against the boasting threatenings and lying vanities of the priests of idolatry ; to whose arts of deception he had formerly been no stranger.

The influence of the Bure Atua in the nation, from the rank many of them held, and the confidence with which they maintained the superiority of their religion, together with the accessions that were daily made to their numbers from various parts of the island, not only increased the latent enmity against Christianity which the idolaters had always cherished, but awakened the first emotion of apprehension lest this new word should ultimately prevail, and the gods, their temples, and their worship, be altogether disregarded. To avoid this, they determined on the destruction, the total annihilation, of every one in Tahiti who was known to pray to Jehovah.

A project was formed by the pagan chiefs of Pare, Matavai, and Apaiano, to assassinate, in one night, every individual of the Bure Atua.

The persecuted party was already formidable in point of numbers and rank, and the idolaters, in order to ensure success in their murderous design, invited the chiefs of Atehuru and Papara to join them. The time was fixed for the perpetration of this bloody deed. At the hour of midnight they were to be attacked, their property plundered, their houses burnt, and every prisoner secured, to be slaughtered on the spot. The parties, who for a long time had been inveterate enemies to each other, readily agreeing to the proposed confederation, were made friends on the occasion, and cordially united in the plan of destroying the Christians. The intended victims of this treachery were unconscious of their danger, until the evening of the 7th of July; when, a few hours only before the horrid massacre was to have commenced, they received secret intelligence of the ruin that was ready to burst upon them.

Circumstances, unforeseen and uncontrollable by their enemies, had prevented the different parties from arriving punctually at their respective points of rendezvous; otherwise, even now escape would have been impracticable, and destruction inevitable, as the Porionu, inhabitants of Pare, Matavai, and Apaiano, would have been on the one side, and in their rear, and the party from Atehuru and Papara on the other. The delay in the arrival of some of these, afforded the only hope of deliverance.

At this remarkably critical period, the whole of the party having to attend a meeting either for public worship, or for some other general purpose, assembled in the evening near the sea. No time was to be lost. Their canoes were lying on the beach. They were instantly launched; and, hur-

rying away what few things they could take, they embarked soon after sunset, and reached Eimeo in safety on the following morning, grateful for the happy and surprising deliverance they had experienced. The different parties, as they arrived towards midnight, learned, with no ordinary remorse and disappointment, that their prey had been alarmed, and had escaped.

A large body of armed and lawless warriors, belonging to different and rival chieftains, thus brought together under irritated feelings, and perhaps mutually accusing each other as the cause of their disappointment, were not long without a pretext for commencing the work of death among themselves. Ancient animosities, restrained only for the purpose of crushing what they considered a common enemy, were soon revived, and led to an open declaration of war between the tribes assembled. The inhabitants of Atehuru and Papara, who had been invited by the Porionu to join them in destroying the Bure Atua, attacked the Porionu; and, in the battle that followed, obtained a complete victory over them, killing one of their principal chiefs, and obliging the vanquished to seek their safety in flight.

After this affair, the people of Taiarabu joined the victors. The whole island was again involved in war, and the conquering party scoured the coast from Atehuru to the eastern side of the isthmus, burning every house, destroying every plantation, plundering every article of property, and reducing the verdant and beautiful districts of Pare, Faaa, the romantic valleys of Hautaua, Matavai, and Apaiano, and the whole of the north-eastern part of the island, to a state of barrenness and desolation.

Success did not bring peace or rest to the vic-

torious party. Proud of their triumph, insolent in crime, and impatient of control, the Atehuruans and natives of Papara quarrelled with the Taiarabuan, who had joined them in destroying the Porionu. A battle followed. The natives of Taiarabu were defeated, and fled to their fortresses in the mountains of their craggy peninsula, leaving the Oropaa masters of the island.

Numbers of the vanquished fled to Eimeo, where they were received by the king, or protected by the chiefs, who had taken no part whatever in the wars that were now desolating Tahiti, and who determined to observe the strictest neutrality; or, if they acted at all, to do so only on the defensive, should invasion be attempted.

Besides the refugees, who in consequence of defeat in Tahiti had taken shelter in Eimeo, numbers who had secretly embraced Christianity, and feared ultimate destruction from the idolaters, although religion appeared to have no influence in the present commotion, came over to Eimeo, and joined the Christians. The aggregate of those whose names were written down as such, amounted at this period to nearly four hundred, and the pupils in the school were between six and seven hundred. Want of books alone prevented its being considerably enlarged.

Notwithstanding the Bure Atua had escaped the machinations of their enemies, and the murderous counsel of the idolaters had issued in their own defeat, yet it was impossible, that, amidst the agitation which prevailed in Tahiti, the adjacent island of Eimeo should remain free from apprehension and disquiet; and although the king had sent repeated messages of a peaceable tendency to the conquerors, and had received assurances that

there was no feeling of hostility towards him and his adherents, yet they knew, by past experience, that no reliance was to be placed on such professions.

When the queen went over to Tahiti, Pomare undertook a journey round Eimeo, purposing, by conversation with the chiefs of the different districts, to inform them of the nature of Christianity, endeavour to induce them to receive it, and recommend it to the people. He was at first ridiculed in this undertaking; for many of the chiefs and landed proprietors in Eimeo were not strongly attached to his family; they were, moreover, at that time the firm supporters of idolatry, and considered his neglect of the gods as the cause of his own troubles, and the war then desolating Tahiti. By some of the natives, this journey has been regarded as a measure of policy adopted by the king, to prevent the chiefs of the eastern part of Eimeo joining his enemies in Tahiti, and to attach them to his own interest. It has also been stated, that in his reception and treatment of the refugees, he was not acting more from the dictates of his own generosity, than from the suggestions of the chief heathen prophet of the nation, who had engaged, provided his advice was followed, to restore to him the dominion in Tahiti. This priest, it is stated by some of the natives, proposed to go to Tahiti to excite persecution against the Christians, and procure their banishment; then to stir up war among the idolatrous insurgents themselves, until their numbers should be so diminished as to render them unable to withstand the force which Pomare, by uniting the refugees with his adherents in Eimeo, and his auxiliaries from the Leeward Islands, might bring against them. By

whatever political considerations he may have been actuated, and whatever may have been the influence of Christian principles on his own mind, in this or subsequent periods of his life, Pomare certainly was convinced of the excellency of Christianity, and desirous to introduce it among his people, and was employed by the Almighty as an instrument most effectually to promote the important process, which was at this time changing altogether the moral and religious aspect of the nation. The success that attended his endeavours appears from a letter which he addressed to the Missionaries while in the district of Maatea. In this letter, he stated his delight in beholding the chiefs inclined to obey the word of God ; which, he said, Jehovah himself was causing to grow, so that it prospered exceedingly. Thirty-four or thirty-six, in one district, had, to use his own expression, " laid hold of the word of God."

At Maatea, the district from which the king wrote, ninety-six renounced idolatry while he was there, in addition to others who had done so before. The change appeared to be general here. The chiefs, priests, and people, publicly committed their idols to the flames, and attended public worship.

The Bure Atua had hitherto escaped the ruin intended for them by their enemies ; and though these were masters of Tahiti, in Eimeo, and secretly in Tahiti, the number of those who had joined the Christians was greatly increased.

CHAP. VII.

The refugees in Eimeo invited to return to Tahiti—Voyage of the king and his adherents—Opposition to their landing—Public worship on the Sabbath disturbed by the idolatrous army—Courage of the king—Circumstances of the battle of Bunaauia—Death of the idolatrous chieftain—Victory of the Christians—Clemency of the king and chiefs—Destruction of the image, temple, and altars of Oro—Total subversion of paganism—General reception of Christianity—Consequent alteration in the circumstances of the people—Pomare's prayer—Tidings of the victory conveyed to Eimeo—Visits to Tahiti.

IN the commencement of the year 1815, the affairs of Tahiti and Eimeo, in reference to the supremacy of Christianity or idolatry, were evidently tending to a crisis; and although the converts had carefully avoided all interference in the late wars which had desolated the larger island, they were convinced that the time was not very remote, when their faith and principles must rise pre-eminent above the power and influence of that system of delusion and crime, of which they had so long been the slaves, or plunge them in the deepest distress, and perhaps inevitable ruin. To maintain the Christian faith, and enjoy a continuance of their present peace and comfort, they foresaw would be impossible. Under the influence of these impressions, the 14th of July, 1815, was set apart

as a day of solemn fasting and prayer to God, whose guidance and protection was implored. A chastened and dependent frame of mind was very generally experienced at this period by the Christians, which led them to be prepared for whatever in the course of Divine providence might transpire.

Soon after this event, the pagan chiefs of Tahiti sent messengers to the refugees in Eimeo, inviting them to return, and re-occupy the lands they had deserted. This invitation they accepted; and, as the presence of the king was necessary in several of the usages and ceremonies observed on such occasions, Pomare went over about the same time, formally to reinstate them in their hereditary possessions. A large number of Pomare's adherents, who were professors of Christianity, and inhabitants of Huahine, Raiatea, Borabora, and Eimeo, with Pomare-vahine and Mahine, the chief of Eimeo and Huahine, accompanied the king and the refugees to Tahiti. When they approached the shores of this island, the idolatrous party appeared in considerable force on the beach, assumed a hostile attitude, prohibited their landing, and repeatedly fired upon the king's party. Instead of returning the fire, the king sent a flag of truce and a proposal of peace. Several messages were exchanged, and the negotiations appeared to terminate in confidence and friendship. The king and his followers were allowed to land, and several of the people returned unmolested to their respective districts and plantations. Negotiations for the adjustment of the differences that had existed between the king and his friends, and the idolatrous chiefs, were for a time carried on, and at length arranged, apparently to the satisfaction

of the respective parties. The king, and those attached to his interest, were not however without suspicion, that it was only an apparent satisfaction ; and they were not mistaken. The idolaters had indeed joined with them in binding the wreath of amity and peace, while they were at the same time secretly and actively concerting measures for their destruction.

The 12th of November, 1815, was the most eventful day that had yet occurred in the history of Tahiti. It was the Sabbath. In the forenoon, Pomare, and the people who had come over from Eimeo, probably about eight hundred, assembled for public worship at a place called Narii, near the village of Bunaauia, in the district of Atehuru. At distant points of the district, they stationed piquets ; and when divine service was about to commence, and the individual who was to officiate stood up to read the first hymn, a firing of muskets was heard ; and, looking out of the building in which they were assembled, a large body of armed men, preceded and attended by the flag of the gods, and the varied emblems of idolatry, were seen marching round a distant point of land, and advancing towards the place where they were assembled. It is war ! It is war ! was the cry which re-echoed through the place ; as the approaching army were seen from different parts of the building. Many, agreeably to the precautions of the Missionaries, had met for worship under arms ; others, who had not, were preparing to return to their tents, and arm for the battle. Some degree of confusion consequently prevailed. Pomare arose, and requested them all to remain quietly in their places ; stating, that they were under the special protection of Jehovah, and had

met together for his worship, which was not to be forsaken or disturbed even by the approach of an enemy. Auna, formerly an Areoi and a warrior, now a Christian teacher, who was my informant on these points, then read the hymn, and the congregation sang it. A portion of scripture was read, a prayer offered to the Almighty, and the service closed. Those who were unarmed, now repaired to their tents, and procured their weapons.

In assuming the posture of defence, the king's friends formed themselves into two or three columns, one on the sea-beach, and the other at a short distance towards the mountains. Attached to Pomare's camp, was a number of refugees, who had, during the late commotions in Tahiti, taken shelter under his protection, but had not embraced Christianity; on these the king and his adherents placed no reliance, but stationed them in the centre, or the rear. The *Bure Atua* requested to form the *viro* or front line, advanced guard; and the *apoa viri*, or cheek of their forces; while the people of Eimeo, immediately in the rear, formed what they called the *tapono*, or shoulder, of their army. In the front of the line, Auna, Upaparu, Hitote, and others equally distinguished for their steady adherence to the system they had adopted, took their station on this occasion, and shewed their readiness to lay down their lives rather than relinquish the Christian faith, and the privileges it conferred. Mahine, the king of Huahine, and Pomare-vahine, the heroic daughter of the king of Raiatea, with those of their people who had professed Christianity, arranged themselves in battle-array immediately behind the people of Eimeo, forming the main body of

the army. Mahine on this occasion wore a curious helmet, covered on the outside with plates of the beautifully spotted cowrie, or tiger shell, so abundant in the islands; and ornamented with a plume of the tropic, or man-of-war bird's feathers. The queen's sister, like a daughter of Pallas, tall, and rather masculine in her stature and features, walked and fought by Mahine's side; clothed in a kind of armour, or defence, made with strongly twisted cords of *romaha*, or native flax, and armed with a musket and a spear. She was supported on one side by Farefau, her steady and courageous friend, who acted as her squire or champion; while Mahine was supported on the other by Patini, a fine, tall, manly chief, a relative of Mahine's family; and one who, with his wife and two children, has long enjoyed the parental and domestic happiness resulting from Christianity,—but whose wife, prior to their renunciation of idolatry, had murdered twelve or fourteen children.

Pomare took his station in a canoe with a number of musketeers, and annoyed the flank of his enemy nearest the sea. A swivel mounted in the stern of another canoe, which was commanded by an Englishman, called *Joe* by the natives, and who came up from Raiatea, did considerable execution during the engagement.

Before the king's friends had properly formed themselves for regular defence, the idolatrous army arrived, and the battle commenced. The impetuous attack of the idolaters, attended with all the fury, imprecations, and boasting shouts practised by the savage when rushing to the onset, produced by its shock a temporary confusion in the advanced guard of the Christian army: some were slain, others wounded, and Upaparu, one of Pomare's

leading men, saved his life only by rushing into the sea, and leaving part of his dress in the hands of the antagonist* with whom he had grappled. Notwithstanding this, the assailants met with steady and determined resistance.

Overpowered, however, by numbers, the *viro* or front ranks were obliged to give way. A kind of running fight commenced, and the parties intermingled in all the confusion of barbarous warfare.

“ Here might the hideous face of war be seen,
Stript of all pomp, adornment, and disguise.”

The ground on which they now fought, excepting that near the sea-beach, was partially covered with trees and bushes ; which at times separated the contending parties, and intercepted their view of each other. Under these circumstances it was, that the Christians, when not actually engaged with their enemies, often kneeled down on the grass, either singly or two or three together, and offered up an ejaculatory prayer to God—that he would cover their heads in the day of battle, and, if agreeable to his will, preserve them, but especially prepare them for the results of the day, whether victory or defeat, life or death.

The battle continued to rage with fierceness ; several were killed on both sides ; the idolaters still pursued their way, and victory seemed to attend their desolating march, until they came to the position occupied by Mahine, Pomare-vahine, and their companions in arms. The advanced ranks

* This man was afterwards an inmate of my family, and, in conversation on the subject, has often declared that he did not go to battle to support idolatry, about which he was indifferent ; but from the allegiance he owed to his chief, in whose cause he felt bound to fight, and who was leader of the idolatrous army.

of these united bands met, and arrested the progress of the hitherto victorious idolaters. One of Mahine's men, Raveae,* pierced the body of Upufara, the chief of Papara, and the commander-in-chief of the idolatrous forces. The wounded warrior fell, and shortly afterwards expired. As he sat gasping on the sand, his friends gathered round, and endeavoured to stop the bleeding of the wound, and afford every assistance his circumstances appeared to require. "Leave me," said the dying warrior; "mark yonder man, in front of Mahine's ranks; he inflicted this wound; on him revenge my death." Two or three athletic men instantly set off for that purpose. Raveae was retiring towards the main body of Mahine's men, when one of the idolaters, who had outrun his companions, sprang upon him before he was aware of his approach. Unable to throw him on the sand, he cast his arms around his neck, and endeavoured to strangle, or at least to secure his prey, until some of his companions should arrive, and despatch him. Raveae was armed with a short musket, which he had reloaded since wounding the chief; of this, it is supposed, the man who held him was unconscious. Extending his arms forward, Raveae passed the muzzle of his musket under his own arm, suddenly turned his body on one side, and, pulling the trigger of his piece at the same instant, shot his antagonist through the body, who immediately lost hold of his prey, and fell dying to the ground.

The idolatrous army continued to fight with obstinate fury, but were unable to advance, or make any impression on Mahine and Pomare-

* In 1818 this individual accompanied us to Huahine, where he died a short time before I left the islands.

vahine's forces. These not only maintained their ground, but forced their adversaries back; and the scale of victory now appeared to hang in doubtful suspense over the contending parties. Tino, the idolatrous priest, and his companions, had, in the name of Oro, promised their adherents a certain and an easy triumph. This inspired them for the conflict, and made them more confident and obstinate in battle than they would otherwise have been; but the tide of conquest, which had rolled with them in the onset, and during the early part of the engagement, was already turned against them, and as the tidings of their leader's death became more extensively known, they spread a panic through the ranks he had commanded. The pagan army now gave way before their opponents, and soon fled precipitately from the field, seeking shelter in their pari's, strong-holds, or hiding-places, in the mountains; leaving Pomare, Mahine, and the princess from Raiatea, in undisputed possession of the field.

Flushed with success, in the moment of victory, the king's warriors were, according to former usage, preparing to pursue the flying enemy. Pomare approached, and exclaimed, *Atira!* It is enough!—and strictly prohibited any of his warriors from pursuing those who had fled from the field of battle; forbidding them also to repair to the villages of the vanquished, to plunder their property, or murder their helpless wives and children.

While, however, the king refused to allow his men to pursue their conquered enemies, or to take the spoils of victory, he called a chosen band, among which was Farefau, who had offered up the public thanksgiving at the festival in Eimeo and Patini, a near relative of Mahine, who had been

his champion on that day, and sent them to Tautia, where the temple stood in which the great national idol, Oro, was deposited. He gave them orders to destroy the temple, altars, and idols with every appendage of idolatry they might find.

In the evening of the day, when the confusion of battle had in some degree subsided, Pomare and the chiefs invited the Christians to assemble, probably in the place in which they had been during the morning disturbed—there to render thanks to God, for the protection he had, on that eventful day, so mercifully afforded. Their feelings on this occasion must have been of no common order. From the peaceful exercise of sacred worship, they had been that morning hurried into all the confusion and turmoil of murderous conflict with enemies, whose numbers, equipment, implacable hatred, and superstitious infatuation from the prediction of their prophets, had rendered them unusually formidable in appearance, and terrible in combat. Defeat and death had, as several of them have more than once declared, appeared, during several periods of the engagement, almost certain; and, in connexion with the anticipated extirpation of the Christian faith in their country, the captivity of those who might be allowed to live, the momentous realities of eternity, upon which, ere the close of the day, it appeared to themselves by no means improbable they would enter; had combined to produce a state of agitation, unknown in the ordinary course of human affairs, and seldom perhaps experienced even in the field of battle. They now celebrated the subversion of idolatry, under circumstances that, but a few hours before, had threatened their own extermination, with the overthrow of the religion they had espoused, and on

account of which their destruction had been sought. The Lord of hosts had been with them, the God of Jacob was their helper, and to him they rendered the glory and the praise for the protection he had bestowed, and the victory they had obtained. In this sacred act they were joined by numbers, who heretofore had worshipped only the idols of their country, but who now desired to acknowledge Jehovah as God alone.

The noble magnanimity of the king and chiefs in the hour of conquest, when under all the intoxicating influence of recent victory and conscious power, were no less honourable to the principles which they professed, and the best feelings of their hearts, than conducive to the cause of Christianity. This generous temper did not terminate with the command issued on the field of contest, but it was a prominent feature in all their subsequent conduct.

When the king despatched a select band to demolish the idol temple, he said, "Go not to the little island, where the women and children have been left for security; turn not aside to the villages or plantations; neither enter into the houses, nor destroy any of the property you may see; but go straight along the high road, through all your late enemy's districts." His directions were attended to; no individual was injured, no fence broken down, no house burned, no article of property taken. The bodies of the slain were not wantonly mangled, nor left exposed to the elements, or to be devoured by the wild dogs from the mountains, and the swine that formerly would have fed upon them; but were all decently buried by the victors, and the body of the fallen chief, Upufara, was conveyed to his own

district, to be interred among the tombs of his forefathers.

Upufara, the late chief of Papara, was an intelligent and interesting man; his death was deeply regretted by Tati, his near relative, and successor in the government of the district. His mind had been for a long time wavering, and he was, almost to the morning of the battle, undetermined whether he should renounce the idols, or still continue their votary. One of his intimate companions informed me, that a short time before his death, he had a dream which somewhat alarmed him. He thought he saw an immense oven (such as that used in preparing *opio*) intensely heated, and in the midst of the fire a large fish writhing in apparent agony, unable to get out, and yet unconsumed, living and suffering in the midst of the fire. An impression at this time fixed itself on his mind, that perhaps this suffering was designed to shew the intensity of the torments which the wicked would endure in the place of punishment. He awoke in a state of great agitation of mind, with profuse perspiration covering his body, and was so affected, that he could not sleep again that night. The same individual who resided with Upufara stated also, that only a day or two before the battle, he said to some one, with whom he was conversing, "Perhaps we are wrong: let us send a message to the king and Tati, and ask for peace; and also for books, that we may know what this new word, or this new religion, is." But the priests resisted his proposal, and assured the chiefs, that Oro would deliver the Bure Atua into their hands, and the *hau* and *mana*, government and power, would be with the gods of Tahiti. In addition to this, and any latent conviction that still might linger in his mind, of

the power of Oro, and the result of his anger should he draw back, he stood pledged to the cause of the gods, and probably might feel a degree of pride influencing his adherence to their interest, lest he should be charged with cowardice in wishing to avoid the war, on which the chiefs, who were united to suppress Christianity, had determined.

The party sent by the king to the national temple at Tautira, in Taiarabu, proceeded directly to their place of destination. It was apprehended that, notwithstanding what had befallen the adherents of idolatry in battle, the inhabitants of Taiarabu, who were at that time more zealous for the idols than those of any other part of the island, who considered it an honour to be entrusted with the custody of Oro, and also regarded his presence among them as the palladium of their safety, might, perhaps, rise *en masse*, to protect his person from insults, and his temple from spoliation. No attempt of this kind, however, was made. The soldiers of Pomare, soon after reaching the district, proceeded to the temple, acquainted the inhabitants of the place, and keepers of the temple, with the events of the war, and the purpose of their visit. No remonstrance was made, no opposition offered—they entered the depository of Tahiti's former god; the priests and people stood round in silent expectation; even the soldiers paused a moment; and a scene was exhibited, probably strikingly analogous to that which was witnessed in the temple of Serapis in Alexandria, when the tutelar deity of that city was destroyed by the Roman soldiers. At length they brought out the idol, stripped him of his sacred coverings and highly-valued ornaments and threw his body contemptuously on the ground.

It was a rude, uncarved log of aito wood, *casuarina equisetifolia*, about six feet long. The altars were then broken down, the temples demolished, and the sacred houses of the gods, together with their covering, ornaments, and all the appendages of their worship, committed to the flames. The temples, altars, and idols, all round Tahiti, were shortly after destroyed in the same way. The log of wood, called by the natives the body of Oro, into which they imagined the god at times entered, and through which his influence was exerted, Pomare's party bore away on their shoulders, and, on returning to the camp, laid in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitchen, and used in a most contemptuous manner, by having baskets of food suspended from it; and, finally, it was riven up for fuel. This was the end of the principal idol of the Tahitians, on whom they had long been so deluded as to suppose their destinies depended; whose favour, kings, and chiefs, and warriors, had sought; whose anger all had deprecated; and who had been the occasion of more bloody and desolating wars, for the preceding thirty years, than all other causes combined. Their most zealous devotees were in general now convinced of their delusion, and the people united in declaring that the gods had deceived them, were unworthy of their confidence, and should no longer be objects of respect or trust.

Thus was idolatry abolished in Tahiti and Eimeo; the idols hurled from the thrones they had for ages occupied; and the remnant of the people liberated from the slavery and delusion in which, by the cunningly devised fables of the priests, and the "doctrines of devils," they had been for ages

held as in fetters of iron. It is impossible to contemplate the mighty deliverance thus effected, without exclaiming, "What hath God wrought!" and desiring, with regard to other parts of the world, the arrival of that promised and auspicious era, when "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens,"* "and the idols he shall utterly abolish."†

The total overthrow of idolatry, splendid and important as it appeared, was but the beginning of the amazing work that has since advanced progressively in those islands. It resembled the dismantling of some dark and gloomy fortress, or the razing to its very foundation of some horrid prison of despotism and cruelty, with the materials of which, when cut and polished and adorned, a fair and noble structure was, on its very ruins, to be erected, rising in grandeur, symmetry, and beauty, to the honour of its proprietor, and the admiration of every beholder. The work was but commenced, and the abolition of idolatry was but one of the great preliminaries in those designs of mercy which were daily unfolded, with increasing interest and importance, in their influence on the destiny of the people.

The conduct of the victors, on the memorable 12th of November, had an astonishing effect on the minds of the vanquished, who had sought shelter in the mountains. Under cover of the darkness of night, they sent spies from the retreats to their habitations, and to the places of security in which they had left their aged and helpless relatives, their children, and their wives. These found all remaining as they had been left on the morn-

* Jer. x. 11.

† Isa. ii. 18.

ing of the battle, and were informed, by the wives and relatives of the defeated warriors, that Pomare and the chiefs had, without any exception, sent assurances of security to all who had fled. This intelligence, when conveyed to those who had taken refuge in the mountains, appeared to them incredible. After waiting, however, some days in their hiding-places, they ventured forth, and singly, or in small parties, returned to their dwellings; and when they found their plantations uninjured, their property secure, their wives and children safe, they were astonished. From the king they received assurances of pardon, and were not backward in unitedly tendering submission to his authority, and imploring his forgiveness for having appeared in arms against him.

Pomare was now, by the unanimous will of the people, reinstated on the throne of his father, and raised to the supreme authority in his dominions. His clemency in the late victory still continued to be matter of surprise to all the parties who had been his opponents. "Where," said they, "can the king and the Bure Atua have imbibed these new principles of humanity and forbearance? We have done every thing in our power, by treachery, stratagem, and open force, to destroy him and his adherents; and yet, when the power was placed in his hand, victory on his side, we at his mercy, and his feet upon our necks, he has not only spared our lives, and the lives of our families, but has respected our houses and our property!" While making these inquiries, many of them, doubtless, recollected the conduct of his father, in sending one night, when the warriors of Atehuru had gone over to Tautira, a body of men, who at midnight fell upon their defenceless victims, the aged rela-

tions, wives, and children of the Atehuruans, and in cold blood cruelly murdered upwards of one hundred helpless individuals; and this probably made the conduct of Pomare II. appear more remarkable. At length, they concluded that it must be from the new religion, as they termed Christianity; and hence they unanimously declared their determination to embrace it, and to place themselves and their families under the direction of its precepts.

The family and district temples and altars, as well as those that were national, were demolished, the idols destroyed by the very individuals who had but recently been so zealous for their preservation, and in a very short time there was not one professed idolater remaining. Messengers were sent by those who had hitherto been pagans, to the king and chiefs, requesting that some of their men might be sent to teach them to read, and to instruct them concerning the true God, and the order of his worship. Those who sent them expressed at the same time their determination to renounce every evil practice connected with their former idolatrous life, and their desire to become altogether a Christian people. Schools were built, and places for public worship erected; the Sabbath was observed; divine service performed; child-murder, and the gross abominations of idolatry, were discontinued.

What an astonishing and happy change must have taken place in the views, feelings, and pursuits of the inhabitants of Tahiti, in the course of a few weeks, from the battle of Narii, or Bunaauia! A flood of light, like the rays of the morning, had broken in upon the intellectual and spiritual night, which, like a funeral pall, had long been spread

over the inhabitants of the valleys and hills of Tahiti, and had rendered their abodes, though naturally verdant and lovely as the bowers of Eden, yet morally cheerless and desolate as the region of the shadow of death !

If the spirits of departed prophets, from their seats of bliss, look down upon our globe ; how must Judah's royal bard have bent with rapture, to behold the accomplishment of triumphs, which, while he swept the hallowed harp of prophecy, he had foretold—the multitude of the isles made glad* under Jehovah's reign, and the kings of the isles bringing presents† to his Son !

With equal transport, and with greater sympathy, those happy disembodied spirits of just men made perfect, who have more recently entered on their everlasting rest, if they have a knowledge of what passes on earth, must have viewed the change ! And if angels, who have none of those sympathies which the redeemed must feel, experience an addition to their joy, in every sinner that by penitence returns to God, it seems an inference not unwarranted by revelation, that the spirits of departed believers may have a knowledge of events and moral changes, which transpire in our world, especially with those relating to the progress of the Messiah's reign among mankind. Then with what augmented joy must that honoured and distinguished saint,† in strict obedience to whose last bequest and dying charge the South Sea Mission was attempted, with those holy and devoted men who first matured, and subsequently aided so nobly, the plan of sending the

* Psalm xcvi. 1. † Psalm lxxii. 10.

† The late Countess of Huntingdon.

gospel to Tahiti, have viewed the pleasing change. Those patient labourers also, who had toiled in the field, but had been called away before the first waive-sheaf was gathered in, must have felt their joy increased, as the enlarged spiritual perceptions which they possess enabled them to look not only on the outward change in circumstances and in conduct, but on that more delightful transformation of character, which every day unfolded some new and lovely features. And with what ecstatic songs of gratitude and praise, must they have welcomed, to the realms of happiness, the first arrivals from those clustering isles, of redeemed and purified spirits, who had been made partakers of the grace of life, and heirs with them of immortality.

The knowledge of the spiritual nature of Christianity, possessed by many of the new converts, was doubtless but imperfect, their acquaintance with the will of God but partial, and probably on many points at first erroneous, but still there was a warmth of feeling, an undisguised sincerity, and an ardour of desire, (in scripture called "the first-love,") that has never been exceeded. Aged chiefs, and priests, and warriors, with their spelling-books in their hands, might be seen sitting, on the benches in the schools, by the side, perhaps, of some smiling little boy or girl, by whom they were now taught the use of letters. Others might be often seen employed in pulling down the houses of their idols, and erecting temples for the worship of the Prince of peace, working in companionship and harmony with those whom they had met so recently upon the field of battle.

Their Sabbaths must have presented spectacles on which angels might look down with joy.

Crowds, who never had before attended any worship but that of their demon gods, might now be seen repairing to the rustic and lowly temple erected for Jehovah's praise ; amidst their throng, mothers, wives, sisters, and daughters, who never were before allowed to join the other sex in any acts of worship. Few remained behind ; all the inhabitants of the district or village, who were able, attended public worship. It is true, there was no Missionary to preach the gospel to them, or to lead their public service, yet it was performed with earnestness, propriety, and devotional feeling.

The more intelligent among the natives, who had been longest under instruction at Eimeo, usually presided. They sung a hymn ; a portion of their scripture history, which was entirely composed of scripture extracts, was read ; and prayer, in simplicity of language but sincerity of heart, was offered up to God. Those who had not printed books, wrote out portions of scripture for these occasions, and sometimes the prayers they used. These were often remarkably simple, expressive, and appropriate : I have one of Pomare's by me, in his own hand-writing, furnished by Mr. Nott. There is no date affixed to it, but from the evident frequency with which it has been used, and the portion of scripture written on the preceding pages of the same sheet of paper, I am inclined to think it was written about this period. The prayer is excellent, and the translation, which I also received from Mr. Nott, will require from the Christian reader no apology for its insertion, as a specimen of the style and sentiments employed by the natives of Tahiti in their devotional services. It is as follows :—

“Jehovah, thou God of our salvation, hear our prayers, pardon thou our sins, and save our souls. Our sins are great, and more in number than the fishes* in the sea, and our obstinacy has been very great, and without parallel. Turn thou us to thyself, and enable us to cast off every evil way. Lead us to Jesus Christ, and let our sins be cleansed in his blood. Grant us thy good Spirit to be our sanctifier. Save us from hypocrisy. Suffer us not to come to thine house with carelessness, and return to our own houses and commit sin. Unless thou have mercy upon us, we perish. Unless thou save us, unless we are prepared and made meet for thy habitation in heaven, we are banished to the fire, we die; but let us not be banished to that unknown world of fire. Save thou us through Jesus Christ, thy Son, the prince of life; yea, let us obtain salvation through him. Bless all the inhabitants of these islands, all the families thereof; let every one stretch out his hands unto God, and say, Lord, save me, Lord, save me. Let all these islands, Tahiti with all the people of Moorea, and of Huahine, and of Raiatea, and of the little islands around, partake of thy salvation. Bless Britain, and every country in the world. Let thy word grow with speed in the world, so as to exceed the progress of evil. Be merciful to us and bless us, for Jesus Christ's sake. Amen.

While these delightful changes were advancing in Tahiti, the king and his friends were not un-

* This is, perhaps, the most natural and expressive figure, or comparison, an *Islander* could make. There is no idea of multitude more familiar to his mind than that of a shoal of fishes, by which the shores he inhabits are occasionally or periodically visited.

mindful of those who had been left behind in a state of painful uncertainty at Eimeo. As soon as possible after the battle, a canoe was despatched by Mahine, king of Eimeo and Huahine, with the tidings of its result. Matapuupuu, or, as he is now called, Taua, was the bearer of the gladdening intelligence, and was a very suitable person to be sent on such an errand. He was a native of Huahine, where he had been chief priest since the death of his elder brother, who had sustained that office before him. He came up from Huahine to Pomare's assistance in 1811; early in the year 1813, he had made a profession of Christianity, and was among the first whose names were written down at Eimeo. He was not only a priest, but an Areoi, and a warrior of no ordinary prowess. When his canoe approached the shore of Eimeo, the teachers and their pupils hastened to the beach, under the conflicting emotions of hope and fear. The warrior was seen standing on the prow of his light skiff, that seemed impatiently dashing through the spray, and rushing along the tops of the waves towards the shore, which its keel scarcely touched, when, with his light mat around his loins, his scarf hanging loosely over his shoulder, and his spear in his hand, he leaped upon the sandy beach. Before they had time to ask a single question, he exclaimed, "Ua pau! Ua pau! i te bure anae;" Vanquished! vanquished! by prayer alone! His words at first seemed but as words of irony or jest; but the earnestness of his manner, the details he gave, and the intelligence he brought from the king and some of the chiefs, confirmed the declaration.

The Missionaries were almost overcome with surprise, and hastened to render their acknowledg-

ments of grateful praise to the Most High, under feelings that it would be impossible to describe. It was, indeed, a joy unspeakable, the joy of harvest. In that one year they reaped the harvest of sixteen laborious seed-times, sixteen dreary and anxious winters, and sixteen unproductive summers. They now enjoyed the unexpected but exhilarating satisfaction resulting from the pleasure of the Lord prospering in their hands, in a degree and under circumstances that few are privileged to experience.

As soon as possible, Mr. Nott was despatched by his companions to Tahiti. On reaching the shores of this island, from which five years before he had been obliged to flee for his life, he found it was all true that had been told them, that the people were in that interesting state described by the prophet, when, enraptured by the visions of Messiah's future glories, he exclaimed, "The isles shall wait for his law." In this delightful situation, as he travelled round the islands, he literally found them not merely willing to be instructed, but anxious to hear; meeting together of their own accord, and often spending the hours of night in conversation and inquiry on the important matters connected with the religion of Jesus Christ. When he returned, Mr. Bicknell went over on the same errand; and observed every where the most encouraging attention, on the part of the people, to the instructions he communicated. The school at Papetoai was greatly increased; and hundreds, who had been early scholars there, were now stationed as teachers among the adjacent islands, imparting to others the knowledge they had received.

Not fewer than three thousand persons at this

time possessed a knowledge of the books in their native language, which were in daily use. Besides eight hundred copies of the Abridgment of Scripture, and many copies of part of the Gospel of St. Luke in manuscript, about two thousand seven hundred spelling-books had already been distributed among the pupils at Eimeo, or sent over to Tahiti; still they were unable to meet the daily increasing demands of the people.

CHAP. VIII.

Conduct of the Leeward Island chiefs—Hostilities in the island of Raiatea—Subversion of idolatry in Huahine, Raiatea, Tahaa, and Borabora—General reception of Christianity in the Society Islands—Abolition of the Areoi society—Arrival of Mr. Crook—Pomare's family idols sent to England—Translation of the king's letter—Conduct of the Missionaries—Accounts of their labours and success—Inquiries suggested by the change—Remarks on the time, circumstances, means, and agents, connected with the establishment of Christianity—The Missionaries not Unitarians.

THE mighty workings of the Spirit of God, in producing this remarkable change, were not confined to Tahiti, Eimeo, and the adjacent islands, forming the Georgian group, it extended also to the Leeward or Society Islands. A simultaneous movement appears to have taken place among the rulers of the people, to throw off the yoke of pagan priestcraft, to rend asunder their fetters, and remove from the eyes of the nation, in its remote extremities, the veil of delusion by which they had so long been blinded. Tamatoa, the king of Raiatea, shortly after his return from Tahiti, publicly renounced idol-worship, and declared himself a believer in Jehovah and Jesus Christ. Many of the chiefs, and a number of the people, followed his example.

The prince of darkness, the author of paganism, whose sway had been unrivalled, and whose seat

and stronghold had long been here, as well as in the other islands, did not tamely surrender his dominions. The idolatrous chiefs and inhabitants took up arms, to defend the cause of the gods, and revenge the insult offered by the king. Their efforts, however, were but as the ragings of an expiring monster, whose fangs were broken, and whose heart had been pierced. The idolaters were defeated, and afterwards treated with the same clemency and lenient conduct which the Christian conquerors in Tahiti had manifested, and Christianity was firmly established. The vanquished, however, though spared and liberated by the generosity of Tamatoa, shewed themselves unworthy of the kindness with which they had been treated, by still talking of war on behalf of the idols. But as their numbers were few, their influence small, and as the great body of the people were doubtless favourable to the new order of things, hopes of success were comparatively faint, and no further attempt was made.

The chiefs and greater part of the population of Tahaa, an island included in the same reef with Raiatea, imitated the example of Tamatoa and the Raiatean Christians, and destroyed their idols.

The intelligent and enterprising chiefs of Borabora, Mai, and Tefaaora, were remarkably active in weakening the influence of the gods on the minds of the people under their government, undermining and subverting every species of idol-worship that prevailed in the islands. They succeeded, at length, in inducing the inhabitants, by their example and persuasion, to seek an acquaintance with that more excellent way revealed in the word of God, for whose worship they erected a convenient and respectable building.

Mahine sent a special message to Huahine, and the same change took place in that island; which was perhaps, for its size and population, more attached to its idols than any other. Idol-worship, with all its attendant cruelty and moral degradation, was discontinued. The temples were demolished, and the gods committed to the flames. Thus, in one year, the system of false worship, which had, from the earliest antiquity of its population, prevailed in these islands, was happily abolished—it is hoped, to be revived no more.

In the course of the following year, the loss sustained by the death of Mr. Scott was repaired by the arrival of Mr. Crook from New South Wales; he reached the islands in the month of May, and rendered important service in the prosecution of the common enterprise.

During the same year, the profession of Christianity became general throughout the whole of the Society Islands. By universal consent the infamous Areoi society was destroyed at the same time. Its own members appear to have made no efforts to preserve, and no class of the community even solicited, its continuance. The entire dissolution of this association, and the abolition of its cruel and abominable practices, on the introduction of Christianity, is one of the most powerful demonstrations God has given to his church and to the world, of the irresistible operation of those means which he has appointed for the complete demolition of the very strong holds of paganism, and the universal extension of virtue and of happiness among the most profligate and debased of mankind. It is a matter of devout acknowledgment to the Almighty, by whose power alone the means employed have been rendered efficacious in its

annihilation, and furnishes a cause of hallowed triumph to the friends of moral order, humanity, and religion.

No sooner did these deluded, polluted, and cruel people, receive the gospel of Christ, the elevated sentiments, sacred purity, and humane tendency of which, convinced them that it must have originated in a source as opposite to that whence idolatry had sprung, as light is to darkness, than the spell in which they had been for ages bound was dissolved, and the chains of their captivity were burst asunder. They were astonished at themselves, and were a wonder to all who beheld them. The fabled legends by which, as by enchantment, they had been deceived, were banished from their recollections; the abominations and the bloodshed to which they had been addicted, ceased; and they became moral, virtuous, affectionate, devout, and upright members of a Christian community. There is reason to believe that many, even of the Areois, have been purified from their moral defilement, in that blood which cleanseth from all sin, and that the language addressed by the apostle to the Corinthians* may with propriety be applied to them.

The astonishing and gratifying change which has taken place among them, nothing but Christian principles could have effected. Numbers of the Areois early embraced Christianity, and some from the highest orders were among the first converts. With few exceptions, they have been distinguished by ardour of zeal, and steady adherence to the religion of the Bible. Many of them have been its most regular and laborious teachers in our schools, and the most efficient and successful

* 1 Cor. vi. 9, 10, 11.

native Missionaries. Among this class, also, as might naturally be expected, have been experienced the most distressing apprehensions of the consequences of sin, and the greatest compunction of mind on account of it. Many of them immediately changed their names, and others would be happy to obliterate every mark of that fraternity, the badges of which they once considered an honourable distinction. I have heard several wish they could remove from their bodies the marks tataued upon them, but these figures remain too deeply fixed to be obliterated, and perpetually remind them of what they once were. It is satisfactory to know, that not a few have enjoyed a sense of the pardoning mercy of God, and though some have been distressed in the prospect of death, others have been happy in the cheering hope, not of a pagan elysium, or a sensual sort of Turkish paradise, but of a holy and peaceful rest in the regions of blessedness.

One of these, whose name was *Manu*, bird, resided at Bunaauia, in the district of Atehuru. His age and bodily infirmities were such as to prevent his learning to read, yet he constantly attended the school, and, from listening to others, was able to repeat with correctness large portions of the scriptures, which were regularly read by the pupils. From meditation on these, he derived the highest consolation and support. He was an early convert to Christianity; his deportment was uniformly upright; his character respected by all who knew him; and for several years before his death, he was a member of the Christian church at Burder's Point. The recollection of the abominations and iniquity of which he had been guilty while a member of the Areoi institution, though not greater

than those of his companions in crime, often filled his mind with horror and dismay. Whenever he alluded to that society, or to the crimes committed by its members, it was always with evident feelings of the deepest distress. From these it was his mercy to find relief, through faith in the atonement of Christ. This was his only ground of hope for pardon from the Most High; and when, by thus looking to the great means of purity and peace, he was enabled to rest in hope, and his mind became calm and peaceful, tears of contrition were often seen, while he gratefully remembered the amazing love of God. Towards the latter part of his life, his pastor had the pleasure of observing the greatest circumspection and moral purity in his whole conduct, with a high and increasing degree of spirituality of mind and tranquil joy. How striking the contrast which the evening of his days must have presented, to the early part of his life, spent among the impure, degraded, and wretched members of that infamous association to which he belonged! It is not surprising that his own mind should have been so deeply affected; but from all the moral pollution and guilt then contracted, he was washed and renewed, and prepared for the society of the blessed in the abode of purity and happiness. He died suddenly on the 5th of March, 1823; and, to use the language of the Missionary who watched his progress and his end with the deepest interest, we doubt not that he is gone to be with that Saviour, "whom he loved with all his heart."

Soon after the abolition of idolatry by the inhabitants of Huahine, Raiatea, and the adjacent islands, several of the chiefs and the people of Borabora and Raiatea visited Maurua, the most westerly of

the Leeward Islands, and succeeded in persuading the chiefs and people to demolish their temples and idols, and receive Christian instruction. The most pleasing results continued also to attend the efforts of the new converts in Tahiti.

In the beginning of 1816, Pomare sent most of his own family idols to the Missionaries, that, as he observed in a letter accompanying them, dated February 19th, "they might either commit them to the flames, or send them to England." These idols I saw at Port Jackson; they are now deposited in the Missionary Museum, Austin Friars. It is impossible to behold them without sympathizing in the feelings of Pomare, when he calls them "Tahiti's foolish gods." The following is a translation of the letter which he sent with them. Its interesting contents will justify its insertion.

FRIENDS,

May you be saved by Jehovah, and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune even to Vairaatoa: and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made

acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. It is because of this that I rejoice, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Raatiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship, they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol, that has the red feathers of the Otuu, is Temeharo, that is his name, look you; you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts;* it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you: when I go round Tahiti: it may be that the Raatiras and others will ask me to put down their names; what shall I do then? Will it be proper to write down their names? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February; it was at Homai-au-Vahi; the Raatiras, and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.

May my friends be saved by Jehovah the true God! I have written to Mahine for a house for the use of the Missionaries, when they arrive; you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

* The Lady Penrhyn, which visited Tahiti in 1788.

It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motu Ta, Feb. 19, 1816.

It was shortly after these events had transpired, that we reached the islands. Previous to our embarkation from England, we had heard that a favourable change, in regard to Christianity, had taken place in the minds of the king of Tahiti, and a few of the people. On our arrival in Port Jackson, this intelligence was confirmed, and we were also encouraged by the accounts we received of the abolition of idolatry by the whole of the inhabitants of the Georgian or Windward Islands.

When we arrived, we found, not only that the reports we had heard were correct, but that the change had progressively advanced, becoming daily more extensive in its influence and decisive in its character, and that the whole of the inhabitants were no longer idolaters, but either professors of Christianity, or desirous to receive religious instruction.

It was naturally a matter of the deepest interest to a Missionary, important in all its bearings on the object nearest to his heart, and first in the aims and the purposes of his life.

The accounts given by the Missionaries, on my first arrival, and the many interesting facts which subsequently came to my knowledge, when I had

acquired such an acquaintance with the language of the people, as to be able to pursue my inquiries among them, have made an impression on my own mind that will never be effaced, and not only excited the highest delight, but convinced me, that, in the circumstances under which the change occurred, the agency by which it was accomplished, and the continuance of its effects, it is altogether one of the most remarkable displays of Divine power that has occurred in the history of mankind, and is, perhaps, unparalleled since the days of the apostles. Detached notices of this event have been transmitted to England in the letters of the Missionaries, and in the different publications of the Missionary Society. No connected and regular account has, however, yet been furnished; but in reviewing all that has been recorded, it may be confidently affirmed, in the language of the deputation sent by the Society to the South Seas, that "God has indeed done great things here."

It is much to be regretted, that the Missionaries on the spot—who were intimately acquainted with every indication of the moral and spiritual process that was going on, even in its incipient stages, and every event which marked its gradual development, until, in the language of the natives on another but similar occasion, it burst upon them like the light of the morning—did not, at the time, prepare a full and particular account of the work which, under God, they had been instrumental in effecting: but their motto always was, to "say too little rather than too much," to persevere in labour, rather than employ their time in detailing their engagements; and to exercise the greatest caution and brevity in speaking of any thing connected

with themselves, or the people around them, lest subsequent events should disappoint the anticipations which existing favourable appearances might originate. This prudential reserve, on some accounts, cannot be too highly commended; yet, it is possible to carry it too far; and, in the present instance, however honourable to the individuals who maintained it, it cannot be doubted that the world has been thereby deprived of a full record of events, intimately connected with the destinies of the people among whom they transpired, and with the propagation of the gospel in the most distant parts of the world, during every future age of the Christian church.

I have endeavoured to present an outline of this great change. I would, however, only offer it as a substitute for the more explicit statement which my predecessors in the islands might render; and if, by attracting their attention to the subject, I should induce them to furnish such a desideratum, my attempts will not have been altogether in vain. Should this be elicited, they will confer no ordinary benefit on the cause of Missions, and afford great satisfaction to the Christian world.

A number of interesting and important inquiries is naturally suggested by this amazing change; and we are anxious to be made acquainted with every fact, in the application of those means which induced its commencement, and sustained its progress. In all its departments, and under every circumstance, it bears the impress, and exhibits, in the clearest manner, the sovereignty and the power, of the Almighty, in regard alike to the time of its commencement, the circumstances of its progress, and the means of its accomplishment.

In regard to the *time* of its occurrence. During

no period in the history of the Mission, could "the time to favour" the nation have appeared more unlikely than the present. The king's mind appears to have been first seriously exercised in reference to the declaration which he subsequently made, after the dispersion of the Missionaries, and their departure from the islands, when only one (viz. Mr. Nott) remained with him ; and when, in consequence of the state of perpetual alarm and agitation in which the people were kept by the war, none could be induced to attend preaching or instruction. It is probable that at that period public ordinances were altogether discontinued. The first public or open indications of the change, were given at a time which, according to human probabilities, was but little favourable to such events. The Missionaries had but recently returned from their banishment, and the work of instruction had scarcely been resumed ; it was the beginning, and but the beginning, of a second attempt to plant the gospel in those islands. The Missionaries, considering the whole of the twelve years spent in Tahiti as so much time lost, were commencing afresh their endeavours on another island, and could hardly expect that at this time, after such a protracted delay, God would at once prosper their enterprise.

The *circumstances* of the nation, and of the Mission, were by no means favourable to such a change. It was not a time of peace and leisure, but of protracted, obstinate, and barbarous war—the king and his adherents were in exile, alternately agitated by the entreaties of their auxiliaries to attempt to retrieve their affairs by a descent upon Tahiti, or expecting their retreat to be invaded by their audacious and rebellious

conquerors. It was a period of humiliation, darkness, and distress; while the population of Tahiti itself was torn by factions, and desolated by wars, that threatened its extinction. Their teachers were not much more favourably circumstanced. Few in number, compared with what they had been when they maintained their former station in Matavai, and suffering under the heaviest domestic bereavements; prevented by personal indisposition, and other circumstances, from engaging, either very frequently or extensively, in the main work of instructing the people; their exertions, greatly to their own regret, were exceedingly circumscribed. In addition to these discouragements, the prejudices of many of the king's most warm and valuable friends were unusually strong, as they considered the continuance of his misfortunes to result, in part, from the countenance he gave, and the inclination he manifested towards, the religion of the foreigners.

In the *means* employed there was nothing extraordinary. It is recorded, in the history of the Greenland Missions, that the Moravian brethren, for five or seven years, laboured patiently and diligently in teaching their hearers what are termed the first principles of religion—inculcating the doctrines of the being and attributes of God, and the requirements of his law—without making the least favourable impression upon them, or being, in many instances, able to secure the attention of the people to their instructions. The first instance of decisive and salutary effect from their teaching, was, we are informed, what would, in general, be termed accidental, and occasioned by their reading to some native visitors an account of the sufferings and death of the Saviour, which they

were translating into the vernacular tongue. The attention of one of the party was arrested, his heart deeply affected, and ultimately his character entirely changed. This circumstance led to a complete alteration in the instructions they gave. The incarnation, the life, especially the sufferings and death, of the Lord Jesus Christ, were, from this time, the principal subjects brought before the minds of their hearers; and the results were such as to shew the propriety of the alteration. Where they had before been unable to make the least impression, they now beheld numbers deeply affected, on whom these truths appeared to produce an entire change of character and deportment. I do not, however, suppose we are to infer from the account that is given of this amazing work in Greenland, that, during the first five or seven years of their labours there, the being and character of God, &c. were inculcated, to the exclusion or neglect of the way of salvation through Jesus Christ. Their teaching would, in that case, have been more defective than I am willing to suppose it was. Nor do I think we are to conclude, that, after the change in their instruction, the doctrine of the Saviour's advent, sufferings, and death, were insisted on, to the exclusion of the former; this mode of exhibiting scripture truth would have been almost as defective as the other: but I suppose that, during the earliest years of their labours, the first principles of religion were more frequent and prominent in their instructions, than the doctrines peculiar to the gospel, and that, subsequently, these points received that more frequent attention, which the character, being, and law of God, had formerly obtained. No alteration, even of this kind, how-

ever, appears to have taken place in the kind of doctrines inculcated by the Missionaries among the Tahitians. From the time of my arrival in the islands, I had always a great desire to know whether any change had been made by the early preachers in their discourses, and other means employed at this period: but I have not been able to learn that there was any thing extraordinary; they do not appear in any respect to have varied the manner, or the matter, of their instructions. I have often asked Mr. Nott, and others who were on the spot, if there was any alteration in the mode of instruction, or the nature of their addresses, as to the prominency of any of the doctrines of the gospel, which had not been so fully exhibited before; but I have invariably learned, that they were not aware of the least difference in the kind of instruction, or the manner of representing the truths taught at this period, and those inculcated during their former residence in Tahiti.

Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God, they had always endeavoured to represent as a powerful, benevolent, and holy-Being, justly requiring the grateful homage, and willing obedience, of his creatures. Man, they had represented as the Scripture described him, and their own observation represented him to be, a sinner against his Maker, and exposed to the consequences of his guilt;—the love of God, in the gift of his only begotten Son, as a propitiation for sin, and the only medium and ground of reconciliation with God,

restoration to the enjoyment of his favour, and the blessing of immortality. The death of Christ in the place of the sinner, and faith in this atonement, as the sinner's justification before God, were truths most frequently exhibited. The doctrine of Divine benevolence, thus displayed, was altogether new to the Tahitians; nothing analogous to it had ever entered into any part of their mythology. Its impression on their minds was at this time proportionate. The necessity also of Divine influences, to make the declaration of these truths effectual to conversion, and to meeten those who believed, for the heavenly state, had ever been inculcated in the catechetical and other exercises of the school, in the meetings for reading the Scriptures and conversation, and in the discourses delivered in their assemblies for public worship.*

* Since the publication of the former edition of this work, I have not been a little surprised, as most of my readers may suppose, to find the Missionaries in the South Sea Islands classed by Unitarians among the teachers of Unitarianism. At the last annual meeting of the "British and Foreign Unitarian Association," held at Manchester, Dr. Carpenter, in a speech published in the "Report of the Proceedings" made the following statement:—"The accounts I have heard given by Mr. Ward, of his method of instructing the Hindoos, brought nothing into view which I should not myself have gladly taught them; and those who have examined the work of Mr. Ellis on the South Sea Islands, (*Polynesian Researches*,) may perceive, that in them the simple principles of Unitarianism are essentially taught." The speech, containing these affirmations, was made after a public dinner, in connexion with a toast referring to Missionary exertions; a subject at all times inappropriately brought forward when associated with usages of conviviality, derived not from a Christian source, and in the observance of which, good old George Herbert's advice,

"Drink not the third glass,"

The wonderful change that now seemed to be wrought in the minds and hearts of many, did not appear to be more the immediate result of instructions given at the time, than the remote but certain effect of truth imparted, and precious seed, which, having been scattered years before, was now revived with a power, that the individuals themselves could not comprehend, nor on ordinary principles explain. This circumstance should never be lost sight of; it is a wonderful manifestation of the faithfulness of God, who has declared

is not always regarded. Christianity is not, as some of its enemies have misrepresented it, a morose unsocial system; it is eminently adapted to promote cheerfulness, and social as well as individual enjoyment; but its enjoyment is of another and a higher order than that of which the mere animal parts of our nature are susceptible—the excitement of wine—beneath the influence of which, the loftiness and energy of intellect, and the kindest affections of the human heart, are often alike degraded and destroyed. On occasions of festivity, when toast follows toast, though the parties may not have passed the boundaries of sobriety, the giving of Christian sentiments as toasts, is not very honourable to Christianity itself. It is like introducing the sacred form of Religion, entwining the leaves of the ivy and the vine around her brow, placing the bacchanalian cup in her hand, and causing her to utter the responses which direct the orgies of the place. The habit of sitting, or standing up, and repeating, before drinking a glass of wine after dinner, a religious sentiment, is much less followed than formerly; and the sooner it is altogether discontinued the better. The practice is not peculiar to Unitarians, though, at the Manchester dinner, the toast, in support of which Dr. Carpenter's speech was made, was one of a series, which, according to the Report, extended to twenty-one.

It is not, however, my object now to remark on the toasts, nor even the speech of Dr. Carpenter, excepting so far as the speech regards the instructions given to the Tahitians. It is not necessary that I should offer any

that his word shall not return unto him void, but shall be found even after many days; and it is remarkably adapted to cheer the hearts of all who are called to labour and wait patiently, sowing season after season in hope, without reaping the wished-for harvest.

The universal, and in many instances decisive moral and religious change, that has been effected in the South Sea Islands, (of the commencement, and more important parts of which, a regular, though necessarily brief account, has now been

vindication of what Mr. Ward and his companions taught the Hindoos. His sermon on the love of Christ, besides other public records which he has left, prevent its being questionable whether he taught Unitarianism or not. And I cannot but regret, that by Dr. Carpenter, towards whom I entertain no other feelings than those of respect, and desire to use no other language than that which courtesy would dictate, any statement in these volumes should have been so misunderstood as to have occasioned the declaration to which I have felt it needful to refer. It is somewhat singular, that my companions and myself, though in each instance we have inculcated the same sentiments, should have been represented by one class of readers as, "by my own account," usually choosing, for subjects of address, "the immaculate conception, the Trinity, and the Holy Ghost, and other mysterious doctrinal points;" and by another class, as teaching "the simple principles of Unitarianism."

It is difficult to suppose that, when this latter assertion was made, it simply meant, that, in connexion with other great doctrines of revelation, the Missionaries taught that, in opposition to the "lords many, and the gods many," the gods of wood, and stone, and feathers, the works of their own hands which the heathen worshipped, there was One living and true God. By "other great doctrines of revelation," I refer, in addition to the existence, perfections, and character of the true God, to the doctrine of the fall of man from his original state of rectitude and happiness; and, in consequence of this, to an inherent disposition to prefer and practise evil, and an exposedness to its penalty;

given,) appears, in whatever view we can possibly contemplate either its nature or its results, nothing less than a moral miracle. A change so important in its character, so rapid in its progress, so decisive in its influence, sublime almost in proportion to the feebleness of the agency by which it was, under God, accomplished, although effected on but a small tribe or people, is perhaps not exceeded in the history of nations, or the revolutions of empires, that have so often altered the moral and

to the Messiah, the divinely appointed and only means of deliverance; to the divinity of Christ; to the atonement by his death; to faith in him as the sinner's justification before God; and to the divinity of the Holy Spirit, and the necessity of his influence to render the declaration of the gospel effectual to those to whom it was proclaimed.

If Dr. Carpenter meant that, with these doctrines as parts of a revelation, to the completeness of which they were essential, and in the full declaration of which their own fidelity was to be proved, the Missionaries inculcated a belief in one God; he must have known, that the term Unitarianism, when used as descriptive of such teaching, was inapplicable to the sentiments of those who have designated themselves Unitarians. But if, when Dr. Carpenter stated that in the South Sea Islands "the simple principles of Unitarianism are essentially taught," he meant that the Missionaries instructed the natives in the belief of one God, to the exclusion or neglect of the other great doctrines of revelation above stated, viz. that they taught what those whom he addressed considered as the essential principles of Unitarianism—then the assertion appears entirely gratuitous.

There is not, and there has not been, a single Missionary there, since their first establishment, now four-and-thirty years ago, who, had he inculcated what Unitarians themselves call Unitarianism, would not have been regarded, by his companions, as having renounced his faith, and forsaken his Lord. The command of Christ to teach all nations, in obedience to which the Missionary had devoted his life to the labour of preaching the gospel, directed him to baptize every proselyte in the name of the

civil aspect of our world. This great and important event, confirmed in its results, and strengthened in its character, by the extension of its influence, and the increasing power of the principles it implanted, during the last fourteen years, already occupies no inferior place among the modern evidences of Christianity, and the demonstrations of its legitimate tendency to ameliorate the condition, and elevate the moral and intellectual character, of the most wretched and depraved among man-

Father, and of the Son, and of the Holy Ghost, and thus explicitly enjoined the exhibition of the doctrine of the Trinity, which every Unitarian professes to deny : and, so far as *Polynesian Researches* is concerned, the affirmation appears without the least foundation.

In confirmation of this, it is unnecessary to do more than refer to the work itself. The passage, in connexion with which these remarks are introduced, together with every other, in which the sentiments held or taught by the Missionaries are stated, are sufficient to shew that they have not promulgated a mutilated gospel—the vast accession of enjoyment to all classes, shews that is not a melancholy system—while the opinions expressed by the converts themselves, shew that their faith is not what is usually denominated Unitarian. This is abundantly proved by the statements made in seasons when men are most likely to be sincere—the near approach to the unseen world, and the direct appeal to the Most High in prayer. Illustrations of this remark may be found in Pomare's prayer, recorded in page 163 ; his letter, page 173 ; the experience of the dying Areoi, page 172 ; the conduct of the astonished native, on hearing the 3d Chapter of St. John's Gospel, as given in page 187 of the present volume ; and other places, which it is needless to enumerate. On the tenets of Unitarians, their adaptation to the circumstances of ignorance, depravity, guilt, and wretchedness, inseparable from paganism, even in its most favourable circumstances, I make no remarks.

The foregoing statement of the teaching of the Missionaries in the South Sea Islands, I have deemed not less just to them than due to my readers.

kind. Emotions of astonishment, admiration, and gratitude, involuntarily arise in every mind in the least degree susceptible of humanity or religion ; while increasing convictions of the divine origin of revelation must fasten on the understanding, and additional encouragement strengthen the hopes, of every individual who, according to the promise of God, is anticipating the arrival of a period, when a transformation, equally decisive and lovely, shall change the moral deserts of the earth into regions of order and beauty, and the wilderness shall become as the garden of the Lord.

In order more fully to illustrate the kind of scripture truth that appears, in connexion with others, to have affected deeply the minds of the people, one single instance, among many that might be adduced, will shew, that in the mild and verdant islands of the south, as well as the frozen and barren regions of the north, in Tahiti as well as in Greenland, the attractions of the Cross move and melt the human heart. It was the custom of the Missionaries, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading, from manuscript, such portions of the scripture as were deemed suitable to their circumstances. On one of these occasions, Mr. Nott was reading the first portions of the Gospel of St. John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read ? what sounds were those I heard ? let me hear those words again." Mr. Nott read again the verse, "God so loved," &c. when the native rose from his seat,

and said, Is that true? can that be true? God love the world, when the world not love him! God so loved the world as to give his Son to die, that man might not die! Can that be true? Mr. Nott again read the verse, "God so loved the world," &c. told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day reached his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Connected with the means employed in the accomplishment of this important work, a few remarks on the *agents* who, under God, were instrumental in effecting it, may not be inappropriate. In common with the Missionaries in other parts of the world, they have been described, by the enemies of religion, as ignorant and dogmatical fanatics; more intent on the inculcation of the peculiarities of their sect or party, than promoting the well-being of the people; holding out no inducement, by precept or example, to industrious habits, &c. The present state of the islands in which they have spent so many years, compared with what it was at the time of their arrival, and during several subsequent years, is a sufficient refutation to every charge of this kind.

But there are individuals, from whose general habits of observation, and principles of judgment,

it might have been supposed a more just conclusion would have been formed, who have occasionally described them as the most unsuitable agents that could have been employed. This mode of representation, although I do not regard the Missionaries or their proceedings as perfect, I consider to be far from just. It is not my intention to eulogize their labours, or to lavish panegyric upon their achievements. But in the estimate of their character, qualifications, and exertions, a variety of considerations ought to have a greater influence on the minds of those by whom they are thus represented, than they are sometimes allowed to exert. Missionary effort, on the extended scale and in the distant and comparatively unexplored field in which they attempted it, was an event as new among the British churches, as the broad, catholic principles, upon which it was undertaken, were unparalleled.

The authentic information possessed by many who combined in arranging the plan, as well as by those who attempted its execution, was not only exceedingly limited, but received through a medium* that necessarily imparted a higher glow of colouring, than those channels through which more accurate accounts have since been transmitted. Many, no doubt, embarked in the enterprise, as subsequent events fully proved, with incorrect ideas of the work, or mistaken views of the qualifications necessary for its accomplishment. It is not, however, to those who abandoned the task, that I refer so much, as to those who (except when driven from it by the approaching desolations of murderous war) maintained their post, and died in the field ; or who, after having sustained the pri-

* Voyages of Cook, Bligh, &c.

vation and toil of thirty years of exile from country and from home, are still willing to end their days among the people with whose interests and destiny they have identified themselves.

Their family connexions may not indeed have been of the highest class, neither may the individuals themselves have enjoyed the advantages of a very liberal education, nor possessed any very extensive acquaintance with the world. It is only in comparatively recent times that individuals of this class have, by embarking personally on the arduous and self-denying work of propagating Christianity amongst pagan nations, exhibited some noble examples of Christian devotedness. Many of the first Missionaries to the South Sea Islands were acquainted with the most useful of the mechanic arts, which were adapted to produce a favourable impression upon the minds of the people. They had obtained a creditable English, if not a classical, education, a due knowledge of the scriptures, and an experimental acquaintance with the principles of Christianity; while some, with great mental vigour combined no small degree of intellectual culture. Their own improvement, and the preparation for instructing the people, was prosecuted contemporaneously with their efforts to teach the people; and the numerous and respectable philological and other manuscripts which these have transmitted to England, although never published, shew that they were far from being unqualified for their work.

Had the first Mission to the South Seas been composed entirely of individuals eminent for their scientific knowledge and classical attainments, they would probably have been less suitable agents than those who actually went; as, it may be presumed,

their previous habits of life would not have furnished the best preparatives for the privations and difficulties to which they would have been exposed. Yet it would undoubtedly have been highly advantageous to the Mission, had some such gifted individuals been included among its members. Such were not, however, at that time so ready, as they have subsequently been, to engage in the enterprise; individuals of this class do not appear to have understood that the highest attainments, and noblest powers, are best employed, and their Author most honoured, when they are exerted in a cause which, of all others, presents the strongest claims, and affords the most suitable sphere, for their successful operation. The service, therefore, necessarily devolved on those who were willing, under every accompanying disadvantage, to undertake it. They were not perhaps distinguished by brilliancy of genius, or loftiness of intellect; but in uncompromising sternness of principle, unaffected piety, ardour of devotedness, uncomplaining endurance of privations, (not easily comprehended by those who have always remained at home, or visited only civilized portions of foreign climes,) in undeviating perseverance, in exertion under discouragements the most protracted and depressing, and in plain and honest detail of their endeavours and success, they have been inferior to few who have been honoured to labour in the Missionary field. I have known some of these devoted men, who, though not insensible to the endearments of kindred and home, and the comforts of civilized life, have for years been deprived of what most would deem the necessities of life. These self-denying individuals have been so destitute of a change of apparel, that they could not,

without some sacrifice of feeling, meet any of their own countrymen by whom the island might be visited ; and, often rising in the morning from the rustic bed, without knowing whence the supplies of even native food for the day were to be derived, they have sent out a native servant-boy to seek for bread-fruit in the mountains, or to solicit a supply from the trees of some friendly chief in the neighbourhood, while they have repaired to the school, and pursued their daily instruction, cheered and encouraged only by the progress of their scholars.

Such are the men who have long laboured in these islands ; and though others may have been associated with them, who have turned back, or proved themselves unequal to the station, where many, who stand firm at their post at home, would perhaps have fainted, or have fallen under the discouragements inseparable from it—they have been faithful. They seek not the praise that cometh from man, but the testimony of their consciences, and the approval of Heaven ; and, irrespective of the honour God has put upon them, they are entitled, from their steady and successful course, to be “ highly esteemed for their works’ sake.”

CHAP. IX.

Arrival in the South Sea Islands—Anchorage in Mata-vai—Visit from Pomare—Landing his horse—Interview with the queen and princess—Astonishment of the natives on viewing the horse and his rider—Voyage to Eimeo—Opunohu, or Taloo harbour—Landing at Eimeo—Welcome from the natives—First night on shore—Present from the chiefs—Visit to the schools—First Sabbath in the islands—Description of the native chapel—Appearance and behaviour of native congregations—Voyage to Afareaitu—Native meal—Description of Afareaitu—Removal thither—Means of conveyance—Arrival at the station.

IN the interesting state described in the preceding chapter, we found the inhabitants on our arrival in the early part of 1817.

In the afternoon of the 4th of February we sailed from Tubuai; but, in consequence of unfavourable winds, did not reach Tahiti till the 10th. As we approached its southern shore, a canoe came off with some natives, who brought a pig and vegetables for sale; but the wind blowing fresh, we soon passed by, and had little more than a glance at the people. About sunset we found ourselves a short distance to the northward of Point Venus, having sailed along the east and northern shores of Tahiti, charmed with the rich and varied scenery of the island, justly denominated the queen of the

Pacific, whose landscapes, though circumscribed in extent, are

“ So lovely, so adorned
With hill, and dale, and lawn, and winding vale,
Woodland, and stream, and lake, and rolling seas,”

that they are seldom surpassed, even in the fairest portions of the world.

On the morning of the 16th of February, 1817, as the light of the day broke upon us, we discovered that during the night we had drifted to a considerable distance from the island; the canoes of the natives, however, soon surrounded our vessel; numbers of the people were admitted on board, and we had the long desired satisfaction of intercourse with them, through the medium of an interpreter. They were not altogether so prepossessing in person, as, from the different accounts I had read, I had been led to anticipate. The impression produced by our first interview was, notwithstanding, far from being unfavourable; we were at once gratified with their vivacity, and soon after with the simple indications of the piety which several exhibited. A good-looking native, about forty years of age, who said his name was Maine, and who came on board as a pilot, we invited to our breakfast. We had nearly finished, when he took his seat at the table; yet, before tasting his food, he modestly bent his head, and, shading his brow with his hand, implored the Divine blessing on the provision before him. Several of the officers were much affected at his seriousness; and though one attempted to raise a smile at his expense, it only elicited from him an expression of compassion. To me it was the most pleasing sight I had yet beheld, and imparted a higher zest to the enjoy-

ment I experienced in gazing on the island, as we sailed along its shores.

Midday was past before we entered Matavai bay. As we sailed into the harbour, we passed near the coral reef, on which Captain Wallis struck on the 19th of June, 1767, when he first entered the bay. His ship remained stationary nearly an hour; and, in consequence of this circumstance, the reef has received the name of the Dolphin rock. As we passed by it, we felt grateful that the winds were fair and the weather calm, and that we had reached our anchorage in safety.

Matavai is rather an open bay, and although screened from the prevailing trade winds, is exposed to the southern and westerly gales, and also to a considerable swell from the sea. The long flat neck of land which forms its northern boundary, was the spot on which Captain Cook erected his tents, and fixed his instruments for observing the transit of Venus; on which account, it has ever since been called Point Venus. Excepting those parts enclosed as gardens or plantations, the land near the shore is covered with long grass, or a species of convolvulus, called by the natives *pohue*; numerous clumps of trees, and waving cocoa-nuts, add much to the beauty of its appearance. A fine stream, rising in the interior mountains, winds through the sinuosities of the head of the valley, and, fertilizing the district of Matavai, flows through the centre of this long neck of land, into the sea.

Such, without much alteration, in all probability, was the appearance of this beautiful bay, when discovered by Captain Wallis, in 1767; and two years after, when first visited by Captain Cook; or when Captain Bligh, in the *Bounty*, spent six

months at anchor here in 1788 and 1789 ; when Captain Vancouver arrived in 1792 ; Captain New, of the *Dædalus*, in 1793 ; and Captain Wilson, in the *Duff*, who anchored in the same bay on the 6th of March, 1797.

It was on the northern shores of this bay, that eighteen of the Missionaries, who left England in the *Duff*, first landed, upwards of thirty years ago.

And, although the scene before me was now one of loveliness and quietude, cheerful, yet placid as the smooth waters of the bay, that scarcely rippled by the vessel's side, it has often worn a very different aspect. Here the first Missionaries frequently heard the song accompanying the licentious Areois dance, the deafening noise of idol worship, and saw the human victim carried by for sacrifice : here, too, they often heard the startling cry of war, and saw their frightened neighbours fly before the murderous spear and plundering hand of lawless power. The invaders' torch reduced the native hut to ashes, while the lurid flame seared the green foliage of the trees, and clouds of smoke, rising up among their groves, darkened for a time surrounding objects. On such occasions, and they were not infrequent, the contrast between the country and the inhabitants must have been most affecting, appearing as if the demons of darkness had lighted up infernal fires, even in the bowers of paradise.

Most of the islanders who had boarded us in the morning continued in the ship, others arrived as we approached the bay ; and long before we anchored, our decks were crowded with natives. Our prepossessions in their favour continued to increase, and we viewed them with no ordinary

interest, as those among whom we were to spend the remainder of our days. Many of them wore some article of European dress, and all were attired in native cloth, though several had only a maro, or broad girdle, round the waist. There was a degree of openness in their countenances, and vivacity in their manners, which was not unpleasing.

We had not been long at anchor, before Pomare sent us a large albicore, and a variety of provisions, and shortly after came on board. I was struck with his tall and almost gigantic appearance; he was upwards of six feet high, and seemed about forty years of age. His forehead was rather prominent and high, his eyebrows narrow, well defined, and nearly straight; his hair, which was combed back from his forehead, and the sides of his face, was of a glossy black colour, slightly curled behind; his eyes were small, sometimes appearing remarkably keen, at others rather heavy; his nose was straight, and the nostrils by no means large, his lips were thick, and his chin projecting. He was arrayed in a handsome tiputa, of native manufacture. His body was stout, but not disproportioned to his height; and his limbs, though well formed, were not firm and muscular. He welcomed me to Tahiti; but, at the same time, appeared disappointed when he learned that only one Missionary had arrived, having been led to expect several. His acquaintance with English was very partial, and mine with Tahitian much more so; our conversation was, consequently, neither free nor animated. He inquired after King George, Governor Macquarrie, and Mr. Marsden; the time of our departure from New Holland; the nature of our voyage, &c. These

inquiries I answered, and handed him a number of small presents which I had brought from England, adding a curious penknife of my own, which he had appeared desirous to possess. He had a small English Bible, and, at his request, I read to him one or two chapters. He appeared to understand, in some degree, the English language, although unable to speak it. After spending some time in the cabin, the king went to see the cattle we had brought from New South Wales, and particularly a horse, which the owners of the ship had sent him as a present.

Pomare was greatly delighted with the horse; and, in the course of the afternoon, the poor animal, after having been hung in slings, and unable to lie down during the greater part of the voyage, was hoisted out of the hold, to be taken ashore in a large pair of canoes which the king had ordered alongside for that purpose. During this transition, while the horse was suspended midway between the gangway and the yard-arm, some of the bandages gave way; when the animal, after hanging some time by the neck and fore-legs, to the great terror both of Pomare and the captain, slipped through the slings, and, clearing the ship's side, fell into the sea. He instantly rose to the surface; and, snorting, as if glad, even under these circumstances, to gain his freedom, swam towards the shore; but the natives no sooner saw him at liberty, than they plunged into the water, and followed like a shoal of sharks or porpoises after him. Some seizing his mane, others his tail, endeavoured to hold him, till the terrified creature appeared in great danger of a watery grave. The captain lowered down the boat; the king shouting, directed the natives to leave the horse to himself; but

his voice was lost amid the din and clamour of the crowds that accompanied the exhausted and frightened animal to the land. At length he reached the beach in safety; and, as he rose out of the water, the natives on the shore fled with precipitation, climbing the trees, or crouching behind the rocks and the bushes for security. When, however, they saw one of the seamen, who had landed with the captain from the ship, take hold of the halter that was on his neck, they returned, to gratify their curiosity. Most of them had heard of horses, and some of them had, perhaps, seen those belonging to Mai, (Omai,) landed on the island by Captain Cook, forty years before; but it was undoubtedly the first animal of the kind the greater part of them had ever seen.

The king had not been long on board, when the queen arrived, and was ushered into the cabin. Her person was about the middle stature; her complexion fairer than any other native I have seen; her form elegant, and her whole appearance prepossessing. Her voice, however, was by no means soft, and her manners were less engaging than those of several of her companions. She was habited in a light loose and flowing dress of beautifully white native cloth, tastefully fastened on the left shoulder, and reaching to the ankle: her hair was rather lighter than that of the natives in general; and on her head she wore a light and elegant native bonnet, of green and yellow cocoa-nut leaves; each ear was perforated, and in the perforation two or three flowers of the fragrant Cape jessamine were inserted. She was accompanied by her sister, Pomare-vahine. Aimata, the young princess, only daughter of Pomare and the queen, who appeared about six years of age, was brought by her nurse, and fol-

lowed by her attendants into the cabin. We delivered the few presents we had brought for them, regretting that we could not enter into conversation. They spent about two hours on board; and then, followed by their numerous retinue, returned to the shore.

Soon after sunrise the next morning, our vessel was surrounded with canoes, and provisions in abundance were offered for barter. Pomare also sent us a present.

About nine o'clock, I saw crowds of natives repairing towards the place where the horse had been tied up, in charge of one of Pomare's favourite chiefs; and shortly afterwards he was led out, while the multitude gazed at him with great astonishment. Soon after breakfast, our captain landed with the saddle and bridle, and other presents, which Mr. Birnie, of Sydney, had sent out with the horse. They were delivered to Pomare, who requested that the saddle and bridle might be put on the horse, and that the captain would ride him. His wishes were complied with, and the multitude appeared highly delighted when they saw the animal walking and running along the beach, with the captain on his back. They called him *buaa-horo-fenua* and *buaa-afai-taata*; land-running pig, and man-carrying pig. About mid-day the captain returned to the ship; and we shortly afterwards weighed anchor, and sailed for the island of Eimeo.

We enjoyed a most delightful sail along the northern part of Eimeo the next morning, and soon after twelve o'clock anchored in the spacious and charming bay of Opunohu, or, as it is usually called by foreigners, The harbour of Taloo.

Long before we anchored, Messrs. Bicknell,

Wilson, Henry, and Davies, came on board, followed by the other members of the Mission, who greeted our arrival with satisfaction. We accompanied them to the shore, and landed on the western side of the bay, in the afternoon of the 13th of February, 1817, happy, under circumstances of health and comfort, to enter upon our field of future labour, and grateful for the merciful providence by which we had been conducted in safety to the end of our long and eventful voyage.

On reaching the habitations of the Missionaries, we were cordially welcomed to their society, and were rejoiced to behold them cheered by the intelligence we had brought, and the prospect of receiving a still greater accession to their numbers. The evening passed pleasantly and rapidly away; many of the pious inhabitants and chiefs, in the neighbourhood, came to greet our arrival, with evident emotions of delight; among them was one, whose salutation I shall never forget: "*Ia ora na oe i te Atua, Ia ora oe i te haere raa mai io nei, no te Aroha o te Atua ce i tae mai ai;*" "Blessing on you from God, peace to you in coming here, on account of the love of God are you come." These were his words. His person was tall and commanding, his hair black and curling, his eyes benignant, and his whole countenance beamed with a joy that declared his tongue only obeyed the dictates of his heart. His name was AUNA, a native of Raiatea, formerly an *Areoi* and a warrior, who had arrived, with numbers of his countrymen, to the support of Pomare, after his expulsion from Tahiti, but whose heart had been changed by the power of the gospel of Christ. He was afterwards associated

with us at Huahine, subsequently became my fellow-labourer in the Sandwich Islands, and was, when I last heard from the islands, about to be ordained pastor of a Christian church in Sir Charles Sander's Island.

At a late hour we retired to rest, but not to sleep. We needed and sought repose, but the incidents of the day had produced a degree of excitement that did not speedily subside; in addition to which, the constant and loud roaring of the surf kept us awake till nearly daybreak. The house in which we lodged was near the shore; and the long heavy billows of the sea rolling in successive surges over the coral reefs that surround the island, kept up, through the night, a hollow and heavy sound, resembling that produced by the rumbling of carriages in a vast city, heard at a distance in the stillness of evening. The wall, or outside of the dwelling, was composed only of large sticks, or poles, placed perpendicularly from the floor to the roof, two or three inches apart, so that we could see the ocean on one side, and the dark outline of the inland mountains on the other; while looking up *through* the roof, which was, in this respect, like Ossian's ghost, we discerned the stars twinkling in a blue and cloudless sky. We did not, however, feel the air too cool; and our lodging was quite as good as that in which the Missionaries to the Sandwich Islands passed their first night in Honoruru; and much better than Mr. Marsden, and his companion, procured in New Zealand. The first night he passed on shore, he slept on the earthen floor, by the side of a warrior, the murderer of the crew of the *Boyd*, and a cannibal; and the spot on which he lay was encircled by native spears fixed in the ground.

In the morning we arose somewhat refreshed ; and, in the course of the day, landed our goods from the vessel. A house had been prepared, by the king, for the expected Missionaries ; but, as it was damp, and our residence at Papetoai was not likely to be permanent, we took up our abode in a dwelling already occupied in part by Mr. Crook and his family.

I was astonished at the accounts I now received, of the change that had taken place among the people. The profession of Christianity was general, many had learned to read, and were teaching others ; all were regular in their exercises of devotion ; and, in many of the small gardens attached to the native houses, it was pleasing to see the little *fare bure huna*, house for hidden prayer. The Missionaries, who, in 1812, had returned from Port Jackson, were joined in 1816 by Mr. Crook, who had been formerly stationed by Captain Wilson in the Marquesas. They had visited Tahiti, for the purpose of preaching to the inhabitants, but they had not been able to re-establish the Mission in their original station, and were, consequently, all residing at Eimeo when we arrived.

The chiefs of the district, and island, soon visited us, received a few articles as presents, and appeared highly gratified with what they saw, especially with some engravings of natural history. They sent us a present of food ; or, as they call it, "*faaamua*," a feeding ; consisting of two or three large pigs, which were dragged along by force, squalling all the way, and tied to a stick near the door ; a number of bunches of plantains, bananas, cocoa-nuts, and bread-fruit, were also brought, and piled up in three heaps on the sand, near the pigs. I was then called out, and a native repeated

the names of the chiefs who had sent us the food ; and, pointing to the heaps of fruit and the pigs, said one was for me, and another for Mrs. Ellis, and the third for our infant daughter. He then directed the native servants of the house to take care of it, and departed.

Soon after my arrival, I visited the school, and was greatly delighted to behold numbers of adults, as well as children, under the direction of Messrs. Davies and Tessier, learning their alphabet and their spelling, or reading with distinctness their lessons, which were principally extracts from Scripture.

The building, in which they were taught, stood near the sea-beach, under the shade of a clump of cocoa-nut trees. Though of no very durable kind, it appeared well adapted for the purpose to which it was appropriated. It was upwards of sixty feet long, but rather narrow. The thatch was composed of the leaves of the pandanus, neatly fastened on rafters of purau or hibiscus, and the walls, or sides and ends, were formed with straight branches resembling the rafters, and planted in the ground about two inches asunder. There was a door at each end ; windows were altogether unnecessary in such a building, as the space between the poles, forming the outside, admitted light and air in abundance ; and wind, with rain, sometimes in larger quantities than was quite agreeable. The floor, which was of sand, was covered with long dry grass. A rustic sort of table, or desk, between three and four feet high, stood on one side, equally distant from each end, and the whole of the building was filled with low forms, on which the natives were sitting ; while, on one side I saw one or two forms longer and

broadier than the rest, with small ledges on the sides, filled with sand, for the purpose of teaching writing after the manner of the national schools in England. A number of pillars in the centre supported the ridge-pole, or rather the different ridge-poles, which unitedly sustained the roof. The different joints in these, and the narrow horizontal boards supporting the bottoms of the rafters, presented a kind of chronological index to the history of the place. It was first erected by the liberality of a gentleman in London. He presented to Tapioi, the Marquesan youth who accompanied Mr. Bicknell to England, the articles with which the natives were hired to build this first school and chapel in Eimeo. It was then much more compact, and the width better proportioned than it now appeared. It had always been employed, not only as a school, but also as a chapel. When the number of scholars and worshippers of the true God increased, so as to render accommodation difficult, one of the ends had been taken down, a new piece of timber joined to the ridge-pole, the building lengthened about twelve or fifteen feet, and the end then closed up. When the place became again too small, a similar enlargement had been made; and, as the new piece which supported the roof, was laid upon the former ridge-pole, it distinctly marked the increase of Christian worshippers at the place within the last four or five years.

The first Sabbath I spent in the islands, was a day of deep and delightful interest. The Missionaries were accustomed to meet for prayer at sunrise, on the morning of the Sabbath. This service I attended, and was also gratified to find, that not fewer than four or five hundred of the natives,

imitating their teachers in this respect, met for the purpose of praise and supplication to the true God, during the interval of public worship, which was held early in the morning, and at four in the afternoon.

About a quarter before nine in the morning, I accompanied Mr. Crook to the public worship of the natives, held in the same house in which I had visited the school a day or two before. It was, indeed, a rude and perishable building, totally destitute of every thing imposing in effect, or exquisite in workmanship; yet I beheld it with emotions of pleasure, as the first roof under which the natives of Tahiti had assembled, in any number, to receive the elements of useful knowledge, to listen with attention and satisfaction to the word of God, and to render publicly unto Him their grateful praise; for,

“ Though gilded domes, and splendid fanes,
And costly robes, and choral strains,
And altars richly dress'd ;
And sculptur'd saints, and sparkling gems,
And mitred priests, and diadems,
Inspire with awe the breast :

“ 'Tis not the pageantry of show
That can impart devotion's glow,
Nor sanctify a prayer.
The soul enlarged, devout, sincere,
With equal piety draws near
The holy house of God,
That rudely rears its rustic head,
Scarce higher than the Indian's shed ;
By Indians only trod.”

The place was thronged with people, and numbers were standing or sitting round the doors and the outside of the building. When we arrived, they readily made way for us to enter; when a scene,

destitute indeed of magnificence and splendour as to the structure itself, or the richness in personal adornment of its inmates, but certainly the most delightful and affecting I had ever beheld, appeared before me. Between five and six hundred native Christians were there assembled, to worship the true God. Their persons were cleanly, their apparel neat, their countenances either thoughtful, or beaming with serenity and gladness. The heads of the men were uncovered, their hair cut and combed, and their beards shaven. Their dress was generally a pareu round the waist; and a native tiputa over their shoulders, which covered the upper part of the body, excepting the arms. The appearance of the females was equally interesting; most of them wore a neat and tasteful bonnet, made with the rich yellow-tinted cocoa-nut leaf. Their countenances were open and lively; many had a small bunch of the fragrant and delicately white gardenia, or Cape jessamine flowers, in their hair; in addition to which, several of their chief women wore two or three fine native pearls fastened together with finely braided human hair, and hanging pendent from one of their ears, while the other was adorned with a native flower. Their dress was remarkably modest and becoming, being generally what they term *ahu bu*, which consists of large quantities of beautifully white native cloth, wound round the body, then passed under one arm, and fastened on the other shoulder, leaving uncovered only the neck and face, and part of one arm.

The assembly maintained the most perfect silence, until Mr. Davies, who officiated on the occasion, and was seated behind the table, which answered the double purpose of a desk for the schoolmaster,

and a pulpit for the minister, rose, and gave out a hymn in the native language. The whole congregation now stood, and many of them joined in the singing. A prayer was then offered, during which the congregation remained standing; another hymn was sung; the people then sat down, and listened attentively to a discourse, delivered by the Missionary standing on the ground behind the desk. When this was ended, a short prayer was offered, the benediction pronounced, and the service closed. The assembly dispersed with the utmost propriety and order; many of them, as they passed by, cordially shook me by the hand, and expressed their joy at seeing me among them. My joy, and excitement of feeling, was not less than theirs. There was something so pleasing and novel in their appearance, so peculiar in their voices when singing, and in their native language, both during the prayers and sermon, and something so solemn and earnest in their attention, with such an air of sincerity and devotion during the whole service, that it deeply affected my heart. I was desirous of speaking to them in return, and expressing the grateful satisfaction with which I had beheld their worship; but the scene before me had taken such a powerful hold of my feelings, that I returned home in silence, filled with astonishment at the change that had taken place, and deeply impressed with the evidence it afforded of the efficacy of the gospel, and the power of the Almighty. At eleven o'clock I attended public worship in the English language.

At four in the afternoon the natives again assembled, and I attended at their worship. Though I could not understand their language, I was pleased with the large attendance, and the serious and

earnest manner in which the people listened to an animated discourse delivered by Mr. Nott. In the evening several of the Missionaries met for social worship, and with this sacred exercise we closed our first Sabbath in the Society Islands, under a deep impression of the advantages of Christianity, and the pleasing effects, which we had that day witnessed, of Divine influence over the hearts of the most profligate idolaters.

In the afternoon of the succeeding Sabbaths, I visited a number of Christian chiefs at their own houses. We usually found them either reading together, conversing on the contents of their books, or some other religious subject. At Hitoti's dwelling, which I visited on the second Sabbath after my arrival, the household were about to kneel down for prayer when we entered; we joined them, and several of the petitions which the chief offered up to God, appeared, when interpreted by my companion, remarkably appropriate and expressive.

In the course of my first week on shore, I made several excursions in different parts of the district. The soil, in all the level part of the valley, was a rich vegetable mould, with a small portion of alluvial, washed down from the surrounding hills, which are generally covered with a stiff kind of loam or brownish-red ochre. Several large plantations were well stocked with the different productions of the island; but a large portion of the valleys adjacent to the settlement, were uncultivated, and covered with grass or brush-wood, growing with all the rank luxuriance that a humid atmosphere, a tropical sun, and a fertile soil, would combine to produce.

I also accompanied one of the Missionaries on a

voyage to the opposite side of the island, about twenty miles distant from the settlement at Pape-toai. Two natives paddled our light single canoe along the smooth water within the reefs, till we reached Moru, where we landed, to take some refreshment at the house of a friendly chief. This was the first native meal I had sat down to, and it was served up in true Tahitian style. When the food was ready, we were requested to seat ourselves on the dry grass that covered the floor of the house. A number of the broad leaves of the purau, *hibiscus tileaceus*, having the stalks plucked off close to the leaf, were then spread on the ground, in two or three successive layers, with the downy or under side upwards, and two or three were handed by a servant to each individual, instead of a plate. By the side of these vegetable plates, a small cocoa-nut shell of salt water was placed for each person. Quantities of fine large bread-fruit, roasted on hot stones, were now peeled and brought in, and a number of fish that had been wrapped in plantain leaves, and broiled on the embers, were placed beside them. A bread-fruit and a fish was handed to each individual, and, having implored a blessing, we began to eat, dipping every mouthful of bread-fruit or fish into the small vessel of salt water,—without which, to the natives, it would have been unsavoury and tasteless. I opened the leaves, and found the fish nicely broiled; and, imitating the practice of those around me, dipped several of the first pieces I took into the dish placed by my side: but there was a bitterness in the sea water which rendered it rather unpalatable, I therefore dispensed with the further use of it, and finished my meal with the bread-fruit and fish.

About two o'clock in the afternoon we resumed our journey; travelling sometimes along the sea-beach, and at other times availing ourselves of the canoe until near sunset, when we reached Afareaitu, and created by our arrival no small stir among the people.

The next morning we examined the district, and were delighted with its fertility, extent, and resources. Afareaitu is on the eastern side of Eimeo, opposite the district of Atehuru in Tahiti, and is certainly one of the finest districts in the island. It comprises two valleys, or rather one large valley partially divided by a narrow hilly ridge extending from the mountains in the interior, towards the shore. The soil of the bottom of the valley is rich and fertile, well stocked with cocoa-nuts and bread-fruit trees. The surrounding hills are clothed with shrubs or grass, and the lofty and romantic mountains, forming the central boundary, are adorned with trees or bushes even to their summits. Several broad cascades flowed in silvery streams down the sides of the mountain, and, broken occasionally by a jutting rock, presented their sparkling waters in beautiful contrast with the rich and dark foliage of the stately trees, and the flowering shrubs that bordered their progress. A number of streams originating in these water-falls pursued their course through the valley, and one, receiving in its way the tributary waters of a number of sequestered streamlets, swelled at times into what in these islands might be called a river, and flowed along the most fertile portions of the district to the sea.

A small bay was formed by an elliptical indentation of the coast; an opening in the reef opposite the bay admitted small vessels to enter, and a picturesque little coral island, adorned with two or

three clumps of hibiscus and cocoa-nut trees, added greatly to the beauty of its appearance. There was no swamp or marshy land between the shore and the mountains; the ground was high, and the whole district not only remarkably beautiful, but apparently dry and healthy. The abundance of natural productions, the apparent salubrity of the air, the convenience of the stream of water, the facility of the harbour, combined to recommend it as an eligible spot for at least the temporary residence of a part of the Missionaries. We therefore waited on the principal chiefs, one of whom had accompanied us from Papetoai, and inquired if it would be agreeable to them for us to come and reside there. They expressed themselves pleased with the prospect of such an event, and promised every assistance in the erection of our houses, &c. Having accomplished the object of our visit, we left Afareaitu, and returned to Pape-toai the same evening.

The circumstances of the inhabitants of the windward and leeward islands, most of whom had renounced idolatry, and their earnest desire to receive religious instruction, rendered it exceedingly desirable that the Missionaries should no longer remain altogether at Papetoai, but establish themselves in the different islands; but the vessel which they had commenced building in 1813, being still unfinished, and the anticipation of a considerable accession to their numbers, induced them to defer forming any new station, until such reinforcement should arrive.

The natives in the several islands were in want, not only of teachers, but also of books. I had taken out a printing-press and types, and having, at the request of the Directors, learned the art of

printing in England, it was proposed, that, as a temporary measure, to supply the existing demand for books, the press should be set up at Afareaitu. By this arrangement two stations would be formed in Eimeo, and the whole of the inhabitants be brought more fully under religious instruction. In order to carry these plans into effect, we left Pape-toai on the 25th of March, with Mr. Davies, Mr. and Mrs. Crook, and family. Mrs. Ellis, and myself, with an infant and her nurse, set out in a native canoe, having most of our goods and luggage on board. Mr. Crook and family preceded us in a fine large double canoe, called *Tiaitoerau*, literally, "wait for the west wind," from *tiai* to wait, and *toerau* west wind.

The wind was contrary when we started; and, after proceeding only five miles, we landed at Tia-taepuaa, the usual residence of the chiefs of Eimeo. Here we found Mr. Crook and his family waiting our arrival, to join in partaking of the breakfast they had prepared.

As soon as our men had refreshed themselves, we embarked in our respective canoes, and, resuming our voyage, proceeded along the smooth surface of the sea between the reefs and the shore. The wind died away, and a perfect calm succeeded. The heat of the sun was intense, and its scorching effect on our faces was increased by the reflection of the sea. This considerably diminished the pleasure we derived from watching, through the perfectly transparent waters, the playful movement of the shoals of small and variegated rock-fish, of every rich and glowing hue, which often shone in brilliant contrast with the novel and beautiful groves of many-coloured coral, that rendered the sandy bottom of the sea, though fre-

quently several fathoms beneath us, in appearance at least, an extensive and charming submarine shrubbery, or flower-garden. The corallines were spread out with all the endless variety and wild independence exhibited in the verdant landscape of the adjacent shore.

The heat of the sun, and the oppresiveness of the atmosphere, with the labour of rowing with their paddles our heavily laden canoes every inch of the way, had so fatigued our men, that when we reached A-ti-ma-ha, fifteen miles from the place whence we started in the morning, we deemed it expedient to land for the night.

I took a ramble through the district a short time before sunset, and was delighted with the wild and romantic beauty of the surrounding scenery,—the luxuriant groves of trees, and the shrubs, that now covered the fertile parts of this almost uninhabited district. In every part I met with sections of pavement, and other vestiges of former inhabitants; and was deeply affected in witnessing the depopulation thus indicated, and which is found to have taken place throughout the island.

Notwithstanding the total absence of every thing resembling accommodation in our lodging, where we spread our bed upon the ground, we should probably have enjoyed a night of refreshing sleep, but for the musquitoes. In these thinly peopled, damp, and woody districts, they are exceedingly numerous and annoying, especially to those who have recently arrived; and although during my subsequent residence in the island, I was less incommoded by them, I was on this occasion glad to escape their noise, &c. by leaving the house soon after midnight, and walking along the shore, or sitting on the beach until day-break.

Heavy showers detained us at Atimaha until ten o'clock in the forenoon, when we pursued our voyage. At Maatea I landed about twelve o'clock, and walked through the district of Haume to Afareaitu. The wind was contrary throughout the day, and it was near sunset before Mrs. Ellis and our little girl, with her nurse, arrived in the canoe. We had suffered much from exposure to the sun, and from the fatigue of our tedious voyage; we were, however, thankful to have reached our destination in safety. The natives cheerfully gave up a large oval-shaped house for our accommodation: Mr. and Mrs. Crook occupied one end of it, and we took up our abode in the other. The floor was of earth; upon this we spread some clean white sand, which was covered over with plaited leaves of the cocoa-nut tree. There were no partitions; but by hanging up some mats and native cloth, we soon succeeded in partitioning off a comfortable bed-room, sitting-room, and store-room. Our kitchen was the open yard behind the dwelling; and its only fixtures were a couple of large stones placed in the ground, parallel to each other, and about six inches apart. This was our stove, or fire-place, and, during the dry season, answered tolerably well.

With the study of the language, the erection of a printing-office and a dwelling-house now demanded my attention. A spot near the principal stream was selected for their site; the inhabitants of the district undertook to build the printing-office, while the king's people, and the inhabitants of Maatea, agreed to put up the frame of my dwelling-house. The acquisition of the language I commenced with Mr. Crook, and was happy to avail myself of the aid of Mr. Davies, who was

well acquainted with it, and willing to render us every assistance which his other avocations would admit.

The natives of Afareaitu, and the neighbouring districts, were rejoiced at our coming among them; they seemed a people predisposed to receive instruction. A spacious chapel was erected prior to our arrival, and a large school was subsequently built; multitudes from other parts of the island took up their abode in the settlement, the school was filled with scholars, and the chapel well attended.

The indigenous productions of the island were abundant in the neighbourhood, and were comparatively cheap, as this part of the island had been but little visited by foreigners. When the flour, and other foreign articles of provision which we had brought from Port Jackson, were nearly expended, we subsisted almost entirely on native food; and though most of it was rather unsavoury at first, it afterwards became tolerably palatable. Wheat is not grown in any of the islands; it has often been tried, but, either from the heat of the climate, the exceeding fertility of the soil, or the absence of regular seasons, it has always failed. No other kind of grain, with the exception of a small quantity of maize, or Indian corn, is cultivated. Flour is, consequently, now only to be obtained from vessels visiting the islands. It is, however, frequently brought from New South Wales, and from South or North America, and a tolerably good supply may, in general, be obtained.

From the enumeration already given of the articles of diet procurable among the islands, it will be evident, that though neither wheat, oats,

barley, pease, and beans, nor other pulse and grain, are grown, yet the aborigines with a moderate degree of labour may obtain the necessities, and many of what are by them esteemed the luxuries, of life. Their diet and modes of living are, however, still very different from those to which a European has been accustomed, and which he finds, even in their altered climate, most conducive to his health. In this respect, the first Missionaries endured far greater privations than those who have since joined them. They were often without tea and sugar, had no other animal food than that which they procured in common with the natives, and but seldom obtained flour. For some years after our arrival in the islands, the supply of this last article was very inadequate and uncertain; we have been months at a time without tasting it, either in the form of bread or any other preparation. The supply now procured is, however, more regular, and the introduction of goats furnishing milk, and the flesh of the kid, the feeding of cattle, by which means the residents are able to make butter, and occasionally to kill an ox, has greatly improved their circumstances.

CHAP. X.

Erection of a printing-office—Increased demand for books—Establishment of the printing press—Eager anticipations of the people—First printing in the island done by the king—Materials employed in binding native books—Printing the Gospel of St. Luke—Liberal aid from the British and Foreign Bible Society—Influence of the process of printing, &c. on the minds of the people—Visit of a party of natives from the eastern archipelago—Distribution of elementary books—Desire of the inhabitants for the scriptures—Applicants from different islands—Estimation in which the scriptures are held—Influence of the press in the nation—Number of works printed.

IN a short time after our arrival at Afareaitu, the people began to erect the printing-office, and the frame of our dwelling. According to the directions of the king, and the arrangements among themselves, the work was divided between several parties. The people of Afareaitu erected the printing-office; and those of Maatea, a neighbouring district, my dwelling. The king wrote a letter to the chief of the district, hastening him in the undertaking, and in a few weeks came over himself, in order to encourage the parties engaged in the work, which advanced with celerity, and was in a short time completed.

When the printing-office was finished, as the purau branches composing the walls afforded but an indifferent shelter from the rain and wind the

sides of the printing-office were boarded, and one or two glass windows introduced; probably the first ever seen in Eimeo. The floor was covered partly with the trunks of trees split in two, and partly paved with stone. In searching for suitable stones, we pulled down the remaining ruins of one or two maraes in the neighbourhood, and, finding among them a number of smooth and level-surfaced basaltic stones, we were happy to remove them from the temple, and fix them in the pavement of the printing-office floor; thus appropriating them to a purpose very different indeed from that for which they were primarily designed, by those who had evidently prepared them with considerable labour and care.

Numbers of the inhabitants of several parts of Tahiti and Eimeo flocked to Afareaitu, to attend the means of instruction, and the public ordinances of religion, as it was more convenient to many than Papetoai. They were also anxious to see this wonderful machine, the printing-press, in operation, having heard much of the facility with which, when once it should be established, they would be supplied with articles at that time more valuable, in their estimation, than any other.

A few copies of the spelling-book printed in England had been taken to the island in 1811. Some hundred copies of a smaller spelling-book, and a brief summary of the Old and New Testament, the latter containing about seventy-five 12mo. pages, had been printed at Port Jackson, and were in circulation; but many hundreds of the natives who had learned to read, were still destitute of a book. Others could repeat correctly, from memory, the whole of the books, and were anxious for fresh ones. In many families, where all were scholars,

there was but one book ; while others were totally destitute. The inhabitants of the neighbouring islands were in still greater need. I have seen many who had written out the whole of the spelling-book on sheets of writing paper ; and others who, unable to procure paper, had prepared pieces of native cloth with great care, and then, with a reed immersed in red or purple native dye, had written out the alphabet, spelling, and reading lessons, on these pieces of cloth, made with the bark of a tree. It was also truly affecting to see many of them, not with phylacteries, but with portions of scripture, or the texts they had heard preached from, written on scraps of paper, or fragments of cloth, preserved with care, and read till fixed in the memory of their possessors. This state of affairs, together with the earnest desire of the people to increase their knowledge of sacred truth, rendered it desirable that the press should be set to work as soon as possible. Within three months after our arrival at Afareaitu, every thing was in readiness, and, on the 10th of June, 1817, the operations preparatory to printing were commenced.

Pomare, who was exceedingly delighted when he heard of its arrival, and had furnished every assistance in his power, both in the erection of the building, and the removal of the press, types, &c. from Papetoai, where they had been landed, was not less anxious to see it actually at work. He had for this purpose visited Afareaitu, and, on his return to the other side of the island, requested that he might be sent for whenever we should begin. A letter having been forwarded to inform him that we were nearly ready, he hastened to our settlement, and, in the afternoon of the day appointed, came to the printing-office, accompanied by a few

favourite chiefs, and followed by a large concourse of people.

Soon after his arrival, I took the composing-stick in my hand, and, observing Pomare looking with curious delight at the new and shining types, I asked him if he would like to put together the first A B, or alphabet. His countenance was lighted up with evident satisfaction, as he answered in the affirmative. I then placed the composing-stick in his hand; he took the capital letters, one by one, out of their respective compartments, and, fixing them, concluded the alphabet. He put together the small letters in the same manner; and the few monosyllables, composing the first page of the small spelling-book, were afterwards added. He was delighted when he saw the first page complete, and appeared desirous to have it struck off at once; but when informed that it would not be printed till as many were composed as would fill a sheet, he requested that he might be sent for whenever it was ready. He visited us almost daily until the 30th, when, having received intimation that it was ready for the press, he came, attended by only two of his favourite chiefs. They were, however, followed by a numerous train of his attendants, &c. who had by some means heard that the work was about to commence. Crowds of the natives were already collected around the door, but they made way for him, and, after he and his two companions had been admitted, the door was closed, and the small window next the sea darkened, as he did not wish to be overlooked by the people on the outside. The king examined, with great minuteness and pleasure, the form as it lay on the press, and prepared to try to take off the first sheet ever printed in his dominions.

Having been told how it was to be done, he jocosely charged his companions not to look very particularly at him, and not to laugh if he should not do it right. I put the printer's ink-ball into his hand, and directed him to strike it two or three times upon the face of the letters ; this he did, and then placing a sheet of clean paper upon the parchment, it was covered down, turned under the press, and the king was directed to pull the handle. He did so, and when the paper was removed from beneath the press, and the covering lifted up, the chiefs and assistants rushed towards it, to see what effect the king's pressure had produced. When they beheld the letters black, and large, and well defined, there was one simultaneous expression of wonder and delight.

The king took up the sheet, and having looked first at the paper and then at the types with attentive admiration, handed it to one of his chiefs, and expressed a wish to take another. He printed two more ; and, while he was so engaged, the first sheet was shewn to the crowd without, who, when they saw it, raised one general shout of astonishment and joy. When the king had printed three or four sheets, he examined the press in all its parts with great attention. On being asked what he thought of it, he said it was very surprising ; but that he had supposed, notwithstanding all the descriptions which had been given of its operation, that the paper was laid down, and the letters by some means pressed upon it, instead of the paper being pressed upon the types. He remained attentively watching the press, and admiring the facility with which, by its mechanism, so many pages were printed at one time, until it was near sunset, when he left us ; taking with him the sheets he had

printed, to his encampment on the opposite side of the bay.

When the benefits which the Tahitians have already derived from education, and the circulation of books, are considered, with the increasing advantages which it is presumed future generations will derive from the establishment of the press, we cannot but view the introduction of printing as an auspicious event. The 30th of June, 1817, was, on this account, an important day in the annals of Tahiti; and there is no act of Pomare's life, excepting his abolition of idolatry, his clemency after the battle of Bunaauia, and his devotedness in visiting every district in the island, inducing the chiefs and people to embrace Christianity, that will be remembered with more grateful feeling than the circumstance of his printing the first page of the first book published in the South Sea Islands.

The spelling-book being most needed, was first put to press, and an edition of 2600 copies soon finished. The king with his attendants passed by the printing-office every afternoon, on their way to his favourite bathing-place, and seldom omitted to call, and spend some time in watching the progress of the work. He engaged in counting several of the letters, and appeared surprised when he found that, in sixteen pages of the spelling-book, there were upwards of five thousand of the letter *a*. An edition of 2300 copies of the Tahitian Catechism, and a Collection of Texts, or Extracts from Scripture, were next printed; after which, St. Luke's Gospel, which had been translated by Mr. Nott, was put to press.

While the spelling-book was in hand, Mr. and Mrs. Orsmond arrived in the islands, and took up

their residence at Afareaitu; increasing thereby the enjoyment of our social hours.

The first sheet of St. Luke's Gospel was nearly printed, when the Active, with six Missionaries from England, arrived. Among them were our fellow-voyagers, Mr. and Mrs. Threlkeld, and our esteemed friends Mr. and Mrs. Barff; we had parted with them in England, and were truly rejoiced to welcome them to the distant shores of our future dwelling-place. By the same vessel, a supply of printing paper was sent from the British and Foreign Bible Society. Its arrival was most providential. The paper sent by the Missionary Society was only sufficient, after the elementary books had been finished, to enable us to print 1500 copies of the Gospel; but the arrival of the liberal grant from the Bible Society enabled us at once to double the number of copies. Although the demand has increased, and larger editions of the subsequent books have been necessary, the British and Foreign Bible Society has generously furnished the paper for every subsequent portion of the Scriptures that has been printed in the islands.

The composition and press-work of the elementary books, and of the greater portion of the edition of nearly 3000 copies of St. Luke's Gospel, was performed almost entirely by Mr. Crook and myself. In the mean time, two natives were instructed to perform the most laborious parts; and, before the books were finished, they were able, under proper superintendence, to relieve us from the mechanical labour of press-work,—a department in which, they with others have been ever since employed; receiving regular payment for the same. In all works subsequently published,

the Missionaries, on whom the management of printing has devolved, have been in a great measure relieved by the aid of those instructed in that department of this useful art.

We laboured eight, and sometimes ten, hours daily, yet found that the work advanced but slowly. Notwithstanding all the care that had been exercised in selecting the printing materials and the accompanying apparatus, many things were either deficient or spoiled; here we could procure no proper supply, and the edition was not completed until the beginning of 1818. It was entitled, "*Te Evanelia na Luka, iritihia ei parau Tahiti*," literally, The Gospel of Luke, taken out to be, or transferred to, the language of Tahiti; *E-parau hae-rehia te parau maitai o te hau nei e ati paa toai te ao nei ia ite te mau fenua atoa*, was the motto. "This good word (or gospel) of the kingdom shall be published in all the world," Matt. xxiv. 14. and the imprint was, *Neneihia i te nenei raa parau a te mau Misionari*, 1818. Pressed at the (paper or book) presser of the Missionaries.—There being no term in the native language answering to the word translated Gospel, the Greek word *Euangelion* was introduced, some of the consonants being omitted in conforming it to the native idiom.

The curiosity awakened in the inhabitants of Afareaitu by the establishment of the press, was not soon satisfied: day after day Pomare visited the printing-office; the chiefs applied to be admitted inside, while the people thronged the windows, doors, and every crevice through which they could peep, often involuntarily exclaiming, *Be-ri-ta-ni-e! fenua paari*: O Britain! land of skill, or knowledge. The press soon became a matter of univer-

sal conversation; and the facility with which books could be multiplied, filled the minds of the people in general with wonderful delight. Multitudes arrived from every district of Eimeo, and even from other islands, to procure books, and to see this astonishing machine. The excitement manifested frequently resembled that with which the people of England would hasten to witness, for the first time, the ascent of a balloon, or the movement of a steam-carriage. So great was the influx of strangers, that for several weeks before the first portion of the Scriptures was finished, the district of Afareaitu resembled a public fair. The beach was lined with canoes from distant parts of Eimeo and other islands; the houses of the inhabitants were thronged, and small parties had erected their temporary encampments in every direction. The school during the week, and chapel on the Sabbath, though capable of containing 600 persons, were found too small for those who sought admittance. The printing-office was daily crowded by the strangers, who thronged the doors, &c. in such numbers, as to climb upon each others backs, or on the sides of the windows, so as frequently to darken the place. The house had been enclosed with a fence five or six feet high; but this, instead of presenting an obstacle to the gratification of their curiosity, was converted into the means of facilitating it: numbers were constantly seen sitting on the top of the railing; whereby they were able to look over the heads of their companions who were round the windows.

Among the various parties in Afareaitu, at this time, were a number of the natives of the Paumotu, or Pearl Islands, which lie to the north-east of Tahiti, and constitute what is called the

Dangerous Archipelago. These numerous islands, like those of Tetuaroa to the north, are of coralline formation, and the most elevated parts of many of them are seldom more than two or three feet above high-water mark. The principal, and almost only edible vegetable they produce, is the fruit of the cocoa-nut: on these, with the numerous kinds of fishes resorting to their shores, or found among the coral reefs, the inhabitants entirely subsist. They appear a hardy and industrious race, capable of enduring great privations. The Tahitians believe them to be cannibals; but as to the evidence or extent of this charge, we cannot speak confidently. They are in general firm and muscular, but of a more spare habit of body than the Tahitians. Their limbs are well formed, their stature generally tall. The expression of their countenance, and the outline of their features, greatly resemble those of the Society Islanders; their manners are, however, more rude and uncourteous. The greater part of the body is tataued, sometimes in broad stripes, or large masses of black, and always without any of the taste and elegance frequently exhibited in the figures marked on the persons of the Tahitians. By the latter, the natives of the Pearl Islands were formerly regarded with the greatest contempt, as *taehae* and *maua*, savages and barbarians. It was some months since they had arrived from their native islands, which they had left for the purpose of procuring books and teachers for their countrymen. From the time of their landing, Pomare had taken them under his protection; and when he came over to Eimeo, they followed in his train.

A considerable party of the Aura tribe came one day to the printing-office, to see the press.

When they were admitted, and beheld the native printer at work, their astonishment was great. They were some time before they would approach very near, and appeared at a loss whether to consider the press as an animal or a machine. As their language is strikingly analogous to that spoken in the Society Islands, I entered into conversation with them. They were very urgent to be supplied with spelling-books, which I regretted my inability to effect to and extent, as our edition was nearly expended. Learning that they had discontinued idol-worship, I asked why they had abandoned their gods. They replied, that they were evil spirits, and had never done them any good, but had caused frequent and desolating wars. Moorea,* they said, was their teacher, and had instructed them concerning the true God, for whose worship in the island of Anaa,† whence most of them came, they had already erected three chapels.

But little time was allowed for the drying of the printed sheets. The natives were in want of books, and most eager for them: the first inquiry of every party that arrived, usually was, "When will the books be ready?" The presses were therefore fixed, and, having acquired some knowledge of bookbinding as well as printing, before leaving England, I proceeded, as soon as the printing was finished, to binding, though but inadequately furnished with materials.

The first bound copy was sent to Papetoai, and is still, I believe, in Mr. Nott's possession; the second, half-bound in red morocco, was presented

* He had been a professor of Christianity, and a pupil in the Mission-school, some time before our arrival.

† Prince of Wales's Island.

to the king, who received it with high satisfaction. The queen and chiefs were next supplied, and preparations made for meeting the demands of the people. In order to preserve the books, it was deemed inexpedient to give them into the hands of the natives, either unbound, or merely covered as pamphlets. We had only a small quantity of mill-boards, and it was necessary to increase them on the spot; a large quantity of native cloth, made with the bark of a tree, was therefore purchased, and females employed to beat a number of layers or folds together, usually from seven to ten. These were after submitted to the action of a powerful screw-press, and, when gradually dried, formed a good stiff pasteboard. For their binding, the few sheep-skins brought from England were cut into slips for the backs and corners, and a large bundle of old newspapers dyed, for covers to the sides. In staining these papers, they were covered over with the juice of the stems of the mountain plantain, or *fei*. The young plants brought from the mountains were generally two or three inches in diameter at the lower end. The root was cut off above the part that had been in the ground, and the stem being then fixed over a vessel, half a pint sometimes of thick purple juice exuded from it. This was immediately spread upon the paper, imparting to the sheet, when dried in the sun, a rich glossy purple colour, which remained as long as the paper lasted. If lime-juice was sprinkled upon it, a beautiful and delicate pink was produced. When the juice of the *fei* was allowed to remain till the next day, the liquor became much thinner, assumed a brownish red tinge, and imparted only a slight colour to the paper.

The process of binding appeared to the natives much more simple than that of printing; yet, in addition to those whom we were endeavouring to instruct, each of the principal chiefs sent one of his most clever men, to learn how to put a book together. For some time we bound every book that was given to the natives; but our materials being expended long before they were supplied, and the people continuing impatient for the books, even in sheets—rather than keep them destitute of the Scripture already printed, they were thus distributed.

Those among the natives who had learned to bind were now overwhelmed with business, and derived no inconsiderable emolument from their trade, as they required each person to bring the pasteboard necessary for his own books, and also a piece of skin or leather for the back, or for the whole cover. Many soon learned to sew the sheets together, others cut pieces of wood very thin, instead of pasteboard, which were fastened to the sides; the edges of the leaves were then cut with a knife; and the book used in this state daily, while the owner was searching for a skin or a piece of leather, with which to cover it for more effectual preservation. This was the most difficult article to procure, and many books were used without it for many months.

Leather was now the article in greatest requisition among all classes; and the poor animals, that had heretofore lived in undisturbed ease and freedom, were hunted solely for their skins. The printing-office was converted into a tanyard; old canoes, filled with lime-water, were prepared; and all kinds of skins brought to have the hair extracted, and the oily matters dissipated. It was

quite amusing to see goats' dogs' and cats' skins collected to be prepared for book-covers. Sometimes they procured the tough skin of a large dog, or an old goat, with long shaggy matted hair and beard attached to it, or the thin skin of a wild kitten taken in the mountains. As soon as the natives had seen how they were prepared, which was simply by extracting the hair and the oil, they did this at their own houses; and in walking through the district at this period, no object was more common than a skin stretched on a frame, and suspended on the branch of a tree, to dry in the sun.

All the books, hitherto in circulation among the people, had been gratuitously distributed; but when the first portion of Scripture was finished, as it was a larger book than had yet been published, it was thought best to require a small equivalent for it, lest the people should expect that books afterwards printed would be given also, and lest, from the circumstance of their receiving them without payment, they should be induced to undervalue them. A small quantity of cocoa-nut oil, the article they could most easily procure, was therefore demanded for each book, and cheerfully paid by every native. This was not done with a view of deriving any profit from the sale of the books, but merely to teach the people their value; as no higher price was required than what it was supposed would cover the expense of paper and printing materials,—and we still continued to distribute elementary books gratuitously.

The season occupied in the printing and binding of these books was one of incessant labour, which, in a tropical climate, and at a season when the sun was vertical, was often found exceedingly oppres-

sive ; yet it was one of the happiest periods of my life. It was cheering to behold the people so prepared to receive the sacred volume, and anxious to possess it. I have frequently seen thirty or forty canoes from distant parts of Eimeo, or from some other island, lying along the beach ; in each of which, five or six persons had arrived, whose only errand was to procure copies of the Scriptures. For these, many waited five or six weeks, while they were printing. Sometimes I have seen a canoe arrive with six or ten persons for books ; who, when they have landed, have brought a large bundle of letters, perhaps thirty or forty, written on plantain leaves, and rolled up like a scroll. These letters had been written by individuals, who were unable to come, and apply personally for a book, and had therefore thus sent, in order to procure a copy. Often, when standing at my door, which was but a short distance from the sea-beach, as I have gazed on the varied beauties of the rich and glowing landscape, and the truly picturesque appearance of the island of Tahiti, fourteen or eighteen miles distant, the scene has been enlivened by the light and nautilus-like sail of the buoyant canoe, first seen in the distant horizon as a small white speck, sometimes scarcely distinguishable from the crest of the waters, at others brilliantly reflecting the last rays of the retiring sun, and appearing in bold and beautiful relief before

“ The impassioned splendour of those clouds
That wait upon the sun at his departure.”

The effect of this magnificent scene has often been heightened by the impression that the voyagers, whose approaching bark became every moment more conspicuous among the surrounding

objects, were not coming in search of pearls or gems, but the more valuable treasure contained in the sacred Scriptures, deemed by them "more precious than gold, yea, than much fine gold." One evening, about sunset, a canoe from Tahiti with five men arrived on this errand. They landed on the beach, lowered their sail, and, drawing their canoes on the sand, hastened to my native dwelling. I met them at the door, and asked them their errand. *Luka*, or *Te Parau na Luka*, "Luke, or, The Word of Luke," was the simultaneous reply, accompanied with the exhibition of the bamboo-canes filled with cocoa-nut oil, which they held up in their hands, and had brought as payment for the copies required. I told them I had none ready that night, but that if they would come on the morrow, I would give them as many as they needed; recommending them, in the mean time, to go and lodge with some friend in the village. Twilight in the tropics is always short—it soon grew dark; I wished them good night, and afterwards retired to rest, supposing they had gone to sleep at the house of some friend; but, on looking out of my window about daybreak, I saw these five men lying along on the ground on the outside of my house, their only bed being some platted cocoa-nut leaves, and their only covering the large native cloth they usually wear over their shoulders. I hastened out, and asked them, if they had been there all night: they said they had; I then inquired why they did not, as I had directed them, go and lodge at some house, and come again. Their answer surprised and delighted me: they said, "We were afraid that, had we gone away, some one might have come before us this morning, and have taken what

books you had to spare, and then we should have been obliged to return without any; therefore, after you left us last night, we determined not to go away till we had procured the books." I called them into the printing-office, and, as soon as I could put the sheets together, gave them each a copy: they then requested two copies more, one for a mother, the other for a sister; for which they had brought payment. I gave these also. Each wrapped his book up in a piece of white native cloth, put it in his bosom, wished me good morning, and without, I believe, eating or drinking, or calling on any person in the settlement, hastened to the beach, launched their canoe, hoisted their matting sail, and steered rejoicing to their native island. This is only one instance among many that occurred at the time, both at Afareaitu and Papetoai, exhibiting the ardent desire of the people in general to possess the Scriptures as soon as they could be prepared for them. They frequently expressed their apprehensions lest the number of the books should not be sufficient for those who were waiting; and have more than once told us, that the fear of being disappointed has often deprived them of sleep.

Many were doubtless influenced by motives of curiosity, others by a desire to possess an article of property now so highly esteemed by all parties, but many were certainly influenced by a desire to become more fully acquainted with the revelation God had made to man, and to read for themselves, in their own language, those truths that were able to make them "wise unto salvation." By some, after the first emotion of curiosity had subsided, the books were neglected; but by most they were carefully and regularly read, becoming

at once the constant companion of their possessors, and the source of their highest enjoyment.

When the Gospel of Luke was finished, an edition of Hymns in the native language was printed, partly original and partly translations from our most approved English compositions; and although the book was but small, it was acceptable to the people, who are exceedingly fond of metrical compositions, their history and traditions having been preserved in a metrical kind of ballad. This circumstance rendered the Hymn-book which was completed at Huahine, quite a favourite, and afforded the means, not only of assisting them in the matter of their praises to Almighty God, but enabled us to convey the most important truths of revelation in the manner most attractive and familiar to the native mind.

While engaged in these labours, the principal object besides, that occupied our attention, was the study of the language. Several hours every day were devoted to its acquisition, and twice a week we met, when we were assisted by the instructions of Mr. Davies, who favoured us with the use of his manuscript vocabulary, and the outlines of a grammar, which he had prepared several years before. In addition to these means, I found the composing, or setting, of the types for the Tahitian books, the best method of acquiring all that was printed in the language. Every letter in every word passing repeatedly, not only under my eye, but through my hand, I acquired almost mechanically the orthography. The number of natives by whom we were always surrounded, afforded the best opportunities for learning the meaning of those words which we did not understand. The structure of many sentences was also

acquired by the same means ; and, in much less than twelve months, I could converse familiarly on any common subject. My acquisition of the language was thus facilitated by attention to printing in the native tongue.

The use of the press in the different islands, we naturally regard as one of the most powerful human agencies that can be employed in forming the mental and moral character of the inhabitants, imparting to their pursuits a salutary direction, and promoting knowledge, virtue, and happiness. It is not easy to estimate correctly the advantages already derived from this important engine of improvement. The sacred Scriptures, and the codes of laws, are the only standard works of importance yet printed. The whole of the New, and detached portions of the Old Testament, have been finished, and the remaining parts are in progress.

In the native language, they also possess Old and New Testament histories—several large editions of spelling-books, reading lessons, and different catechisms—a short system of arithmetic—the codes of laws for the different islands—regulations for barter, and their intercourse with shipping. Numerous addresses on the subject of Christian practice—several editions of the native hymn-book—the reports of their different Societies—and, lastly, they have commenced a periodical publication called the Repository. I have received the first number, and most earnestly hope they will be able to carry it on. Every work yet printed has been prepared by the Missionaries, with the assistance of the most intelligent among the people. But we look forward, with pleasing anticipation, to the time when the natives them-

selves shall become writers. In the investigation and illustration of many things connected with the peculiar genius and character of their own countrymen, they will have advantages which no individual, who is a foreigner, can ever possess; and we may hope that the time is not far distant, when they will not only have standard works by native authors, but that their periodical literature will circulate widely, and spread knowledge and piety among all classes of the people.

CHAP. XI

Arrival of Missionaries from England—Building and launching of the *Haweis*—Re-occupation of *Matavai*—New stations in *Tahiti*—Journeys across the interior of *Eimeo*—Village of *Tamai*—Retrospect of labour at *Afareaitu*—Honesty of the people—Departure from *Eimeo*—Voyage to the Society Islands—Appearance of *Huahine*—Fa-re harbour and surrounding country—Accommodations on shore—State of the inhabitants of *Huahine*—Commencement of Missionary labours—Influence of presents on the people.

ABOUT a month after our departure from *Papetoai*, Mr. Orsmond, who had sailed from England about July, 1816, arrived at *Eimeo*, and, after residing some time with the Missionaries at *Papetoai*, he removed to *Afareaitu*, pursued harmoniously with us the study of the language, assisted in preparing books for the people, and in other duties of the station, and subsequently accompanied us to the *Leeward Islands*. On the 17th of November, in the same year, Messrs. Bourne, Darling, Platt, and Williams, with their wives, who had sailed from England 17th of November, 1816, reached the islands. Mr. and Mrs. Threlkeld, who had sailed with us from England, but had been obliged by domestic affliction to remain at *Rio Janeiro*, and Mr. and Mrs. Barff, who had originally left England with Mr. Orsmond, joined us by the same conveyance. This event was truly cheering to their predecessors, as it conveyed the strongest evi-

dence of the desire, on the part of the Society at home, to relieve them from every distressing anxiety as to their successors, and to afford every aid in the prosecution of their important and extending work. To us it was a matter of gratitude and satisfaction. With some who had now arrived, we had parted nearly two years before in our native land; others we had left among strangers on a foreign shore; but we were now, in the providence of God, brought together under circumstances peculiarly encouraging; and not only permitted to enjoy each others' society, but to combine our energies for the advancement of that cause to which our lives were devoted.

The arrival of so large a reinforcement enabled the Missionaries to make arrangements for re-occupying their original station in Tahiti, and establishing a Mission in the Society, or, as they are usually termed, when spoken of in connexion with Tahiti and Eimeo, the Leeward Islands. It was, however, thought desirable that no division of their numbers should take place until the vessel, the building of which had been commenced soon after the return from Port Jackson, should be finished, and the works prepared for the press were printed.

The vessel, in the building of which the Missionaries were engaged when we arrived, had been undertaken jointly by them and the king, at the recommendation of the Governor of New South Wales, and of the Rev. S. Marsden. The king proposed to find materials, and the Missionaries labour. By this means it was hoped they might be enabled to instil into the minds of the natives a spirit of enterprise, and induce them to build ships for themselves. It was intended to employ the vessel in the pearl-fishery, among the Paumotu Islands

to the eastward ; to work her with native seamen ; to take the pearls, and mother-of-pearl shell, to Port Jackson ; bringing from that settlement tools, cutlery, and manufactured goods for the natives, and supplies for the Mission ; thus providing a means of stimulating the people to habits of industry, and defraying to a certain degree the expenses of the Mission. Such were the views with which the vessel was commenced ; but circumstances had arisen since that time, which left but little hope that these ends would ever be answered. The work was, however, already so far advanced, that all parties were unwilling to abandon it.

The vessel was about seventy tons burden, and the hull nearly completed. The Missionaries who had arrived undertook to finish what their predecessors had commenced ; and although it was an undertaking of great labour, it was ready to be launched in a few weeks after they had landed.

The 7th of December, 1817, being the day fixed for the launch, crowds of the inhabitants assembled to witness the spectacle : when the preparations were completed, the wedges were removed ; but as the vessel did not move, strong ropes were passed round her stern, and a number of the islanders on each side began pulling her towards the water. Pomare was present, and exerted all his influence to stimulate the natives employed in launching the ship. One of the king's orators, a short, plump, round-faced man, about fifty years of age, was perched upon a projecting rock by the sea-side, vociferating one of their *ude*, or songs, on the launching of their own large canoes, suiting the action to the word, and using at times the most violent gesticulations, as if he imagined his own muscular powers alone were

to move the vessel. They have a number of these kinds of songs, some of considerable length, which I have at different times written down. They were designed to stimulate the men who were drawing the canoes into the water.

The natives employed in this work generally laid down on the beach short logs of the cylindrical trunk of the cocoa-nut tree, and drew the canoes over these natural rollers into the sea. Some of these songs were very short, as *Iriti i mua, iriti i muri, e to, e to tau vaa ie*: Lift up the stem, lift up the stern, and pull, and pull, my strong canoe. The song employed on the present occasion appeared rather a long one: I tried to comprehend its import, but, notwithstanding all the vociferation of the orator, it was recited with such rapidity, and there was so much din and clamour among the people, who on such occasions only put forth their strength in proportion to the noise which they make, that I could only now and then distinguish the word *pahi*, a large canoe or ship. Had I been able to hear more distinctly, it is probable that at that time I should not have understood the bard, as many words not in common use are found in their songs.

At length the vessel moved towards the sea, amid the shouts of the assembled multitudes. Before, however, she fairly floated, an accident occurred, which threw a damp over the spirits of all present. As she glided smoothly along towards the water, Pomare, who had stationed himself by the sea-side for the purpose, gave the vessel her name, by throwing a bottle of wine at her, and exclaiming, *Ia ora na oe e Haweis*, Prosperity to you, O Haweis. It having been agreed to designate the first vessel of any size built in the islands

The *Haweis*, in honour of the late Dr. *Haweis* who was the steady friend of the South Sea Mission, and in some respects may be said to have been its founder.

The circumstance of the king's throwing the wine at the ship, the breaking of the bottle, the red wine spreading abroad, and the pieces of glass flying in every direction, startled the natives who were pulling the ropes on that side of the vessel. They immediately left hold of the ropes, and stood gazing in astonishment alternately at the king, and the place against which the bottle had been thrown. Those on the opposite side continued pulling with all their might, and soon drew the vessel on one side till she fell. One simultaneous cry, *Aue te pahi e*, Alas, the ship! or Oh, the ship! resounded in every direction, and the king seemed to think she would never be launched. With great effort she was replaced, during the same afternoon, in an upright position, and subsequently launched upon the bosom of the Pacific, amid the exulting shouts of the multitudes who thronged the shores.

The *Haweis* was afterwards rigged, and employed in conveying the Missionary families to their respective stations; after which she made one or two very profitless voyages to New South Wales. On account of the heavy expenses attending every voyage, although it was of great importance to maintain a regular intercourse between the respective stations, and between the islands and the colony, it was found necessary to dispose of the ship, which had been built with so much cost and labour; she was sold in New South Wales, and is now employed in trading between Port Jackson and Van Diemen's Land.

Although finishing the vessel, and printing, required the greater number of the Missionaries to continue in Eimeo, these duties did not detain the whole, but left several at liberty to extend, in some degree, their efforts. Matavai, the original Missionary station, was the first that was re-occupied. Mr. Wilson, one of the Missionaries who first landed from the Royal Admiral in 1801, resumed his labours here in the early part of 1818, within a quarter of a mile of the spot from which he had been obliged to fly when the Mission was broken up in the close of the year 1809, and not far from the place where Mr. Lewis was murdered.

Mr. Bicknell, accompanied by Mr. Tessier, formed a station under the auspices of Tati, in the populous district of Papara. A new station was also commenced by Mr. Crook and Mr. Bourne at Papaoa, in the district of Faa; and when the Haweis was finished, Mr. Darling joined Mr. Wilson at Matavai. At the urgent request of Utami, the chief of the populous district of Atehuru, he subsequently commenced a Mission among his people at Bunaauia, or Burder's Point, whither Mr. Bourne also repaired.

The two stations at Eimeo being on opposite sides of the island, occasioned us frequent journeys from Afareaitu to Papetoai. These excursions, although they gave us an opportunity of examining more extensively the aspect of the country and the state of its inhabitants, often proved fatiguing. Sometimes we walked along the beach to Papeare, several miles to the north of our abode—ascended a low ridge of mountains, extending nearly to the sea—crossed the elevated eastern range—and continuing our way through the defiles and ravines of the interior mountains,

descended on the opposite side of the island, and approached the shore near the inland boundary of Opunohu bay. At other times, we travelled round in the neighbourhood of the shore, alternately walking on the beach, or, proceeding in a light canoe, paddled along the shallow water near the shore. Occasionally we passed through the inland village of Tamae; and although, whenever we took this route, we had to walk three-quarters of a mile along the margin of the lake, up to our knees in water, yet we have always been amply repaid, by beholding the neatness of the gardens, and the sequestered peace of the village, by experiencing the generous hospitality, and receiving unequivocal proofs of the simple piety, of its inhabitants. Once or twice, when approaching Tamae about sunrise, we have met the natives returning from the bushes, whither by the break of day, they had retired for meditation and secret prayer. Their countenance beamed with peace and delight; and, *Ia ora oe ia Iesu, Ia ora oe i te Atua*—Peace to you from Jesus, Blessing on you from God—was the general strain of their salutation.

More than once we had to take our little boy, even before he was three months old, from Afa-reaitu, where he was born, to Papetoai, for medical advice.

These journeys were exceedingly wearisome: returning from one of them, night overtook us many miles before we reached our home; we travelled part of the way in a single canoe, but for several miles, where there was no passage between the reef and the shore, and the fragile bark was exposed without shelter to the long heavy billows of the Pacific, we proceeded along the beach, while the natives rowed the canoe upon the open

sea. Two native female attendants alternately carried the child, while Mrs. Ellis and I walked on the shore, occasionally climbing over the rocks, or sinking up to our ankles in fragments of coral and sand. Wearied with our walk, we were obliged to rest before we reached the place where we expected to embark again. Mrs. Ellis, unable to walk any further, sat down upon a rock of coral, and gave our infant the breast, while I hailed the natives, and directed them to bring the canoe over the reef, and take us on board. Happily for us, the evening was fair, the moon shone brightly, and her mild beams, silvering the foliage of the shrubs that grew near the shore, and playing on the rippled and undulating wave of the ocean, added a charm to the singularity of the prospect, and enlivened the loneliness of our situation. The scene was unusually impressive. I remember distinctly my feelings as I stood, wearied with my walk, leaning on a light staff by the side of the rock on which Mrs. Ellis with our infant was sitting, and behind which our female attendants stood. On one side the mountains of the interior, having their outline edged, as it were with silver, from the rays of the moon, rose in lofty magnificence, while the indistinct form, rich and diversified verdure, of the shrubs and trees, increased the effect of the scene. On the other hand was the illimitable sea, rolling in solemn majesty its swelling waves over the rocks which defended the spot on which we stood. The most profound silence prevailed, and we might have fancied that we were the only beings in existence, for no sound was heard, excepting the gentle rustling of the leaves of the cocoa-nut tree, as the light breeze from the mountain swept through

them, or the hollow roar of the surf, and the rolling of the foaming wave as it broke over the distant reef, and the splashing of the paddle of our canoe as it approached the shore. It was impossible, at such a season, to behold this scene, exhibiting impressively the grandeur of creation, and the insignificance of man, without experiencing emotions of adoring wonder and elevated devotion, and exclaiming with the psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him?"

The canoe at length reached the shore; we seated ourselves in its stern, and, advancing pleasantly along for seven or eight miles, reached our habitation about midnight.

As soon as the printing was finished, we prepared to remove to the island of Huahine, the most windward of the group properly called the Society Islands.

The king, and many of the chiefs of Tahiti and Eimeo, appeared to lament the removal of the press; but as Mr. Bourne, who was acquainted with the art of printing, had a small press and types, and others had been requested from England, it was the less to be regretted. The principal object attempted in the establishment of a station at Afareaitu having been accomplished, we left our houses and gardens, and took a most affectionate leave of our friends, who evinced great regret at our departure.

The season we had spent with them had been to us a period of no ordinary activity and excitement, and it would probably be regarded by them as an era in their history. We trust some

advantage was derived from the instructions they had received; and we have every reason to remember, with pleasure, the hospitality and kindness we experienced. Once a week, the people of Maatea, a neighbouring district, brought our family a present of bread-fruit, and other articles of food; the inhabitants of Afareaitu, and the district of Teavaro, took a similar one to our companions. We reposed the most entire confidence in the people, and had no reason to regret even the exposure of our property. We were robbed by an English servant, whom we had taken from Port Jackson, of linen and clothing; but, although we had no lock, and for a long time no bolt on our door, (which, when fastened, a native could at any time have opened, by putting his hand through the sticks and pushing back the bolt, and though sometimes the door was left open all night,)—yet we do not know that one single article was stolen from us by the natives, during the eighteen months we resided among them.

I have visited the district only once since; and although welcomed with every expression of gladness by the people, I experienced a sensation of melancholy interest, in walking over the garden, the fences of which had been taken down, and a few flourishing shrubs only remained, to mark its situation. Most of the valuable plants had been removed by the people to their own gardens, as the spot selected by me was not one which they would have preferred. A few cocoanuts which I had planted near the printing-office appeared to thrive, as they were protected by a light fence round each of the trees.

When we were prepared to remove, the Haweis came round, took our goods, and the articles be-

longing to the printing-office, &c., on board, and proceeded to Papetoai, where we shipped our cattle. On the eighteenth of June, 1818, Mr Davies, Mr. and Mrs. Williams, Mr. and Mrs Orsmond, Mrs. Ellis, and myself, accompanied by a number of the principal chiefs, sailed from Eimeo to the Leeward Islands. We arrived at Huahine late on the evening of the following day, and some of our party went on shore, but it was not till the morning of the 20th that we reached the anchorage in Fare harbour.

Here I looked abroad with new and mingled emotions on the scene in which I was to commence my labours, and probably to spend the remainder of my life. The clear sky was reflected in the unruffled waters of the bay, which was bordered with a fine beach strewn with shells. The luxuriant convolvulus, presenting its broad and shining leaves in striking contrast with the white coral and sand, spread its vines across the beach, even to the margin of the water, over which the slender shrub or the flowering tree often extended their verdant branches, while the groves of stately bread-fruit, and the clumps of umbrageous *callophyllum*, or tamanu trees, and the tall and graceful waving cocoa-nuts, shaded the different parts of the shore.

The district of *Fa-re*, bordering the harbour of the same name, is about a mile and a half, or two miles, in length, and reaches from the shore to the centre of the island. It is bounded on the south by a range of mountains separating it from the district of Haapape, and on the north by the small district of Buaoa, whence a long, bleak point of land, called the Faaao, extending a considerable distance into the sea, and covered with tall cocoa-

nut trees, adds much to the beauty of the shore, and the security of the harbour. A ridge of inferior hills divides the district in the centre, and greatly increases the picturesque appearance of its scenery. A small river rises on the northern side of this ridge, and, flowing along the boundary between the two districts, meets the sea exactly opposite the northern entrance. Another stream, more broad and rapid, rises at the head of the principal valley, and flows in a circuitous course to the southern part of the bay. The district is well watered and wooded. The lower hills, at the time of our arrival, were clothed with verdure, and the mountains in the centre of the island, whose summits appeared to penetrate the clouds, were often entirely covered with trees. All was rich and luxuriant in vegetation, but it was the richness and the luxuriance of a wilderness; scarcely a trace of human culture could be seen, yet I could but think the scene

“ How fair,
Were it but from sin refined :
Man how free, how happy here,
Were he pure as God is kind.”

A few native houses were visible : there were not probably more than ten or twelve in the district, and the inhabitants might be occasionally seen guiding the light canoe across the bay, or leisurely walking beneath the shade of the spreading trees. They were the rude untutored tenants of the place; their appearance and their actions were in perfect keeping with the scenes of wildness by which they were surrounded. The only clothing most of them wore was a girdle of cloth bound loosely round the waist, and a shade of cocoa-nut leaves over their foreheads. Notwithstanding this, it was

impossible to behold without emotion either the scenery or inhabitants.

The Plate which forms the frontispiece to the third volume of this work, exhibits an accurate representation of the outline and character of the scenery in the north-eastern parts of the district and harbour, though taken at a period subsequent to our arrival, when the landscape had been improved by partially clearing the ground near the shore, and erecting a number of houses.

In the forenoon of the day after we came to anchor, accompanied by Matapuupuu, we walked through the district, in search of a house for Mr. Orsmond and myself, and at length selected one on the southern side of the bay, belonging to Taaroarii, the young chief of the island, while Mr. and Mrs. Williams were accommodated with another belonging to Maau, a raatira, who resided near the anchorage. Towards noon, our goods were most of them landed, and taken into our new habitation. It was a large oval building, standing within ten or twelve yards of the sea, without either partitions or even sides, consisting simply of a large roof, supported by three pillars along the centre, and a number round the sides. The floor was composed of stones, sand, and clay. Mr. and Mrs. Orsmond occupied one end, and we took up our abode in the other.

When our goods, &c. were all brought under its cover, and the boats had returned to the ship, we sat down to rest, and could not avoid gazing on the scene around us, before we began to adjust our luggage. Large fragments of rock were scattered at the base of the mountains that rose on one side of our dwelling, the sea rolled within a few yards on the other, and in each direction along the shore

there was one wild and uncultivated wilderness. A pair of cattle, that we had brought from New South Wales, with a young calf, all of which had been landed from the ship during the morning, were tied to an adjacent bread-fruit tree; two or three milch goats from Eimeo, fastened together by bands of hibiscus bark tied round their horns, had already taken their station on the craggy projections at the foot of the mountain, and were cropping the herbage that grew in the fissures of the rocks. One of our little ones was smiling in the lap of its native nurse, while the other was playing on the dried grass lying by the side of the boxes on which we were sitting, and the natives, under the full influence of highly excited curiosity, thronged around us in such numbers as to impede the circulation of the air.

Our first effort was to prepare some refreshment. The chiefs had sent us a present of bread-fruit and fish. A native youth, fourteen or fifteen years of age, leaving the crowd, came forward, and asked if he should cook us some bread-fruit. We accepted his offer; he became a faithful servant, and continued with us till we removed from the islands. He fixed two large stones in the ground for a fire-place, and, bringing a bundle of dry sticks from the adjacent bushes, lighted a fire between the stones, upon which he placed the tea-kettle. While he was employed in dressing our bread-fruit, &c. we removed some of the boxes, piled up our luggage as compactly as we could, and, when the food was prepared, sat down to a pleasant repast of fried fish, bread-fruit, and plantains, cocoa-nut milk, and tea. As a beverage, we always preferred the latter, although the former is exceedingly pleasant.

The large island of Raiatea lies immediately to the west of Fare harbour, and, by the time we had finished our meal, the sun was partly hid behind the high and broken summits of its mountains. This admonished us to prepare our sleeping-place, as the twilight is short, and we were not sure of procuring lights for the evening. The natives cut down four stout sticks from the neighbouring trees; these we fixed in the earthen floor, and fastening sheets and native cloth from one to the other, enclosed our bed-room; a couple of chests were carried into it, upon which we spread our bed, making up one for the children by the side of our own, on some packages that lay on the floor. We procured cocoa-nut oil, and when it grew dark, breaking a cocoa-nut in half, took one end, and winding a little cotton-wool round the thin stalk of the leaflet of the tree, fixed it erect in the kernel of the nut. This we filled with the oil, and thus our lamp and oil were entirely the production of the cocoa-nut tree; the small piece of cotton-wick gathered from the garden in Eimeo, being the only article it had not supplied. These were the only kind of lamps we had for some years, and, though rude in appearance, they gave a good light, when kept steady, and sheltered from the wind. Shortly, however, after sunset this evening, the land-breeze came down from the mountains. As we had no shelter for our lamp, we found it difficult to keep it burning, and at an early hour retired to rest, tying our screen down with strips of bark, to prevent its being blown aside by the wind. Notwithstanding the novelty of our situation, the exposure to the air from the mountains, the roaring of the heavy surf on the reefs, the inroads of dogs, pigs, and natives, with no other shelter than a pile

of boxes ; we passed a comfortable night, and rose refreshed in the morning, thankful for the kind protection we had experienced, gratified also to find that no article of our property had been stolen, though all was unavoidably exposed.

The island of Huahine had, in common with the others forming the leeward group, been visited by Mr. Nott, who had travelled round it, preaching to the inhabitants of the principal villages. The Missionaries who had been expelled from Tahiti in 1808, had remained here some months prior to their final departure for Port Jackson ; but at these periods only a temporary impression had been made upon the minds of the people, which had in a great degree, if not altogether, subsided. After the abolition of idolatry in Tahiti and Eimeo, and the subsequent adoption of Christianity by their inhabitants, Mahine, the king of Huahine, had sent down Vahaivi, one of his principal men, with directions to the chiefs to burn the idols, demolish the temples, and discontinue the ceremonies and worship connected therewith. This commission was executed, and not only were their objects of worship destroyed, their temples thrown down, the houses of their idols consumed, and idol-worship no longer practised ; but the rude stills employed in preparing ardent spirits from the sugarcane, and other indigenous productions, were either broken, or hid under ground. Intoxication, infant murder, and some of the more degrading vices, fostered under the sanction of their superstition, were also discontinued.

This change, although approved and effected by the principal chiefs on the islands, in conjunction with the messenger of the king, was nevertheless opposed. Several chiefs, of inferior influence,

collecting their dependents, encamped on the borders of the lake near Maeva, and threatened to avenge the insult to the gods, by attacking the chiefs who had sanctioned their destruction. Both parties, however, after assuming a hostile attitude for some time, adjusted their differences, and returned in peace to their respective districts, mutually agreeing to embrace Christianity, and wait the arrival of the Missionaries, whose residence among them they had been led to expect. In this state we found them when we landed; they had, with the exception of one or two individuals, forsaken idolatry, and, in profession at least, had become Christians; probably without understanding the nature of Christianity, or feeling in any great degree its moral restraints or its sacred influence. A few, including two or three who had been to Eimeo, had acquired the elements of reading, or had learned to repeat the lessons in the spelling-book, more from memory than acquaintance with spelling and reading; the rest remained nearly in the same state in which they were when visited in 1808 and 1809, excepting that their superstitious ceremonies were discontinued, and they had a building for the worship of the true God.

For a number of Sabbaths after our arrival, but few of the inhabitants assembled for public worship, and the schools were very thinly attended. Those who came were so little acquainted with the gospel, that in the lessons given in the school, and the addresses delivered to assemblies met for worship, it was found necessary to begin with the first principles of instruction, and of Christianity. Numbers excused themselves from attending, on account of the wearisomeness of learning their

letters, when there was every reason to believe that unwillingness to conform to the precepts inculcated, was the true cause of disinclination. They neglected public worship, because they said they did not know how to read; this being considered a sufficient apology for the non-observance of the Sabbath, or the social duties of religion. Such neglect was also frequently used as a cover for wickedness. When spoken to on the impropriety of their conduct, they would sometimes answer, "We are not scholars," or, "We are not praying people;" these being the terms employed to designate those who made a profession of religion. Many were induced to keep back from the schools, and the place of public worship, from a desire to remain free from those restraints on their vicious practices, which such profession of Christianity was considered to impose.

Under these circumstances we acted upon the principles by which our predecessors had invariably regulated their endeavours to teach the inhabitants of Tahiti and Eimeo; and respecting which, after careful observation, I believe we are unanimous in our conviction that they are the true principles upon which any attempts to instruct a rude untutored people can be prosecuted with a prospect of the greatest ultimate success. We made no presents to those who were our scholars, more than to others from whom we had experienced an equal degree of hospitality; we offered no reward to any one for learning, and held out no prospect of personal or temporal advantage to our pupils and hearers; and studiously avoided presenting any other inducements to learn, than the advantages that would be secured to our scholars themselves, by the possession of that knowledge, which

we were not only willing but desirous to impart. At the same time we were most anxious, distinctly and powerfully to impress on their minds the desirableness and necessity of their possessing correct ideas of the true God—the means of seeking his favour through Jesus Christ the only Saviour—the happiness that would result therefrom in the present life, and in that state of existence after death, to which this was but preparative—together with the increase of knowledge and enjoyment that would attend their being able to read the printed books,—preserve whatever they heard that was valuable, by making it fast upon the paper,—and corresponding by letter with their friends at a distance, as familiarly and distinctly as if they were present. By representations such as these, we endeavoured to excite in their minds a desire to hear the Scriptures read, and the gospel preached, in the chapels, and to attend our instructions in the schools.

Had our means been ample, and had we, on landing, or when inviting the attention of the chiefs and people to the objects of our proposed residence among them, liberally distributed presents of cloth, ironmongery, &c. or even engaged in part to support the children that would receive our lessons, the chapel would undoubtedly have been well attended, and the scholars proportionably multiplied; but it would have been only from the desire to receive a constant supply of presents; a motive highly prejudicial to the individuals by whom it would have been indulged, destructive of the comfort, and disastrous to the future labours of the Missionary among them. So long as our distributions had been frequent and increasingly valuable, the expressions of attachment would

have been ardent, and the attendance regular; but when these had failed, their zeal, &c. would have declined, and the chapel and the school would have been deserted. In addition to this, whenever a fresh supply of articles, for our own maintenance or use, might have arrived, if we had not been equally liberal in the distribution of our presents, we should have been unhesitatingly charged with keeping for ourselves that which was designed for them, and thus have been involved in unpleasant altercation.

The plans of procedure, in the commencement of a new Mission, must necessarily be regulated in a great degree by the circumstances of the people among whom it may be established; and the extreme poverty, or fugitive habits, of the parents, may render it desirable for the teachers either wholly or in part to maintain the scholars, in order to secure attendance. These instances are, I believe, very rare, and absolute necessity alone can warrant recourse to such a plan. Instruction itself will be undervalued; it can never be attempted but on a very limited scale, and will be always liable to vexatious interruptions. A system of maintenance should only be adopted in regard to such pupils as it is hoped are under religious impressions, or are training with a view to their becoming monitors or schoolmasters themselves. In those parts of the world where the scholars could not be supported while at the schools, it would be better for them to devote a portion of their time to such employment as would enable them to procure the means of subsistence themselves, than that they should receive their maintenance from the Mission.

These remarks apply principally to the com-

mencement of a Mission among an unenlightened people, where a school will be an essential part of such establishment; at subsequent periods, rewards to those who have excelled, consisting of books, penknives, inkstands, slates, or other articles connected with the pursuits of the school, may be given with a good effect, tending rather to stimulate to diligent enterprise, than to cherish a spirit of dependent indolence, or to excite expectations that never can be gratified.

In reference to presents made by Missionaries to chiefs, on their first settlement among an unenlightened people, I am disposed to think they are always injurious, when given with a view of gaining influence, or inducing their recipients to attend to religious instruction. Self-interest, or a desire for property, is the principle upon which the intercourse uncivilized persons have with foreigners visiting their country for purposes of commerce, &c. is regulated; the estimation in which such individuals are usually held, and the influence they exercise, is proportioned to the extent of their property, or the portions of it which the natives receive. Not a few instances have occurred among the islands of the Pacific, in which individuals, who, while their presents were unsparingly lavished upon the people, were regarded as kings and chiefs among them, but who, when they have experienced a reverse in their circumstances, have been treated with marked and contemptuous neglect. An equal degree of *this* kind of influence, the means of the Missionary will never enable him to gain among the people, nor ought he for a moment to desire it. Discouraging indeed will be his prospects, if the estimation in which he is held by those among whom he labours be only that

which arises from their expectation of the presents he may make them. His influence must be of a higher order, if he desires to succeed.

The effect of a present on the mind of a rude or partially civilized chieftain is instantaneous, but it requires constant repetition, or increase, to prevent its decline. The influence which a Missionary will aim to possess is more difficult to attain; but when once possessed, is of exceedingly greater value. It is the result of a conviction in the minds of the people, that his ultimate aim is their welfare; that he comes among them to promote, not his own, but their interest; and that his efforts tend to increase their knowledge and their enjoyments, and are adapted to put them in possession of the means of multiplying their comforts in this life, and leading them to future blessedness.

To produce and sustain this conviction in the minds of the people around him, should be among the first and the constant endeavours of a Missionary. Until he has effected this, he can expect but little success; and when once, under the blessing of God, it is attained, one of the greatest difficulties in his way will be removed. This influence is not to be obtained by presents; these, the most rude and untutored heathen know, are seldom given unless an equivalent is expected in return; but it is to be gained by a full, plain, and explicit statement of his objects in the commencement of his work, and a uniform reference, in all his subsequent conduct, to the advancement of these objects. Uncivilized communities are often most shrewd observers of the conduct of those who enter their society, and pay far more regard to the actions and dispositions, than the mere declarations, of strangers. Singleness of aim, and purity

of motive, imbodyed, before such observers, in undeviating and disinterested efforts, will in general be appreciated, although they may not soon yield themselves up to the influence of those efforts.

One of the most effectual means of implanting and preserving this impression is, the exhibition of uniform benevolence. The office and the aim of every Missionary require the exercise of this disposition in the highest degree; and he who would be successful, should by this identify himself, as far as possible, with the objects of his regard. Without officiously interfering with their individual or family affairs, he should interest himself in their welfare, and strive to share and alleviate their distress. Besides the deep commiseration, which their spiritual wretchedness will excite, he will often find their temporal afflictions and sorrows such as to claim his tenderest sympathy. "Kindness is the key to the human heart;" when the spirit is softened or subdued under the influence of sufferings, it is often most susceptible of salutary impression; and the exercise of Christian sympathy and kindness, in such a season, will seldom fail to produce, even among the most barbarous tribes, highly favourable results.

In mere casual visits, or journeys through the countries of uncivilized tribes, presents to their chiefs are necessary, and often desirable, even where a Missionary is a permanent resident; but they should always be given as a token of friendship and personal respect from the Missionary, or of good-will from some friends by whom they may have been sent, and not as a means of obtaining influence, or inducing the people to attend to instruction.

CHAP. XII.

Arrivals in Huahine—Support of the Mission—Formation of the Tahitian Missionary Society—Place of meeting—Speech of the king—Formation of a Society in Huahine—Establishment of the Mission in Raiatea—Description of the district of Fare—Erection of dwellings—Preaching in the native language—Indolence of the South Sea Islanders—Means adopted for the encouragement of industry—Cotton plantation—Disappointment in returns—Arrival of Mr. Gyles—Introduction of the art of making sugar, &c.—Visit to Tahiti—Sugar plantations and mills in the Leeward Islands—Introduction of coffee from Norfolk Island—Culture and preparation of tobacco for exportation.

SHORTLY after our arrival in Huahine, a large boat belonging to Mahine, the chief of the island, two others belonging to Messrs. Orsmond and Williams, and a fleet of canoes, brought down from Eimeo a number of chiefs and people belonging to Huahine, Raiatea, &c. They had gone to Tahiti many years before, for the purpose of assisting Pomare in the resumption of his authority, had witnessed and participated the change that had taken place, and had afterwards prolonged their residence, in order to enjoy the advantages of instruction, until a Mission should be established in their native islands. Their arrival was welcomed with joy, and we were happy to receive their countenance and co-operation in the prosecution of our work. An excitement, highly beneficial in

its tendency, was awakened in the minds of the people; who, influenced by the example and advice of their friends from Eimeo, attended in great numbers daily at the schools, and were seen in the chapel, not only on the Sabbath, but whenever it was open for public worship. Numerous applications were also made for spelling-books, of which, with others of an elementary kind, a supply had been printed in Eimeo.

When the whole of the Missionaries reached Huahine, it was proposed in the first instance to form only one station in the Leeward Islands; and that those of us who had but recently arrived from England, should unitedly prosecute the study of the language, with such assistance as Messrs. Davies and Nott could render us, until we should be able to perform divine service among the people, and conduct the affairs of a distinct station. The acquisition of the language engaged our constant attention; and we not only devoted some hours every day to its study, but met together two or three times a week, to receive instruction, and facilitate our improvement.

We had not been many weeks at Fare before Tamatoa, the king of Raiatea, with his brother, and a number of chiefs from Raiatea, Tahaa, and Borabora arrived. They were exceedingly anxious that some of our number should at once remove to their islands. Mai, the king or chief of Borabora, who was also at Huahine, had before written to the Missionaries, reminding them that Jesus Christ and his apostles did not confine themselves to one place, but visited different parts, that as many as could might receive their instructions. The necessities of the people were so obvious, the prospects of usefulness so extensive, and the request

of the chiefs so urgent, that, although unwilling to be deprived of the assistance of their seniors, in the acquisition of the language, Mr. Williams and Mr. Threlkeld felt it to be their duty to accompany Tamatoa, and the chiefs who were with him, to Raiatea. They purposed to attempt their civilization, the establishment of schools, and, with the assistance of pious and intelligent natives, their instruction in the use of letters, and the first principles of religion ; while they were cultivating such an acquaintance with the language as would enable them more fully to unfold the great objects of their Mission. They represented distinctly the disadvantages under which they should commence public instruction, from their very partial knowledge of the language ; but the chiefs always replied, " Never mind that, you possess enough now to teach us more than we know, and we will make it our business to teach you our language." The visitors from Raiatea were supported in their application by a number of chiefs belonging to the same island ; who, after residing some years in Eimeo, had now removed to Huahine, and were desirous of returning to their own possessions in Raiatea and Tahaa, yet did not wish to go unaccompanied by some of those, from whose instruction they had derived advantage.

It was always a matter of regret with the Missionaries, that the expenses of the establishment in the islands should be sustained altogether by the parent Society ; and in order to diminish this, they had from time to time disposed of the fruits of their own industry, to the captains of vessels touching at Tahiti ; or they had sent small quantities to New South Wales, receiving, in return, such articles as they were most in need of.

The greater portion of the inhabitants having now embraced Christianity, they availed themselves of what appeared to them the most suitable means for impressing the minds of the converts with the principle laid down in the Scriptures, that it is the duty of those who enjoy the gospel, not only to maintain, but also to extend it. It appeared to them that both these ends might be answered most appropriately and effectually, by establishing among the natives a Missionary Society, auxiliary to the London Society, rather than by calling upon them, immediately after their conversion, to support the teachers labouring among them. Such a measure might, while they were but partially acquainted with the true nature and design of Christianity, have induced some, who were perhaps halting between two opinions, to infer that the Missionaries were influenced by motives of pecuniary advantage, in their endeavours to induce them to receive Christian instruction.

The inhabitants of the islands knew that many of the supplies which the families from time to time received, were sent by their friends in England, and procured by the voluntary contributions of those there, who had first sent, and subsequently maintained, the Mission; and it was thought that it would be better that their contributions towards the support of Christianity, should be combined with those of the contributors to the Missionary Society; that the supplies for the teachers might still be drawn from this source, while at the same time the natives would be contributing towards the support of their own instructors, and yet identifying themselves with British Christians in their efforts to propagate Christianity throughout the world.

The plan was proposed to the king, and at once approved by him; it was also mentioned to several of the leading chiefs, by whom it was favourably received. Auna told me that the king one day said to him, "Auna, do you think you could collect five bamboo canes of oil in a year?" He answered, Yes; and the king said, "Do you think you could appropriate so much towards sending the word of God to the heathens?" Again he answered in the affirmative; and the king again said, "Do you think those that value the gospel would think it a great labour to collect so much yearly for this purpose?" Auna answered that he did not think they would. "Then," said the king, "think about it, and perhaps we can have a combination, or society, for this purpose." The king found several chiefs favourably disposed; the Missionaries also proposed it to others; and, as it met with general approbation, the approaching month of May was appointed for the establishment of the association.

Mr. Nott came over to Afareaitu for the purpose of completing the plan. On the 23d of April, in the same year, Messrs. Nott, Davies, Orsmond, and myself, held a meeting with the king, at our house; when the principles upon which the society should be formed, and the rules by which it was proposed to regulate its proceedings, were considered, and, on the following day, finally adjusted.

The 13th of May, 1818, being the anniversary of the parent institution in England, was fixed for the establishment and organization of the native society. The king and chiefs met at Papetoai, and it was a delightful and interesting day to all who were present.

At sunrise we held a prayer-meeting in the English language. The natives held one among themselves at the same hour. The forenoon was appropriated to worship, in English ; at which time a sermon was preached by Mr. Henry, one of the senior Missionaries ; and in the afternoon the services were entirely in the native language.

The chiefs and people assembled from most of the districts of Eimeo, and a number of strangers from Tahiti, residing at Papetoai, were also present. The extension of the Redeemer's kingdom had been the topic of discourses in the native congregation on the preceding Sabbath, and had in some degree prepared the minds of the people for entering more fully into the subject. The public services on this occasion were to commence at three o'clock in the afternoon ; but long before the appointed hour, the chapel was crowded, and a far greater number than had gained admission, still remained on the outside.

Three or four hundred yards distant from the chapel, there was a beautiful and extensive grove. To this spot it was proposed to adjourn, and thither the natives immediately repaired, seating themselves on the ground under the cocoa-nut trees. At three o'clock we walked to the grove, and on entering it beheld one of the most imposing and delightful spectacles I think I ever witnessed in the islands. The sky was clear, the smooth surface of the ocean rippled with the cool and stirring breeze. The grove, stately and rich in all the luxuriance of tropical verdure, extended from the beach to the very base of the mountains, whose gradual ascent, and rocky projections, led to the interior. The long-winged and interwoven leaves of the trees formed a spreading canopy, through which a strag-

gling sunbeam occasionally found its way, and among whose long and graceful leaflets the breeze from the ocean, sweeping softly, gave a degree of animation to the whole. The grass that grew underneath appeared like a rich carpet, spread by nature for the ceremony; pendulous plants, some verdant in foliage, others rich and variegated in blossom, hung from the projections of the rocks, while several species of convolvulus and climbing plants were twined round the trunks of the trees, ornamenting the whole with their large and splendid pink blossoms. Near one of the large cocoa-nut trees, whose cylindrical trunk appeared like a natural pillar supporting the roof, there was a rustic sort of stand, four or five feet above the ground, on which Mr. Nott took his station. Before him, in a large arm-chair provided for the occasion, sat Pomare, supported on the right by Tati, chief of Papara, and on the left by Upaparu, the king's secretary. A number of chiefs, with the queen and principal women of the islands, sat around; while thousands of the people, attired in their gay and many-coloured native or European dresses, composed the vast assemblage, each one having come, as to a public festival, in his best apparel. Pomare was dressed in a fine yellow tiputa, stamped on that part which covered his left breast with a rich and elegant scarlet flower, instead of a star. Most of the chiefs wore the native costume, and the females were arrayed in white native cloth, and yellow cocoa-nut-leaf shades, or bonnets with wreaths of sweet-scented flowers round their necks, or garlands of the same in their hair. The services commenced with singing, in which many of the natives joined. A solemn prayer was offered, after which

Mr. Nott delivered a short, animated, and suitable discourse, from the Eunuch's answer to Philip, Acts viii. 30, 31. As soon as this was concluded, Pomare addressed the multitude of his subjects around, proposing the formation of a society.

He began by referring them to the ages that were past, and to the system of false religion by which they had been so long enslaved, reminding them very feelingly of the rigid exactions imposed in the name of their imaginary gods, for they were but pieces of wood, or cocoa-nut husk. He then alluded to the toil they endured, and the zeal and diligence so often manifested, in the service of these idols. To them the first-fruits of the field, the choicest fish from the sea, with the most valuable productions of their labour and ingenuity, were offered; and to propitiate their favour, avert their displeasure, and death, its dreaded consequence, human victims were so often slain. While referring to these dark and distressing features of their idolatry, the general seriousness of the assembly, and the indications of remorse or horror in the recollection of these cruelties, appeared to accompany and respond confirmation to his statements. In striking contrast with them, he placed the mild and benevolent motives and tendency of the gospel of Jesus Christ, and the benefits its introduction had conferred: alluding to the very fact of their being assembled for the purpose which had convened them, as a powerful illustration of his remarks. He then stated the obligations they were under to God for sending them his word, and the partial manifestation of gratitude they had yet given. After this, he directed their attention to the miserable situation of those whom God had not

thus visited, and proposed that, from a sense of the value of the gospel, and a desire for its dissemination, they should form a Tahitian Missionary Society, to aid the London Society in sending the gospel to the heathen, especially those in the islands of the surrounding ocean; explaining the kind of remuneration given to the proprietors of ships, and the expensiveness even of sending Missionaries. "The people of Africa," said he, "have already done so; for though, like us, they have no money, they have given of their sheep, and other property. Let us also give of the produce of our islands,—pigs, or arrow-root, or cocoa-nut oil. Yet it must be voluntary, let it not be by compulsion. He that desires the word of God to grow where it has been planted, and to be conveyed to countries wretched as ours was before it was brought to us, will contribute freely and liberally to promote its extension: he who is unacquainted with its influence, and insensible to its claims, will not, perhaps, exert himself in this work. So let it be. Let him not be reproved; neither let the chiefs in general, nor his superiors, be angry with him on that account." Pomare on this occasion seemed anxious to impress the minds of the people with his desire that they should act according to the dictates of their own judgment, and not form themselves into a society, simply because he had recommended it. As he drew to the close of his address, he intimated his wish that those who approved of the proposal he had made, should lift up their right hands. Two or three thousand naked arms were simultaneously elevated from the multitude assembled under the cocoa-nut grove, presenting a spectacle no less imposing and affecting, than it was picturesque and new. The

regulations of the society were then read, and the treasurer and secretaries chosen. By this time the shades of the evening began to gather round us, and the sun was just hidden by the distant wave of the horizon, when the king rose from his chair, and the chiefs and people retired to their dwellings, under feelings of excitement and satisfaction. There was so much rural beauty and secluded quietude in the scene, and so much that was novel and striking in the appearance of the people, momentous and delightful in the object for which they had been convened, that it was altogether an interesting meeting.

Mahine, and the Leeward or Society Island chiefs, who had been present at the formation of the Tahitian Missionary Society, were desirous that Huahine, although it had not been equally favoured with facilities for receiving the gospel, should not be behind any of the Windward group in the efforts of its inhabitants to sustain and to propagate it. In a few months after their arrival, therefore, they proposed that a society, upon the plan of that established in Eimeo, should be formed in Huahine, in aid of the parent society in London. We were anxious to aid in the accomplishment of their design; and a day was fixed, on which a public meeting was to be held for its formation. In the forenoon of the 6th of October, 1818, Mahine, and the Missionaries of Huahine, Tamatoa, and those of Raiatea, Mai, and numbers from Borabora, repaired to the chapel, followed by crowds of the people. The place was soon filled, and a far greater number remained outside than were assembled under the roof. In order that as many as possible might hear, directions were given to take down one of the ends of the house; this

was soon done ; so that those who could not gain admission, were enabled to hear.

Temporary verandas or coverings of cocoa-nut leaves had been attached to the side of the house next the sea, widening it five or six feet, and on the other side it was also thrown open. A sermon was preached in the forenoon, and in the afternoon the people were addressed by Mahine, Taua, and other leading chiefs, on the advantages they had derived from the gospel, the destitute state of those who had not received it, and the obligation they were under to send it ; proposing, at the same time, that each person, so disposed, should annually prepare a small quantity of cocoa-nut oil, which should be collected, sent to England, and sold, to aid the Society, which had sent teachers to Tahiti, in sending them to other nations.

Those who had been at Eimeo, and many of the inhabitants of Huahine, appeared interested in the details that were given of the condition of other parts of the world, and the efforts that had been made by Christians in England to send them the means of instruction. The presence of the chiefs of the different islands, with numbers of their people, the former devotees of their respective national idols, and the adherents of the different political parties, who had often within the last twenty years met for battle on the shores of Huahine or Raiatea, together with the novelty of the object, and the excitement of feeling which such a concourse of people necessarily produced, rendered the meeting exceedingly interesting, though to us it was less so than one subsequently held in Fare, and that which we had attended in Eimeo.

The *Haweis* having conveyed the Missionaries to their respective stations, taken in cocoa-nut oil, and such other productions of the islands as were marketable at Port Jackson, left Tahiti, and touched at Huahine, on her way to the colony of New South Wales. Messrs. Williams and Threlkeld had availed themselves of the visit of the *Active*, in the month of September, to remove with their families to Raiatea, and form a new station in that large and important island. Tamatoa the king, and his brother, accompanied them, while the rest of the chiefs and people of that island followed in their boats and canoes. In the *Haweis*, which left Huahine early in December, 1818, Mr. Hayward, from Eimeo, proceeded on a voyage to Port Jackson, and Mr. and Mrs. Orsmond to Raiatea, while Messrs. Nott, Davies, Barff, and myself, remained at Huahine.

Our temporary dwelling was scarcely rendered comfortable, by partitioning the different rooms with bamboo-canes, and covering them with Tahitian cloth, when it was necessary to prepare for the erection of a printing-office, the supply of books brought from Eimeo being found unequal to the increasing demand. Mr. Nott was also revising, for the press, the Gospel by John, and Mr. Davies had the Gospel of Matthew ready. This rendered it expedient to examine the district, that we might select the most eligible place for the erection of our permanent dwelling, to which we purposed to attach the printing-office.

We were desirous of securing the advantages of garden-ground and water; but in seeking these, we avoided obliging the natives to remove from any of those spots which they had already appro-

priated to their own use. In this there was not much difficulty, the whole district was before us, and but few places, except in the vicinity of the shore, had been selected by the people, who were waiting till we had made our choice, that they might build as near our dwelling as would be convenient.

We explored the district carefully, but often found the brushwood, and interlaced branches of the trees, so impervious, that, without a hatchet, we should have penetrated but a short distance from the winding paths trodden by the natives. The soil was good throughout; and, as the people had chosen the most eligible places along the shore, we fixed upon a small elevation near the junction of two clear and rapid streamlets, about a quarter of a mile from the entrance of the valley of Mahamene. It was at this time a complete wilderness, overgrown with weeds and brushwood. We commenced preparing it for the site of our dwelling; and when cleared, it was a most delightful spot.

A stream rolled at the bottom of a steep bank, about twenty yards from our house. Two or three aged and stately chesnut-trees growing on the margin of this bank, extended their branches over the stream and the bank, casting around a grateful and an inviting shelter from the noontide sun.

Immediately behind this spot, *Matoereere*, a black rock, the loftiest mountain in the island, towered in majesty above the surrounding hills. The lower part of the mountain appears basaltic; the central strata are composed of a vesicular kind of volcanic rock, while the upper parts are a large kind of breccia. It is verdant to its summit, which is of a beautiful conic shape, supported by a perpen-

dicular rock. The inferior hills, on one side, were not only verdant, but to a considerable extent clothed with shrubs or trees, while a degree of sterile whiteness marked the basaltic and volcanic rocks on the other. These gave a richness and picturesque appearance to the landscape, which was greatly heightened by the lofty mountain in the centre. Often have I seen the mists and clouds resting on its sides, or encircling its brow, while the sunbeams have irradiated its summit; and it has appeared, especially when seen from a distance,

“As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm.”

On the northern side of the valley, and near the foot of Matoereere, we proposed to erect our dwelling and the printing-house. Mr. Davies selected a spot between this place and the sea, on the same side; and Mr. Orsmond fixed upon one near the southern border of the harbour, and on the opposite side of the valley of Mahamene, which was spacious, fertile, well watered, and sufficiently high to be secure from dampness.

The people readily erected the frame of our house and the printing-office, which was put up much in the same manner as that had been which we occupied in Eimeo; but, as it was intended for a more permanent abode, it was finished with greater care. It had but one floor, excepting, that over the printing-office there was a kind of loft for drying the paper. The front was boarded with materials brought from Port Jackson. The walls at the ends and the back were plastered with excellent coral lime; and both the printing-house and dwelling were floored with bread-fruit boards,

split or sawn by the natives; the windows in the bed-rooms, sitting-rooms, study, and printing-house, were glazed; and, what was a new and strange thing to the natives, our kitchen, in which was a stone oven, fire-place, and chimney, was included under the same roof.

Cooking-houses were usually detached from the dwellings of the chiefs and foreigners, but we attached it to our house, that Mrs. Ellis might avoid exposure to the sun, and heat of the middle of the day, whenever it might be necessary to superintend the dressing of our food. The partitions separating the different apartments were framed, wattled with thin sticks, and plastered; and although we found the labour of building oppressive, we were amply compensated by the comfort we subsequently enjoyed. The house was finished early in 1819, became our residence shortly afterwards, and continued so until we embarked for the Sandwich Islands.

Building houses, and avocations of a similar kind, were regarded as secondary objects; our main efforts were directed to the acquisition of the language. Whatever besides we had been able to do, we considered ourselves wholly inefficient, until we were capable of delivering our message to the inhabitants in their own tongue. We had many difficulties to encounter, and were obliged to pick up the greater part of the language from the natives, who, unacquainted with our speech, could only explain to us the meaning of words and phrases by their own: thus their explanations often increased our perplexity. My intimate acquaintance with all that had been printed, afforded me great facility in prosecuting the study of Tahitian. In less than a year, I was able to converse with the people on

common topics, and preached my first sermon in Tahitian in the month of November, 1818.

I was much affected on giving up myself to Missionary pursuits, on leaving England, and on reaching the islands, but I had never so deeply felt the responsibility of my situation, and my insufficiency for the work, as I did on the day when I delivered my first native discourse. The congregation was large, the chiefs and Missionaries were present; and, at the appointed time, I commenced the services with reading and prayer, exercises in which I had occasionally engaged before. I had selected for the text what appeared a most suitable passage with which to commence my public ministry: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15. I was enabled to conclude the service with less difficulty than I expected, and was happy to have an opportunity of declaring, though very imperfectly, truths that were able to make those to whom they were delivered, wise unto salvation, through faith in Christ Jesus. In continuing my labours, I found it necessary, on account of the peculiarities of the native language, to write out most of my discourses, and commit them to memory, before I could venture to address them to the people.

The establishment of schools, the reducing to writing, and a regular grammatical system, uncultivated and oral languages, and the translation of the sacred Scriptures, have ever been acknowledged as important, if not essential parts of a Missionary's duty; but the promulgation of the gospel by the living voice has always been considered by us as the primary, and, wherever prac-

ticable, the best means of converting the heathen ; and though the other departments of labour have not been neglected, this has been regarded as the first great duty of a Missionary—according with his very designation, the principal design of the institution under whose patronage he is engaged, the practice of the apostles and first Missionaries, and the spirit as well as the letter of the Divine commission, whence he derives his highest sanction, and anticipates greatest success. Preparation for this service has therefore been regarded as demanding particular attention.

After our arrival at Huahine, in addition to the preparation of their dwellings, Messrs. Nott and Davies had been employed in preaching to the people, and preparing the Gospels of Matthew and John for the press. In the schools, Mr. Barff had been much engaged, and Mr. Orsmond, prior to his removal to Raiatea, had assisted in the instruction of the people, not only of Fare, but also of the adjoining districts.

The indolence of the South Sea Islanders has long been proverbial, and our minds were not less affected on beholding it, than those of other visitors had been. We were convinced that it was the parent of many of their crimes, infant-murder not excepted, and was also a perpetual source of misery. The warmth of the climate, the spontaneous abundance with which the earth and the sea furnished, not merely the necessaries of life, but what was to the inhabitants the means of luxurious indulgence, had, no doubt, strengthened their natural love of ease, and nurtured those habits of excessive indolence in which they passed the greater portion of their lives.

These habits, so perfectly congenial to their

uncultivated minds, to the fugitive manner of life, mirthful disposition, and rude state of society that prevailed among the islanders, appeared one of the most formidable barriers to their receiving our instructions, imbibing the spirit and exhibiting the moral influence of religion, and advancing in civilization. All classes were alike insensible to the gratification arising from mental improvement, and ignorant of the enjoyments of social and domestic life, the comforts of home, and the refinements and conveniences which arts and labour add to the bestowments of Providence. The difficulties we encountered resulted not less from the inveteracy of their idle habits, than from the absence of all inducements to labour, that were sufficiently powerful to call into action their dormant energies. Their wants were few, and their desires limited to the means of mere animal existence and enjoyment; these were supplied without much anxiety or effort, and, possessing these, they were satisfied.

During the early periods of their residence in the islands, our predecessors often endeavoured to rouse them from their abject and wretched modes of life, by advising them to build more comfortable dwellings, to wear more decent clothing, and to adopt, so far as circumstances would admit, the conveniences and comforts of Europeans. While the inhabitants continued heathens, their endeavours were altogether unavailing. The people frequently said, "We should like some of these things very well, but we cannot have them without working; *that* we do not like, and therefore would rather do without them. The bananas and the plantains, &c. ripen on the trees, and the pigs fatten on the fruits that are strewed beneath them,

even while we sleep ; these are all we want, why therefore should we work ?”

“ They knew no higher, sought no happier state,
Had no fine instinct of superior joys.
Why should they toil to make the earth bring forth,
When without toil she gave them all they wanted ?
The bread-fruit ripened, while they lay beneath
Its shadows in luxurious indolence ;
The cocoa filled its nuts with milk and kernels ;
And while they slumbered from their heavy meals,
In dead forgetfulness of life itself,
The fish were spawning in unsounded depths :
Unplanted roots were thriving under ground,
To spread the tables of their future banquets !”

They furnish a striking illustration of the sentiment, that to civilize a people they must first be christianized ; that to attempt the former without the latter, is like rearing a superstructure without a foundation. A change in their views and feelings had now taken place, and, learning from the Scriptures, that idleness, and irregular and debasing habits of life, were as opposed to the principles of Christianity, as to their own personal comfort ; they were disposed to attend to the recommendations of their teachers in this, as well as other matters.

Industry, however, soon languishes, unless nurtured by more powerful motives than the effects of abstract principles upon partially enlightened and ill-regulated minds. To increase their wants, or to make some of the comforts and decencies of society as desirable as the bare necessities of life, appeared to us the most probable method of furnishing incitements to permanent industry. It was therefore recommended to them to erect for themselves more comfortable dwellings, and cultivate a larger quantity of ground, to meet the

exigencies of those seasons of scarcity which they often experienced during the intervals between the bread-fruit crops. We also persuaded them to use such articles of our clothing as were adapted to their climate and habits, and to adopt our social and domestic habits of life. This not only required a considerable addition of personal labour, but a variety of articles that could not be supplied on the islands, and must be obtained through the medium of commerce with Port Jackson and England; and they could only procure these articles, in a degree equal to that in which they multiplied the productions of the soil, so as to be able to exchange them for the manufactured goods of civilized countries.

None of the spontaneous productions of the islands were available for purposes of barter or exportation. The sandal-wood of the Sandwich Islands, and the pine-timber of New Zealand, produced, without effort on the part of the inhabitants, being valuable commodities, and, given in exchange for the articles conveyed by foreign vessels to their shores, afforded great inducements to commercial adventure, and furnished the natives of those countries with facilities for increasing their resources and their comforts, of which the Tahitians were destitute. Whatever articles of export they could ever expect to furnish, must be the product of their own industry; this we were desirous to direct in channels the most profitable, such as were best suited to their means, and congenial to their previous habits. We therefore recommended them to direct their attention to the culture of cotton, one variety of which appeared to be an indigenous plant in most of the islands. Several valuable kinds of cotton having been at

different times introduced, were also growing remarkably well.

Soon after we reached Huahine, a number of those who accompanied us from Eimeo, with some of the chiefs of the island, united in clearing and fencing a large piece of ground, which they planted with the best seeds they could procure, and called *aua vavae*, cotton-garden. The females were the most active in this work. Whether they were more anxious than the other sex to obtain foreign articles of dress, and the conveniences and the comforts of domestic life—or whether, feeling more peculiarly their obligations to Christianity, and desiring to take the lead in the introduction of those habits which they had been taught to consider as the necessary result of its principles, and the accompaniments of a Christian profession—it is unnecessary to determine; but they laboured diligently and perseveringly, cutting down in the mountains wood for the fencing, employing their own servants to transport it to the shore, clearing away the brushwood, enclosing the ground, digging the soil, planting the seed, watching with constancy its growth, and carefully gathering the cotton.

In order to encourage and direct them by our example, Messrs. Barff, Orsmond, and myself, having obtained permission from the owners of the valley in which we resided, employed natives to clear away the trees and bushes with which it was overgrown, for the purpose of planting it with coffee, sugar-cane, or cotton. On this we also bestowed personally many an hour, desirous not only to afford those who were inclined to follow our advice, and cultivate the earth for articles of commerce, the encouragement of our counsel and

direction, but to demonstrate the practicability of accomplishing, by means within their power, what had been proposed.

The directors of the Missionary Society were fully sensible of the necessity of introducing a regular system of industry among the islanders, in order to their assuming and maintaining a station amongst Christian or civilized nations; and felt that the interesting and peculiar circumstances of the people at this time, required something beyond the inculcation of the principles of Christianity, and instruction in the use of letters. They justly inferred, that, unless habits of industry were introduced, and civilization promoted, the people, if they did not absolutely return to all the absurdities, superstition, and cruelty of paganism, would develop but partially the genius and spirit of Christianity, and exercise very imperfectly its practical virtues. The state of feeling, also, that prevailed among the inhabitants at this time, predisposed them readily to attend to any recommendations of the kind; and the great deference they now paid to the counsel of their teachers, presented an opportunity more favourable than had ever occurred before, or was likely to occur again.

Influenced by these considerations, the Directors sent to the South Sea Islands Mr. Gyles, a gentleman who had been many years manager of a plantation in Jamaica, and who, being well acquainted with the culture of the cane, and the manufacture of sugar, was furnished by the Missionary Society with the necessary machinery and apparatus for introducing this branch of industry. Mr. Gyles was engaged for four years, during which time it was supposed he would be able, not only to com-

mence his operations, but to proceed so as to convince the king and chiefs what might be done, and also to improve the natives in the art of cultivating cane, instruct them in the process of boiling, &c. and leave them capable of carrying it on by themselves. He reached Tahiti in August, 1818, and shortly afterwards removed to Eimeo, where he began to erect the machinery, and enclosed a considerable tract of ground in the fertile and extensive valley at the head of the beautiful bay of Opunohu, usually called Taloo Harbour. Circumstances detained the king at Tahiti for many months after Mr. Gyles's arrival in Eimeo, and retarded very materially the progress of the undertaking. Sugar-cane was, however, procured from the gardens of the adjacent districts, and sugar made in the presence of the natives, who were delighted on discovering that an article, so highly esteemed, could be made on their own shores, from the spontaneous product of their soil.

But the advantageous and expensive arrangements of the Directors, for the purpose of introducing these important branches of commerce and productive labour, although not entirely frustrated, were in the first instance rendered to a great degree unavailing, by the unfounded reports of unprincipled and interested individuals, who beheld the advancement of the people in knowledge and civilization with any other feelings than those of satisfaction.

Early in the year 1819, the captain of a vessel, the *Indus*, whom purposes of commerce led to Tahiti, informed the king that Mr. Gyles's errand to Tahiti was merely experimental; and that, should the attempt to manufacture sugar succeed, individuals from distant countries, possessing influence

and large resources, would establish themselves in the islands, and, with an armed force, which he would in vain attempt to oppose, would either destroy the inhabitants, or reduce them to slavery. These alarming statements were strengthened by allusion to the present state of the West Indies, where Mr. Gyles had been engaged in the manufacture of sugar and the culture of coffee. This device was employed for a short time with success against the establishment of the Mission among the Sandwich Islands; where the king and chiefs were told, that though foreigners first went in a peaceable and friendly manner to the West Indies, they subsequently went with all the apparatus of war, attacked and defeated the inhabitants, hunted the fugitives with blood-hounds, finally exterminated them, and remained masters of the islands.

Though the inconsistency of this statement with the defenceless manner in which the Missionaries had come amongst them, would have been self-evident to an enlightened mind,—being supported by an incontrovertible historical fact, it was remarkably adapted to operate powerfully upon an individual but partially informed, and exceedingly suspicious of every measure that might permanently alienate the smallest portion of territory, or lead to the establishment of foreign proprietorship, and consequent influence, in the islands.

This view of the enterprise led Pomare to decline rendering that assistance which was expected, and the want of which retarded the progress of the work. The necessary labour required from the natives was paid for at a remarkably high price, and often difficult to obtain on any terms.

Matters continued in this state until the month of May, 1819, when a national assembly of the chiefs

and people from Tahiti and Eimeo met at Papaoa, in the district of Pare. The Missionaries from the several stations assembled at the same period, for the purpose of commemorating the anniversary of the Tahitian Auxiliary Missionary Society.

Before they returned, the king informed them, that, apprehensive of unfavourable results from the reports already in circulation among the chiefs and people, he could not consent to the prosecution of the manufacture of sugar, &c., excepting on a very limited scale. Pomare was not hasty in forming his decision on any matter of importance, and by no means precipitate in his measures; but on this occasion he appears to have been altogether uninfluenced by that temperate deliberation, and judicious policy, which he generally manifested in matters tending to improve the condition of the people, and increase the national resources.

The Missionaries also appear to have been so strongly influenced by the king's communication, that, instead of endeavouring to remove his objections, by persuading him to allow the trial to be fairly made, and then to act accordingly, they deemed it expedient, that so far as they, or the Society by which the machinery had, at great expense, been sent out, were concerned, it should be at once discontinued. Accordingly, on the 14th of May, "in order to satisfy the king, and quiet the minds of the people," they advised Mr. Gyles "to return to New South Wales by the first conveyance."

Shortly after this decision, communications from England required a general meeting of the Missionaries from the several stations; and Messrs. Williams, Barff, and myself, went up from the

Leeward Islands to Tahiti and Eimeo. By the same conveyance Mr. and Mrs. Nott removed to Tahiti, where Mr. Nott has since laboured in Matavai, or the adjacent district of Pare. We were detained there about a fortnight; during which period we received from Mr. Gyles much information on the culture of the plant, and the manufacture of sugar. Before we left, Mr. Gyles very obligingly had a quantity of cane bruised and boiled, that we might not only understand the theory, but witness the process of grinding canes, boiling the juice, and granulating the syrup, so as to introduce it among the inhabitants of the Leeward Islands.

Our business at Tahiti being finished, Messrs. Barff, Williams, and myself, with a number of natives, sailed from Eimeo about noon, on the 12th of August, in an open boat belonging to Mr. Hayward. Before the sun had set, we had nearly lost sight of the island; and when the night gathered round us, we found ourselves in the midst of the vast Pacific, in a very small and fragile bark, without compass or nautical instrument, or any other means of directing our way than the luminaries of heaven. The night, however, was cloudless, and

“Star after star, from some unseen abyss,
Came through the sky, till all the firmament
Was thronged with constellations, and the sea
Strown with their images.”

The interval between the close of the evening and the dawn of the following day was pleasantly spent; and soon after sun-rise, on the morning of the 13th, we were gladdened by the sight of the lofty mountains in Huahine, which were seen

above the line of clouds that rested on the western horizon. About five in the afternoon of the same day, Mr. Barff and myself were restored to our families; thankful for the guidance and protection we had enjoyed on the voyage, and the merciful care which those we left had experienced during our absence.

The facility with which the manufacture of sugar might be carried on by the people, and the certain market it would always find in Port Jackson should they be able to furnish more than their own necessities required, induced us not only to recommend it to the natives, but also to plant with sugarcane the ground already cleared and enclosed.

The proprietors of the cotton garden watched the progress of the plants with care and anxiety, accompanied probably with some of those golden dreams of future emolument which frequently operate very powerfully on the minds of individuals commencing an enterprise, which, although in some degree uncertain as to its results, yet promises, upon the whole, an increase of wealth or enjoyment. Unhappily for them, the ground they had chosen was unsuitable, and many of the plants were not productive. The first crop, however, was gathered, the seeds carefully picked out, and the cotton packed in baskets. When a ship arrived, they were eager to dispose of it, expecting far more in return than the warmest encouragement in its culture had ever warranted. Their estimate of its value had been formed according to its bulk; and when it was weighed, and they saw a large basket-full weigh only two or three pounds, and a proportionate price offered, they were greatly disappointed. They brought back their

cotton, and hung it up in their houses till another ship arrived, when it was again presented for sale ; but being again estimated by weight, little if any more was offered for it. Some sold what they had collected, others were so disappointed, that they seemed hardly to care what became of it. This circumstance, together with the length of time and the constant attention that a cotton plantation required, before any return could be received, greatly discouraged them, and prevented their continuing its culture. They chose rather to feed a number of pigs, or cultivate the vegetables in demand by the shipping, dispose of them when vessels might put in for refreshments, and receive at once in exchange, articles of cloth, &c. than wait till the crops should be gathered, and experience so much uncertainty, or meet with such annoying disappointments in the amount of their returns.

Mr. Gyles, on his way to the colony of New South Wales in the month of August 1819, spent some time at Huahine and Raiatea ; and we gladly availed ourselves of his visit, to make further inquiries relative to the object for which he had come to the islands. Some spare machinery and boilers, sent out by the Society, were also left at Huahine. Assisted by the natives, we subsequently erected a rustic mill ; and, when the cane in our plantation was ripe, commenced our endeavours to convert it into sugar. The cylinders for crushing the cane were perpendicular : an ox was trained to draw in the mill. He was yoked to a lever on one side of the central roller ; a number of natives, pushing at another on the opposite side, turned the mill, and pressed the juice from the cane. The natives were surprised at the

quantity of juice from a single cane, as they had never been accustomed to see it thus collected, but had generally broken it in small pieces, and, by masticating the cane, extracted the juice.

After boiling it some time, we added the *temper*, or mixture of lime and water; and when we supposed the quantity had been sufficiently reduced, directed the natives to remove it to a suitable vessel for cooling, the progress of which we watched very anxiously, and, ultimately, had the satisfaction of beholding fine-grained crystals of sugar formed from the liquid. The natives were delighted and astonished; and although our surprise was not less than theirs, our satisfaction was more chastened; for, notwithstanding we had succeeded so well in our first attempt, we considered it more the result of accident than skill, and were by no means confident that, in a second effort, we should be equally successful.

We were, however, sufficiently encouraged to recommend the people, notwithstanding their disappointment in regard to the cotton, to direct their attention to the culture of sugar, since they had no longer any cause to doubt the practicability of procuring, from their respective plantations, sugar for their own use, or for barter with shipping. Our advice was not unheeded; several of the chiefs were induced to cultivate the cane; the mill we had erected became a kind of public machine, to which they brought their produce; and although, in some instances, we failed in procuring good sugar, in time the people were so well acquainted with the process, as to be able to boil it themselves. The Missionaries in Raiatea also erected a mill more efficient than the one we had constructed in Huahine, cultivated a quantity of

cane, made sugar themselves, and taught the inhabitants of the island to do the same.

Sugarcane grows spontaneously in all the South Sea islands, and more than ten varieties are indigenous. It has been stated, that the best canes now cultivated in the West Indies, are the kinds taken thither by Captain Bligh. In their native islands they grow remarkably fine. I have frequently seen canes as thick as a man's wrist, and ten or twelve feet between the root and the leaves. The *irimotu*, a large yellow cane, and the *to-ura*, of a dark red colour, grow very large, and yield an abundance of juice, but the *patu*, a small light-red, long-jointed cane, with a thin husk or skin, contains the greatest quantity of saccharine matter. Some of the sugar manufactured by Mr. Gyles was of a very superior quality; and if hired labour were less expensive, or the people more industrious, it might be raised with facility in considerable quantities. The return, however, is distant, and the crops are less productive than many other articles that might be cultivated in the islands, especially unconnected with the distillation of rum from the refuse of the juice, or the molasses of the sugar. This is probably the only plan that would render it profitable; but to the use of rum, the present chiefs, of the Leeward or Society Islands, are averse; its introduction since embracing Christianity, they have been able to prevent; and it will be matter of deepest regret, if either they or their successors should favour its distillation on the islands, or its importation from abroad. Next to idolatry, and the diseases introduced by foreigners, it is the greatest scourge that has ever spread its desolations through their country, and we cannot deprecate in terms too strong; the

conduct of those who now visit these shores, and who, insensible to any other consideration than that of avarice or vice, spare no pains to introduce ardent spirits among the people, and promote its use.

But although these circumstances have hitherto operated against the general culture of the cane, the chiefs and some of the people make sugar for their own consumption, and have occasionally supplied captains of ships, who have wished to replenish their sea-stock. In this respect, although the attempt of the Directors to introduce extensively its cultivation, has failed in the first instance; the natives have, nevertheless, acquired, from Mr. Gyles's residence among them, an acquaintance with the process of manufacturing this valuable article of commerce, which, it is presumed, will prove to the nation an important and a permanent advantage.

The Haweis, in returning to the islands in the spring of 1819, touched at Norfolk Island, formerly an appendage to the colony of New South Wales, and I believe re-occupied since that period. From this island the captain brought away a number of young coffee plants, which, on his arrival in the islands, were distributed among the different stations. The tender plants were once or twice removed, and all perished, excepting those in my garden at Huahine, which I was happy to succeed in preserving. The climate was favourable to their growth, and they appeared to thrive well. After four years, each tree bore about forty berries, which when perfectly ripe were gathered, and sent to the several stations. They were planted, and have since flourished, so that in every island the coffee plant is now growing, and it may be cultivated

to almost any extent. The chiefs are fond of coffee as a beverage, and, with the people, will doubtless raise it for their own use; and as it requires but comparatively little attention, probably it may be furnished in a greater abundance than either sugar or cotton.

The tobacco plant is another exotic, common now in all the islands: it was introduced by Capt. Cook, and has since been grown by the natives merely for their own use. Mr. Williams encouraged its cultivation to a considerable extent in the island of Raiatea, and the natives were taught to prepare it for the market of New South Wales, in a manner that rendered the Raiatean tobacco equal to any brought into Sydney. A lucrative branch of industry and commerce now appeared open to the enterprising and industrious inhabitants, when a heavy duty, which, according to report, in order to favour its growth in New Holland, was laid upon all taken into the port of Sydney, prevented their continuing its culture with the least expectation of profit. It was therefore in a great degree abandoned. The information, however, which the inhabitants received from the individual whom Mr. Williams employed to instruct them, not only in its growth, but in the methods of preparing it in the different forms under which it is offered in the markets, was valuable; and though no very advantageous results have hitherto followed, it may hereafter be productive of good.

CHAP. XIII.

Renewed endeavours to promote industry among the people—Arrival of Messrs. Blossom and Armitage—Establishment of the cotton factory—First cloth made in Eimeo—Prospects of success—Death of Mrs. Orsmond—Voyage to Raiatea—Sudden approach of a storm—Conduct of the natives—Appearance of waterspouts—Emotions awakened by the surrounding phenomena—Effects of waterspouts on the minds of the natives—Conduct of a party overtaken by one at sea—Deliverance during a voyage from the Sandwich Islands—Abatement of the storm—Arrival at Raiatea—Kindness of the inhabitants—District of Opoa—Visit to the settlement—Importance of education—Methods of instruction—Sabbath schools—Annual examination of the scholars—Public procession—Contrast between the present and former circumstances of the children.

ALTHOUGH the measures adopted by the Directors of the Missionary Society, for encouraging industry among the South Sea Islanders, and furnishing them with a source of productive labour in the manufacture of sugar, had not accomplished all that was designed, and Mr. Gyles had returned to England before the expiration of the period for which he had been engaged, the Directors still considered that it was their duty to endeavour to promote the temporal prosperity of the people—that the introduction of useful mechanic arts, and other means of advancing their civilization, though

objects of only secondary importance, were not to be overlooked. Some stimulus to more regular employment than that to which the natives had been accustomed, during the indolent state of society from which they were emerging, was still necessary for their individual happiness, as well as their national prosperity.

The Directors of the Missionary Society were not influenced by their own choice, but by the necessities of the people, in making these and other secular arrangements, which were not contemplated in the original constitution and object of their association, but have resulted from the changes effected by their agents in the circumstances of those communities among which they have resided; and have sometimes involved an expense which could not always be met without difficulty. These collateral exertions often occasion embarrassment, and it would be highly gratifying, if other institutions were able to prosecute those departments of effort, which are rather appendages than proper parts of Missionary labour. Were the resources of those societies formed for the universal diffusion of education, and the means of the British and Foreign Bible Society such as to enable them to undertake entirely the instruction of the heathen, and the translation and circulation of the Scriptures, it would greatly facilitate the extension of Christianity. If, in addition to those already in existence, there was also an institution for the promotion of agriculture, mechanic arts, social order, and the general civilization of rude and barbarous tribes, such a society would exert a beneficial and powerful influence, and furnish an important agency, in conjunction with those now engaged. It would enable Missionary institutions

to follow more energetically their simple and primary labours, in sending forth messengers to preach the gospel to the heathen.

Such a society, however, did not exist. The promotion of industry and civil improvement were important objects, and, in order to accomplish them, especially in reference to the rising generation, two artisans, Messrs. Blossom and Armitage, were sent out with the deputation who visited the South Seas in 1821. The former was a carpenter, acquainted with the construction of machinery and wood-work in general; a department of labour highly advantageous to a rude, or but partially civilized people, and at this time in great estimation among the Tahitians. Mr. Blossom has been engaged in teaching native youth, and others, these arts; and though not altogether so successful as he desired, has nevertheless seen two or three excellent workmen trained under his care.

The introduction among an indolent people, of any art that requires constant, and sometimes heavy labour, must be gradual; but as building, and the use of household furniture, &c., increases among the people, skill in these departments will be held in higher esteem, and the number of workmen will necessarily increase with the demand for their labour, and the remuneration it receives.

It was known, that with but slight attention the cotton-plant might be cultivated in the islands to almost any extent; and it was supposed, that although the smallness of the returns it had brought, when offered for sale in the raw state, together with the difficulties attending their first attempt, had deterred the people from persevering in its culture; yet that they might be induced to resume it, if taught on the spot to manufacture cotton

cloth. This was an article in great and constant demand throughout the islands. Mr. Armitage was therefore sent to attempt to teach the natives to spin and weave the cotton grown in their own gardens. He was a native of Manchester, where the members of his family still reside. He was well qualified for the undertaking, possessing an intimate acquaintance with the various processes by which raw cotton is made into cloth, and having been overseer or foreman of an extensive manufactory.

In acceding to the proposal of the Directors, and engaging in this enterprise, he manifested a degree of devotedness seldom excelled. He exchanged inviting prospects of wealth, comfort, and usefulness at home, for the toil and self-denial inseparable from such an attempt. The gentleman who had hitherto been his employer had proposed to make him his partner, had arranged for the advance of a very considerable sum of money; part of the materials for commencing the new establishment were procured, and the results in that line of business have since been such, as to warrant the inference, that every advantage the parties anticipated might have been realized. This, however, he relinquished, and cheerfully engaged in an attempt to promote the industry of the islanders, with no other remuneration than the Missionaries receive—a bare supply of the necessities of life.

It may, perhaps, be thought that I am trespassing the bounds of propriety in giving these particulars to the public; but, in this instance, and there are others that might also be adduced, I feel it due, not more to the individual than to the cause in which he is embarked; to the friends by whom

it is supported; and even to those who, in consequence of mistaken views, and misrepresentation, may sometimes be induced to suppose mercenary motives influence those who engage in Missionary undertakings.

In the month of September, 1821, they reached Tahiti. The carding machine, looms, &c. were landed, and placed under the care of Paiti, a chief residing near the harbour of Taone; and in the adjacent village of Pirae, Messrs. Armitage and Blossom took up their abode.

Like every other undertaking that has yet been made to benefit the people, the cotton factory had to contend with great difficulty. At first the king and chiefs, under the recollection of the reported design and tendency of the sugar manufactory, expressed their wishes that the establishment should be formed near their principal residence, that all proceedings connected with it might be under their inspection. Subsequently, when they entered into its design, and began to consider that it would become a source of pecuniary advantage, although it was thought that Eimeo would be most eligible for its establishment, the chiefs of Pare and the adjoining districts refused to allow the machinery to be removed. In this state matters remained some time—several of the finer parts of the iron-work were destroyed by the rust, and the whole greatly injured.

The deputation and the Missionaries, however, considering that the island of Eimeo afforded the greatest facilities for carrying on the work, removed thither, and with great expense and labour Messrs. Armitage and Blossom erected the machinery, and commenced their work. Shortly after this was completed, Mr. Blossom removed to the

opposite side of the island, to take charge of the secular concerns of the South Sea Academy, and the work has since been carried on by Mr. Armitage alone.

The machinery, &c. were considered as belonging to the Missionary Society, but at a public meeting held in Eimeo, in May 1824, for the purpose of arranging the principles upon which its future operations should be conducted, it was distinctly stated by the deputation, and recognized by the Missionaries, "That the Society contemplates no other advantage in promoting the manufacture of cloth by this machinery, than the good of the inhabitants of these islands;" "That no charges by way of profit shall be made upon the cloth manufactured and sold to the inhabitants, more than is merely necessary to defray the expenses attending it," and "That all the inhabitants of the islands connected with both the Windward and Leeward Missions, shall be allowed to share alike in the advantages of this manufactory." At the same time it was recommended, that two young men and two young women from each island, should be sent, to learn the art of making looms, spinning, weaving, &c.

The work commenced with cotton belonging to the native Missionary Societies. Mr. Armitage taught them to card the cotton, and Mrs. Armitage instructed them in spinning. Their first attempts, as might be expected, were exceedingly awkward, and the warp they furnished was difficult to weave. One piece of cloth, however, fifty yards in length, was finished, and presented to the king. Its appearance was coarse, and inferior to the imported calicoes of British manufacture; it was nevertheless grateful to the chiefs, from the fact of its

being the first ever manufactured in their own islands.

Cotton for another piece was prepared, and the natives commenced spinning; but the confinement required being irksome, and their expectation rather lowered, as to the quality of the cloth they were to receive as wages for their labour,—before the warp was ready for the loom, they simultaneously discontinued their work. When interrogated as to their reasons for this sudden change in their conduct, it was found that they had not indeed struck for higher wages, but had left off to think about it, and that, until their minds were made up, they could not return. The spinning-wheels and the loom now stood still, excepting that Mrs. Armitage and Mrs. Blossom, with the assistance of their own servants, spun the cotton, which Mr. Armitage wove into about fifty yards of cloth, for the use of the academy.

Notwithstanding the inferior appearance of the cloth manufactured in Eimeo, it was soon found to be more durable than that procured from the ships. Yet the disappointment which the natives had experienced prevented their cultivating the cotton; and but little was available for the establishment, excepting that subscribed by the members of the native Missionary Societies: the people declined coming to learn, and prospects were most unpromising. This, however, was not the only source of discouragement.

Traders, influenced by the narrow views and interested motives which too frequently regulate the proceedings of those who traffic with uncivilized nations, employed a variety of inducements to prevent the natives affording any encouragement to the establishment. At one time they assured them

that it would be injurious to their interest, and, if successful, prevent their being visited by shipping, &c., offering, at the same time, to give them for their raw cotton twice as much cloth as they could procure at the factory. At other times they threatened Mr. Armitage with ruin, and announced their determination to oppose him. Sometimes they endeavoured to persuade him to abandon so hopeless a project, as that of attempting to train the people to habits of industry.

Their threatenings to seek his ruin, by opposing his efforts, are rather amusing. They doubtless supposed the attempt was on his part a speculation for the accumulation of wealth; the only end which most propose, who visit those islands; and which, when pursued on fair upright principles, is not to be condemned. These proceedings, however, must have originated in very contracted views of the influence of such an establishment, which, while it may induce and encourage habits of more regular employment, can never diminish the demand for British calicoes, which will be superior in texture, pattern, &c. to any that can be made in the islands. It will also tend to encourage the more extensive culture of the cotton, and, in the raw state, the natives will never decline disposing of it to him who offers the best price.

Notwithstanding these and various other discouragements, Mr. Armitage was able to persevere; and as there was little prospect of the females he had taught to spin making up their minds to return, another party was selected. Nearly twenty girls, and eight or ten boys, engaged to learn to spin and weave. The conditions on which they were instructed were almost such as they or their friends chose to propose, both as to

the time they should continue, and the hours they should labour; and instead of receiving a premium for teaching them, Mr. Armitage agreed to pay them for every ounce of cotton they should spin.

In every undertaking of this kind, the greatest embarrassments attend its outset, and the same difficulties that had suspended the instruction of the two former parties, were again to be overcome. The indolent habits of these young persons, their impatience of control, and the fugitive mode of life to which many had been accustomed, were not to be at once removed. Recent accounts, however, convey the intelligence, that the prospect of ultimately introducing this branch of labour extensively among the people, is more encouraging than formerly. The females were able to spin strong and regular thread, or yarn; one or two of the boys had been taught to make, all things considered, very good cloth. Mr. Armitage has also succeeded in dying the cloth, and thus furnishing different patterns and colours, which has greatly increased its value in their estimation. While the hands of the parties spinning or weaving are employed, the improvement of their minds is not neglected. Reading-lessons and passages of scripture are affixed to the walls and different parts of the factory.

The carding engine, and some of the other parts of the machinery, were turned by a large water-wheel, but the work has often been retarded by the repairs that the wheel or its appendages have required.

Several of the best native carpenters have, however, readily come forward to repair the wheel, and have received their payment in cloth made at the

factory. The derangement of the machinery suspending the work of the spinners, some of them requested to take the cotton home, to prepare and spin at their own houses. The experiment has succeeded beyond what was anticipated, and the natives now bring to the factory for sale the cotton-yarn spun at their own dwellings, and ready for the loom.

This circumstance, though insignificant, is interesting and important. The natives are now convinced that they can make cloth; others, besides those taught in the factory, we may expect will desire to learn; and as they can prepare and spin the cotton at their own dwellings, this employment, which is certainly adapted to their climate and habits, as they can take it up and lay it down at their convenience, will probably be very extensively followed through the islands. The native carpenters will be able to make looms, as they have made turning-lathes, which, though rude, will be such as to answer their purpose. The spinning-wheel will also become an article of furniture in their houses; and the father, the brother, and the son, will have the satisfaction of wearing native or home-spun garments, made with cotton grown in their own gardens or plantations, and spun by their wives' or sisters' or daughters' hands. The Tahitian, like the Indian weaver, may, perhaps, at some future day, be seen fixing his rude and simple loom under the shadow of the coconut or the banana tree, whilst the objects that often give such a charm to rural village scenery, and awaken so many ideas of contentment and happy simplicity in connexion with the peasantry of England, may be witnessed throughout the South Sea Islands. At any rate, there is reason

to hope that whatever difficulties may yet be encountered, the efforts made to introduce this branch of labour will be advantageous to the natives.

In the month of December, 1818, when the *Haweis* sailed from Huahine, on her first voyage to New South Wales, Mr. and Mrs. Orsmond left us, as we mutually supposed, on a visit of a few months to the island of Raiatea, for the purpose of receiving Mr. Threlkeld's attentions at a season of domestic anxiety. For two or three months contrary winds prevented any intercourse between us, when at length Mr. Orsmond's boat arrived, with the unexpected and melancholy tidings of the death of Mrs. Orsmond, which had taken place on the 6th of January, 1819. She had survived but a few hours the birth of an infant daughter, by whom, in the space of five short days, she was followed to the eternal world, and, we believe, to the abodes of holy and unending rest. The disconsolate partner of her days was thus left a widower and childless, far from all the alleviation which the sympathies and attentions of kindred and friends in such seasons impart. The kindness and the sympathy of his fellow-labourers mitigated, however, in a great degree, the poignancy of his distress; and the consolations of religion supported his mind under a bereavement, which he had sustained in circumstances unusually distressing. The people around were touched with a feeling of compassion; but although their commiseration was fully appreciated, there was not that reciprocity of feeling which could lessen, in any considerable degree, the burden of his grief. In the family of Mr. Williams he spent the greater part of his time, when not engaged in public

duties, and experienced from its members every attention which kindness and attachment could bestow.

Early in 1819, circumstances rendered it desirable for us to visit Raiatea. We were anxious, also, to mingle our sympathies with those of our companions there, in that bereavement by which all were so deeply affected. We had been acquainted with Mr. and Mrs. Orsmond before leaving England. We had all left our native land about the same period, and had spent the greater part of our time, since arriving in the islands, either at the same station or under one roof, and felt deeply the first breach now made by death, in the little circle with which we were more immediately connected. We therefore availed ourselves of the return of Mr. Orsmond's boat, to visit the station.

About nine o'clock in the morning, Mr. Barff and myself, accompanied by five natives, and an English sailor who had charge of the boat, embarked from Huahine. Though the settlements were about thirty miles apart, yet, as the width of the channel was not much more than twenty miles, the mountains, and coast of the opposite island, were distinctly seen. The wind being fair, we expected to reach the Raiatean shore in three or four hours, and to arrive at the residence of our friends long before the close of day. We had not, however, been an hour at sea, when the heavens began to gather blackness, and lowering clouds intercepted our view of the shore we had left, and that to which we were bound. The wind became unsteady and boisterous, the sea rose, not in long heavy billows, but in short, cross, and broken waves. We had no compass on board.

The dark and heavy atmosphere obscuring the sun, prevented our discerning the land, and rendered us unconscious of the direction in which the storm was driving us. We took down our large sails, leaving only a small one in the fore-part of the boat, merely to keep it steady.

The tempest increasing, the natives were alarmed, and during the occasional intervals in which the wind abated its violence, the rain came down in tremendous torrents. The rain calmed in a degree the broken and agitated surface of the ocean, that raged with threatening violence. Our boat being but small, not above eighteen feet long, and her edge, when the sea had been smooth, not more than a foot or eighteen inches above its surface; every wave that broke near, threw its spray over us, and each billow, in striking our little bark, forced part of its foaming waters over the bow or the sides. Happily, we had a bucket on board, by means of which we were able to bale out the water.

In this state we continued, I suppose, about two hours, hoping that the clouds would disperse, and the winds abate; but, instead of this, the storm seemed to increase, and with it our danger. Most of the natives sat down in the bottom of the boat; and, under the influence of fear, either shut their eyes, or covered them with their hands, expecting every moment that the waves would close over us. We were not unconscious of our peril, and, as a last resort, took down our little sail and our mast, tied the masts, bowsprit, and oars together in a bundle, with one end of a strong rope, and, fastening the other end to the bow of our boat, threw them into the sea. The bundle of masts, oars, &c., acted as a kind of buoy, or floating anchor; and

not only broke the force of the billows that were rolling towards the boat, but kept it tolerably steady, while we were dashed on the broken wave, or wafted we knew not whither by the raging tempest.

The rain soon abated, and the northern horizon became somewhat clear, but the joyful anticipation with which we viewed this change was soon superseded by a new train of feelings. *Ure ure, tia moana!* exclaimed one of the natives; and, looking in the direction to which he pointed, we saw a large cylindrical waterspout, extending, like a massive column, from the ocean to the dark and impending clouds. It was not very distant, and seemed moving towards our apparently devoted boat.

The roughness of the sea forbade our attempting to hoist a sail in order to avoid it; and as we had no other means of safety at command, we endeavoured calmly to wait its approach. The natives abandoned themselves to despair, and either threw themselves along in the bottom of the boat, or sat crouching on the keel, with their faces downwards, and their eyes covered with their hands. The sailor kept at the helm, Mr. Barff sat on one side of the stern, and I on the other, watching the alarming object before us! While thus employed, we saw two other waterspouts, and subsequently a third, if not more, so that we seemed almost surrounded with them. Some were well defined, extending in an unbroken line from the sea to the sky, like pillars resting on the ocean as their basis, and supporting the clouds; others assuming the shape of a funnel or inverted cone, attached to the clouds, and extending towards the waters beneath. From the distinctness

with which we saw them, notwithstanding the density of the atmosphere, the farthest could not have been many miles distant. In some, we imagined we could trace the spiral motion of the water as it was drawn to the clouds, which were every moment augmenting their portentous darkness. The sense, however, of personal danger, and immediate destruction, if brought within the vortex of their influence, restrained in a great degree all curious, and what, in other circumstances, would have been interesting observation, on the wonderful phenomena around us, the mighty agitation of the elements, and the terrific sublimity of these wonders of the deep.

The roaring of the tempest, and the hollow sounds that murmured on the ear, as the heavy billow rolled in foam, or broke in contact with opposing billows, seemed as if deep called unto deep; and the noise of waterspouts might almost be heard, while we were momentarily expecting that the mighty waves would sweep over us.

I had once before, when seized with the cramp while bathing at a distance from my companions, been, as I supposed, on the verge of eternity. The danger then came upon me suddenly, and my thoughts, while in peril, were but few. The danger now appeared more imminent, and a watery grave every moment more probable; yet there was leisure afforded for reflection, and the sensibilities and powers of the mind were roused to an unusual state of excitement by the conflicting elements on every side.

A retrospect of life, now perhaps about to close, presented all the scenes through which I had passed, in rapid succession and in varied colours, each

exhibiting the lights and shades by which it had been distinguished. Present circumstances and connexions claimed a thought. The sorrow of the people—the dearest objects of earthly attachment, left but a few hours before in health and comfort on the receding shore—those unconscious infants that would soon, perhaps, be left fatherless, and dependent on their widowed mother, who, in cheerless loneliness, far from friends, and home, and country, might remain an exile among a race emerging from the rudest barbarism;—these reflections awakened a train of feelings not to be described. But the most impressive exercise of mind was that referring to the awful change approaching. The struggle and the gasp, as the wearied arm should attempt to resist the impetuous waves, the straining vision that should linger on the last ray of retiring light, as the deepening veil of water would gradually conceal it for ever, and the rolling billows heaving over the sinking and dying body, which, perhaps ere life should be extinct, might become the prey of voracious inhabitants of the deep, caused scarcely a thought, compared with the appearance of the disembodied spirit in the appearance of its Maker, the account to be rendered, and the awful and unalterable destiny that would await it there. These momentous objects absorbed all the powers of the mind, and produced an intensity of feeling, which for a long time rendered me almost insensible to the storm, or the liquid columns which threatened our destruction.

The hours that followed were some of the most solemn I have ever passed in my life. Although much recurred to memory that demanded deep regret and most sincere repentance, yet I could

look back upon that mercy that had first brought me to a knowledge of the Saviour, with a gratitude never perhaps exceeded. Him, and Him alone, I found to be a refuge, a rock in the storm of contending feelings, on which my soul could cast the anchor of its hope for pardon and acceptance before God; and although not visibly present, as with his disciples on the sea of Tiberias, we could not but hope that He was spiritually present, and that, should our bodies rest till the morning of the resurrection in the unfathomed caverns of the ocean, our souls would be by Him admitted to the abodes of blessedness and rest. I could not but think how awful would my state have been, had I in that hour been ignorant of Christ, or had I neglected and despised the offers of his mercy; and while this reflection induced thankfulness to Him through whom alone we had been made to share a hope of immortality, it awakened a tender sympathy for our fellow-voyagers, who sat in mournful silence at the helm or in the bottom of the boat, and seemed averse to conversation. Our prayers were offered to Him who is a present help in every time of danger—for ourselves—and those who sailed with us; and under these, or similar exercises, several hours passed away. The storm continued during the day. At intervals we beheld, through the clouds and rain, one or other of the waterspouts, the whole of which appeared almost stationary, until at length we lost sight of them altogether, when the spirits of our native voyagers evidently revived.

The natives of the South Sea Islands, although scarcely alarmed at thunder and lightning, are at sea greatly terrified by the appearance of water-

spouts. They occur more frequently in the South than in the North Pacific, and although often seen among the Society Islands, are more rarely met with in the Sandwich group. But throughout the Pacific, waterspouts of varied form and size are among the most frequent of the splendid phenomena, and mighty works of the Lord, which those behold who go down to the sea in ships, and do business upon the great waters. They are sublime objects of unusual interest, when viewed from the shore; but when beheld at sea, especially if near, and from a small and fragile bark, as we had seen them, it is almost impossible so to divest the mind of a sense of personal danger, as to contemplate with composure their stately movement, or the rapid internal circular eddy of the waters.

Nor is it easy for an individual, who has never beheld them in such a situation, to realize the sensation produced, when the solitary voyagers, from their light canoe, or deckless boat, dancing on every undulating wave, descry them towering from the surface of the water, uniting the ocean and the heavens, while the powerful agitation of the former indicates the mighty process by which they are sustained. Sometimes they have approached the shore, and although I do not recollect any instance of their actually destroying persons at sea, I am inclined to presume such a calamity must have occurred, or they would not be such objects of terror to the people.

During our abode in Huahine, a number of natives were on a voyage from the Leeward to the Windward Islands, in a boat belonging to Mr. Williams, when a waterspout approached them. They had heard that, when seen by navigators, they some-

times averted the threatened danger by discharging their artillery at the waterspout. Having a loaded musket in the boat, they at first thought of firing at the advancing column; but as it approached, the agitation of the water was so great, and the phenomenon so appalling, that their hearts failed; and when it was, according to their own account, within a hundred yards of their boat, and advancing directly upon them, they laid the musket down. The man at the helm now shut his eyes, and his companions threw themselves flat on their faces in the bottom of the boat. This is the exact position in which a captive, doomed to death, awaited the fatal stroke of a victor by whom he had been overcome in battle. After waiting in fearful suspense several minutes, the helmsman, hearing a rushing noise, involuntarily opened his eyes, and saw the column passing, with great velocity, at a distance from the stern of the boat. He immediately called his companions, who joined not only in watching its receding progress, but in acknowledging the protection of the Almighty in their preservation.

When returning from the Sandwich Islands on board the ship *Russell*, in 1825, we experienced a happy deliverance from one of these wonderful and alarming objects. Our Sabbath afternoon worship on the quarter-deck had just terminated; Mrs. Ellis was lying on a sofa, and, observing unusual indications of terror in the countenance of the boy at the helm, she said, "What is it that alarms you?" He answered, in hurried accents, "I see a whirlwind coming," pointing to a cloud a little to the windward of the ship. His actions attracted the notice of the officer on deck, who instantly sent an able seaman to the helm, and called the

captain. I had taken the books down into the cabin, and was putting them by, when I heard the officer, in a tone of unusual earnestness, ask the captain to come on deck. I hastily followed, and my attention was instantly directed to the water-spout.

The breeze was fresh, and as the object of alarm was still at some distance, it was possible we might avoid coming in contact with it. The captain, therefore, took in none of the sails, but called all hands on deck, ordered them to *stand by the hal-yards*, or ropes by which the sails are pulled up, so that, if necessary, they might let them go in an instant, and thus lower down the sails. We all marked its approach with great anxiety. The column was well defined, extending in an unbroken line from the sea to the clouds, which were neither dense nor lowering. Around the outside of the liquid cylinder was a kind of thick mist, and, within, a substance resembling steam, ascending apparently with a spiral motion. We could not perceive that much effect was produced on the cloud attached to the upper part of the column, but the water at its base was considerably agitated with a whirling motion; while the spray, which was thrown off from the circle formed by the lower part of the column, rose several feet above the level of the sea. After watching in breathless suspense for some time its advance in a line towards our ship, we had the satisfaction to see it incline in its course towards the starboard quarter, and ultimately pass by about a mile distant from the stern. The sail ropes were again fastened, and we pursued our way under the influence of thankfulness for the deliverance we had experienced.

But to return to our voyage to Raiatea: the storm, which had raged with violence ever since an hour after our departure from Huahine, began to abate towards the close of the day: we did not, however, see the land, and knew not whither we had drifted; but soon after the setting of the sun, the clouds dispersed, and a streak of light lingering in the western sky, indicated the direction in which we ought to proceed. The rain now ceased; the wind subsided; and although the surface of the sea was considerably agitated, it was no longer that quick dashing conflict of the waves to which we had been exposed, while “a war of mountains raged upon its surface,” but a long and heavy sluggish sort of motion. We pulled in our bundle of masts and oars—the natives manned the oars, and rowed towards the west.

The moon rose soon after the light of the sun had departed, and although she shone not at first in cloudless majesty through an untroubled sky, yet the night was a perfect contrast to the day. The light fleecy clouds that passed over the surface of the sky, fringed with the moon’s light, gave a pleasing animation to the scene, and

“With scarce inferior lustre gleamed the sea,
Whose waves were spangled with phosphoric fire,
As though the lightnings there had spent their shafts,
And left the fragments glittering on the field.”

After rowing some time, we heard the hoarse roaring of the surf, as it broke upon the coral reef surrounding the shore. To us this was a most welcome sound, indicating our approach to the land. Shortly afterwards we saw a small island with two or three cocoa-nut trees upon it, and subsequently the coral reef appeared in view. We now found ourselves near the *Ava Moa*,

Sacred Passage, leading to *Opoa*, the southernmost harbour in the island of Raiatea; and after rowing two or three miles, landed about midnight. Weary and famished, drenched with the rain, and suffering much from the cold occasioned by the wetness of our clothes, we were truly thankful, after the incidents of the day, to find ourselves once again on shore. The inhabitants of the dwelling which we entered soon rose from their beds, kindled a large fire in the centre of the floor, cooked us some provisions, and furnished us with warm and clean native cloth, to wear while our own clothes were dried. Having refreshed ourselves, and united in grateful thanksgiving to the Preserver of our lives, we lay down upon our mats, and enjoyed several hours of refreshing repose. I have often been overtaken with storms when at sea in European vessels, boats, and native canoes, but, to whatever real danger I may have been exposed, I never was surrounded by so much that was apparent, as during this voyage.

After a few hours of unbroken rest, we arose recruited the next morning, found our dried clothes comfortable, united with our host and his family in the morning devotions, and then, while they were preparing refreshments, took a view of the district. We found it not very extensive, though the land is rich and good. The gardens were large, and, at this time, well stocked with indigenous roots and vegetables. Raiatea is not only the most important island of the Leeward group, from its central situation and its geographical extent, but on account of its identity, in tradition, with the origin of the people, and their preservation in the general deluge. It has been

distinguished as the cradle of their mythology, the birth-place and residence of Oro, the region to which disembodied spirits resorted, the seat of their oracle, and the abode of those priests whose predictions for many generations regulated the expectations of the nation. It is also intimately connected with the most important matters in the traditionary history and ancient religion of the people. *Opoa* is the most remarkable place in Raiatea; of its earth, according to some of their traditions, the first pair were made by Tii or Taaroa, and on its soil they fixed their abode. Here Oro held his court. It was called Hawaii; and as distant colonies are said to have proceeded from it, it was probably the place at which some of the first inhabitants of the South Sea Islands arrived. It has also long been a place of celebrity, not only in Raiatea, but throughout the whole of the Society Islands. It was the hereditary land of the reigning family, and the usual residence of the king and his household. But the most remarkable object connected with *Opoa*, was the large marae, or temple, where the national idol was worshipped, and human victims were sacrificed. These offerings were not only brought from the districts of Raiatea and the adjacent islands, but also from the windward group, and even from the more distant islands to the south and south-east.

The worship of Oro, in the marae here, appears to have been of the most sanguinary kind; human immolation was frequent, and, in addition to the bones and other relics of the former sacrifices, now scattered among the ruins of the temple, there is still a large enclosure, the walls of which are formed entirely of human skulls. The horrid

piles of skulls, in their various stages of decay, exhibit a ghastly spectacle. They are principally, if not entirely, the skulls of those who have been slain in battle. A number of beautiful trees grow around, especially the tamanu, *callophyllum inophyllum*, and the aoa, *ficus prolixa*, resembling, in its growth and appearance, one of the varieties of the banian in India.

In the inland part of the district there is a celebrated *pare*, or natural fortress, frequently resorted to by the inhabitants in seasons of war; and with a little attention it might easily be made impregnable, at least to such forces or machines as the natives could bring against it.

A fine quay, or causeway, of coral rock, had been raised along the edge of the southern side of the bay, on which the natives had erected the frame of a large and substantial place of worship. It appeared to have remained in the state in which we saw it for some months past. The king and chiefs, with their numerous attendants, had removed to the vicinity of the Missionary station on the other side of the island, and the district was comparatively deserted. The frame of the building had been prepared with great care, several of the pillars being of polished *aito*, or casuarina.

Early in the afternoon we left our kind friends, and enjoyed a pleasant sail within the reef, along the eastern shore of the island; which was remarkably broken, and beautiful in mountain scenery, as well as rich and verdant in the foliage with which the woody parts of the country were clothed. We passed between Tahaa and Raia-tea, and arrived at the new Missionary settlement on the north-west side of the latter, about

noon. Here we received a cordial welcome from our friends Messrs. Orsmond, Williams, and Threlkeld, who were fully occupied in their new sphere of labour, and attached to the people; by whom they were respected, and among whom they had reason to believe they were usefully employed.

Mr. Orsmond appeared to sustain his bereavement with Christian fortitude. We visited the grave of the first labourer that had been called from our little band, and (with mingled feelings of regret at her early departure from the field we had unitedly cultivated, and sympathy with him whom she had left behind,) beheld the humble mound under which her mortal remains were reposing, and around which a number of indigenous and exotic flowers had been planted.—Mr. Williams and Mr. Orsmond had for some time past preached in the native language. They were not only anxious to instruct the people in religion, but to improve their present condition by encouraging them to build comfortable houses after our example, and to bring under cultivation a larger portion of the soil than they had hitherto been accustomed to enclose. While we remained, we visited the different parts of the district, and called upon the king,—whom we were delighted to find in a neat plastered house,—and, after spending two or three days with them at Vaóara, we returned to Huahine.

No circumstances connected with the station at Raiatea afforded us more satisfaction, than the favourable appearance under which the education of the inhabitants had been commenced.

Next to the direct communication of the gospel by the living voice, the schools have been con-

sidered as the most important department of regular instruction. We have always superintended the schools, and generally taught the higher classes. In some stations, the boys and the men have been educated in one school, and the women and girls in another; in others, the different sexes have been taught at different times; and in some, they have assembled in the same schools. This, however, has not been general. We have been favoured, in most of the stations, with valuable native teachers, in both the male and female schools. To this method of instruction we have looked for the perpetuity of the work, of which we had been privileged to witness the commencement; and from its influence on the rising generation, we have derived encouragement in reference to the stability and increase of the Christian church.

In the island of Huahine, we had, during the latter part of our residence there, two district schools, one for the males and the other for the females, which we found more conducive to their improvement, than the method of instructing both sexes in the same school. After the departure of Mr. Davies in 1820, the superintendence of the schools had devolved entirely on Mr. Barff. The female school in Huahine was under the management of Mrs. Barff and Mrs. Ellis; and those at several of the other stations were also superintended by the wives of the Missionaries.

The habits of the people did not allow of their attending school with that regularity which scholars observe in England. Many of the pupils being adults, had other engagements. In order, however, to ensure as regular and punctual an attendance as possible, the principal instruction

was given at an early hour every morning, that the people might attend the school before engaging in their ordinary avocations. The natives, therefore, assembled soon after sunrise: Mr. Barff usually repaired to the school for the men and boys about half past six o'clock in the morning, and, during the latter part of our residence in Huahine, Mrs. Barff and Mrs. Ellis, either unitedly or alternately, visited the female school at the same hour. It closed in general about eight, after which the people repaired to their daily employments. The boys' school was open at two o'clock in the afternoon, but it was principally for the instruction of children. Many of the adults received instruction more readily than the children, and acquired a knowledge of reading with much greater facility than persons of the same age would do in England. With many, however, more advanced in life, it was a difficult task; and some, after two or three years' application, were unable to advance beyond the alphabet, or the first syllables of the spelling-book. Another source of perplexity resulted from the injudicious methods of the native teachers, who at first, in their zeal to encourage their scholars, repeated to them every word in the columns of spelling, and lessons, so frequently, that many of their pupils could repeat from memory, perhaps, the whole of the book, without being able to read a single line. When they took the book, it was only necessary for them to be told the first word or sentence in a chapter, in order to their repeating the whole correctly, even though the book should be open at some other part, or the page be placed bottom upwards. Such individuals did not always like to go back to the lowest classes; yet it was neces-

sary. In order to convince them of the propriety of this, they were told we should only distribute copies of the Scriptures to those who could read any part on looking at it.

The native teachers had fallen into this practice, from the influence of former habits. All their knowledge, traditions, songs, &c. were preserved by memory; and the preceptor recited them to his pupil, till the latter could repeat them correctly. The matter of the lessons, they also thought was the great thing to be remembered; and this, together with a desire to facilitate the advancement of those under their care, led them to adopt the method of teaching the scholars to repeat lessons without due attention to the words of the book. It has been, however, discontinued.

After the conclusion of the usual school exercises, Mr. Barff appropriated half an hour to the instruction of the natives in the art of singing. The islanders in general are fond of singing, and always ready to learn. They have not such sweet melodious voices as the natives of Africa have, yet learn to sing, considering their circumstances, remarkably well. Many of the female voices are clear and soft, without being weak; and they usually perform parts appropriated to the female voice better than the men do theirs.

Translations of the most approved psalms and hymns, with a number that are original, have been prepared in the native language, in almost every variety of metre. To these the most popular English tunes are affixed; and with most of those sung by ordinary congregations in England, the natives are acquainted. Mr. Davies, I believe, first taught them to sing, and a tune usually called "George's" was the first they learned. On our

arrival in the islands in 1817, it was in general use; and whenever we walked among the habitations of the people, some parts of it broke upon the ear. It is now, however, very seldom heard. The "Old Hundredth Psalm," "Denmark," "Sicilian Mariners," and others of a more moderate date, are among their greatest favourites.

The Bible has been the basis of the greater part of the instruction given in the schools, but not to the exclusion of other departments of knowledge. In addition to the various portions of Scripture, and numerous tracts that have been printed, a system of arithmetic has been prepared by Mr. Davies, and a table of chronology, which is extensively used; and, so soon as the entire volume of Scripture shall be completed, other useful works will be translated. Although a work on geography has not yet been printed, many of the natives have a tolerably correct idea of the extent, population, and relative positions of the most important countries of the world. They are fond of calculations, and make themselves familiar with figures, so far as their books enable them to proceed. The schools are important appendages of every Missionary station, and are considered such by the most intelligent and influential of the people.

As it respects the spiritual improvement of the rising generation, the understanding of the Scriptures, and the extension of Christianity, Sabbath-schools are the most interesting and encouraging sections of this department. The scholars are the same as in the day-schools, but the mode of instruction pursued is different. Writing, reading, and spelling are not taught, but the time is devoted to the religious instruction of the children. Each class is under the care of a native instructor,

and we have in several of the stations been highly favoured in the co-operation of valuable Sabbath-school teachers. In Huahine we found able assistants among them, especially the teachers in the girls' school. They were not satisfied with attending during the hours of school, and merely imparting the ordinary instruction, or hearing the usual recitals, but identified themselves with the advancement of the children, and exercised an affectionate care over them during the intervals between the Sabbaths.

By this means they gained the confidence and love of many of their pupils, and were resorted to for guidance and counsel in every engagement of importance or difficulty. Frequently one of these teachers, in order to greater quietude, and more unreserved converse with the children, would take her little class to some retired spot in one of the valleys behind the settlement, for the purpose of talking in the most affectionate manner to each individually, and then uniting with them in prayer to the Most High. I cannot imagine a more cheering and affecting scene, than must often have been presented, when a native Sabbath-school teacher has seated herself on the grass, under the shade of a spreading tree, or by the side of a winding stream, and has there gathered her little class around her, for the purpose of unfolding, and impressing on their tender minds, the pure and sacred precepts of inspired truth; or has, under these circumstances, engaged with them in prayer to that God, who is not confined to temples made with hands, and who regards the sincerity of those who call upon him, rather than the circumstances under which their petitions are offered. Their delightful labours in this department of instruction

have not been in vain. Several children and young persons, who have died, have left behind them the most consoling and satisfactory evidence, that they had departed to be with Christ; and others have been at an early age admitted members of the Christian church.

The annual examinations of these schools are among the most exhilarating and interesting festivities now observed in the islands. They are usually held in the chapel, in order to afford accommodation to a greater number of persons than could gain admittance to the schools. Sometimes the adults are examined as well as the children, but, in general, only the latter. Their parents attend, and witness the procedure with great satisfaction. An entertainment and a procession usually terminate the exercises of the day. The change that has taken place has not rendered the people unsocial or melancholy, but has introduced to their families, and more general intercourse, a degree of cheerfulness and reasonable enjoyment unknown before, especially in reference to the rising generation.

One of these anniversaries, held at Burder's Point, the Missionary station in the district of Atehuru, in the year 1824, was unusually interesting. This district had formerly been distinguished for the turbulent and warlike dispositions of its inhabitants, and the ardour of their zeal in the service of their idols—the magnitude of the idol temples—the sanguinary character of their worship—and the presence of Oro, the war-god of the South Sea Islanders. Within the precincts of the Missionary station, not far from the place of worship, one of the great national maraes formerly stood,—where the image of Oro had often

been kept, where human sacrifices were offered, where the inauguration of the last heathen king who reigned in Tahiti took place, and where every cruelty and every abomination connected with paganism had been practised for ages. After the subversion of idolatry, this marae was divested of its glory, stripped of all its idolatrous appendages, and robbed of its gods, while the houses they occupied were committed to the flames. Still the massy pile of solid stonework, constituting one end of the area which the marae included, remained in a state of partial dilapidation—an imposing monument of the *hau riaria*, reign of error, as they denominated idolatry. The natives were, however, determined to remove even this vestige of the system of which they so long had been the vassals, and therefore levelled, for this occasion, the extensive pile, and with the materials formed a spacious solid platform, measuring three feet high, one hundred and ninety-four feet long, and one hundred and fifty-seven feet wide; the whole surrounded with a stone wall cemented with lime. Here a festival was held on the 11th of June, 1824. Upon this platform ninety tables were prepared, after the manner of preparation for a feast in England. Seats, usually native-made sofas or chairs, were arranged along the sides of the tables, and all the children in the school, about two hundred and forty, dined together.

The Missionaries, and many of the parents of the children, were present—delighted to witness the cheerfulness of the boys and the girls, as they sat together, and unitedly partook of the bounties of Providence. Mr. Darling, the indefatigable Missionary of the station, remarks, “This was on

the very spot where Satan's throne stood, and where, a few years ago, if a female had eaten but a mouthful, so sacred was the place considered, that she would have been put to death." What a spectacle of loveliness and peace must the platform have on this day exhibited, when compared with the scenes of abomination, absurdity, and cruelty, that had often been presented, when the very materials of which it was composed had formed part of an idolatrous temple. The children afterwards walked in procession through the settlement, halted at each of the extremities, sung a hymn, and then repaired to the chapel, where a suitable address was delivered to them by the pastor. These annual examinations and festivals are not peculiar to Bunaauia, but are instituted in several other stations of the Georgian group.

In the Leeward or Society Islands the remembrance of these exercises are among the most pleasing recollections I retain of my intercourse with the people. In Huahine they are usually held at the close of the public services connected with the Missionary anniversaries.

On the 11th of May 1821, a large chapel was nearly filled with spectators. The school contained four or five hundred children. Several from each class were examined, and manifested that they had been neither indolent nor careless. I beheld, with no common interest, a number of fine, healthy, and sprightly-looking children on that occasion assembled together, and saw a little boy, seven or eight years of age, with a little fringed mat wound round his waist, and a light scarf thrown over the shoulder, stand upon a form, and repeat aloud two or three chapters of one of

the Gospels, answer a variety of questions, and pass through the whole of his examination with scarcely a single mistake. This was the case with several on that occasion. At the close of the examination, the children were rewarded by Mr. Barff, who, on delivering the presents, which were different books in the native language, accompanied each by a suitable remark to the favoured proprietor. Often, as the little boy has walked back to the seat with his prize—perhaps a copy of one of the Gospels—I have seen the mother's eye follow the child with all a parent's emotion beaming in her eye, while the tear of pleasure has sparkled there; and, in striking contrast with this, the childless mother might be seen weeping at the recollection of the infants, which, under the influence of idolatry, she had destroyed—and which, but for her own murderous hands, might have mingled in the throng she then beheld before her. On the occasion above alluded to, when the examinations in the place of worship had terminated, the children walked, in the same order in which they were accustomed to proceed from the school to the chapel, to a rising ground in the vicinity of the governor's house. Here an entertainment had been provided for them by the chiefs. We followed, amid the multitude of their parents and friends; and, on reaching the place of assemblage, beheld about three hundred boys sitting in classes on the grass on the right-hand side of the rising ground, each teacher presiding at the head of his class. On the left-hand, about two hundred girls were arranged in the same manner. A plentiful repast had been prepared, which was carved, and handed to them as they sat upon the green turf. In the

centre, tables were spread for the chiefs, and the parents and friends of the children: we sat down with them, gratified with their hospitality, but deriving far more pleasure from gazing on the spectacle on either side, than in partaking of the provision. Before the assembly departed, I gave a short address to the parents, teachers, and children. When I concluded, they all stood up; the boys formed a circle on one side, and the girls on the other, and sang alternately the verses of a hymn in the native language; after which, one of the teachers offered a short prayer,—and we retired, under the influence of emotions of satisfaction; but it was not easy to say whether joy was most powerfully exhibited in the countenances of the children or their parents.

Towards the evening of the day, the children walked two and two, hand in hand, from one end of the settlement to the other, preceded by the flag belonging to the schools. The best boy in school carried the flag; which was not of silk emblazoned with letters of gold, but of less costly materials. The banners of the schools attached to the different stations were various; some of white native cloth, with the word “Hosanna” impressed upon it in scarlet dye; another was of light, but woven cloth, with the following sentiment inscribed upon it, *Ia ora te hui arii e ia maoro teienei hau*, “Life and blessing to the Reigning Family, and long be this peaceful reign!” The one at Huahine was of blue cloth, with a white dove and olive branch in the centre, beneath which was inscribed the Angels’ Song, as the motto of the school.* Sometimes the children, as they passed along, would sing,

* Luke ii. 14.

“Long be this peaceful reign,” or any other motto that might be inscribed upon the banner. And when they walked through the district, a father or mother, or both, have been seen coming from the door of their cottages, gazing with pleasure on them as they passed by, walking beside them, or following them with their eye until some clump of trees, or winding in the road, hid them from their view.

The meeting at Raiatea in the year 1824 was deeply affecting. It was held on a kind of pier or quay built in the sea. Six hundred children assembled to partake of the feast their parents had provided. The boys afterwards delivered public addresses. A religious service in the chapel closed the exercises of the day, and all retired to their respective homes, apparently delighted. Mr. Williams, in reference to this interesting spectacle, questions whether, but for the influence of Christianity, one-third of the children would have been in existence, and states his opinion, that they would not, and that “*the hands of their mothers would have been imbrued in their blood.*” This was not a groundless opinion, but an inference authorized by the most melancholy but unquestionable facts. At a former meeting held on the spot where the chapel stood, in which the children were examined, he was present. A venerable chief rose, and addressed the assembly, with impressive action, and strongly excited feeling. Comparing the past with the present state of the people, he said, “I was a mighty chief; the spot on which we are now assembled was by me made sacred for myself and family; large was my family, but I alone remain; all have died in the service of Satan—they knew not this good word

which I am spared to see ; my heart is longing for them, and often says within me, Oh ! that they had not died so soon : great are my crimes ; I am the father of nineteen children ; *all of them I have murdered*—now my heart longs for them. —Had they been spared, they would have been men and women—learning and knowing the word of the true God. But while I was thus destroying them, no one, not even my own cousin, (pointing to Tamatoa the king, who presided at the meeting,) stayed my hand, or said, Spare them. No one said, The good word, the true word is coming, spare your children ; and now my heart is repenting—is weeping for them !”

CHAP. XIV.

Voyage to Raiatea—Landing at Tipaemau—Description of the islands—Arrival at Vaóara—Singular reception—Native salutations—Improvement of the settlement—General state of society—Former modes of living—Proposed improvement in the native dwellings—Method of procuring lime from the coral-rock—First plastered house in the South Sea Islands—Progress of improvement—Irregularity of the buildings—Public road—Effect on the surrounding country—Duration of native habitations—Building for public worship—Division of public labour—Manner of fitting up the interior—Satisfaction of the people—Chapel in Raiatea—Native chandeliers—Evening services.

DURING the first years of our establishment in Huahine, frequent voyages to the adjacent islands were necessary; and, early in 1819, circumstances rendered it expedient that we should revisit Raiatea. As we expected to be absent for several weeks, Mrs. Barff and Mrs. Ellis accompanied us; Mr. Orsmond, who had visited Huahine, was returning to his station, and we embarked in his boat, although it was scarcely large enough to contain our party and half a dozen native rowers. The morning on which we sailed was fine; the sea gently rippled with the freshening breeze, which was fair and steady, without being violent. Our voyage was pleasant; and soon after two in the afternoon of the same day, we entered an opening in the reef, a few miles to the northward of that leading to Opoa. This entrance is called by the

inhabitants *Tipae mau*, True, or permanent, landing (place.)

We landed on one of the small islets which define, shelter, and adorn the entrance to the harbour, partook of some refreshment under the shade the brushwood afforded, while our boat's crew climbed the trees, and afterwards made an agreeable repast on the nuts which they gathered. We planted, as memorials of our visit, the seeds of some large oranges, which we had brought with us; then launched our boat, and prosecuted our voyage within the reef, towards the settlement on the other side of the island. This part of our voyage, for twelve or fourteen miles, was delightful. The beauty of the wooded or rocky shores now appeared more rich and varied than before; the stillness of the smooth waters around was only occasionally disturbed by the passage of a light nautilus-like canoe, with its little sail of white native cloth, or the rapid flight of a shoal of flying-fish, which, when the dashing of our oars or the progress of our boat intercepted their course or awakened their alarm, sprang from their native element, and darted along, three or four feet above the water.

Ioretea, the Ulitea of Captain Cook, or, as it is now more frequently called by the natives, Raiatea, is the largest of the Society Islands. Its form is somewhat triangular, and its circumference about fifty miles. The mountains are more stupendous and lofty than those of Huahine, and in some parts equally broken and picturesque. The northern and western sides are romantic; several pyramidal and conical mountains rising above the elevated and broken range, that stretches along in a direction nearly parallel with the

coast, and from one to three miles distant from the sea. Though the shore is generally a gradual and waving ascent from the water's edge to the mountain, it is frequently rocky and broken. At Mahapoto, about half way between Opoa, the site of their principal temple, the ancient residence of the reigning family, and Utumaoro at the north-east angle of the island, there is a deep indentation in the coast. The rocks rise nearly perpendicular in some places on both sides, and the smooth surface of the ocean extends a mile and a half, or two miles, towards the mountains. The shores of this sequestered bay are covered with sand, shells, and broken coral. At the openings of several of the little glens which surround it, the cottages of the natives are seen through the luxuriant foliage of the pandanus, or the purau; while the cultivated plantations in various parts extend from the margin of the sea to the foot of the mountains. The rivers that flow along their rocky courses from the head of the ravines to the ocean below—and the distant mountains, that rise in the interior—combine to form, though on a limited scale, rich, romantic, and beautiful landscapes. The islands in general are well supplied with water. The mountains are sufficiently elevated to intercept the clouds that are wafted by the trade-winds over the Pacific; being clothed with verdure to their very summits, while they attract the moisture, they also prevent its evaporation. Most of the rivers or streams rise in the mountainous parts, and though, from the peculiar structure of these parts, and the circumscribed extent of the islands, the distance from their source to their union with the sea is short; yet the body of water is often

considerable, and the uneven ground through which they have cut their way, the rocky projections that frequently divide the streams, and the falls that occur between the interior and the shore, cause the rivers to impart a charming freshness, vivacity, and splendour to the inland scenery.

Next to Tahiti, Raiatea perhaps is better supplied with rivers, or streams of excellent water, than any other island of the group. Its lowland is extensive, and the valleys, capable of the highest cultivation, are spacious, and conveniently situated for affording to the inhabitants intercourse with other parts of the island. On the north-west is a small but very secure harbour, called Hamaniino. Most of the ships formerly visiting Raiatea anchored in this convenient and sequestered harbour. Such vessels usually entered the reefs that surround the two islands, either at the opening called Teavapiti, a little to the southward of Utumaora, or at that denominated Tomahahotu, opposite the south end of the island of Tahaa. They then proceeded within the reefs along the channel between the islands, to the harbour.

Water and wood were at all times procured with facility from the adjacent shore; and supplies of stock, poultry, and vegetables might generally be obtained by barter with the inhabitants. The mountains of the interior sheltered the bay from the strong eastern and southerly winds; and the wide opening in the reef, opposite the mouth of the valley forming the head of the bay, favoured the departure of vessels with the ordinary winds. A small and partially wooded island on the north side of the opening in the reefs opposite the harbour, distinctly points out the passage, and is very

serviceable to ships going to sea. A few miles beyond the harbour of Hamaniino, Vaóaaara is situated, which was the former Missionary station, the residence of the chiefs, and principal part of the population. There are two open bays on the east side of the island, Opoa and Utumaoro. They were occasionally visited by shipping; and the latter has, since the removal of the Missionary station, become the general place of anchorage. But although they are secured from heavy waves by the reefs of coral that stretch along the eastern shore, they are exposed to the prevailing winds, excepting so far as they are sheltered by the islands at the entrance from the sea.

There are no lakes in Raiatea or Tahaa, but both islands are encircled in one reef, which is in some parts attached to their shores, and in others rises to the water's edge, at the distance of two or three miles from it. The water within the reefs is as smooth as the surface of a lake in a pleasure-ground, though often from eighteen to thirty fathoms deep. The coral reefs form natural and beautiful breakwaters, preserving the lowland and the yielding soil of the adjacent shore from the force and encroachment of the heavy billows of the ocean. Numbers of verdant little islands, situated like those of Tipaemau, at the openings in the reef, are remarkably useful as sea-marks, and furnish convenient temporary residences for the fishermen, who resort to them during the season for taking the operu, *scomber scomber* of Linneus, and other fish, periodically visiting their shores. Here they dry and repair their nets while watching the approach of the shoals, and find them remarkably advantageous in prosecuting the most important of their fisheries.

The sun had nearly set when we reached the settlement at Vaóáara. As we approached the shore, crowds of the natives, who had recognized some of our party, came off to meet us, wading into the sea above their waist, in order to welcome our arrival. While gazing on the motley group that surrounded our boat, or thronged the adjacent shore, and exchanging our salutations with those nearest us, before we were aware of their design, upwards of twenty stout men actually lifted our boat out of the water, and raised it on their shoulders, carrying us, thus elevated in the air, amid the shouts of the bearers, and the acclamations of the multitude on the shore, first to the beach, and then to the large court-yard in front of the king's house, where, after experiencing no small apprehension from this unusual mode of conveyance, we were set down safe and dry upon the pavement. Here we experienced a hearty welcome from the chiefs and people. Their salutations were cordial, though unaccompanied by the observances that were formerly regarded as indispensable. Considering the islanders as an uncivilized people, they seem to have been remarkably ceremonious. This peculiarity appears to have accompanied them to the temples, to have distinguished the homage and the service they rendered to their gods, to have marked their affairs of state, and the carriage of the people towards their rulers, to have pervaded the whole of their social intercourse, and to have been mingled with their diversified amusements. Their salutations were often exceedingly ceremonious. When a chieftain from another island, or from any distant part, arrived, he seldom proceeded at once to the shore, but usually landed, in the first instance, on some of the small

islands near. The king often attended in person, to welcome his guest, or, if unable to do this himself, sent one of his principal chiefs.

When the canoes of the visitor approached the shore, the chiefs assembled on the beach. Long orations were pronounced by both parties before the guests stepped on the soil: as soon as they were landed, a kind of circle was formed by the people; the king or chiefs on the one side, and the strangers on the other; the latter brought their marotai, or offering, to the king and the gods, and accompanied its presentation with an address, expressive of the friendship existing between them: the priest, or orators of the king, then brought the presents, or manufaiti, bird of recognition. On some occasions, two young plantain-trees and two pigs, or other articles of value, were first presented by the strangers, one for *te atua*, the god; the other for *te hoā*, the friend. A plantain-tree and a pig were brought by the residents for the king, a similar offering for the god; this was followed by a plantain and a pig, for the *toe moe*, perhaps sleeping hatchet. A plantain-tree and a dog were then brought for the taura, the cord or bond of union, and then a plantain and a pig for the friend.*

In some of their ceremonies, a plantain-tree was substituted for a man, and in the first plantain-trees offered in this ceremony to the god and the friend, they might perhaps be so regarded. Considerable ceremony attended the reception of a company of Areois. When they approached a village or district, the inhabitants came out of their doors, and, greeting them, shouted Manava, Manava, long before they reached the place. They usually answered, Teie, "Here," and so proceeded

* Forster's Voyage, vol. i. 375.

to the rendezvous appointed, where a present was given to the king, and a similar offering to the god.

Our mode of saluting by merely shaking hands, they consider remarkably cold and formal. They usually fell upon each others necks, and tauahi, or embraced each other, and saluted by touching or rubbing noses. This appears to be the common mode of welcoming a friend, practised by all the inhabitants of the Pacific. It also prevails among the natives of Madagascar. During my visit to New Zealand, I was several times greeted in this manner by chiefs, whose tataued countenances, and ferocious appearance, were but little adapted to predispose for so close a contact. This method of saluting is called by the New Zealanders Ho-gni, Honi by the Sandwich Islanders, and Hoi by the Tahitians. In connexion with this, the custom of cutting themselves with sharks' teeth, and indulging in loud wailing, was a singular method of receiving a friend, or testifying gladness at his arrival; it was, however, very general when Europeans first arrived.

In the court-yard of the king we were met by our friends Messrs. Williams and Threlkeld, in whose society we spent about fourteen days, and who, considering the short time they had been among the people, had been the means of producing an astonishing change, not only in their habits and appearance, but even in the natural face of the district. A carpenter's shop had been erected, the forge was daily worked by the natives, neat cottages were rising in several directions, and a large place of worship was building. The wilderness around was cleared to a considerable extent; the inhabitants of other parts were repairing to Vaó-aara, and erecting their habitations, that they

might reap the advantage of instruction. A large school was in daily operation, and a numerous and attentive congregation met for public worship in the native chapel every Sabbath. Having adjusted our public arrangements, we returned to Huahine in the *Haweis*, in which Messrs. Barff, Williams, and myself, proceeded to Tahiti.

The change which had taken place in Tahiti and Eimeo, in consequence of the abolition of idol worship, had been exceedingly gratifying, as it regarded the general conduct of the people, their professed belief in the truth of revelation, and their desire to regulate their lives by its injunctions; but the visible change which resulted from the establishment of the Missions in Huahine and Raiatea, was more striking, and did not fail to attract the notice, and command the approbation, of the most superficial observer.

We did not deem what is usually termed civilization essential to their receiving the forgiveness of sin, enjoying the favour of God, exercising faith in Christ, and being after death admitted to the heavenly state; yet we considered an improvement of their circumstances, and a change in their occupations, necessary to their consistent profession of Christianity, and the best means of counteracting that inveterate love of indolence to which from infancy they had been accustomed. Habits of application were also essential to the cultivation of intellect, the increase of knowledge, and enjoyment in the present life. This was peculiarly desirable in reference to the rising generation, who were to be the future population, and who would arrive at years of maturity under circumstances and principles as opposite as light and darkness to those under which their parents had

been reared. Under these impressions, those who were stationed in the Leeward Islands, next to religious instruction, directed their attention to the promotion of industry among the people, and the improvement of their temporal condition. We had already persuaded them to extend the culture of the soil beyond the growth of the articles necessary for their support during the season when the bread-fruit yielded no supply, and to raise cotton and productions, which they might exchange for clothing, tools, &c. We now directed them to the improvement of their dwellings, which, generally speaking, were temporary sheds, or wide unpartitioned buildings, by no means favourable to domestic comfort or Christian decency.

When we landed at Fare in Huahine, I do not think there were more than ten or twelve houses in the whole district. Four, besides those we occupied, were of considerable size, belonging to the chiefs; the others were mere huts. In the latter, the inmates took their food, and rested on their mats spread upon the floor, which, had it been simply of earth, would have been comparatively clean and comfortable. The temporary roof of thatch was often pervious to the rays of the sun, and the drops of the frequently descending shower. In these cabins, parents, children, dogs, and frequently pigs and fowls, passed the night, and the greater part of the day. The houses of the chiefs were better built, and more capacious; the roofs generally impervious, and the sides frequently enclosed with straight white poles of the hibiscus tree. Their interior, however, was but little adapted to promote domestic comfort. The earthen floor was usually covered with long grass. This,

by being repeatedly trodden under foot, became dry, broken, and filled with dust, furnishing also a resort for vermin, which generally swarmed the floors in such numbers, as to become intolerable. In these houses the people took their meals, sitting in circles on the grass-spread floor. Here, the fresh water used in washing their hands, the coconut water which was their frequent beverage, and the sea-water in which they dipped their food, was often spilt. Moisture induced decay, and although over these parts of the floor they often spread a little fresh grass, yet many places in the native houses frequently resembled a stable, or a stable-yard, more than a suitable dwelling-place for human beings.

In the drier parts of the house, along each side, the inmates slept at night. However large the building might be, there were no partitions or skreens. Some of their houses were two hundred feet long; and on the floor, hundreds have, at times, lain down promiscuously to sleep. They slept on mats manufactured with palm-leaves, spread on the ground. These mats were generally rolled up like a sailor's hammock in the morning, and spread out at night. The chief and his wife usually slept at one end of the house, without the least partition between them and the other inmates of their dwelling. Instead of a single mat, three or four, or even ten, were sometimes spread one upon the other, to give elevation and softness; and this, with the finer texture of the mats, was the only difference between the bed of the chief, and that on which the meanest of his dependents slept. Instead of being spread on the floor, the mats were sometimes spread on a low bedstead, raised nine or twelve inches above the floor. The sides and bottom of this bedstead were made

with the boards of the bread-fruit tree. Next to the chief, the members of his own family spread their mats on the floor, and then the friends and attendants—the females nearest the chief, the men towards the opposite end of the building.

I have sometimes entered the large houses in Huahine, soon after our arrival there, and have seen, I think, forty, fifty, or sixty sleeping places of this kind, in one house, consisting of a mat spread on the ground, a wooden pillow or bolster in the shape of a low stool, next the side or wall, and a large thick piece of cloth, like a counterpane or shawl, which they call *ahu taoto*, sleeping-cloth, and which is their only covering, lying in the middle of each mat. There was no division or skreen between the sleeping places, but the whole ranged along in parallel lines from one end of the house to the other. What the state of morals must necessarily have been among such a community, it is unnecessary to shew; yet such were the modes of life that prevailed among many, even after they had renounced idolatry. Such we found society in Huahine, and such our friends in Raiatea found it there. One of the reasons which they gave why so many slept in a house, was, their constant apprehensions of evil spirits, which were supposed to wander about at night, and grasp or strangle the objects of their displeasure, if found alone. Great numbers passing the night under the same roof, removed this fear, and inspired a confidence of security from the attacks their idolatrous absurdities led them to expect.

The evils necessarily resulting from these habits were too palpable to allow us to delay attempting an alteration. We recommended each family to build distinct and comfortable cottages for them-

selves, and the chiefs to partition bed-rooms in their present dwellings, in which they must reside while building others; even in these we recommended them to reduce the number of their inmates, and to erect distinct sleeping rooms for those they retained.

We were happy to perceive on their part a willingness to follow our advice. The first native improvement was made by Mai, the chief of Borabora, residing at that time at Fare in Huahine; and we believe this was at the request of his daughter. He directed his servants to clear out all the grass from the floor of the house he occupied; they then levelled the earth, procured lime, and plastered it over nearly an inch thick with mortar; this hardened, and formed an excellent, solid, durable, and clean floor. With this material we had made the floors of our own temporary dwellings, in which we had erected slight partitions of poles, covered with thick native cloth, to separate the different apartments from each other. In this also we soon perceived the chiefs promptly following our example. At the same time we commenced the erection of permanent places of residence for ourselves, and spared no pains to induce the people to do the same. Our first effort was to build a lime-kiln, on which we bestowed considerable labour, though it did not ultimately answer. The natives prepared their lime by burning it in a large pit, in a manner resembling that in which they had prepared their ovens for opio. This was done with greater facility than they could burn it in the kiln they had built, though with less economy in fuel.

Specimens of fibrous limestone, and small fragments of calcarious rock, have been occasionally

found in some of the islands, but not in quantity or kind to be available in the preparation of lime for building. Shells might be procured in tolerable abundance; but the white coral rock, of which the extensive reefs surrounding these islands are composed, and which appears inexhaustible, is used in the manufacture of lime.

The natives dive into the sea, sometimes several fathoms deep, in order to procure the solid or sponge-shaped coral, which for this purpose is better than the forked or branching kinds. They also prefer that which is attached to the main reef, and growing, or as they sometimes call it, live coral, to that which is broken off and hardened or dead. The large fragments or blocks of coral, sometimes three or four feet in diameter, are conveyed on rafts to the shore, where they are broken into small pieces. A capacious hole is then dug, wherein fuel in immense logs is piled up till it assumes the appearance of a mound four or five feet high. On the outside of this, the pieces of coral are placed, twelve or eighteen inches thick. The pile is then kindled, the fuel consumed, and the lime, thus burnt, sinks into the pit. They are generally so impatient to see whether it is well burnt, that they throw water upon it often before the fire is extinct; and if they find it crumble and become pulverized, they cover it over with coconut leaves, and use it as occasion requires.

The coral rock makes excellent lime, not perhaps so strong as that made from rock-limestone, but fine, beautifully white, and durable. It may be obtained in any quantity, but the labour of procuring the fuel necessary for preparing it on the present plan, is exceedingly irksome. Could they be induced to erect kilns, and burn it after the

European manner, it might be furnished with great facility, and the fact of their being able to prepare with little trouble, lime from the coral rock, would encourage them in building comfortable houses.

Our friends in Raiatea were perhaps more urgent than ourselves, in their recommendation of improved dwellings. On our first visit to Raiatea, in January 1819, the servants of Tamatoa, the king of that island, were plastering a house for his residence: it was nearly finished; the outside was completed, and they were at work within. A day or two after our return to Huahine, we were delighted to see one in the district of Fare actually finished. It was smaller than Tamatoa's, and differently shaped, his being oval, and this being nearly square, with high gable-ends. It belonged to an ingenious and industrious young man, whose name was Navenavehia, and who, although an inferior chief in Huahine, had accompanied Mahine to Eimeo, where he had resided in the family of Mr. George Bicknell, by whom he had been taught the use of tools, and the art of burning lime. It is not easy, nor is it material, to determine which of these two houses was finished first. They were certainly both in hand at the same time, and the periods of their completion were probably not very remote from each other. A new order of architecture was thus introduced to the nation, and the names of Tamatoa, king of Raiatea, and of Navenavehia, the more humble chief in Huahine, ought not to be forgotten, in connexion with the introduction of a style of building which has since prevailed extensively among the people, augmenting their social and domestic comforts, changing the appearance of their villages, and improving the beautiful scenery of their islands.

These two houses were not only the first in the Leeward group, but they were the first of the kind ever erected, for their own abode, by any of the natives of the South Sea Islands.

The success of these individuals encouraged others, although we found great difficulty in persuading them to persevere in the labour this improvement required, particularly as they were now employed in the erection of a spacious chapel, and the frames of our dwellings. It was no easy task for them to build houses of this kind; there were no regular carpenters and masons. Every man had, in the first place; to go to the woods or the mountains, and cut down trees for timber, shape them into posts, &c. and remove them to the spot where his house was to be built, then to erect the frame, with the doorway and windows. This being done, he must again repair to the woods for long branches of hibiscus for rafters, with which he framed the roof.

The leaves of the pandanus were next gathered, and soaked, and sewed on reeds, with which the roof was thatched. This formerly would have completed his dwelling, but he now had to collect, with great labour, a large pile of firewood, to dig a pit, to dive into the sea for coral rock, to burn it, to mix it with sand so as to form mortar, wattle the walls and partitions of his house, and plaster them with lime. He then had to ascend the mountains again, for trees, which he must either split or saw into boards for flooring his apartments, manufacturing doors, windows, shutters, &c. This was certainly a great addition of labour; and hence many occupy their cottages as soon as they have finished the roof, the walls, and the door—levelling the ground for the floor, and spreading

grass over it—occupying one part, while they board or plaster the other.

In this state we found Navenavehia's house, when we paid him our first visit. We recommended him to persevere in completing it, and, in order to encourage him, promised him nails to make doors, and whatever else was wanting. He assured us of his intention to board the floor, and partition off their bed-room; but said, he thought they might as well live in it while he was doing this, and therefore had occupied it as soon as the walls were dry.

The settlements in the Leeward Islands now began to assume a new aspect. Multitudes flocked from the different districts, to attend the means of instruction in the school, and on the Sabbath. The erection of a house upon the improved plan, regulating its size by the rank or means of the family for whom it was designed, became a kind of test of sincerity in professions of desire to be instructed; for, to embrace Christianity, with the precepts which it inculcated, nothing could be more at variance than the habits of indolence and unsightly filthiness of their former habitations.

Activity was now the order of the day. Frames of buildings were seen rising, with astonishing rapidity, in every part of the district; and houses of every size, from the lowly snug little cottage with a single door and window in front, to the large two-storied dwelling of the king or the chief. Buildings, also, in every stage of their progress, might be seen in a walk through the settlement: sometimes only a heap of spars and timber lay on the spot where the house was to be raised, but at other places the principal posts of the houses were erected, others were thatched, and some partially

or entirely enclosed with the beautiful white coral-lime plaster. Axes, hatchets, planes, chisels, gimlets, and saws, were, next to their books, the articles in greatest demand and highest esteem.

No small portion of our time was occupied in directing and encouraging them in their labours. We had, however, occasion to regret, that we were sometimes at as great a loss as the people themselves. They usually formed the walls of their dwellings, either by mortising upright posts into large trees laid on the earth, or planting the posts in the ground about three feet apart. The spaces between the posts, excepting those for doors or windows, were filled with a kind of hurdle-work, or wattling of small rods or sticks, of the tough casuarina. This they plastered with the mortar, forming a plain surface, and covering also the posts on the outside, but leaving them projecting within.

The next object was to make the doors and window-shutters: thus far they had been able to proceed in the erection of their dwellings without nails; but to make doors and shutters without these, brought them at first to a stand. We were glad to furnish the chiefs and others with these most valuable articles, so far as our stock would allow, but it was useless to think of supplying the wants of the entire population; we only regretted that we could not have more ready access to our friends in England, many of whom, we had no doubt, would readily have supplied them with an article easily procured in abundance there, but here exceedingly scarce. Nails are still among the most valuable manufactures they can receive.

Their invention and perseverance at length overcame the difficulty, and they constructed their doors by fastening together three upright boards, about six feet long, by means of three narrow pieces across, one at each end, the other in the middle. These latter were fastened to the long boards by strong wooden pegs. What the pegs wanted in strength, they determined to supply by numbers, and I think I have seen upwards of fifty or sixty hard pegs driven through one of these cross-pieces into the boards forming the door. In order to prevent their dropping out when the wood shrunk by the heat, they drove small wedges into the ends of the pegs, which frequently kept them secure. In the same manner they fastened most of their floors to the sleepers underneath, using, however, large pegs resembling the treenails in a ship's plank, more than the nails in a house-floor.

When the door was made, it was necessary to hang it; but only a few of the chiefs were, for many years, able to procure iron hinges. Some substituted tough pieces of fish-skin, pieces of the skin of other animals, or leather procured from the ships; but these soon broke, and many of the natives set to work to make wooden hinges. They were generally large, and, when attached to a light thin door, looked remarkably clumsy: but they were made with great industry and care, and the joints very neatly fitted. A man would sometimes be a fortnight in making a single pair of hinges. After all, they were easily broken, and made a most unpleasant noise every time the door was opened or shut.

In our walks through the native settlements, we were often amused at the state in which we found

the houses occupied by their proprietors. Some appeared with only the walls on the outside plastered, others with both sides plastered; some having their doors and window-shutters fixed, others with a low fence only across the door-way; some with grass spread over the whole floor, while others had a portion boarded sufficiently large to contain their sleeping-mats at night. A few, whose dwellings were completely finished, inhabited them with all the conscious satisfaction attending the enjoyment of what had cost them great and persevering labour. All confessed that the new kind of houses were better than the old; that when the weather was warm, they could have as much air as was agreeable; and when the night was cold and the wind high, or the rain drifting, they had not, as formerly, to rise and move their beds, or secure their clothing from wet, but could sleep on, sheltered from the elements without.

This was the state of the settlement in Huahine when visited by Captain Gambier, of H. M. ship *Dauntless*, Captain Elliot, and other naval officers, whom I had the pleasure of meeting there. The account of the settlement given by the former, and the emotions excited in his own mind by his visit, are so interesting, that I think it would be almost unjust to deprive the readers of these pages of the satisfaction his description is adapted to afford.

In reference to Tahiti, and the change generally, Captain Gambier observes, "The testimony is a strong one: as I had never felt any interest in the labours of Missionaries, I was not only not prepossessed in favour of them, but I was in a measure suspicious of their reports. It will appear as clear as light to the spiritual mind, that the account of their state, and the gratification expe-

rienced in the contemplation of it, was altogether of a temporal nature; that the progress made towards civilization and earthly happiness, in consequence of the moral influence of Christianity, was the cause of that delight. The hand of a superintending Providence is generally acknowledged, it is true, but it is so only with respect to the temporal state. So true it is, that the mind itself, untaught by the Divine Spirit, knows nothing of the awful and overwhelming importance of the eternal interests of the soul over the things of this short-lived scene."

In reference to Huahine, and the station now described, though not more forward than others in the same group, Captain Gambier observes: "At about ten o'clock on the morning of the 20th of January, 1822, the ship being hove-to outside the reef, a party of us proceeded towards the village of Fare. After passing the reef of coral which forms the harbour, astonishment and delight kept us silent for some moments, and was succeeded by a burst of unqualified approbation at the scene before us. We were in an excellent harbour, upon whose shores industry and comfort were plainly perceptible; for, in every direction, white cottages, precisely English, were seen peeping from amongst the rich foliage, which every where clothes the lowland in these islands. Upon various little elevations, beyond these, were others, which gave extent and animation to the whole. The point on the left, in going in, is low, and covered with wood, with several cottages along the shore.* On the right, the high land of the interior slopes down with gentle gradual

* This part of Fare Harbour is represented in the frontispiece to vol. iii.

descent, and terminates in an elevated point, which juts out into the harbour, forming two little bays. The principal and largest is to the left, viewing them from seaward; in this, and extending up the valley, the village is situated. The other, which is small, has only a few houses—but so quiet, so retired, that it seems the abode of peace and perfect content. Industry flourishes here. The chiefs take a pride in building their own houses, which are now all after the European manner; and think meanly of themselves, if they do not excel the lower classes in the arts necessary for the construction. Their wives also surpass their inferiors in making cloth. The queen and her daughter-in-law, dressed in the English fashion, received us in their neat little cottage.

“The furniture of her house was all made on the island, and by the natives, with a little instruction originally from the Missionaries. It consisted of sofas with backs and arms, with (cinet) bottoms, really very well constructed; tables and bedsteads by the same artificers. There were curtains to the windows, made of white cloth, with dark leaves stained upon it for a border, which gave a cheerful and comfortable air to the rooms. The bed-rooms were up stairs, and were perfectly clean and neat. These comforts they prize exceedingly; and such is the desire for them, that a great many cottages, after the same plan, are rising up every where in the village.

“The sound of industry was music to my ears. Hammers, saws, and adzes, were heard in every direction. Houses in frame met the eye in all parts, in different stages of forwardness. Many boats, after our manner, were building, and lime burning for cement and whitewashing.

“ Upon walking through the village, we were very much pleased to see that a nice, dry, elevated foot-path or causeway ran through it, which must add to their comfort in wet weather, when going to prayers in their European dresses. As we stopped occasionally to speak to some of the natives standing near their huts, we had frequent opportunities of observing the value they set upon the comforts of our English style of cottage, and other things introduced among them of late. They said they were ashamed to invite us into their huts, but that their other house was building, and then they would be happy to see us there.

“ Afterwards I walked out to the point forming the division between the two bays. When I had reached it, I sat down to enjoy the sensations created by the lovely scene before me. I cannot describe it; but it possessed charms independent of the beautiful scenery and rich vegetation. The blessings of Christianity were diffused amongst the fine people who inhabited it; a taste for industrious employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort, had seized upon all, and, in consequence, civilization was advancing with rapid strides.”

The scene described by Captain Gambier is represented in the accompanying engraving, which exhibits the progress of the buildings along the shore at the time. There is something peculiarly pleasing in watching the process which periodically changes the face of the natural world. The swelling bud—the opening blossom—the expanding leaves—the tiny fruit-formations, as they regularly pass under the eye of the observer, are not less interesting than the bough

Drawn by Capt. R. Elliot, R.N.

EASTERN PART OF FARE HARBOUR, IN HUAHINE.

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Engraved by W. Le Poer.

bending with ripened fruit. The process which effects the changes marking the progress from birth to maturity in the animal creation, is not less curious; and at this time we beheld a work advancing, which was rapidly transforming the character and habits of a nation, and materially altering even the aspect of the habitable portions of their country. This gave a peculiar interest to the nondescript sort of dwelling, half native hut, and half European cottage, which many of the people at this time inhabited. They marked the steps, and developed the process, by which they were rising from the rude and cheerless degradation of the one, to the elevation and enjoyment of the other. These sensations were often heightened by our beholding, in the neighbourhood of these half-finished houses, the lonely and comfortless hut they had abandoned, and the neatly finished cottage in which the inmates enjoyed a degree of comfort, that, to use their own powerful expression, made them sometimes ready to doubt whether they were the same people who had been contented to inhabit their former dwellings, surrounded by pigs and dogs, and swarms of vermin, while the wind blew over them, and the rain beat upon them.

The greater number of houses, already erected, contain only two or three rooms on one floor, but several of the chiefs have built spacious, and, considering the materials with which they are constructed, substantial habitations, with two stories, and a number of rooms in each, having also some of the windows glazed. Mahine, the king of Huahine, was, we believe, the first native of the South Sea Islands, who finished a house with upper rooms. When done, it was quite a curiosity

among the natives of the Leeward Islands, and multitudes came on purpose to see it. It was built with care, and, considering it as a specimen of native workmanship, was highly creditable to their industry, perseverance, and ingenuity. Many of the natives, especially those who have been native house-builders, are tolerably good carpenters, and handle tools with facility. They have also been taught to saw trees into a number of boards, instead of splitting them into two planks, which was their former practice.

The stone in the northern parts of the island is a kind of compact ancient lava, and, though rather hard, is, we think, adapted for buildings. We were desirous to induce some of the chiefs to attempt the erection of a stone house; but they had no proper tools for preparing the stone, and the labour was also greater than in their present state of civilization they were disposed to undertake. It is not, however, improbable that stone buildings will ultimately supersede the neat, yet, compared with those erected of less perishable materials, temporary dwellings they are now occupying. The coral rock is also more durable than the plaster; and although soft, and easily hewn when first taken out of the sea, it afterwards assumes a degree of hardness which resists the weather for a long series of years. A chapel has been built with this material in the island of Eimeo, and it will probably last longer than any other yet erected.

When we arrived in Eimeo, Messrs. Hayward and Bicknell were residing in boarded dwellings with chambers, and Mr. Nott in a house, the walls of which were neatly plastered. The earth in some parts of the islands would probably answer

for bricks ; and the Missionaries formerly made one or two attempts to prepare them for ovens, &c. but did not succeed. Individuals professing to understand making bricks have once or twice offered to teach the natives ; but much as we have wished to possess permanent brick houses for ourselves, or to recommend the natives to prepare such, we are convinced that the labour would be too great, and the failures in burning them too frequent, to allow at present of their being made with advantage,—yet we hope they will follow the plastered cottage, just as that now occupies the place of the native hut.

The timber principally employed in their buildings, is the wood of the bread-fruit ; and although they are careful of this valuable tree, it is necessary frequently to urge the duty of planting, in order to ensure a future supply not only of timber but of food, as the large trees are now comparatively few, and the population is evidently increasing.

In the commencement of a new settlement, or the establishment of a town, like that rising around us at the head of Fare harbour, we were desirous that it should assume something like a regular form, as it regarded the public buildings and habitations of the chiefs and people. We sometimes advised them to build their houses and form their public roads in straight lines, and to leave equal distances between the roads and the houses, and also between each dwelling. Our endeavours, however, were unavailing. They could perceive nothing that was either desirable or advantageous in a straight road, or regularity in the site, or uniformity in the size or shape, of their habitations. Every one, therefore, followed his own

inclinations. The size of the building was regulated by the number in the family, the rank or the means of its proprietor, and the shape by his fancy. It was oblong or square, with high gable, or circular ends covered with thatch, so that the building resembled an oval more than any other shape.

The situations selected were either parts of their own ground, or such places as accorded with their taste and habits. Those who were frequently upon the waters, and enjoyed the gentle sea-breezes, or wished to excel their neighbours, built a massy pier or causeway in the sea, and, raising it four or five feet above high-water mark, covered it with smooth flat stones, and then erected their houses upon the spot they had thus recovered from the sea, by which it was on three sides surrounded. The labour required for effecting this, prevented any but chiefs from building in such situations. Others, actually building upon the sand, erected their dwelling upon the upper edge of the beach, within four or five yards of the rising tide.

The public road, from six to twelve feet wide, which led through the district, extending in a line parallel with the coast, presented all its curvatures. Some of the natives built their houses facing the sea; others, turning their fronts towards the mountain, reared them within five or six feet of the road; while several, of a more retiring disposition, built in the centre of their plantations, or under the embowering shade of a grove of bread-fruit trees, enclosing them within the fence that surrounded their dwelling. Some of the leading chiefs, in order to enjoy a more extensive prospect, and to breathe a purer atmosphere, left the humidity and shade of the lowland and the valley, and built their houses on the sides of the verdant hills

that rise immediately behind the bay, and form the connecting link between the rocks around the beach and the high mountains of the interior.

A settlement thus formed could never possess any approximation to uniformity; yet it frequently seemed to us as if the variety in size and shape among the buildings, and the irregularity of their situation, were in perfect keeping with the wild, untrained luxuriant loveliness, and romantic appearance, of the rocks, the hills, the mountains, the valleys, and every other natural object by which the rising settlement was surrounded. The chiefs vied with each other in the size, elevation, or conveniences of their houses: some being, like Pohuetea's and Teriitaria's, built upon a pier in the sea; others preparing to attach verandas, by which they could remain cool under a meridian sun; others erected rude covered balconies, in which they might enjoy a more extended prospect, be shaded from the sun, and breathe purer air. The rustic palm-leaf thatch, and beautifully white plastered walls, of all the buildings, whether standing on the sea-beach, on the mountain's side, embowered under the bread-fruit and cocoa-nut grove, or situated in the midst of their plantations, with a walk strewn with fragments of coral and shells leading from the road to the door, appeared in delightful contrast with the thick dark foliage of the trees, the perpetual luxuriance of vegetation, and the variegated blossoms of the native flowers.

The duration of the buildings was in general according to the nature of the thatch; the same house frequently received two or three new roofs, and if the frame was well put together, and the timber seasoned, a plastered cottage would pro-

bably last ten or fifteen years. Many, however, from the rude and hurried manner in which they were built, became dilapidated in a much shorter period.

While individuals and families were thus engaged in the erection of their domestic habitations, the people of the island were occupied in raising a spacious and substantial chapel. They commenced it in the beginning of 1819, and completed it early in the following year. It was one hundred feet long, and sixty wide. The sides were fourteen or sixteen feet high, and the centre not less than thirty. The walls were plastered within and without. The roof was covered with pandanus leaves, the windows closed with sliding shutters, and the doors hung with iron hinges of native workmanship. Altogether, the building was finished in a manner highly creditable to their public spirit, skill, and industry. All classes cheerfully united in the work, and the king of the island—assisted by his only son, a youth about seventeen years of age—might be seen every day directing and encouraging those employed in the different parts of the building, or working themselves with the plane or the chisel, in the midst of their chiefs and subjects.

The interior of the roof was remarkable for the neatness of its appearance, and the ingenuity of its structure. The long rafters, formed with slender cocoa-nut, casuarina, or hibiscus trees, were perfectly straight, and polished at the upper end. The lower extremities were ornamented with finely-woven variegated matting, or curiously braided cord, stained with brilliant red or black and yellow native colours, ingeniously wound round the polished wood, exhibiting a singularly neat and

chequered appearance. The ornament on the rafter terminated in a graceful fringe or bunch of tassels.

The pulpit, situated at a short distance from the northern end, was hexagonal, and supported by six pillars of the beautiful wood of the pua, which resembles, in its grain and colour, the finest satin-wood. The panels were of rich yellow bread-fruit, and the frame of mero, a fine-grained, dark, chesnut-coloured wood. The stairs, reading-desk, and communion table, were all of deep umber-coloured bread-fruit; and the whole, as a specimen of workmanship, was such as the native carpenters were not ashamed of. The floor was boarded with thick sawn planks, or split trees; and, although it exhibited great variety of timber and skill, was by no means contemptible.

According to ancient usage in the erection of public buildings, the work had been divided among the different chiefs of the islands; these had apportioned their respective allotments among their peasantry or dependants, and thus each party had distinct portions of the wall, the roof, and the floor. The numbers employed rendered these allotments but small, seldom more than three or six feet in length, devolving on one or two families. This, when finished, they considered their own part of the chapel; and near the part of the wall they had built, and the side of the roof they had thatched, they usually fitted up their sittings. The principal chiefs, however, fixed their seats near the pulpit.

Uniformity was as deficient in the sittings of the chapel, as in the houses of the town, each family fitting up their own according to their inclination or ability. For a considerable extent around the

pulpit, the seats were in the form of low boarded pews neatly finished. Behind them appeared a kind of open, or trellis-work line of pews, which were followed by several rows of benches with backs; and, still more remote from the pulpit, what might be called free or unappropriated sittings, were solid benches or forms, without any support for the back or arms.

The colour and the kind of wood, used in the interior, was as diversified as the forms in which it was employed; it was, nevertheless, only when empty, that its irregularity and grotesque variety appeared. When well filled with respectably dressed worshippers, as it generally was on the Sabbath, the difference in the material or structure of the places they occupied, was not easily noticed.

A remarkably ingenious and durable low fence called by the natives *aumoa*, was erected round it, and the area within the enclosure was covered with small fragments of white branching coral, called *anaana*, and found on the northern shores of the bay.

In the month of April, 1820, it was finished, and on the 3d of May opened for Divine service.

A distressing epidemic had raged for some time among the people, and still confined many to their habitations, yet there were not fewer than fifteen hundred present. Many of them were arrayed in light European dresses, and all evidently appeared to feel a high degree of satisfaction in assembling for the public adoration of the Almighty in a building, in many respects an object of astonishment through the island, and which their own toil and perseverance had enabled them to finish.

Individuals in England, who have materially contributed by personal exertions or pecuniary aid to the erection or enlargement of a church or chapel, have, when the object of their solicitude and their toil has been accomplished, experienced emotions of satisfaction during the subsequent opportunities they have had of rendering divine homage there; but the satisfaction of the Tahitians, though the same in kind, I am disposed to believe, is stronger in degree, when standing on the floor, the trees constituting which, they cut down in the forest—when skreened from the wind by that portion of the wall their own hands reared, and covered by that section of the roof which they had thatched.

While the inhabitants of Huahine were thus laudably engaged in providing the means of increasing their domestic enjoyments, and accommodating the assemblies for public worship, their neighbours in the adjacent island of Raiatea were not behind them in the rapidity of their improvement. They had erected a number of dwelling-houses, and a building for divine service, larger than that at Huahine, but inferior in elevation and breadth; being forty-two feet wide, and at the sides about ten feet high. It was finished a week or two earlier than the chapel in Huahine, and was opened on the 11th of April in the same year; when upwards of 2,400 inhabitants of that and the adjacent islands assembled within its walls.

To the natives of Raiatea, this work of their own hands appeared a wonderful specimen of architecture; the manner in which its interior was finished perfectly astonished them, and appeared no less surprising to the natives of the other islands. It was not only furnished with a pulpit,

a desk, a boarded floor throughout, constructed of the tough planks of the *reva*, and filled with pews and seats, but, by the invention and ingenuity of the Missionaries, it was subsequently furnished with a rustic set of chandeliers.

By this contrivance it could be lighted up for an evening congregation, while we were under the necessity of concluding all our public services before the sun departed. These chandeliers, as they may perhaps with propriety be called, were not indeed of curious workmanship or dazzling brilliancy, in polished metal or cut-glass, but of far more common materials, and simplicity of structure. The frame was of light tough wood, and the lamps, instead of being coloured and transparent, were opaque cocoa-nut shells. They were, however, the only inventions of the kind the natives had ever seen ; and on the night when the chapel was first illuminated by their aid, as they came in one after another, and saw the glare of such a number of lights suspended from the roof in a manner that they could not at first understand, they involuntarily stopped to gaze as they entered the door, and few proceeded to their seats without an exclamation of admiration or surprise. Their astonishment was probably greater than would be experienced by an English peasant from a retired village, on beholding, for the first time, a spacious public building splendidly lighted up with gas.

Although we were pleased with the effect produced on the minds of the natives, and a thousand delightful associations revived in our bosoms the first time we mingled with a crowded *evening* congregation, we did not recommend our people to follow the example their ingenious neighbours had

set them. It appeared more desirable, in the partially organized state of society then prevailing in the islands, to conclude all our public meetings by daylight, rather than call the people from home after sunset.

CHAP. XV.

Schools erected in Huahine—Historical facts connected with the site of the former building—Account of Mai, (Omai)—His visit to England with Captain Furneux—Society to which he was introduced—Objects of his attention—Granville Sharp—His return with Captain Cook—Settlement in Huahine—His subsequent conduct—Present proprietors of the Beritani in Huahine—House for hidden prayer—Cowper's lines on Omai—Royal Mission Chapel in Tahiti—Its dimensions, furniture, and appearance—Motives of the king in its erection—Description of native chapels—Need of clocks and bells—Means resorted to for supplying their deficiency—Attendance on public worship.

As soon as the new building in Huahine was finished, and appropriated to the sacred use for which it had been reared, the original chapel was converted into a school, and was scarcely sufficient to accommodate the increasing number of scholars.

Two new places, upon the same plan as the chapel, and built with similar materials, were afterwards erected, one for the boys' school, and the other for the girls'; these, when finished, greatly facilitated the instruction of the people—the accommodation they afforded, encouraging those to attend who had before been deterred.

The spot on which the old chapel and subsequent school had been erected, was connected with an important event in the modern history,

not only of Huahine, but of the several adjacent clusters of islands. In September, 1773, when Captains Cook and Furneux left Huahine, the latter was accompanied by a native, who had intimated his desire to proceed in the ship on a visit to Britain. He was a Raiatean; who, after a defeat which his countrymen had sustained in an engagement with the daring and warlike natives of Borabora, had taken shelter in Huahine. His inducement to undertake a voyage, of the incidents and exposures of which he could form no idea, does not appear to have resulted so much from a wish to gratify a restless and ardent curiosity, as from the desire to obtain the means of avenging his country, and regaining the hereditary possessions of his family, which were now occupied by the victors.

The name of this individual was *Mai*, usually called *Omai*, from the circumstance of the *o* being prefixed in the native language to nouns in the nominative case. *Mai* is the name of the present king of Borabora, though I am not certain of his having descended from the same family. The *Mai* who accompanied Captain Furneux does not appear to have been connected by birth or rank with the regal or sacerdotal class, although, among other accounts circulated respecting him while in England, it was stated that he was a priest of the sun, an office and title unknown in his native islands. He represented himself as a *hoa*, friend or attendant, on the king. In person he was tall and thin, easy and engaging in his manners, and polite in his address; but in symmetry of form, expression of countenance, general outline of feature, and shade of complexion, inferior to the majority of his countrymen. His conversation

was said to be lively and facetious. He reached England when the interest of Captain Cook's first voyage, and the deep impression produced by his discoveries, were still vivid and universal, and anticipation was raised to the highest pitch, in reference to the developments expected from his second visit to that distant part of the world. Mai being the first native of the islands of the South Sea, brought to England, produced an excitement as unprecedented, in connexion with an untutored islander, as it was powerful and extensive, even in the most polished circles of society. Mai, on his arrival in London, was considered a sort of prodigy; he was introduced to fashionable parties, conducted to the splendid entertainments of the highest classes, and presented at the British court amidst a brilliant assemblage of all that was illustrious in rank, and dignified in station. The Tahitians in general are good imitators of others; this talent he possessed in an eminent degree, and adopted that polite, elegant, and unembarrassed address, whereby the class with which he associated has ever been distinguished. Naturally quick in his perceptions, and lively in his conversation, although the structure and idiom of his own language effectually prevented his speaking English with ease or fluency, he was soon able to make himself understood; and the embarrassment he occasionally felt, in giving utterance to his thoughts, perhaps added to the interest of those who were watching the effect which every object in a world so new to him must naturally occasion.

Every place of public amusement, and every exhibition adapted to administer pleasure, was repeatedly visited; and the multiplicity of spectacles

thus presented in rapid succession, kept his mind in a state of perpetual excitement and surprise. The impression made by one object, was obliterated by the exhibition of some new wonder, which prevented his paying particular regard to any. This constant variety deprived him of all useful knowledge, and diverted his attention from the important subjects that demanded his notice while residing in the metropolis of Britain. A most favourable opportunity was afforded for his acquiring that knowledge of our agriculture, arts, and manufactures, our civil and religious institutions, which would have enabled him to introduce the most salutary improvements among his countrymen. Thus he might have become a father to his nation; and his visit to England might have been rendered a blessing to its latest generations. But, as Forster, who accompanied him on his return, laments, "no friendly Mentor ever attempted to cherish and gratify this wish, much less to improve his moral character, to teach him our exalted ideas of virtue, and the sublime principles of revealed religion." To the censure thus passed upon those, under whose care he spent the period of his residence in England, one exception at least must be made, and that in favour of a name that will ever be dear to every friend of humanity. Granville Sharp became acquainted with Mai, taught him the first principles of writing, and, so far as his knowledge of our language allowed, endeavoured to pour the light of divine truth into his ignorant and untutored mind. He made such progress in the use of letters, that on his voyage to the South Seas, while staying at the Cape of Good Hope, he wrote a letter to his friend Dr. Solander.

During the two years he spent in this country,

he was inoculated for the smallpox, from which he happily recovered; and, loaded with presents profusely furnished by his friends, he embarked for his native island at Plymouth, in the summer of 1776. He accompanied Captain Cook to New Zealand, the Friendly Islands, and Tahiti, and, after an absence of rather more than four years, returned to Huahine on the twelfth of October, 1777.

In this island Captain Cook judged it most prudent to establish his fellow-voyager, and consequently solicited for him a grant of land from the chiefs. It was readily furnished, and a spot marked out, measuring about two hundred yards, along the sea-shore, and extending from the beach to the mountain. Here a garden was enclosed, and many valuable seeds and roots, which had been brought from England or the Cape of Good Hope, were planted. The carpenters of the vessels erected for him a house in the European style, and, on the 26th of October, the presents with which he had been so liberally supplied, were landed, and he took possession of his dwelling. In addition to the seeds and plants, a breed of horses, goats, and other useful animals, were brought on shore; but the greater part of the presents was comparatively useless, and many were bartered to the sailors for hatchets or iron tools. It does not appear that there was any implement of husbandry, or useful tool, included in the catalogue of his presents, though he landed with a coat of mail, a suit of armour, musket, pistols, cartouch-box, cutlasses, powder, and ball! Besides these, however, he was furnished with a portable organ, an electrical machine, fireworks, and numerous trinkets.

The estimate Captain Cook formed of his cha

acter was correct: he appeared to have derived no permanent advantage from the voyage he had made, the attention he had received, or the civilized society with which he had been associated. He soon threw off his European dress, and adopted the costume, uncivilized manners, and indolent life, of his countrymen. Weakness and vanity, together with savage pride, appear to have been the most conspicuous traits of character he developed in subsequent life.

The horses, included among his presents, appear to have been regarded by Mai as mere objects of curiosity, and, when occasionally ridden, it was to inspire terror or excite admiration in the minds of the inhabitants. His implements of war, and especially the fire-arms, rendered his aid and co-operation a desideratum with the king of the island, who, in order more effectually to secure the advantage of his influence and arms, gave him one of his daughters in marriage, and honoured him with the name of *Paari*, (wise or instructed,) by which name he is now always spoken of among the natives; several of whom still remember him. He appears to have passed the remainder of his life in inglorious indolence or wanton crime, to have become the mere instrument of the caprice or cruelty of the king of the island, who not only availed himself of the effects of his fire-arms in periods of war, but frequently ordered him to shoot at a man at a certain distance, in order to see how far the musket would do execution; or to despatch with his pistol, in the presence of the king, the ill-fated objects of his deadly anger.

The majority of those whom I have heard speak of him, generally mentioned his name with execration rather than respect; and though some of the

chiefs consider him as a man who had seen much of the world, and who possessed, according to their ideas, an amazing mass of information, his memory is certainly very lightly esteemed by his countrymen. As he does not, however, seem to have evinced, either on board the vessels in which he sailed, or among the company with which he mingled while in England, any latent malignity of character, or cruelty of disposition, he might perhaps have returned with very different sentiments and principles, had he fallen into other hands during his visit here.

The spot where Mai's house stood is still called Beritani, or Britain, by the inhabitants of Huahine. A shaddock tree, which the natives say was planted by Captain Cook himself while the vessels lay at anchor, is still growing on what was once part of his garden. The animals, with the exception of the goats and pigs, have all died; and in this instance, the benevolent intentions of the British government, in sending out horses, cattle, &c. proved abortive. The helmet, and some other parts of his armour, with several cutlasses, are still preserved, and, when we arrived in Huahine, were displayed on the sides of the house standing on the spot where Mai's dwelling was erected by Captain Cook. A few of the trinkets, such as a jack-in-a-box, a kind of serpent that darts out of a cylindrical case when the lid is removed, were preserved with care by one of the principal chiefs, who, when we first saw them, considered them great curiosities, and exhibited them, as a mark of his condescension, to particular favourites. What became of the organ and electrical machine, I never knew. Among the curiosities preserved by the young chief of Tahaa, there was an article that I was very glad to see; it was a large quarto English Bible, with numerous

coloured engravings, which were the only objects of attraction with the natives. I was told it belonged to Paari, or Mai, and hope it was given him among the presents from England, although no mention whatever is made of a Bible, or any other book, among the various articles enumerated by those who conveyed him to his native shores.

Within the limits of the grant made to Captain Cook for his friend Mai, some of the Missionaries, who in 1809 took shelter in Huahine, after their expulsion from Tahiti in 1808, erected their temporary habitations. A few yards distant from the spot in which Mai's house stood, and immediately in front of the dark and glossy-leaved shaddock-tree planted by Captain Cook, the first building for the worship of Jehovah was erected; and on the same spot the first school in Huahine was opened, in which the use of letters, and the principles of religion, were inculcated.

Nearly in front of the site of Mai's dwelling now stands the residence of Pohuetea and Teraimano, to whom by right of patrimony Beritani belongs. It was, when I was last there, in 1824, one of the most neat, substantial, and convenient modern houses in the settlement, containing two stories and eight apartments. The district around, which when we arrived was altogether uncultivated, and overrun with brushwood growing in wild luxuriance, has been cleared; the garden has been again enclosed, and planted with many useful vegetable productions of the tropical regions. It is cultivated by its proprietors, who, there is reason to hope, are decided Christians. They erected, within the precincts of their garden, a beautiful but rustic little summer-house or cottage, which they call a *fare bure huna*, or house for hidden

prayer. I one day visited this garden, a few weeks after it had been enclosed and stocked with the most valuable indigenous plants of the islands. Towering above the plantains, papaws, &c., the shaddock planted by Captain Cook appeared, like an inhabitant of another country, in solitary exile; for though the climate is similar in point of temperature to that in which it is accustomed to thrive, its shoots are not so long and vigorous, its leaves are not so clear, dark, and glossy as those of the other plants, and the fruit, though large and abundant, falls prematurely to the ground. The place where it stands is rather damp, and this may, perhaps, have caused it to appear so sickly.

After wandering some time among the clustering sugar-cane, rows of pine-apples, plantains, and bananas, I approached this house for private devotion. A narrow path covered with sand and anaana, or branches of coral, led to the entrance. An elegant hibiscus spread its embowering shade on its rude and lowly roof. A native palm-leaf mat covered the earthen floor,—a rustic seat, a table standing by a little open window, with a portion of the Scripture, and a hymn-book in the native language, constituted its only furniture. The stillness of every thing around, the secluded retirement of the spot, and the varied objects of nature with which it was associated, seemed delightfully adapted to contemplation and devotion. The scene was one of diversified beauty, and the only sounds were those occasioned by the rustling among the sugar-canes, or the luxuriant and broad-leaved plantains, while the passing breezes swept gently through them.

I naturally inferred that the house was appropriated to purposes of secret devotion; and meet-

ing its proprietor, I asked its use. He informed me that it was devoted to that object, and spoke with apparent satisfaction of the happiness he enjoyed in the retirement it afforded.

The erection of their dwelling, culture of their garden, building the house for hidden prayer, &c. (the labours of the present proprietors of Beritani,) are very different from the erection of a boarded house merely as a fortress, in which are deposited, as the most valued treasures of its inhabitant, arms and ammunition. It does not appear that Mai's house was designed as a model by which the natives were to be encouraged to build their own, but a place of security for the property, which he was recommended to enclose with a spacious native building: and the pursuits of its present occupants are in delightful contrast with the childish exhibition of fireworks, or the display of those trinkets, by which it was endeavoured to impress the minds of the natives with ideas of English superiority. The events which have since transpired were but little anticipated by the distinguished navigator who conducted this simple-hearted native from one end of the globe to the other, spared no pains to promote his welfare and comfort, and who, although mistaken in the means he employed, undoubtedly aimed at the prosperity of the interesting people whom he had introduced to the notice of the civilized world.

Visiting almost daily the spot, and living in habits of intercourse with the successors of Mai, I have been often led to compare the views and circumstances of the present inhabitants of Beritani with those of the resident originally left there by its discoverer; and in connexion with the circumstances of Mai after his return to his native islands,

the following beautiful and pathetic lines have often occurred to my mind; and though perused on the spot with sensations probably unfelt elsewhere, I have nevertheless supposed, that could the poet have foreseen what has since taken place, not only in this island, but throughout the group—or had he lived in the present day—he would never, in anticipation of their abandonment so soon after their discovery, have recorded such mournful anticipations:—

“ These I can pity,
 But far beyond the rest, and with most cause,
 Thee, gentle savage,* whom no love of thee
 Or thine, but curiosity perhaps,
 Or else vain-glory, prompted us to draw
 Forth from thy native bowers, to shew thee here
 With what superior skill we can abuse
 The gifts of Providence, and squander life.
 The dream is past. And thou hast found again
 Thy cocoas and bananas, palms and yams,
 And homestall thatched with leaves. But hast thou found
 Their former charms? And having seen our state,
 Our palaces, our ladies, and our pomp
 Of equipage, our gardens, and our sports,
 And heard our music; are thy simple friends,
 Thy simple fare, and all thy plain delights,
 As dear to thee as once? And have thy joys
 Lost nothing by comparison with ours?
 Rude as thou art, (for we returned thee rude
 And ignorant, except of outward show,)
 I cannot think thee yet so dull of heart,
 And spiritless, as never to regret
 Sweets tasted here, and left as soon as known.
 Methinks I see thee straying on the beach,
 And asking of the surge that bathes thy foot,
 If ever it has wash'd our distant shore.
 Thus fancy paints thee, and, though apt to err,
 Perhaps errs little when she paints thee thus.
 She tells me too, that duly ev'ry morn
 Thou climb'st the mountain-top, with eager eye

* Omai.

Exploring far and wide the wat'ry waste
For sight of ship from England. Ev'ry speck
Seen in the dim horizon turns thee pale
With conflict of contending hopes and fears;
But comes at last the dull and dusky eve,
And sends thee to thy cabin, well prepared
To dream all night of what the day denied.
Alas! expect it not. We found no bait
To tempt us in thy country. Doing good,
Disinterested good, is not our trade.
We travel far, 'tis true, but not for nought;
And must be bribed to compass earth again.
By other hopes, and richer fruits, than yours."

In the visit of Mai, the experiment, in reference to the effect of refinement, civilization, and philosophy, upon the ignorant and uncivilized, was tried under circumstances the most favourable for producing sympathy in one party, and impression on the other:—the result was affecting. The individual who had been brought from the ends of the earth, and shewn whatever England could furnish, suited to impress his wondering mind, returned, and became as rude and indolent a barbarian as before. With one solitary exception, the humanizing and elevating principles of the Bible do not appear to have been presented to his notice, and he seemed to have derived no benefit from his voyage. Well might the poet lament his fate.—But the ship Duff had not sailed, and the spirit of Missionary enterprise was not aroused in the British churches. Institutions, the ornament and the glory of our country, had not arisen. The schoolmaster was not abroad in the earth, and, proceeding onward with the tide of commerce that rolled round the world, the progress of discovery and science penetrating every remote, inhospitable section of our globe; the Bible and the Missionary had not been sent. Had Cowper witnessed these

operations of Christian benevolence, he would have cheered, with his own numbers, those who had gone out from Britain, and other lands, not only to civilize, but to attempt the moral renovation of the heathen.

The regularly framed and plastered chapels in Huahine and Raiatea were the first of the kind in the Leeward or Windward Islands; they were not, however, the only large buildings erected for public worship. Pomare had, ever since our arrival, been engaged in preparing materials, and erecting a chapel, at Papaoa, by far the largest ever built in the islands; it had been opened twelve months before those in the Leeward Islands were finished.

This building, which is called the Royal Mission Chapel, and might, not inappropriately, be termed the cathedral of Tahiti, is certainly, when we consider the imperfect skill of the artificers, their rude tools, the amazing quantity of materials used, and the manner in which its workmanship is completed, an astonishing structure. It is seven hundred and twelve feet in length, and fifty-four wide. Thirty-six massy cylindrical pillars of the bread-fruit tree sustain the centre of the roof, and two hundred and eighty smaller ones, of the same material, support the wall-plate along the sides, and around the circular ends, of the building. The sides or walls around are composed of planks of the bread-fruit tree, fixed perpendicularly in square sleepers. The whole either smoothed with a carpenter's plane, or polished, according to the practice of the natives, by rubbing the timber with smooth coral and sand. One hundred and thirty-three windows or apertures, furnished with sliding shutters, admit both light and air, and twenty-nine doors afford

ingress and egress to the congregation. The building was covered with the leaves of the pandanus, enclosed with a strong and neat, low *aumoa*, or boarded fence ; and the area within the enclosure was filled with basaltic pebbles, or broken coral. The roof was too low, and the width and elevation of the building too disproportioned to its length, to allow of its appearing either stupendous or magnificent.

The interior was at once singular and striking. The bottom was covered, in the native fashion, with long grass, and, with the exception of a small space around each pulpit, was filled with plain, but substantial forms or benches. The rafters were bound with braided cord, coloured in native dyes, or covered nearly to the top of the roof with finely woven matting, made of the white bark of the purau, or *hibiscus*, and often presenting a chequered mixture of opposite colours, by no means unpleasing to the eye. The end of the matting usually hung down from the upper part of the rafter three, six, or nine feet, and terminated in a fine broad fringe or border.

The most singular circumstance, however, connected with the interior of the Royal Mission Chapel, is the number of pulpits. There are no fewer than three. They are nearly two hundred and sixty feet apart, but without any partition between. The east and west pulpits are about a hundred feet from the corresponding extremities of the chapel. They are substantially built, and though destitute of any thing very elegant in shape or execution, answer exceedingly well the purpose for which they were erected.

This immense building was opened for divine service on the 11th of May, 1819, when the en-

campment of the multitudes assembled stretched along the sea-beach, on both sides of the chapel, to the extent of four miles. On this occasion, three distinct sermons, from different texts, were preached at the same time, to three distinct congregations. Each audience, consisting of upwards of two thousand hearers, assembled round the respective pulpits within the same building. The king and principal chiefs appeared at the east, which, contrary to the order observed in their antipodes, is considered the court end. The whole number of hearers, according to the nearest calculation, was about seven thousand; and, notwithstanding this number assembled, a space remained between the different congregations.

I have occasionally preached in the Royal Mission Chapel, but never when any other person besides was engaged; consequently, I cannot say what effect is produced on the ear by the delivery of more than one discourse at the same time. In the account the Missionaries give of its opening, they say, the pulpits being at so great a distance from each other, no confusion ensued from the speakers preaching at once in the same house. To an individual who could have stood at one end of the building, a little above the assembly, and directed his glance to the other, the three pulpits and preachers—the seven thousand hearers assembled around in all the variety, and form, and colour of their different costume—must have presented an imposing and a deeply interesting spectacle.

Although divested of every thing like stateliness or grandeur, the first visit I paid to the chapel left a strong impression on my mind. I entered from the west; and the perspective of a vista, extend-

ing upwards of seven hundred feet, partially illuminated by the bright glow of strong noon-day light entering through the windows, which were opened at distant intervals, along the lengthened line of pillars that support the rafters—the clean rustic appearance of the grass-spread floor—the uniformity of the simple and rude forms extending throughout the whole building—the pulpits raised above them—heightened the effect of their perspective. Beside these, the singular, novel, light, waving, and not inelegant adornments of the roof, all combined to increase the effect. The reflections also associated with the purpose for which it had been erected, and the recent events in the history of the people, whose first national Christian temple we were visiting, awakened a train of solemn and grateful emotions. How it might be when the house was filled, I do not know ; but when empty, the human voice could be distinctly heard from one end to the other, without any great effort on the part of those who at this distance called or answered.

A long aisle or passage, between the forms, extends from one end to the other. In walking along this aisle on my first visit, I was surprised to see a watercourse five or six feet wide, crossing, in an oblique direction, the floor of the chapel. On inquiry of the people who accompanied our party, they said it was a natural watercourse from the mountains to the sea ; and that, as they could not divert its channel so as to avoid the building without great additional labour, and constant apprehension of its returning, they had judged it best to make a grating at each side under the wall, and allow it to pass in its accustomed course. As it was not during the rainy season that we were

there, it was dry; the sides were walled, and the bottom neatly paved; but in the rainy season, when the water is constantly flowing through, its effect must be rather singular on the minds of those sitting near it during public worship.

One end of the building was used by the inhabitants for divine service every Sabbath; the other parts are only occupied at the annual meetings of the Tahitian Missionary Society, or on similar occasions, when large national assemblies are convened. In 1822, when I last visited it, the roof had already begun to decay. The labour of keeping so large a place in repair would be very great; and the occasions for its use so seldom occur, that no repairs have been made since the king's death; and the exposure being constant, it will not probably last many years longer. The texture of the palm-leaves composing the thatch is not such as to resist for any protracted period and the intense heat of the climate.

It has appeared matter of surprise to many, that the natives should desire, or the Missionaries recommend, the erection of such large places of worship; and I have often been asked, how we came to build such immense houses. The Royal Chapel at Papaoa, however, is the only one of the kind in the islands. It originated entirely with the king, and in its erection the Missionaries took no part. The king, determined in his purpose, levied a requisition for materials and labour on the chiefs and people of Tahiti and Eimeo, by whose combined efforts it was ultimately finished. The Missionaries were far from approving of the scale on which Pomare was proceeding; and, on more than one occasion, some of them expressed their regret that so much time and property should be

appropriated to the erection of a building which would be of far less general utility than one of smaller dimensions. But the king was not thus to be diverted from his original design ; and however injudicious the plan he pursued might be, the motives by which he was influenced were certainly commendable. He frequently observed, that the heaviest labour and the most spacious and enduring buildings ever erected, were in connexion with the worship of their former deities, illustrating his remarks by allusion to the national maraes at Atehuru, Tautira, and other parts ; declaring, at the same time, his conviction that the religion of the Bible was so much superior to that under which they formerly lived, and the service of the true God so happy and beneficial in its influence, that they ought to erect a much better place for the homage of Jehovah than had ever been reared for the worship of their idols.

In this statement of his motives, we have every reason to believe the king was sincere, and we consequently felt less inclined to object. It is probable, also, that considering the Tahitians as a Christian people, he had some desire to emulate the conduct of Solomon in building a temple, as well as surpassing in knowledge the kings and chieftains of the islands. When, in the course of conversation, the building was mentioned, or he was asked why he reared one so large, he inquired whether Solomon was not a good king, and whether he did not erect a house for Jehovah superior to every building in Judea, or the surrounding countries.

Excepting its lengthened vista, and the singular appearance of the ornamented roof, there is nothing very prepossessing in the interior of the

Royal Mission Chapel ; and its length is so very disproportioned to its width and elevation, that the exterior is neither elegant nor imposing ; and although it breaks the uniformity and loneliness of the landscape, it can hardly be said that its introduction has been an improvement. Pomare, however, appeared to experience great satisfaction in superintending its erection, and in marking its progress. He was present, surrounded by not fewer than seven thousand of his subjects, when it was for the first time appropriated to the sacred purpose for which it had been built, and his feelings on that occasion were, no doubt, of a superior and delightful kind—very different from those of his predecessors in the government of Tahiti, and especially of his father, who, when the Missionaries built their little chapel at Matavai, for which he had furnished the timber, sent a large fish, requesting it might be suspended in the temple of the God of Britain, that he might share his favour, and secure his aid, as well as that of the gods of Tahiti.

The first places of worship erected by the natives, after the subversion of idolatry, were comparatively small in size, and differed but little from the common native houses, excepting in the manner in which the interior was fitted up. This was generally done by fixing benches from one end to the other, and erecting a kind of desk or table equally distant from both extremities, and near one of the sides. These chapels were formerly numerous, and the inhabitants of each district had their own *fare bure*, or house of prayer, in which they were accustomed to assemble twice on the Sabbath, and once during the week, for reading the scriptures and prayer. Such was the rapidity

with which places for public worship were erected, that at the close of 1818, twelve months only after the battle of Narii, near Bunaauia, there were sixty-six in the island of Tahiti alone.

Since the establishment of the stations in Huahine and the other islands, the number has been greatly diminished; the people in many parts have resorted to the Missionary settlement, particularly on the Sabbath; and the places formerly used as chapels have been converted into schools. Places now used for worship in the islands, although not so numerous as formerly, are much more convenient and substantial. The walls are either of plank or plaster, the floors are boarded, and the area within is fitted up with a pulpit, desk, and pews, or seats. Some have neat and commodious galleries; and in the island of Eimeo, on the site of the temple in which Patii was priest, a neat and substantial chapel has been built with white hewn coral.

I have not heard that glass windows have been introduced into the chapels of any of the stations. Cushions have not yet intruded into any of the pews, and only into one of the pulpits.

No native chapel is yet furnished with a public clock; and although it would be a valuable article, there is not such a thing in the South Sea Islands. The stations have also been hitherto but indifferently supplied with a far more useful appendage to their places of public worship than even a dial, namely, a bell. Whatever may be said of the inutility of bells in churches or chapels in civilized countries, where public clocks are numerous, and watches almost universal—the same objections will not apply to a people destitute of these, and having no means of denoting the hour of the day,

except by mentioning the situation of the sun in the heavens. In the South Sea Islands they certainly are not a needless article, and we found it impossible to induce the people to attend the schools, or assemble for public worship, at any regular or appointed season, without some such method of calling them together. For several years there was, in all the islands, only one small hand-bell, not so large as that ordinarily used by the belman in an English market-town.

As the number of stations increased, bells were sent from England, but they were either too small, badly made, or carelessly used, and were frequently broken a few days after their arrival. Various were the expedients resorted to for supplying the deficiency thus occasioned, and I have often been amused at beholding the singular substitutes employed. In the Sandwich Islands they sometimes used a bullock's horn, or a long tin horn resembling that used by a mail-coach guard; but, in general, a far more classic instrument, a beautiful marine shell, a species of *turbo*, or trumpet-shell, varying in size according to the power of the individual by whom it might be sounded. This, in fact, was the trumpet carried by the king's messenger; and I have often been delighted to see a tall and active man, or a lively and almost ruddy boy, with a light cloak or scarf thrown loosely over his shoulder, a wreath of flowers on his head, and a *maro* or girdle around loins,—a shell, suspended by a braided cord, carelessly hanging on his arm,—going round the village, stopping at intervals to sound his shell, and afterwards, perhaps, inviting the listening throng to hasten to the school, or to attend the place of worship. I procured a trumpet-shell

actually used for these purposes in Oahu, during my residence there, and consider it one of the most interesting curiosities which I was enabled to deposit in the Missionary Museum.

At Eimeo, a thick hoop of iron, resembling the tier of a small carriage-wheel, suspended by a rope of twisted bark, and struck with an iron bolt, was substituted for a bell. At Huahine, during the greater part of my residence there, we had a square bar of iron, hanging by a cord of parau bark, from a high cocoa-nut tree that grew near the chapel; and our only means of calling the inhabitants of the settlement together was, by appointing a person, at the proper hour, to strike it several minutes with a hard stone. It had been so long in use, that the bar of iron was considerably battered by the blows.

The Missionaries at Raiatea procured what is called a pig of cast-iron ballast, a solid piece about three or four feet long, and six or nine inches square, with a hole through one end. Near the chapel they erected a low frame, consisting of two upright posts, and a cross-piece at the top, resembling a gallows, from the centre of which the pig of iron was suspended; and when used, struck with a stone. What the natives thought of it I do not know, but to those who were accustomed to associate with a gallows, and any object so attached to it, only ideas of an execution, or of a criminal hung in irons, its appearance was not adapted to awaken very gratifying feelings.

At Borabora, for a long time after Mr. Orsmond's settlement there, their only substitute for a bell was a broad carpenter's axe. The handle was taken out, a string passed through the eye, and when the inhabitants were to

assemble, a native boy went through the settlement, holding it up by the string with one hand, and striking it with a stone which he held in the other. When I last saw the boy going his accustomed rounds, I perceived that, in consequence of frequent and continued use, the side he struck had actually become concave, the opposite exhibiting a corresponding convexity.

But the most rude and simple expedient I ever beheld was at Raivavai, or High Island, where every implement of iron was as precious and as scarce as bells or clocks were at the other stations. At Raiatea, a sun-dial was erected, by which the natives, when the sun shone, were informed of the proper time for ringing their bell: at the other stations they usually applied to the Missionaries, by whose watches the meetings were regulated, but here they had neither dial nor watch: they therefore regulated their time of assembling in the school or the chapel by the situation of the sun. At the appointed time, the person whose office it was to call them together, went to the green-spreading tree, from one of whose lower branches their rude unpolished bell was suspended. It was a rough flat oval-shaped stone, about three feet long, and twelve or eighteen inches wide. A piece of twisted bark was tied across it, and fastened to the tree. A number of small round stones lay underneath, with which, when it was necessary to call the people together, the large one was struck. I could not imagine its use, until, in answer to my inquiry, the native teacher said, "It is the bell with which we call the people to prayers." It appeared metallic to a great degree, as the sound produced by striking it was considerable; but not, I should think, such as could

be heard at a distance. These circumstances appear trivial, but they serve to shew the expedients resorted to in a state of society so peculiar as that now prevailing in the South Sea Islands.

For school the bell is rung, the shell sounded, or the bar of iron beaten, only once; which is about a quarter of an hour before it commences. For public worship it is repeated a second time—once at a quarter before the commencement, and again immediately preceding the service; and indifferent as the means of giving public notice are, there is no cause to complain of delay or interruption, from the late attendance of the people. They are punctual in repairing to the house of prayer after the first intimation, and are usually all assembled before the period for the service to commence has arrived. Their ready and early attendance is a circumstance cheering to their teachers, who often receive a message, informing them, that though it may not be time to ring the second bell, the house is full, and the people are waiting. This is not only manifested with regard to their Sabbath-day services, but their lecture on Wednesday evening, and their monthly Missionary prayer-meetings. It is true, their occupations at home are seldom very urgent, and they have not much to neglect; it is nevertheless encouraging to notice, that they do not wish to avoid a place of worship, when a public service is held.

CHAP. XVI.

Improved circumstances of the females—Instruction in needle-work—Introduction of European clothing—Its influence upon the people—Frequent singularity of their appearance—Development of parental affection—Increased demand for British manufactures—Native hats and bonnets—Reasons for encouraging a desire for European dress, &c.—Sabbath in the South Sea Islands—Occupations of the preceding day—Early morning prayer-meetings—Sabbath Schools—Order of divine service—School exercises—Contrast with idolatrous worship.

WHILE the enclosure of plantations and gardens, the erection of neat and commodious dwellings, schools, and the spacious place of worship, after the European plan, were rapidly altering the aspect of the settlement, the natives themselves were undergoing a change of appearance in perfect harmony with this transformation. The females, no longer exposed to that humiliating neglect to which idolatry had subjected them, enjoyed the comforts of domestic life, the pleasure resulting from the culture of their minds, the ability to read the scriptures, and to write in their own language, in which several excelled the other sex; they also became anxious to engage in employments which are appropriated to their own sex in civilized and Christian communities. They were therefore taught to work at their needle, and soon made a pleasing proficiency.

The Missionaries' wives had taught some few in Eimeo prior to our arrival; but, until their reception of Christianity, they considered it degrading to attach themselves to the household of foreigners, or to learn any of their arts and customs; they also thought their own manner of wearing a piece of native or foreign cloth, cast loosely round the body, preferable to the European mode of dress, and consequently had no inducement to learn needlework, or any other female employment. They were, however, now anxious not only to adopt the English style of clothing, but also to be able to make their own dresses. This was a kind of instruction which our wives were competent to impart, even before they had acquired a sufficient knowledge of the language to enable them to teach in the schools. Mrs. Ellis had engaged in it ever since our arrival in Eimeo; and, as soon as we were settled in the Leeward Islands, some were daily occupied in teaching the native females to sew.

In Huahine a large class attended every afternoon from two o'clock till five, alternately at our respective houses, where Mrs. Barff and Mrs. Ellis met, and spent the afternoon pleasantly in each other's society, and unitedly teaching the females by whom they were surrounded. The natives, in general, now considered it a great favour to be taught, though it was sometimes found that they had entertained very incorrect ideas of the motives by which their instructors were influenced. A young woman had attended very regularly for some weeks, and had learned to use her needle as well as could be expected in that time. One Saturday night she presented herself with our native domestics, and begged to be paid her wages for learning

to sew ! Mrs. Ellis said, Why should I pay you ? in our country it is customary for those instructed to pay their teachers. The woman answered with some earnestness, You asked me to come and learn—I have been here so long—I have learnt. It must be in some way advantageous to you, or you would not have been so anxious about it ; and as I have done what you wished me to do, you ought to pay me for it. She was told that the labour of teaching had been gratuitous, and the advantage resulting was all her own ; and appeared satisfied when assured, that now she had learned, she should be regularly paid for the needlework she might do. This, however, at the time to which I now refer, 1819, was a rare occurrence ; although, in the earlier periods of the Mission, it had been frequently manifested, not only in regard to needlework, but every department of instruction.

Accustomed only to perform those services that were for the advantage of foreigners, the natives had been usually paid for the same. They could not conceive, notwithstanding the frequent explanations given, why the Missionaries should be so desirous for their learning to read, &c. if they were not, in some way or other, benefited thereby : hence, many of the early scholars expected to be paid for learning, and I believe some for appearing at the chapel. This, however, was only manifested during the time when very few could be induced to attend, and none perhaps came from the influence of that desire for Christian instruction which attended the general profession of Christianity. After this period, it was only shewn by those who were actuated by a desire to obtain the favour of their superiors.

European cloths, cottons in particular, had long been favourite articles of barter with the natives, on account of their durability compared with native manufacture, their adaptation to the climate, variegated and showy colours, and the trifling injury they sustained from wet. They no longer traded for ardent spirits, muskets, powder, &c. and were consequently enabled to procure larger quantities of British woven cloth. Hitherto, however, they had generally worn the European cottons, &c. in the native manner, either as a light *tehei*, thrown over the shoulder, a *pareu* wound round the waist, or *ahu buu*, a kind of large scarf or shawl, loosely covering the greater part of the body. They were now desirous to assimilate their dresses in some degree to ours. Mrs. Nott and Mrs. Crook made one or two loose dressing-gowns for Pomare, after a pattern from us. This introduced the fashion, and many of the women made others for their husbands.

The first garment in general use among the females, was a kind of Roman tunic, usually of white or blue calico, these being their favourite colours. It was fastened round the neck with a short collar, which, if possible, was united by a bright gilt or plated button. The sleeves were long and loose, and buttoned at the wrists, while the lower parts reached nearly to the ankles. On the outside of this, they wore the *pareu* round the waist, and reaching below the knees. The colour of these articles was generally in perfect contrast. When the loose European dress was white, the *pareu*, worn round the waist on the outside of it, was of dark blue; one end of it was sometimes thrown carelessly over the shoulder, or hung loosely on the arm, heightening the novel and not

unpleasing effect produced by their blending, in the apparel of the same individual, the ancient native with the modern European costume. Their dress thus indicated, equally with their half-native and half-foreign dwellings, the peculiar plastic, forming state of the nation, and the advancement of that process which was then constantly imparting to it some fresh impression, and developing new traits of character with rapid and delightful progression.

As the natives experienced the convenience of the new dresses, their desire for them increased, and the long loose dress soon became an every-day garment, while others of a finer texture, made after the European fashion, were procured for special occasions. From making plain, straightforward garments, the more expert were anxious to advance still higher; and in process of time, frills appeared round the neck; and, ultimately, caps covered the heads, and shoes and stockings clothed the feet. Our assemblies now assumed quite a civilized appearance, every one, whose means were sufficient to procure it, dressing in a garment of European cloth.

These changes in the exterior of the people were sometimes attended with rather humorous circumstances. I shall not soon forget the first time the queen, and about half a dozen of the chief women of Huahine, appeared in public, wearing the caps which had been sent as a present by some ladies in England. It was some time after the adoption of the English dress. When they first entered with their bonnets on, much surprise was not excited; but when these were removed, and the cap appeared, they viewed each other for some time most significantly, without,

however, saying a word, yet each seeming to wonder whether her head, with its new appendages, resembled in appearance that of her neighbour. The attendants, and others who were not so distinguished, after recovering from evident astonishment at seeing the Huahinian ladies for the first time in European caps, were by no means sparing in their remarks. Some observed, they were perhaps designed to keep the head cool; others, to keep it warm; and others supposed they were to preserve it from the flies and the musquitoes. All agreed that they looked very strange, and the wearers appeared to think so themselves; but it was supposed to be according to the usage of ladies in England,—and to the despotism of fashion, even here, all minor considerations were rendered subservient.

The desire to obtain foreign clothing was now very great, equal to that with which they sought iron tools; and whenever they procured one article of it, it was worn forthwith, without waiting till the suit was completed. This often rendered their appearance to a European eye exceedingly ludicrous. There was a degree of propriety usually manifested by all classes of the females in their dress: they either paid more attention to their appearance than the other sex, or were better informed; and the only inconsistency we ever observed was that of a woman's sometimes wearing a coat or jacket belonging to her husband or brother. The men, however, were less scrupulous: and whether it resulted from their fondness of variety, or a supposition that the same clothes, worn in different ways, would appear like distinct articles of dress, I am not able to say; but I have seen a stocking sometimes on the leg, and some-

times on the arm, and a pair of pantaloons worn one part of the day in a proper manner, and during another part thrown over the shoulders, the arms of the wearer stretched through the legs, and the waistband buttoned round the chest.

Their own dress was remarkably simple in its form and appearance, and was generally more or less suited to their vocation. When employed in agricultural pursuits, or in fishing, in which occupation they were as much in the sea as out of it, the men seldom wore any other dress than their *tihere* or *maro*, a broad girdle passed several times round the body. At other times they wore a *pareu*, which reached from the waist to the calf of the leg. Over the shoulders, when not at work, they wore a loose *ahu buu*, a kind of scarf or mantle, in some degree resembling the Roman toga; or they appeared in the *tiputa*, an article of dress, having an aperture in the centre through which the head is passed, the other parts extending over the shoulders, breast, and back. The *tiputa* was generally worn by the chiefs and all persons of respectability.

This article is common to all the South Sea Islanders, and resembles in every respect, excepting the material of which it is fabricated, the poncho worn by the aborigines of South America, inhabiting the countries adjacent to the Pacific. The combination of these with some parts of the men's apparel worn in Europe, produced an effect less pleasing than the apparel of the females. Appearance and convenience, however, were not much considered by the Society Islanders, and it was often amusing to see a native *sans culotte*, without waistcoat or shirt, with a *maro* or *pareu* round his waist, and a fashionably made black coat

on his back. The men are generally above the middle stature, and proportionably stout, so that few of the coats, &c. belonging to the captains or officers of vessels touching at the islands were large enough. If, however, they could by any means thrust their large muscular arms through the sleeves, it was thought to fit very well. Notwithstanding the warmth of the climate, they are fond of wearing the coat buttoned; and although when thus fastened it appeared less repulsive to our opinions of propriety, than when, standing open, it exposed the naked breast of the wearer, it was often quite distressing to see the imprisoned and pinioned arms occasionally struggling for liberty, and the perspiration oozing from the pores of the skin, indicating the laborious confinement of the body it enclosed.

These were scenes witnessed immediately after the general adoption of European clothing. Most of those who wear it now are able to procure at least one complete suit, and consequently appear less singular. In the arrangement, however, of the different articles of a complete dress, they were at first equally unhappy, and not unfrequently presented an appearance which it was impossible to behold with gravity. A tall man was sometimes seen with a hat and shoes, without stockings, a long surtout black-cloth coat, with the collar turned up and buttoned close to his chin, and over his black coat a white frilled shirt, the collar unbuttoned, and the bosom thrown open, the sleeves drawn up towards the elbows, and the outline of the other parts appearing in strong contrast with the black coat underneath, which reached to his ankles. Such an appearance was more than once presented, and the reason assigned for it was, that the shirt

was so much smaller than the coat, that had it, instead of the coat, been put underneath, it would not have been seen. Although exhibited in the person of a chief, the incongruity of such an arrangement furnished matter of ridicule even for themselves, and is now never seen.

European articles of dress are in the greatest demand ; this method of clothing being adopted by all whose means enable them to procure either cotton or woollen cloth ; and there are few, who, by preparing arrow-root, feeding pigs, manufacturing cocoa-nut oil, or other labour, cannot purchase from the shipping a suit of foreign clothing. I have frequently been delighted to see families of natives going on board the vessels, or repairing to the market-house on shore with the produce of their labour, and when they have arrived at the place of barter, and the captain or the merchant has spread before them his attractive goods, glossy and bright in all the shining colours of which they are so fond, the parent's eye has often glanced over them, in wonder when and how they were made. They have been seen occasionally looking down to notice what had attracted the attention of a little boy or girl, standing, perhaps, beside them ; and if they thought the child could not distinctly see the different pieces, they have lifted it up, that it might look over the table, and then have asked the child which it would like to have. Sometimes the child would smile and hang its head, and fall upon its mother's shoulder, as if it knew not which to choose. At other times it would point to one, upon which the merchant has been directed to cut off so much as would make a frock or gown : it has been folded up, and given to the child ; and while the parents' eyes have

marked the pleasure of the child as it has held the new frock on its arm, the smile on their own countenances has declared the pleasure they experienced. In many instances I have seen a garment for the mother next selected ; and then the father, with the remainder of their native produce, has purchased some articles for himself. Their first effort now is generally to purchase, and to learn to make light clothing for their children ; and there are perhaps few parents in the islands who would think of purchasing a garment for themselves, while their little one was destitute.

It is a pleasing fact, which demonstrates unequivocally that the South Sea Islanders are not deficient in capacity, but are capable, when inducement sufficient is offered, of acquiring habits of close industry, that in the islands of Raiatea and Huahine, or any of the stations in the Leeward Islands, there was hardly an adult female, excepting the aged and infirm, who could not use her needle so as to make her own clothes, and those required by other members of the family. I have not had equal opportunity of knowing what progress the females in the Windward Islands have made, but have reason to believe it is highly creditable to their application.

The occupation furnished by the new order of things that has followed the introduction of Christianity, is one of the important sources of their present enjoyment. But this is not the only advantage resulting therefrom. It has opened a new channel for commercial enterprise, and has actually created a market for British manufactures, the consumption of which, among the islands of the Pacific that have received the Gospel, is already considerable. Mr. Stewart estimates that the

trade of four American merchants in the Sandwich Islands amounts to one hundred thousand dollars a year ; this, however, is a far greater amount than that of all the other islands of Polynesia. The demand will increase in the exact proportion in which industry shall augment the produce of the islands, and the property of their inhabitants. This is a consideration which, though confessedly very inferior to many, ought not to be disregarded by those who take an interest in the alteration of society which is now attending Missionary efforts in various parts of the world, but particularly in such countries as Africa, Madagascar, and the islands of the Pacific.

Shoes and hats are not much less in demand than cottons or woollens ; and these also must, for the present, and probably for many years to come, be supplied from England or America. Although the light hats, made with a fine sort of grass, or the bark of a tree, are, in our estimation, remarkably well adapted to the climate, most of the men, making any pretensions to respectability, strive to possess an English hat. We were for a long time surprised at the partiality of the natives for woollen cloth, and hardly knew how to account for it, as it does not altogether arise from its being more durable. At one time, no article of dress was more acceptable to the men than a thick shaggy great coat, which, to us, it was quite oppressive even to behold. Many purchased with avidity a thick blanket, which they would wear as an ahubuu over the shoulders, or a pareu round the waist. Frequently, when we have been burdened with the lightest crape or nankeen dress, a native, by no means deficient in corpulency, would walk several miles with an ordinary great coat,

without seeming to experience more than usual inconvenience. I never heard them complain of the heat; and the cause of their apparent insensibility to its oppressive influence is probably to be found in their being early exposed, and constantly habituated, to the climate.

Early in the year 1820, another important change took place in the dress of the Society Islanders; affecting not only their appearance, but tending perhaps ultimately to alter their physical structure. This was the introduction of hats and bonnets. If the skulls of those nations that wear no covering on their heads, are thicker than those who do, there is reason to suppose the craniums of the Tahitians will be much thinner in a few generations, than they have been prior to this period; since, from their earliest history, they appear to have gone abroad bareheaded. The inhabitants formerly wore a kind of bonnet, or rather shade for the eyes, made of the leaves of the cocoa-nut, in a variety of forms, many of them tasteful and elegant. They were called *taupoo* or *taumata*, and, as the latter name signifies, were designed to skreen the face or eyes; it being composed of *tau*, to hang upon or cover, and *mata*, face or eyes. It was worn on the forehead immediately below the hair, and fastened by a narrow leaflet passing round the back of the head above each of the ears, leaving the whole of the back and upper part of the head entirely exposed.

The first native bonnet we have heard of, as manufactured in the islands, was finished while we resided in Afareaitu, by Mrs. Ellis. It was made for our infant daughter, with leaflets of the fan-leaved palm, brought from the Marquesas; and the first hat we ever saw that had been made

there, was one the same individual made for me at Huahine, with the same kind of leaves, which were platted by a sailor in Eimeo. Hats and bonnets were, however, introduced among the natives by our friends in Raiatea, with whom many valuable improvements have originated; and the first hats and bonnets ever made in the islands, and worn by the natives, were made by Mrs. Williams and Mrs. Threlkeld, in the spring of 1820. Their appearance on the heads of the natives of Raiatea produced no slight sensation there; and the report of their use, as it spread through the islands, occasioned a considerable stir.

Highly approving of whatever had a tendency to civilize the natives, or to furnish them with useful employment, we rejoiced at their introduction, and endeavoured to persuade the natives of Huahine to follow the example of their Raiatean neighbours. Whether, however, they were influenced by a feeling of pride which made them averse to imitate the Raiateans, or an unwillingness to increase their domestic employments, we do not know; but the females in general, the queen and chief women in particular, seemed at first determined to resist the innovation. The men rejoiced at the idea of making hats; and yet, notwithstanding this, and the repeated offers of Mrs. Barff and Mrs. Ellis to teach the females to plat, and to make the plat into bonnets and hats, they were exceedingly averse to learn. Following the example of those in Raiatea, their teachers made bonnets for themselves with the bark of the purau; and though the chief women acknowledged that they looked very well on them, they said they had not yet procured the articles necessary to form a complete European dress, that

many were still without shoes and stockings, and that it would be quite ridiculous for the head to be covered with a bonnet after the fashion of the foreigners, while the feet, like those of the islanders in general, were without shoes. A short time afterwards, several of the natives of our island sailed over to Raiatea, and returned with very flattering accounts of the improved appearance of those who wore hats and bonnets. This induced in several of the chief women, who had at least one complete English dress, a desire to learn to make them, and ultimately to substitute the European bonnet for the native taumata. A visit which a number of chiefs and their wives, from Raiatea, paid to Huahine, increased their eagerness for this new article of dress—which, when once adopted, was never laid aside.

The desire now became general, and was not confined to those who possessed other articles of foreign dress, it being extended even to such as had none. Thus, wearing a hat and bonnet was the first advance they made towards a more civilized appearance and dress. Our houses were now thronged by individuals anxious to be instructed; and so soon as Mrs. Barff or Mrs. Ellis had taught any of the females, these immediately taught others; and those who excelled in the fineness of their platting, or in putting it together, were fully employed by the chiefs and others, and derived no small emolument from their new avocation. Dress making and straw-bonnet making, now profitable employments to a number of females, were certainly the first regular female occupations from civilized society being introduced into the islands. The hats and bonnets were at first made with the inner bark of the

slender branches of the purau, or the leaves of a fine species of rush. The former was beautifully white and glossy, while the latter was of a yellow colour, and much more firm and durable, on which account it was preferred for hats. The only hats I wore in the islands during the subsequent years of my residence there, were made with this material; and in that climate I should never desire any other. The use of hats increased so rapidly, that all the European thread in the islands was soon expended. There were no haberdashers' shops at hand, whence a supply could be procured; recourse was therefore had to native productions. Some employed the long filaments of the dried plantain-stalk; and others split the thin bark of the purau into fine threads or fibres, and, though not equal in strength to the twisted thread, both answered remarkably well.

The bonnets were in many instances scarcely finished, when another difficulty met their possessors. They had observed that the wives and daughters of the Missionaries, however plain their dress, wore a riband and strings to their bonnets, and they had often observed a greater profusion of trimmings attached to those worn by the wives of the captains, or the female passengers, in any of the vessels that touched at the islands; they therefore imagined that in point of improvement they might almost as well appear without a bonnet, as with one destitute of these appendages. These, however, it was no easy matter to procure, and they would at that time, certainly, have been the last article a captain or trader would have thought of taking to the South Sea Islands for barter. A few of the chief women were furnished with an English riband, which was considered as valuable as an

embroidery of gold would be in some circles of society.

The greater portion of the inhabitants were, however, under the necessity of exercising their ingenuity to provide a substitute. Those they furnished were various, and such perhaps as few English females would have thought of. A part of a black coat, or a soldier's red jacket, cut into strips about two inches wide, was greatly esteemed. Next to this, ribands of native cloth, dyed with showy colours, were employed; while others used a string of the bark from a branch of the purau, with the outer rind scraped off, the inner bark washed and bleached, passed round the bonnet, and tied under the chin.

Trimmings are not so scarce now as formerly, but the supply taken is still inadequate to the requirements of the people, among whom bonnets and hats are now so common, that before I left the Leeward Islands, scarcely a man, woman, or child was to be seen out of doors without one—many of them possessing two, and sometimes three or four.

They are made entirely by the females, who manufacture not only for themselves, their husbands, and their children, but, in some of the stations, several have formed themselves into a kind of society, for the purpose of making bonnets for the poor and the aged, who are unable to make for themselves. The bonnets are either sewn together, or woven throughout, after the manner of Leghorns, and are made not only with the leaves of the mau, and the bark of the purau, but of the fine white layers of the inside of the plantain stalk, the leaf of the sugar-cane, and a strong and beautiful species of fine grass.

It may perhaps be supposed, by those who are unacquainted with the circumstances, that the wives of the Missionaries have not acted judiciously in introducing and cherishing a desire for dress. It may be thought that it has a tendency to engender pride, occupy the head and the hands about trifles, to the neglect of more important matters, inducing them to devote to the adorning of the person that time which might with greater advantage be appropriated to the cultivation of morals, and the improvement of their minds. The Missionaries, however, have not, in any degree, introduced the love of finery; they found it there, and cannot be supposed to have produced any change for the worse, in the taste of a people, by whom a black coat fringed round the edge with red feathers was considered a suitable dress even for a high-priest. The most showy English dress they ever saw, would probably, in the estimation of every beholder, appear comparatively plain, when placed by the side of those the natives formerly wore. The splendid appearance of the loose and flowing ahu puu, or the richness of the tiputa, dyed in their bright and favourite scarlet and yellow colours, together with some of their head-dresses of tropic-bird feathers, and garlands of the gayest flowers, gave them certainly an imposing appearance. The former continued to be worn after their renunciation of idolatry; and the Missionaries knew no reason why they should recommend the discontinuance of a dress to which the nation was accustomed, merely on account of its gay appearance.

Convinced it is not in the dress with which the person is invested, but in the feelings of the heart

with which that dress is regarded, that the evil exists—and that pride does not consist in the wearing of apparel superior to that to which an individual may have been accustomed, or to that worn by others, provided it be suitable to his circumstances, and the society with which he associates—they did not disapprove of the native dresses. But considering the danger to arise from substituting external adornment for internal worth, and imagining that distinction in dress confers an advantage on its wearer, or entitles him to that which he would not otherwise assume—the Missionaries were led to conclude, that a Tahitian, arrayed in a scarlet and yellow tiputa, or invested in the rich fold of his ahu puu, was perhaps as humble in mind as those who appeared desirous to divest themselves of every exterior ornament. Their principal aim, however, was to encourage habits of industry; and this, from the heat of the climate, the spontaneous productions of the soil, and other causes, appeared likely to be done by the introduction of what might be called artificial wants, which should operate on the native mind with power sufficient to induce labour for their supply. Idleness has been a most fruitful source of many of their vices and sufferings; and when we have seen the females working with their needle, or with the straw for their bonnets, &c. we could not but deem it an occupation far more conducive to their enjoyment, than indolence, or their former unprofitable and often injurious pastimes. It is not to be expected that a people unaccustomed to mental effort should be constantly engaged with their books. They did not relax in their attendance at the school, or

any of the meetings for public instruction ; and we observed with satisfaction, their altered appearance in all public assemblies, as indicating an improvement in civilization, and an increase of industry.

Their regular and early attendance on the Sabbath, ever has been, and still is, remarkably conspicuous ; the day is to them a season of holy rest and devotional enjoyment. Excepting in Tahiti and Eimeo, there is now no island on which more than a single Missionary resides, and consequently public preaching only at the station which he occupies. The principal families in most of the islands have removed to the settlement, for the benefit of regular instruction. Others, however, occupy lands which are at some distance ; and even those who have erected their dwellings near the residence of their teacher, having plantations situated in a remote district, are often absent for several days together. Most of them, however, repair to the settlement for the Sabbath ; and it is a spectacle that has often gladdened our hearts, when, on the Saturday afternoon, we have seen parties from every direction approaching, by land or by water, the bay, at the head of which our settlement was formed.

In a walk through the village, on the afternoon of the day preceding the Sabbath, looking along the shore, we have often beheld the light canoe doubling a distant point of land, and, with its native cloth or matting sail, wafted towards the station. Others nearer the shore, with their sails lowered, have been rowed by the men ; while the women and children were sitting in the stern, screened from the sun by a temporary awning.

Along the coast, many were unlading their canoes, or drawing them upon the beach for security.

The shore presented a scene of activity. The crackling fire or the light column of smoke might be seen rising through the district, and the natives busily engaged in cooking their victuals for the Sabbath. On account of their food being dressed for the Sabbath on the Saturday, that day is called *mahana maa*, food-day. As the evening approached, multitudes were met returning from the inland streams, whither they had repaired, to bathe after the occupations of the day; the men bringing home their calabashes of water for drinking, or their *aanos* of water for washing the feet; while the females were carrying home bundles of the broad leaves of the hibiscus, which they had gathered, to serve instead of plates for Sabbath meals. On entering the dwellings on the Saturday evening, every thing would appear remarkably neat, orderly, and clean—their food in baskets—their calabashes filled with fresh water—their fruit gathered—and broad hibiscus leaves plucked and carefully piled up for use—their clean garments were also laid out ready for the next day. The hours of the evening, instead of being a season of the greatest care and hurry, are, I believe, often seasons of preparation—"prelude to hours of holy rest."

The sacred day was not only distinguished by a total cessation from labour, trade or barter, amusements, and worldly pleasure—but no visits were made, no parties of company entertained, no fire lighted, nor food cooked, except in cases of illness. This strict observance of the Sabbath, especially in regard to the latter points, whereby the Tahitian

resembled the Jewish more perhaps than the Christian Sabbath, was not directly inculcated by the Missionaries, but resulted from the desire of the natives themselves to suspend, during this day, their ordinary avocations, and also from their imitation of the conduct of the Missionaries in this respect.

We have always been accustomed to have our usual beverage prepared in the morning and afternoon; but this is the only purpose for which, in ordinary seasons, a fire has ever been lighted for any of the Missionary families; and when destitute of these articles, which in the earlier periods of the Mission was often the case, no fire was lighted on the Sabbath; their food was invariably dressed on the preceding day, and the warmth of the climate prevented their requiring fire for any other purpose. In this proceeding they were influenced by a desire that their domestics, and every member of their families, might have an opportunity of attending public worship.

The example, thus furnished by their teachers, has led to the strict and general observance of the Sabbath by the nation at large. Their private devotions are on this, as well as other mornings, usually concluded by sunrise, and shortly afterwards the greater part of the inhabitants assemble for their Sabbath morning prayer-meeting. Besides a service in English, the Missionaries preach twice in the native language, and visit the Sabbath schools; these services are as many as they are able to undertake: the service at the morning prayer-meeting is therefore performed by the natives. We have, however, sometimes attended, and always with satisfaction.

It is impossible to conceive the emotions of

delight produced by witnessing six or eight hundred natives assembling at this hour in the respective chapels, and, on entering, to see a native, one who was perhaps formerly a warrior or Areoi, or even an idolatrous priest, stand up, and read a psalm or hymn, which the congregation rise, and sing. A portion of the scriptures, in the native language, is then read; and the thanksgivings and petitions of the assembly are offered to Almighty God, with a degree of fervour, appropriate use of scripture language, and chastened devotional feeling, that is astonishing, when it is considered that, but a few years before, they were ignorant and barbarous idolaters. A second hymn is sung, another portion of scripture read, and prayer offered by another individual—when the service closes, and the assembly retires.

Soon after eight o'clock the children repair to the Sabbath-schools, those for the boys and girls being distinct. About four hundred usually attend in Fare: they are divided into classes, under native teachers. About a quarter before nine, the congregation begins to assemble, and at nine the morning service commences. I have often heard with pleasure, as I have passed the Sabbath-schools rather earlier perhaps than usual, the praises of the Saviour sung by between three and four hundred juvenile voices, who were thus concluding their morning exercise. The children are then conducted to the chapel, each class led by its respective teacher, the girls walking first, two abreast and hand-in-hand, clothed very generally in European dresses; wearing bonnets made with a fine species of grass, or the bark of a tree; each carrying in her hand a neat little basket, made with

similar materials, and containing a catechism, hymn-book, and testament : the little boys following in the same order ; more frequently, however, arrayed in the native costume, having a little finely-platted white mat, fringed at the edges, wound round their loins ; another of the same kind, or a light scarf, dyed with glowing native colours, passed across their breasts, and thrown loosely over their shoulders ; their feet naked, and their hair often cut short, but sometimes hanging in ringlets over their open countenances ; and their heads covered with a neat little grass or straw hat, made by their mothers or their sisters.

Before the service began, they were usually led to the seats appropriated for them in the chapel ; and where there have been galleries, these have been occupied by the scholars. Frequently we have been approaching the place of worship at the same time that the schools have entered it, and it has often afforded us satisfaction to behold a father or a mother, with an infant in arms, standing under the shade of a tree that grew by the side of the road near the chapel, to see, in the line of scholars, a son or daughter pass by. When the object of affection has approached, a smile of pleasure has indicated the gratification of the child at the notice taken by the parent, and that smile has been reciprocated by the parent, who, in silent gladness, followed to the house of God.

The morning service commences with singing, during which the congregations stand ; a portion of scripture is then read, and prayer offered, the congregation kneeling or standing. This is followed by singing a second time ; a sermon is then

preached, after which a short hymn is sung, prayer presented, and the benediction given; with which the service closes, between half past ten and eleven o'clock.

Although the religious exercises are now rather longer than they were when the people first began to attend, they seldom exceed an hour and a half on the Sabbath, and little more than an hour at other times. It has always appeared preferable, even to multiply the services, should that be necessary, than weary the attention of the people by unduly protracting them. In the religious services, the repeated singing, the reading prayers, and preaching, afford sufficient variety to prevent their being irksome or dull, while there is nothing childish and unmeaning, or purely ceremonial. When the congregation has dispersed, the children are conducted to the schools in the same order in which they came to the chapel, and are there dismissed by one of their teachers.

In the afternoon they assemble in the schools, and read the scriptures, and repeat hymns, or portions of the catechism, and are questioned as to their recollection of the sermon of the forenoon. We have sometimes been surprised at the readiness with which the children have recited the text, divisions, and leading thoughts in a discourse, without having written it down. Often it has been most cheering to see them thus employed; exhibiting all the native simplicity of childhood, mingled with the indications of no careless exercise of mind on the important matters of religion. It is always delightful to watch the commencement and progress of mental improvement, and the early efforts of intellect; but it was peculiarly so here. In the Sabbath-schools of the South Sea Islands,

the mechanical parts of instruction (namely, learning to read, spell, &c.) are not attended to; the time is wholly occupied in the religious improvement of the pupils, and is generally of a catechetical kind.

Many of the parents attend as spectators at the Sabbath-schools, and it is not easy to conceive the delight they experience in beholding the improvement of their children, and in attending at an exercise often advantageous to their own minds. The greater part of the people, however, spend the middle of the day in their own dwellings. Formerly they were accustomed to sleep, but we believe this practice is by many discontinued.

The public service in the evening commences, in most of the stations, about a quarter before four, and is performed in the same manner as that in the forenoon. Meetings for reading the scriptures and prayer are held at some of the native houses in the evening, and we usually read a sermon in the English language in our own families.

The attendance of the people is regular, and the attention seldom diverted. At first we perceived a great inclination to drowsiness, especially during the afternoon: at this we were not surprised, when we recollected that this was the manner in which they were accustomed to spend several hours every day, and that they were also unaccustomed to fixedness of attention, or exercise of thought on a particular subject, for any length of time. This habit, however, has, we have reason to believe, very greatly diminished in all the islands, and more particularly where congregations regularly assemble.

The scrupulous attention to the outward observance of the Sabbath, may perhaps in some degree be the result of the impression left on the minds of the people by the distinguishing features of their former system, in which all the efficacy of their services consisted in the rigid exactness with which sacred days were kept, and religious ceremonies performed, without the least regard to the motives and dispositions of the devotees. To have kindled a fire, or to have failed in the observance of any rite enjoined, or restriction imposed, during their *tabu*, or sacred seasons, would have been sufficient, not only to have neutralized all the advantages expected from the most costly offerings or tedious services, but would have exposed the offenders to the anger of the god, and perhaps to death, as its consequence.

With many, the influence of a system so inflexible has probably operated powerfully in producing this uniform attention, at least to the outward duties of the Sabbath, the only sacred day now recognized amongst them; with others, there is reason to believe it arises from the influence of example, and the respectability it was at this time supposed to impart to individual character; but with many it originates in far higher motives, and is the result of christian principle in regard to what they consider a duty.

A number of instances, strikingly illustrative of this fact, might be adduced: I will, however, only refer to one. A man came to the Monday evening meeting on one occasion, and said his mind was troubled, as he feared he had done wrong. He was asked in what respect; when he answered that, on the preceding day, which was the Sabbath, when returning from public worship, he ob-

served that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. At first he thought of taking a smaller canoe, fetching back the larger ones, and fixing them in a place of security; but while he was deliberating, it occurred to his recollection that it was the Sabbath, and that the scriptures prohibited any work. He therefore allowed the canoes to drift towards the reef, until they were broken on the rocks. But, he added, though he did not work on the Sabbath, his mind was troubled on account of the loss he had sustained, and *that* he thought was wrong. He was immediately told that he would have done right, had he fetched the canoes to the shore on the Sabbath. When, however, it was considered, that perhaps this pair of canoes had cost him nearly twelve months' labour, and that, before they were lost, he was comparatively richer than many an English merchant is in the possession of a five or six hundred ton vessel, it appears a remarkable instance of conscientious regard for the Sabbath-day.

Since the abolition of idolatry, no part of the conduct of the South Sea Islanders has impressed the minds of foreign visitants more forcibly than their attention to the observance of the Sabbath. I never saw any, even the most irreligious, or those unfriendly to Missions, who were not constrained to confess that it surpassed all they had heard or imagined could have been exhibited; while others, more favourably disposed, have publicly declared its effect on their own minds.

When Mr. Crook arrived in 1816, the ship reaching Tahiti on the Sabbath, no canoe put off, no native was seen on the beach, no smoke in any

part of the district—and they began to apprehend either that the population had been swept off by some contagious disease, or that they had all gone to battle. At length their fears were removed by one of the party, who had been there before, observing, that it was the Sabbath, and that on that day the natives did not launch their canoes, or light their fires, &c. In 1821, Captain Grimes “was surprised at the regularity and good order observed; the children of the Sabbath-school were ushered in by their teachers in their different classes, with as much uniformity as we see in public schools in London.” Several masters of South Sea whalers, captains and officers in his majesty’s navy, have borne the most decided testimony to these facts. A naval officer, who was at Tahiti in 1822, stated, that he visited the islands under a considerable degree of prejudice against the Missionaries, and suspicion respecting the reported change among the people,—but that his visit had entirely removed both. It was Friday when the vessel arrived; the natives thronged the ship with fowls, fruit, vegetables, &c. for sale, manifesting considerable earnestness and address in the disposal of their goods. The same was continued through the second day; but on the third, to the great astonishment of all on board, no individual came near the ship, assigning, afterwards, as a reason, that it was the Sabbath. On the day following, however, the trade was as brisk as it had been on that of their arrival. Captain Gambier, who visited them in the same year, in the extracts from his journal, which have been published, states, in reference to the manner of attending the duties of the Sabbath among the young, that, “The silence—the order preserved—the devotion

and attention paid to the subject, surprised and pleased me beyond measure." "Children," he adds, "are seen bringing their aged parents to the church, that they may partake of the pleasure they derive from the explanation of the Bible." The general attention to the public worship of God, and the exemplary christian deportment of many of the people, have proved not only delightful, but beneficial, to their visitors; and we are grateful to know, that occasional and transient visits to the christian islands of the Pacific, have been the means of advantage to the visitors; and there are probably many instances of good, which the revelations of the last day alone will disclose.

It is a privilege to visit a country, and a happiness to live in a community, where the Sabbaths are thus spent, and prove to multitudes—

"Foretastes of heaven on earth—pledges of joy
Surpassing fancy's flights and fiction's story,
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory!"

This universal observance of the Sabbath-day appears to an Englishman in humiliating contrast with its profanation in many favoured sections of his own country. The contrast is still more striking when compared with the manner in which it is perverted into a season of activity, business, and unwonted gaiety in the pursuit of pleasure, in Catholic countries—but it never appears so surprising as when viewed in comparison with the actual state of the people themselves only a few years ago. No Sabbath had then dawned, no happy multitudes met for praise and prayer, no lovely throngs of children gathered in the

Sabbath-schools, no inspired page or christian preacher directed their attention to the Lord of the Sabbath; but when the devotees met for public worship, it was under the gloom of overshadowing trees, amid the recesses of some rude temple, before some rustic altar, or in the presence of some deity of frightful form and fearful attributes, the offspring of their own imagination.

CHAP. XVII.

Public assemblies during the week—Questional and conversational meetings—Topics discussed—The seat of the thoughts and affections—Duty of prayer—Scripture biography and history—The first parents of mankind—Paradise—Origin of moral evil—Satanic influence—A future state—Condition of those who had died idolaters—The Sabbath—Inquiries respecting England—The doctrine of the resurrection—Anxiety to possess genuine Christian experience.

THE religious services of a general kind, among the natives, during the week, are not numerous. There is one lecture, which is on Wednesday evening. Numbers assemble at this time, and the exercise, we have reason to believe, is useful in keeping alive that interest in matters of religion, which might be diminished by the secular engagements of the week. The following account of one of these meetings is given by Captain Gambier, in the extracts of his journal.

“On Wednesday afternoon we attended a native divine service. It was begun with a hymn; then Mr. Nott, who did duty, prayed extempore for some length, and then read a passage from the scripture, upon which he preached with great

fluency in the Otaheitan language. The church was well attended, though not so full as on Sundays, when it is crowded. Almost all the women, young and old, were habited in the European manner. The most perfect order reigned the whole time of the service. The devout attention these poor people paid to what was going forward, and the earnestness with which they listened to their teacher, would shame an English congregation. I declare, I never saw any thing to equal it! Objects of the greatest curiosity at all other times, they paid no sort of attention to, during the solemnity of their worship. After it was over, crowds, as usual, gathered round, to look at our uniforms, to them so new and uncommon. I looked round very often during the sermon, and saw not one of the congregation flag in their attention to it. Every face was directed to the preacher, and each countenance strongly marked with sincerity and pleasure. I had heard of the success of the Missionaries before I came to Otaheite, and, after making great allowance for exaggeration in the accounts they had sent home, there remained sufficient to lead me to anticipate that they had done a great deal. But I now declare, their accounts were beyond measure modest, and, far from colouring their success, they had not described it equal to what I found it. It is impossible to describe the sensations experienced on seeing the poor natives of Otaheite walking to a Protestant church in the most orderly and decent manner, with their books in their hands, and most of them dressed in European clothes. Having just quitted the Marquesas, where we saw the very state the Otaheitans were in at the time of their first visitors, we of course

saw the change to great advantage ; and the magnitude of it is so astonishing, that all has the appearance of a dream. When, however, fully convinced of the reality, the hand of an Almighty Providence is distinctly acknowledged."

There are special meetings, held once a week, for the instruction of those who desire to make a public profession of the christian faith by baptism, and another for the candidates for communion. In addition to these, there is a public meeting for general conversation, or rather for answering the questions of the people, held every Monday afternoon or evening.

This meeting originated in that held on the 26th of July, 1813, for the purpose of writing the names of those who were desirous of publicly professing Christianity ; and was designed for the particular instruction of such individuals, though it has since assumed a more general character. This has been one of the most important and efficient means of promoting general and religious improvement in the islands. The greater part of the inhabitants of the settlement in which it is held, and many from remote districts, having assembled in the place of worship ; we usually took our seats near a table at one end of the building. Soon after the Missionaries have entered, a native, perhaps in some distant part of the house, stands up, and, addressing them by name, asks a question, states a difficulty that may have perplexed his mind, begs an explanation of a passage of scripture, or makes an inquiry relative to some subject or portion of the sacred volume, &c. Our answers generally lead to farther questions, either from the first inquirer, or other individuals in the assembly. The conversation is sometimes continued until a

late hour ; and both the queries and the replies are usually listened to with attention. We always endeavoured to divest these meetings of all formality and reserve, and to render them engaging, by accompanying our replies with suitable facts, &c. as illustrations, and encouraging in the people the most unembarrassed confidence ; requesting them to present all their difficulties, and solicit explanations or directions.

This meeting has always been highly interesting, and has generally indicated the progressive improvement of the people. The subjects discussed are perhaps less miscellaneous now than they were some years ago, when the people were totally uninformed in all the first principles of Christianity ; and the nature of these meetings in some of the stations has, perhaps, undergone a slight change. They are, however, productive of important benefit.

Subjects of every kind were formerly discussed, and questions brought forward relative to the discipline of children, the forming of connexions, and the whole of their domestic economy, agriculture, trade, or barter, legislature, war and politics, history and science, as connected with the natural phenomena by which they were surrounded, and, occasionally, what might be termed the first efforts of philosophical research in their partially enlightened minds.

When the political questions referred to their foreign relations, or their intercourse with other islands, we sometimes allowed them to be entertained ; but whenever they were connected with any civil proceedings, or the internal government on the island, although the person who introduced it was not interrupted during his speech, the

matter was always referred to the king and chiefs, for whose consideration he was directed to present it at a convenient season, unless the chiefs, who were generally present, wished it to be then discussed.

One of the most curious and interesting topics of conversation, frequently introduced by the more thinking or inquisitive among them, was, the seat of the affections, and the locality of intellect. Their ideas and ours were totally at variance on this point; and, from the very nature of the subject, it was impossible to demonstrate the accuracy of one or the other. No part in the system of Drs. Gall and Spurzheim ever obtained among them; and so far from being phrenologists, they did not imagine the brain to be even the seat of thought. The frequent eulogy pronounced by us on an oration or action, in which understanding and right feeling are developed, viz. "that it is creditable alike to the head and the heart" of the speaker or actor, would have been altogether unintelligible to them. The only exception to the prevailing opinion, which deprives the head or brain of all connexion with the exercise of the mind, is the term for headach, which is *tahoa*, and is also used to signify confusion of noise, and perplexity from attention to a multitude of objects at the same time.

The phraseology employed in speaking of the seat of the intellect and the affections, presents another analogy between the idiom of their language, and that of the ancient Hebrews. When speaking of mental or moral exercises, they invariably employ terms for which the English word "bowels" is perhaps the best translation: hence they say, *te manao o te obu*, or *i roto i te obu*;

the thought of the *bowels*, or within the *bowels*; *te hinaaro o te aau*, the desire of the bowels; *te riri o te aau*, the anger of the *bowels*. Although *bowels* is, perhaps, the best single word for *obu* or *aau*, in the signification of which we have not been able to discover any difference, it does not convey the full meaning of the word *aau*. In some places it might be rendered *heart* according to our idiom, as in the thoughts of the heart or mind—the desire of the mind, or soul—or, the anger of the soul. For soul and spirit, however, they have distinct terms, *varua*, and the ancient word *vaiti*; but it does not appear that they were accustomed to consider the soul or spirit as experiencing, in conjunction with the body, either mental or moral sensations. All the varied passions and the mental exercises of which they were sensible, they spoke of as connected with the *aau* or *obu*, a term literally signifying the whole of the abdominal viscera—for each separate organ in which, they have a distinct name.

To the head they attributed nothing in connexion with intellect, nor to the heart with regard to moral feeling. To the organ which in the language of anatomy would be called the heart, they attributed no other susceptibilities than those which are common to other parts of the body. This led them generally to contend that the thoughts were in the body, and not in the brain; stating, in proof of the accuracy of their opinion, that the bowels or stomach were affected or agitated by desire, fear, joy, sorrow, surprise, and all strong affections or exercises of the mind. They were, probably, confirmed in this definition by the fact of such being the belief of their ancestors.

In reply, we usually informed them, that we were accustomed to speak of the heart as the seat of the affections and moral principles, though by the heart we often meant nearly the same as they intended by the word *aau* or *obu*, but that we considered our sensations and mental perceptions to be connected with the brain. It was in vain that we endeavoured to shew the reasonableness of this opinion, by pointing out and explaining the connexion between the nerves pervading the several organs of sense, and the brain—the cessation and interruption of mental sensation and exercise, when the nerves of the brain were permanently injured—or when the line of nerves extending from an organ to the brain was broken. They usually answered, they would believe it because we said so, but that they did not understand it: nor was it to be expected that they should, as their knowledge of the anatomy of the human frame was exceedingly limited. They had no idea even of the existence of nerves, and it was necessary to introduce into their language a word by which they might be designated. Discussions of this nature, though adapted to interest the people, and encourage the exercise of intellect, were probably more amusing than profitable; and, notwithstanding the diversified subjects presented, their inquiries generally referred to the new order of things which Christianity had introduced.

In reference to this, while they were sometimes trivial, and perhaps ludicrous, they were often deeply interesting and important, and not unfrequently difficult and perplexing. I wrote many of them down at the time; others have been recorded by my companions: a selection will convey a more correct idea of their mode of

thinking and expression, than any general description.

Many of their questions referred to the exercise of prayer, for punctual attendance to which they have been uniformly distinguished. Prayer for Divine direction accompanied their earliest inquiries on the subject of religion; and when in any district even two or three were desirous of becoming the disciples of Jesus Christ, they were accustomed to associate together for this purpose. Private prayer has long been almost universal, as well as the practice of imploring a blessing on their food; and although they at first asked whether they must not learn to pray in the English language? whether God would not be angry, if they should use incorrect expressions in prayer? or whether, when they had retired to their gardens, or the bushes adjacent to their dwellings, and were there engaged in prayer, their attention should be diverted by an intruder, they should leave off or continue? Sometimes they would ask, whether engaging in conversation, and praying, with very wicked persons, such as had been murderers, &c. would not appear in some degree sanctioning or extenuating their crimes? With more frequency, however, and greater eagerness, they often inquired how they could prevent evil thoughts arising in their minds during seasons of devotion—how they could avoid repeating words of prayer unattended by devotional desires—and how they could at all times engage the heart in this exercise? I recollect a father and a mother asking with ardent solicitude, whether it would be right to take their little boy, or girl, with them to the bushes or the garden, talk with it in this retirement, and teach it there to pray to God? Prayer

in their families was regularly observed; and among the many inquiries in reference to this subject, it was once asked, whether Jesus Christ had family prayer with his disciples; whether, in their own houses, in the event of the sickness or absence of the husband, the wife should not convene the family, and perform this important duty?

Portions of scripture history and biography were among the most engaging subjects of inquiry, especially those contained in the Old Testament. Those in the New Testament also interested them. On one occasion, they asked what the heavy burdens were that our Lord accused the scribes and pharisees of binding on men's shoulders; and what was meant by "Let the dead bury their dead." At another time they inquired who were the scribes, so often mentioned by the Saviour; and asked if they were the secretaries of the Missionary Societies in Jerusalem? &c. This arose from the circumstance of the word, which in English is translated *scribe*, being in Tahitian rendered *writer*, and the secretaries of the native Missionary societies being the only individuals among them thus designated.

The usages and customs prevailing among the ancient Jews were often topics of conversation, and more than once they have, with evident sincerity, inquired if their repentance would not be more acceptable to God, were they to rend their garments, and cover their heads with ashes, or gird themselves with sackcloth, than simply expressing their penitence. This question, with those frequently asked relative to the consequences of mistakes or interruption in prayer, probably arose from the impression left by the system of idolatry

they had so recently abandoned, whose only excellency consisted in the correctness of mere external form and ceremony.

In all their idol worship, however large or costly the sacrifices that had been offered, and however near its close the most protracted ceremony might be, if the priest omitted or misplaced any word in the prayers with which it was always accompanied, or if his attention was diverted by any means, so that the prayer was *hai*, or broken, the whole was rendered unavailable, he must prepare other victims, and repeat his prayers from the commencement.

The history of our first parents was frequently brought forward. Sometimes they wanted to know what was the colour of Adam and Eve's skin, or what language they spoke: with regard to the former, their opinions were in accordance with those of the late Bishop Heber; they said it was very likely they were brown or olive-coloured, and, as their descendants, or the descendants of Noah, travelled to hotter climates, they became darker; while those, whose information had removed the belief that our colour was the effect of disease, acknowledged the plausibility of our ancestors having become white from the influence of cold, and a clouded atmosphere, whereby they were shaded from the sun.

More important matters concerning them were however often the subjects of inquiry. They felt interested in their destiny, and asked whether, after the fall, and expulsion from Paradise, they had repented and obtained pardon; and at one time, when, in answer to this question, it had been stated that there was reason to believe that they had obtained forgiveness, and were now in heaven,

the native immediately inquired further, how Adam's crime could affect his posterity, after the guilt contracted by it had been removed even from the perpetrators of that crime? The origin of moral evil was sometimes introduced. It has been asked, at meetings where I have been present, Would Satan have tempted Eve, or would man have fallen, if God had not forbidden our first parents to eat of the fruit of the tree of knowledge? To which it was answered, That if God had not made that the peculiar test of their obedience, Satan would have found some other medium through which to tempt them to sin.

A man once asked, What caused the angels in heaven to sin, or Satan to become a wicked spirit? He was told that pride was the cause of his fall, but that how pride entered heaven was not revealed. Another once proposed the following query: You say God is a holy and a powerful being, that Satan is the cause of a vast increase of moral evil or wickedness in the world, by exciting or disposing men to sin. If Satan be only a dependent creature, and the cause of so much evil, which is displeasing to God, why does not God kill Satan at once, and thereby prevent all the evil of which he is the author? In answer, he was told that the facts of Satan's dependence on, or subjection to the Almighty, and his yet being permitted to tempt men to evil, were undeniable from the declarations of scripture, and the experience of every one accustomed to observe the operations of his own mind. Such an observer would often find himself exposed to an influence that could be attributed only to satanic agency; but that why he was permitted to exert this influence on man, was not made known in the Bible. We always stated plainly, that it

was the contents of that volume which we came to teach them ; that the existence of this baneful and often fatal influence was too extensively felt to allow of its being questioned ; that the antidote to the evil it might have already inflicted, and the preservative against its future effects, were pointed out ; and that it was wiser, and far more important, to apply to those remedies, than to indulge in unprofitable speculations relative to its origin.

The duration of sufferings inflicted on the wicked in the future state, was occasionally introduced ; and more than once I have heard them ask, if none of their ancestors, nor any of the former inhabitants of the islands, had gone to heaven ? This, to us and to them, was one of the most distressing discussions upon which we ever entered. To them it was peculiarly so ; for we may naturally suppose, the recollection of the individuals whom many of them had perhaps poisoned, murdered without provocation, slain in battle, or killed for sacrifice, would on these occasions forcibly recur to their minds ; and at these times, many a parent's heart must have been rent with anguish, to us inconceivable, at the remembrance of those children in whose blood their hands had been imbrued. Besides these sources of intensely painful reflection, there is something overwhelming in the thought of relatives and friends removed from the world of hope and probation, having their doom irrevocably fixed ! Hence we could perceive a degree of painful emotion among the people whenever the subject was introduced ; and although less intimately affected by this inquiry than those around us, it was to us a most appalling subject—one on which we could not dwell with composure. This feeling, on their parts, also, has been at times

almost overpowering, and has either suspended our conversation, or induced an abrupt transition to some other topic.

This is a most distressing consideration, and is a subject often brought before a Missionary's mind, from the circumstances into which his engagements lead him, and the intimate connexion of his every effort with the future and eternal destinies of those around him; while it furnishes, next to the love of Christ, one of the most powerful incentives to devotedness and unabated effort. Well might one now engaged in this work exclaim, "Five hundred millions of souls,* who are represented as being unenlightened! I cannot, if I would, give up the idea of being a Missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. 'Five hundred millions!' intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate upon it alone; and in the morning, it is generally the first thing that occupies my thoughts."

What mind, under the influence of the unequivocal declarations of the sacred volume, and an acquaintance with the true condition of the heathen, can calmly entertain the thought of the millions who remain ignorant of the gospel?

We always told those who inquired, that it was not for us to say, what was the actual state of the departed; that of those who died in infancy, we were permitted to cherish the consolatory hope of their felicity; that those who sur-

* It is estimated that there are more than six hundred millions destitute of the knowledge of the gospel.

vived infancy, had not been without the admonitions of conscience, which had borne a faithful testimony to the character of all their actions; and that on the evidence of that witness they would be acquitted or convicted at the bar of God. At the same time assuring them, that whatever crimes they might have to answer for, rejection of the gospel would not be one; though this would, perhaps, involve the heaviest condemnation on their descendants, if by them that gospel was neglected or despised.

Many of their inquiries related to the proper observance of the Sabbath, and under what circumstances it would be proper to launch a canoe or undertake a voyage? This resulted from the king's sister being taken ill at Afareaitu, while we were residing there; and the natives wishing to send word to her relations, but hesitating because it was the Sabbath. A man once came and said, that while he was attending public worship, a pig broke into his garden; that on his return, he saw him devouring the sweet potatoes, sugar-cane, taro, and other productions, in which pine-apples were probably included, but that he did not drive it out, because he was convinced it would immediately return, unless he repaired the broken fence, and *that* he supposed was a kind of labour prohibited on the Sabbath. He therefore allowed the pig to remain till he was satisfied, and did not mend the fence till the following morning. He, however, wished to know, and the people in general were evidently interested in the inquiry—whether, in the event of a similar occurrence at any future period, he should do wrong in driving out the animal, and repairing the fence. He was told that the most secure way would be to keep the fence in good repair; but

that if pigs should break in on the Sabbath, they ought by all means to be driven out, and the breaches they had made, so far repaired as to secure the enclosure till the following day. A chief of Huahine once asked me, whether it would be right, supposing he were walking in his garden on that day, and saw ripe plantains hanging from the trees that grew by the side of the path, to gather and eat them? I answered, that I thought it would not be wrong. I felt inclined to do so, said he, last Sabbath, when walking in my garden; but on reflecting that I had other fruit ready plucked and prepared, I hesitated,—not because I believed it would be in itself sinful, but lest my attendants should notice it, and do so too, and it should become a general practice with the people to go to their gardens, and gather fruit to eat on the Sabbath, which would be unfavourable to the proper observance of that day.

Their inquiries referred not only to historical, biographical, and other facts connected with the sacred volume, but to those relating to other nations of the earth. The extent of territory, number of inhabitants, colour, language, religion, of the different countries of whom they had heard from occasional visitors, were topics of conversation at these meetings, together with the efforts of Christians to propagate the gospel among them. But the most interesting of these referred to England; and although their recollections of Captain Cook were generally more indistinct, and very different from those entertained by the Sandwich Islanders, he was often alluded to; and we were asked, if any members of his family still survived, and whether they would ever come to the islands. The cities, towns, houses, carriages, dress, and

manners of the English, the royal state of king George, the numbers in his army, the evolutions of his troops, the laws of the kingdom, the punishment of crimes, the principles of commerce, and the extent and variety of manufactures, were at different times brought forward.

Numbers of the natives had indeed visited England, but their observation had been so limited, or their accounts so contradictory and exaggerated that their countrymen knew not what to believe, and not unfrequently, when any of these had returned, the substance of their reports was brought to the questioning meeting, to receive our confirmation or explanation. The religious character and observances of the English were usually matters of great interest. The dimensions and number of our cathedrals, churches, and chapels, the size of the congregations, the proportion of the population that attended public worship, and the order of the services, were often topics of inquiry. The experience of those who were true Christians in England, was also introduced; and their remarks on this point, especially when they first became interested in the subject of religion themselves, were often rather amusing. "How happy the Christians in England must be," they would sometimes say.—"So many teachers, so many books, the whole of the Bible in their language, and no idolatry, they must have little else to do but to praise God. Their crimes have never been like ours; they never offered human sacrifices, murdered their infants, &c. Do they ever repent? have they any thing to repent of?" It was, however, only those who were recently awakened to a sense of the enormity of these crimes, and were but very partially informed as to the true state

of England, that ever asked such questions as these.

The doctrine of the resurrection of the body has ever appeared to them, as it did when announced by the apostle to the civilized philosophers of Athens, or the august rulers in the Roman hall of judgment, as a fact astounding or incredible. Of another world, and the existence of the soul in that world after the dissolution of the body, they appear at all times to have entertained some indistinct ideas ; but the reanimation of the mouldering bodies of the dead, never seems, even in their wildest flights of imagination, to have occurred to them. When first declared by the Missionaries, it merely awakened astonishment, and was considered as one among the many novel and striking facts connected with the doctrines which the new religion unfolded. But as the subject was more frequently brought under their notice in public discourse, or in reading the scriptures, and their minds were more attentively exercised upon it in connexion with their ancestry, themselves, and their descendants, it appeared invested with more than ordinary difficulty ; bordering, to their apprehension, on impossibility. On this, as well as other equally important points, their queries, from native simplicity and entire ignorance, were sometimes both puerile and amusing.

A number of the attendants on the queen's sister, soon after their reception of Christianity, came to the meeting, and stated that one of their friends had died a few days before, and that they had buried the corpse according to their ancient manner, not laying it straight in a coffin, as Christians were accustomed to do, but placing it in a sitting posture, with the face between the knees,

the hands under the thighs, and the whole body bound round with cords. Since the interment, (they added,) they had been thinking about the resurrection, and wished to know how the body would then appear, whether, if left in that manner, it would not rise deformed, and whether they had not better disinter the corpse, and deposit it in a straight or horizontal position. A suitable reply was of course returned. They were directed to let it remain undisturbed—that probably long before the resurrection it would be so completely dissolved, and mingled with the surrounding earth, that no trace would be left of the form in which it had been deposited.

Questions of this kind were only presented during the first stages of their christian progress, and they were not frequent. In general their inquiries were exceedingly interesting. The time when, the means by which, the attending circumstances, and the manner of the resurrection, the recognition of friends, the identity of the bodies of adults, and whether the souls of infants would be united to infant bodies, and whether they would be as inferior in the future state, as their powers and faculties appeared in this, often furnished matter for interesting conversation.

There were, however, other points of inquiry, peculiarly affecting to themselves. Many of their relatives or countrymen had been devoured by sharks; a limb or large portion of the fleshy part of the body of others, had been destroyed by these voracious fish. A constant attendant on these meetings at Afareaitu had, while we resided there, one side of his face torn off, and eaten by one. The sharks, that had eaten men, were perhaps afterwards caught, and became food for the natives,

who might themselves be devoured by other sharks. Cannibalism, though some deny its having been practised among themselves, is supposed to have existed in one of the islands at least, and is known, and universally acknowledged to prevail among those by which they are surrounded; and it is not considered by them improbable that some of their own countrymen have been eaten by the islanders among whom they have, from stress of weather, been cast. The men who had eaten their fellow-men, might have been, and perhaps often were, (as many of the cannibals inhabit the low coralline islands, and live by fishing,) eaten by sharks, which would sometimes be caught and eaten by the inhabitants of distant islands.

After urging these and corresponding inquiries, which had exercised their minds, they would ask, After all these processes of new combination, will the original parts of every human body be reunited at the resurrection? &c. On such occasions, the truth of the doctrine of the resurrection was exhibited, as demonstrated by the resurrection of Lazarus and of Christ; the identity of our Lord's body, by his subsequent intercourse with the disciples, especially with Thomas; and the certainty of the general resurrection presented, as deduced from the numerous and explicit declarations of scripture, and the reasoning of the inspired writers. The identity of the body was stated as being consistent with the character and moral government of God, which appeared to require that the same body which had suffered for or in his cause on earth, should be glorified in heaven; and that the same body which in union with the soul had been employed in rebellion and vice, should suffer the just consequences in a

future state. The declarations of Scripture on this momentous point, always appeared satisfactory; and although the circumstances of the resurrection, and the manner by which parts of the same body would be united, &c. were inquiries pursued with deepest interest, we generally found them terminate in expressions of desire that they might be prepared, rise with glorified bodies, and come forth from their graves "to the resurrection of life."

Questions, similar to those started by these untutored islanders, have frequently been agitated among the learned, in the ethical schools of Europe; and our most subtle casuists have found no easy task in obviating the difficulties which they involve. Even the changes which the body naturally undergoes in its present mortal state, militate against the supposition, that every atom once vitally united to the common mass will be included in the body that shall be hereafter, and direct us to admit that the resurrection must be consistent with innumerable mutations. Hence, we are taught to infer, that, while the identity of personality is preserved, the fluctuations which take place in the numerical particles, and in the modification of them, in our present bodies, can offer no impediment to the credibility of this momentous doctrine.

In connexion with this subject, and others of a similar kind, the most important referred to what might be called their Christian experience—the effect of texts of Scripture committed to memory, in stimulating to duty, and restraining from sin. Often they would ask, "How can we attain true repentance, and a change of heart? How may we know that we are not deceiving ourselves? How can we be preserved from forsaking God and com-

mitting sin? We desire genuine faith; where can we obtain it? Once they observed—Adam fell in Paradise, and angels fell even in heaven itself; how then can we be preserved from sinning against God? Tell us how we may be safe from Satan—how we may be safe for heaven, and secure of admission there?” I refrain from comments on the numerous inquiries brought forward at these meetings, which have been proved essentially serviceable to the nation—stimulating inquiry, giving a proper direction to their search after truth, expanding and strengthening the mind, yet restraining them within the limits of revelation. Their inquiries shew, if evidence were wanting, that their mental capabilities are not contemptible, and demonstrate the influence of the highest order of Christian principles upon the mind and the heart.

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