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POLYNESIAN IDOLS.

1 *Oramatus, or
demon.*

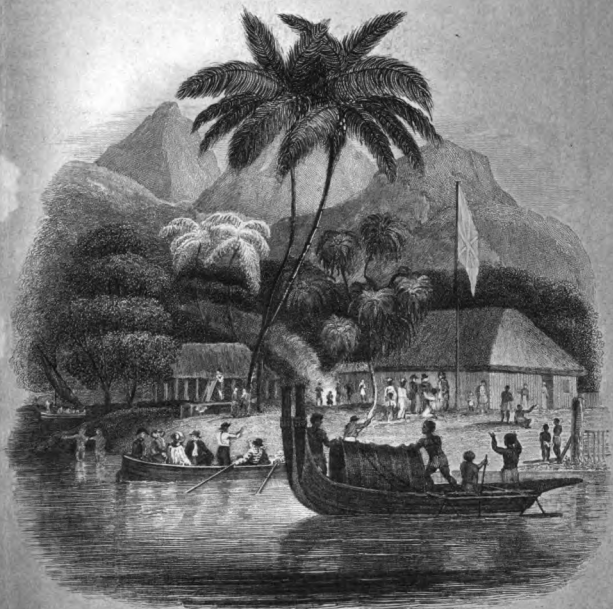
2 *Taaroa, supreme deity
of Polynesia.*

3 *Feronga, &
his three sons.*

PROGRESS OF THE GOSPEL
IN
POLYNESIA.

SOUTHERN GROUP.

GEORGIAN SOCIETY, HARVEY ISLANDS, &c.



First Missionary Settlement in Otaheite.

J. B. Harrison & Co.

Edinburgh
WAUGH & INNES
2, HUNTER'S SQUARE, & 51, HANOVER STREET
1832
Printed by Google

PROGRESS OF THE GOSPEL

IN

POLYNESIA.

(SOUTHERN GROUP,)

Georgian, Society, & Harbey Islands.

I am made known to them that asked not for me.

I am found of those that sought me not.

I have said, Behold me; here I am!

To the nation which never invoked my name.

ISAIAH.

EDINBURGH: WAUGH AND INNES;

W. CURRY, JUN. & CO. DUBLIN; WHITTAKER & CO. LONDON.

M.DCCC.XXXI.

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ERRATUM.

Page 10, delete reference to Note 1.

P R E F A C E.

IT is not one of the least uncommon features of the present day, when such mighty pretensions are made to superior information, that some of the most wonderful revolutions in the state of society that have taken place in latter times, should be deemed unworthy of candid, or even rational investigation, by persons who claim for themselves the title of "liberal." Historians and philosophers have often regretted that so few and scanty records have been left of the progress of ancient nations from barbarism to civilization; but here, where there are ample materials, our wiser literary cotemporaries refuse to examine them! In the following pages will be found a succinct, but, it is hoped, an accurate account of the process by which savages have been rescued from the deep and almost hopeless state of ignorant profligacy and cruel superstition, and placed in the rank of Christian nations. For a philosopher, who merits the name, what nobler field of investigation!

The period chosen for this brief history, comprises the important era in the destiny of Polynesia, during which the natives have had impart-

ed to them the arts of civilized life, and have been brought under the regulations of a well-ordered society, in an incredibly short number of years. It ends with the final report of the deputation sent out officially to examine the state of the missions. The authorities chiefly regarded, have been the original communications of the missionaries, because they are so guileless, and because they were written with no reference to future objections, which they refuted by anticipation; although the later works of Mr Ellis, and the Journal of Messrs Tyerman and Bennet, published by Montgomery, have also been used. Captain Gambier's Journal, which he communicated to the Missionary Society, forms an important document with regard to those who might be apt to undervalue the statements of the missionaries themselves. But, perhaps, the most satisfactory corroborative documents are those which have been printed by men, enemies to the cause, Captain Kotzebue and Captain Beechy, who, with a presumption that stands in wide contrast to the modesty of true scientific voyagers, have ventured to pronounce upon the morals and manners of a society, with which they had but a few days' intercourse, and whose language they did not even understand!

Edinburgh, Nov. 1831.

POLYNESIA.

(*Southern Groups.*)

CHAP. I.

Discovery and general appearance of the various Groups—
Tahiti—Original Formation—Climate—Vegetable Productions—Fruit Trees—Roots—Increased by the Missionaries—Animals—Land and Sea Fowl—Fish—Manner of Fishing—Natives—Their Physical Character—Dress—Tatauing—Dwellings—Marriage—Child-bearing—Domestic Life—Degradation of the Female—Treatment of Children—Of the Aged—Of the Dead—Religion, Gods, Priests, Sacrifices—Government, King, Gradation of Ranks—Occupations—Festivals—Installation of the King—Musical Instruments—Poetry—Amusements—Areois, Infanticide—War—Weapons—Maritime—Canoes—Sciences—Astronomy—Numeration—Measurement—Medicine—Cruelty to the Sick—Decrease of the Population—Concluding Remarks.

POLYNESIA, a word derived from the Greek, signifying many islands, denotes those numerous islands which lie scattered on the bosom of the Pacific Ocean, and form, according to Malte Brun, the eastern section of a fifth division of the globe, styled by him Oceanica.

A

That vast expanse of water which covers nearly one half of our globe was first seen by Vasco Nunez de Bilboa, governor of Santa Maria, from the isthmus of Darien, on the 25th of September 1513. It received its appellation from Fernando de Magellanes, a Portuguese in the service of Spain, whose name those straits bear that run between Patagonia and the island of Terra del Fuego.* This celebrated but unfortunate circumnavigator, although he led the way, did not discover any of those islands which have since become the most prominent and interesting in our intercourse with these regions, and which God in his providence appears to have singled out as appropriate theatres in which to display the efficacy of the Gospel, in subduing to himself one of the most desperate of all cases, an amiable, lascivious, and sprightly population, revelling in plenty, and inhabiting a delightful country, where the spontaneous productions of the earth were almost sufficient, not only to supply the wants, but even the luxuries of life.

The chief groups comprehended under the name of Polynesia, are, the Ladrões or Marian, the Pelew, the Carolinas, the Sandwich, the Friendly, the Fijii, the Navigator's, Harvey's, the Society, the Georgian, the Austral, the Dangerous Archipelago, and the Marquesas. Those on which missionaries first obtained settlements, and where

* See Note 1.

Christianity has been successfully introduced, are the Georgian and Society Islands in the south, and the Sandwich Islands in the north. The former at present are the objects of our more immediate inquiry ; but there is so much similarity in the formation of the islands and in their produce, in the language, manners, and customs, as well as in the appearance of the inhabitants, that the general description of one group may, in its grand leading features, be considered as applicable to all.

Tahiti, the queen, as it has been called, of the South Sea, being now the capital of civilization, and the centre from whence the rays of the Gospel have diverged with such peculiar effulgence and success to the neighbouring clusters, we commence with an account of that lovely island and her dependencies. Tahiti is composed of two peninsulas, connected by a low isthmus, about three miles across ; the larger, Tahiti proper, is about ninety miles in circumference ; and the lesser, Tairabu, inclines to an oval, and is about thirty miles, the whole surrounded by a coral reef, as with a rampart, at a short distance from the shore, perpendicular on the outside, where the unfathomable ocean breaks with tremendous violence, while inside, the water is as smooth as a lake, and affords secure anchorage for the shipping. At the mouths of all the rivers or streams, there are inlets, the constant current of

fresh water having prevented, as is supposed, the growth of the coral. The appearance of the country is romantically beautiful, consisting of hills majestically rearing their green heads in the centre, and clothed to their summits with the most luxuriant foliage,—down whose sides the mountain streams flow, here with a sweet luxurious rushing along the gentle slope, and there dashing with hoarse roar down the abrupt broken precipices, or falling in gentler cascades over the lesser steepes. The hills are skirted by a verdant border of low land, from their base to the beach, extending in width about a furlong to near a mile, except where they terminate in craggy cliffs that frown in rugged grandeur on the ocean.

Matavai Bay, on the north side, formerly the main harbour, presents a beautiful *coup d'œil* to the vessels on entering. A long flat neck of land called Point Venus, the spot where Cook erected his tents, and fixed his instruments for observing the transit of that planet, forms its northern boundary; a fine stream winds through this valley, adorned on either side by gardens and plantations, while numerous clumps of stately spreading palms, half concealing the simple cottages of the natives, add much to the beauty of the scene, which is charmingly closed by the mountains in the distance.

It were out of place here to discuss the questions, whether the coral rocks which form the base of many of the Oceanic Isles, be produced by polypi,

or whether they merely inhabit the stony substances previously existing? whether these islands be the fragments of a continent submerged at the deluge, or the effects of more recent volcanic operation? On this subject it may be sufficient to transcribe the observation of Mr Ellis, who thinks "there is no reason to suppose that Tahiti, or any other island of the group, is altogether volcanic in its origin, as the whole of the Sandwich Islands decidedly are. In these (the southern cluster) are found basalts, whinstone, dykes, and homogenous earthy lava, retaining all the convolutions that cooling lava is known to assume, while there are also kinds of hornstone, limestone, silex breccia, and other substances, which have never altered their original form under the action of fire. Some are found in detached fragments, others in large masses. The wild and broken manner, however, in which the rocks now appear, warrants the inference, that since their formation, which was probably of equal antiquity with the bed of the ocean, they have been thrown up by some volcanic explosion, the disruptions of an earthquake or other violent convulsion of nature, and have from this circumstance assumed their bold, irregular, and romantic forms." The soil of the low lands and of the valleys is remarkably fertile, consisting of a rich blackish mould; that of the hills changes as we ascend, from the rich loam into various veins of red, white, dark yellow, or bluish earth, clay, or

marl, lying over strata of a soft brownish sandstone intermixed with hard rock. In the red are found stones resembling cornelians. The white seems fuller's earth, the dark the residuum of decayed vegetables, the yellow a kind of gravel, and the blue a species of marl. In the bosom of the mountains there is a remarkably large lake which cannot be sounded, and which contains eels of enormous size.

The climate is delightful: for three parts of the year the poet's dream is realized, and the varied seasons mingle into one; the bud, the flower, and the fruit,

Drop as the breezes blow a shower of bread,
And blossoms on the ground.

The thermometer, during the six months when the Duff first visited the island, never sunk lower than 65°, and seldom rose higher than 73°. From December till March is the rainy season, when the weather is more variable; and they not unfrequently are visited with pretty hard gales, chiefly from the west. During the remainder of the year the wind blows from the east, with an alternate land and sea breeze. Of the mineralogy of the country, little is known. These favoured isles are happily exempted from the precious metals and stones.

More valuable are the products of the vegetable kingdom, among which the bread-fruit, *uru*, (*artocarpus*,) stands pre-eminent. The tree is about

the size of an oak ; the trunk, two to three feet in diameter, rises twelve, sometimes twenty, without a branch ; the leaves are twelve to eighteen inches long, shaped like the fig ; of a dark green glossy appearance. The fruit is circular, about the size of a child's head, and covered with a rough rind ;—is first of a pea green colour, then turns brown, and, when quite ripe, assumes a golden hue. It is attached to the branches by a short thick stalk, and hangs either singly, or in clusters of two or three together. It is the staff of life to the natives of the South Sea Islands ; and so plentiful is the crop, that three trees are reckoned sufficient for the support of a man. The general method of dressing the bread-fruit, is by baking it in an oven of heated stones. The oven is formed by digging a hole a few inches deep, and of length and width adapted to the quantity to be baked. The bottom is covered with pebbles, brought to a sufficient heat, by burning wood or fern in the pit ; the stones are then covered with green leaves, and each fruit having the rind scraped off, is cut into three or four pieces,—the core being also carefully taken out and laid upon them. Another layer of green leaves is placed over the pieces, with another layer of heated stones. The whole is after that covered with earth and leaves, several inches in depth. In this state they remain for about half an hour ; and when the covering is removed, they are taken out nicely browned on the outside, the

inner substance resembling the crumb of a wheaten loaf. The taste, however, is said to be rather insipid to European palates, but the natives are exceedingly fond of it. When prepared in common by the inhabitants of a district, as is sometimes done, a large pit is heated, and several hundreds of the fruit thrown in whole, are covered and allowed to remain a day or two, when it is fit for use; they are then taken from the oven as wanted. Thus prepared, it is called *opio*, and will remain good for several weeks. The natives likewise knead it into a paste, *mahi*, (*i.e.* leavened bread) after it has undergone a kind of fermentation; and this will keep for months. Besides bread, this remarkable tree exudes a gum, which serves as pitch for the canoes, or as bird-lime. The bark is used for the manufacture of their cloth; and the trunk furnishes the best timber they possess for building their canoes and houses, or for house carpentry. It is of a deep yellow colour, but from exposure to the weather, changes to that of the lighter mahogany. It is propagated by shoots from the root; begins bearing in about four years, and continues in vigour upwards of fifty.

Next in importance is the cocoa-nut, *haari*, (*cocos nucifera*;)—the stem, frequently towering from sixty to seventy feet in height, is cylindrical; three to four feet diameter at the root. It tapers, without branch or leaf, gradually to the top, where it seldom exceeds six inches, and terminates in a

tuft of long green leaves, that wave over the forest like the chieftain's plume, conspicuous above the ranks of his stately attendants. The leaves are composed of stalks, of from twelve to fifteen feet in length, having a number of long narrow pointed leaflets, ranged alternately on opposite sides. They are secured against the violence of the tempest by a natural matting, *aa*, attached to the trunk, and reaching three or four feet up the leaf, which acts like a bracing of net-work on each side the stalk, and keeps it steadily fixed to the stem. This singular web is cut by the natives into jackets, coats, or shirts, to which a cotton collar and wristbands are added, and are a favourite dress with the fishermen and sea-faring people. The tree is slow of growth. Raised from the seed, it does not begin bearing till about the sixth year, when the stem may be about as many feet high: the flowers are small and white. The fruit, which grows in bunches of sometimes thirty nuts, requires a twelvemonth to ripen. The tree produces, on an average, seven clusters at a time. The nut is surrounded with a tough fibrous husk, which is manufactured into excellent cordage. The kernal is used for food. It furnishes also an oil, and is surrounded by a milk which the missionaries found pleasant and cooling, and in taste somewhat like lemonade. The shell forms drinking cups and other vessels. Of the leaves the natives make baskets, bonnets, and screens for the sides of their

houses, and carpets for their floors. The trunk furnishes beams, rafters, and rollers; is besides used as fuel, and makes excellent charcoal. It continues in vigour more than sixty years, and flourishes equally well in the rich valleys when planted by the streams of water, on the barren sea beach amid fragments of coral, where its roots are washed by every tide, or on the sun-burnt sides of the mountain where no waters flow.

The plantain, *maia*, (*musa paradisaica*,) abounds in these islands, there being upwards of thirty varieties cultivated, besides nearly twenty that grow wild. The *orea*, or maiden plantain, is a delicious fruit. The stalk or tree on which they grow reaches twelve feet; the leaves frequently eighteen feet long, and two wide; of a pea green colour when fresh, a bright yellow when dry. The fruit is about nine inches long, shaped like a cucumber, colour delicate yellow. Each tree or stalk produces only one bunch of fruit, but that consists of seldom less than seventy plantains. When the fruit is ripe, the tree is cut down, and another springs from the same root. The taste and appearance is that of a soft, sweet, but not juicy pear. The kinds growing in the mountains, *fei*, are large; agreeable when baked, but unpalatable when raw. It differs from the others, the stalk being a raven or deep purple colour, the leaves larger, and of a deeper green; while the fruit, which in all the other species is pendant from the stem, on this

rises erect from a short thick stalk, in the centre of a tuft of leaves at the top.

The *mape* or *rata*, native chesnut, (*rata tuscus edulis*,) supplies in the scarce months any deficiency in the bread-fruit. Its favourite site is the banks of the rivers ; the flower is fragrant, and the nuts shaped like a kidney ; is pleasant when roasted. The stem is useful only for fire-wood, although from a kind of broad suckers that spring from the root, planks are obtained, with which they make paddles for their canoes. The *evie* is a stone fruit, of a bright golden hue, resembling a peach in flavour. It grows on a large spreading tree, and is in season great part of the year. The bark furnishes a transparent gum, which is used as pitch for their canoes.

The *ahia* or *jumbo*, (*eugenia mallaocensis*) an apple of a red hue, of size and taste like an European apple, grows on a tree about the size of a cherry tree. It is in season from November to January. The mutineers made cider from this apple. The *vi*, Brazilian plum (*spondias dulcis*) is one of the most plentiful and excellent of their fruits. It is of an oblong shape, and bright yellow colour, like our magnum bonum plum. The tree on which it grows is deciduous, and one of the largest in the island, the trunk being frequently five feet in diameter. The bark is grey and smooth ; the leaf pinnate, of a light green colour. The fruit hangs in clusters. It continues only about two months in season ; but

during that time the ground underneath is covered with fallen fruit, among which the delighted pigs enjoy the highest pleasures of existence: eat till they are nearly surfeited; and, when unable to walk, roll or sleep amid the delicious nectarines.

Together with this profusion of fruit trees, there are numberless others, valuable on various accounts; among these are the *hutdu*, large like a chesnut, bears a nut, flatter, and very oily, which, when strung on the rib of the cocoa-nut leaf, affords a tolerable light, and is used as a candle. It is used also as an intoxicating drug for fishes. The *tiairi*, candle-nut, (*aleurites triloba*) a kind of jessamine, with milk-white flowers, and the *bua*, yellow, both of singular beauty and fragrance; besides many others, producing those delicate perfumes with which they scent their oils, clothes, and bodies. The *aito*, or iron-wood, (*casuarina*) affords a brown dye; the *nono*, (*morinda citrifolia*) a fine light yellow; and the *mati*, (*ficus prolixa*) a beautiful crimson. The *tamanu*, (*inophyllum callophyllum*) a vast spreading tree, yields from its berries a perfume, a salve for external wounds, and an antidote for some kinds of poisonous fish; besides excellent timber for stools, dishes, and trays, all wrought out of the solid block, and highly polished. The *ohi*, bamboo, rises to the height of sixty feet; when full grown, it furnishes vessels for holding oil, or any liquid, and forms common fences for houses, the small branches for fishing rods, flutes, and arrows;

—split, they formerly served for carving knives. It would be impossible to particularize all the valuable productions of the forest or the plantation, the following, however, are too important to be passed over, and with them this section shall close: *Auti*, the cloth plant, or Chinese paper mulberry, one of the few plants which is fenced in and cultivated. They shoot up like osiers; and, when about ten or twelve feet in height, and three in circumference, they are cut down and stripped of their bark, of which the finest white cloth is made. The process is simple: the bark is scraped and cleaned, and laid for a day or two wet between plantain leaves. It is next spread upon a board, and beaten with a grooved beetle to a proper thickness and breadth; afterwards bleached in the morning dew, and finally dried in the sun. When coarser cloth is made, it is mixed with the bark of the bread-fruit tree. From the *eamma*, or wild sloe tree, is manufactured the grey cloth, *oraa*, much esteemed. Several other trees are also used for the coarser fabrics. The mulberry bark is beat into a thicker kind for upper garments, which admits of a peculiarly fine crimson dye. The women, with their feminine male associates, make the cloth,—the men furnish the material.

Yava, a species of pepper plant, (*piper methysticum*) from which the natives extracted their only intoxicating liquor, before they became acquainted with Europeans. The manner of procuring it, one

might have supposed, would have acted as an antidote against its baneful use. It was prepared by the women; several of them received a portion of the root and the stem to chew, which, when well masticated, they spit into a bowl, upon some of the leaves broken small. To this they added water, or cocoa-nut oil, stirring it well, when it immediately began to ferment; after which process it was strained out through a fine seive of the cocoa-nut fibre, into cups, and was ready for use;—a gill formed a doze sufficient for a man. Yava drinking, when continued, occasioned red and inflamed eyes, parched and chapped soles of the feet, and a whitish scurf over the whole skin like leprosy; which scurf, as the practice was chiefly confined to the higher ranks, was considered as a badge of nobility!

The *aoa* is a singularly beautiful production, resembling in its growth the banian tree,—perhaps a variety of the species. It is an evergreen, and is propagated by slips. The bark has a light tinge, and shining appearance; the leaf lance-shaped and small, of a beautiful pea-green colour. When the stem of the young tree is about two or three inches in diameter, the bark immediately below the branches begins to open, near the lower part of the limbs; a number of fine yellow pointed roots protrude, and increase in size and length every year. From different parts of these, fibres shoot forth through the bursting bark, and hang like fine dark brown threads. As soon as these depending

fibres reach the ground, they take root and in the course of a number of years become solid stems, covered with a bark resembling that of the original trunk ; and, by this singular process, present the appearance of a grove, rather than of a single tree.

Roots are still more varied and numerous. The principal are the *taro*, (arum.) The root is of an oblong shape, twelve to sixteen inches long, and nearly as much in diameter. It has no stalk ; the leaves, heart-shaped, rise from the upper end. There are reared about thirty different kinds. When raw, they are exceedingly acrid ; but when baked, resemble the Irish potatoe. The *uhi*, yam, (*dioscoria alata* ;) these grow wild in the mountains, from one to six feet long, and of different thickness. They are also cultivated with much care, but, requiring considerable industry, not in any quantities. It is one of the best flavoured and nutritious roots these islands produce. The natives bake them, but they do equally well when boiled. They can be preserved out of the ground longer than any other, and are therefore more valuable as sea store. *Umara*, sweet potatoe, (*convolvulus batatas*) in shape like our common potatoe, but orange coloured, and sweet. It is pretty generally cultivated by the natives. *Pia*, arrow-root, (*chailea tacca*,) grows spontaneously in great abundance. It is about the size of our potatoes, and vegetates like them. The leaves are of a light green colour, and deeply indented. They

are not attached to one common stem, but the stalk of each distinct leaf proceeds from the root. The stalk bearing the flower rises in a single shaft, resembling a reed or arrow, (whence its name,) three or four feet high, crowned with a tuft of light pea-green petalled flowers. These are succeeded by a bunch of green berries, resembling the berries of the potatoe. The manner of preparing it is very simple: the pulp is grated on a piece of coral, then pressed through a sieve, and washed repeatedly with some water; after which the paste is dried in the sun, and is fit for use. This promises to become an article of some value in commerce.—The *ti* root, (*dracanea terminalis*,) is of no great size; its taste is sweetish, and produces a juice like molasses, from which a spirit is obtained. It is only eaten in times of scarcity, but the leaves are used to line their ovens, to thatch temporary huts, and occasionally as aprons.

A large and beautiful species of fern, *nahi*, whose leaves are fragrant, with a large tuberous root, covers the mountains; and, in times of scarcity, serves also for food. Besides these there are a number of other indigenous roots, which the natives dig and eat, but they are not numbered among the favourite or the necessary eatables. They have also *to*, a superior sugar cane, which they were formerly accustomed to eat raw.

Wherever Christianity is introduced, it tends to ameliorate the temporal condition of man; and

ample as were the vegetable riches of Polynesia, the missionaries have increased them. In addition to the oranges, shaddocks, and limes planted by Cook, Bligh, and Vancouver, they have brought vines, citrons, tamarinds, pine-apples, guavas, cape-mulberries and figs, custard-apples, and coffee plants. They have likewise successfully cultivated pumpkins, melons, water-melons, cucumbers, cabbage, and French beans. The sandal-wood, which they used entirely as a perfume, grows in the mountains, but in no great quantities; and is almost the only production of the island which requires laborious exertion to procure.

The only animals are—Pigs, which the natives say were brought by the first inhabitants, and were found there by Wallis and Cook; they differed, however, from the present breed, which is a mixture of English and Spanish, some of them exceedingly large, and very mischievous to the plantations, as they are never confined in sties. Sometimes the natives, as a security, break their teeth, and sometimes put a singular kind of yoke upon them: they cut out a circular piece, of the size of half-a-crown, from each ear, and when the wound is healed, a single stick about two feet long is passed through the apertures, which, coming in contact with the upright sticks of a fence, effectually arrests further progress. Dogs, a kind of terrier breed, but by no means ferocious; they were formerly fed as delicacies, and used rather as

an article of luxury by the chiefs. These, with rats, were the only varieties the natives possessed. The missionaries added horses, black cattle, sheep, goats, rabbits, and cats ; for though specimens of some of these animals had been left by Cook, and had begun to propagate, they were wholly destroyed by the wars of the inhabitants while in their savage state, and had to be reintroduced after the gospel had been embraced.

Their ornithology is more varied and extensive; common poultry abounds, and is of a larger size than ours ; as does wild duck. On the mountains are vast numbers of small birds, whose song enlivens the woodland, but who have not yet been particularly described. Those which inhabit their groves in the plain, or nestle on their coasts, and have thus become familiar to Europeans, are several sorts of pigeons or turtle-doves, the woodpicker, fly-flapper, blue and white heron, boobies, noddies, gulls, peterels, and larks, plovers, and the dark green martin-fisher, with white neck surrounded with a ring of green. Remarkably small paroquets, of a beautiful sapphire blue, live on the foliage of the highest cocoa, while others of a greenish colour, diversified with large red spots, sport among the bananas. The tropic birds build their nests in holes of the cliffs, and as their feathers are, (or used to be) in great request for dresses, they are procured in the same terrific manner as the adventurous natives of St Kilda procure the eggs or

the young of the solan. From the top of the tremendous cliff at whose base the ocean roars, a man or youth is lowered down by a rope, seated across a stick, who searches all the holes from bottom to top, swinging from point to point, guided by a staff he holds in his hand, or by the projecting stones or scattered shrubs. When he finds a bird in her nest, he plucks her tail feathers, and lets her fly; and when he has attained his object, or is fatigued, he gives the signal and is drawn up. Accidents seldom occur, though this dreadful sport is often continued for many hours together. The man-of-war bird is also particularly sought after for his shining black feathers. Being birds of passage, they watch their arrival at the rainy season; a float of light wood is then launched into the water, baited with a small fish, while they stand ready with a long pole of sixteen or eighteen feet: the moment the bird pounces to seize the fish, they strike at him, and seldom fail of bringing him down. If they miss, the bird cannot be tempted again to approach. The smaller birds are caught with bird-lime; but persons accustomed to range the mountains, acquire a dexterity at bringing them down with a stone thrown by the hand.

Fish are numberless: no sea swarms so much with them. Besides those common to tropical regions, there are hundreds of new species peculiar to those seas, for which no English names are known, and which have never been scientifically arranged. The

dolphin, albacore, bonito, ray, sword-fish, and shark, are among the largest fish eaten by the natives; in addition to which, they have an almost endless variety of rock-fish, which are remarkably sweet and good. In the rivers are prawns and eels, and in the lakes where there is an opening to the sea, there are multitudes of excellent fish; among others, salmon, at certain seasons of the year, are taken in great abundance. In the sand, muscles and cockles are plentiful. All the lagoons between the reefs and the shore are filled with lobsters, crabs, whelks, oysters, sea-eggs, conchs, and shells of extraordinary size and beauty. Numbers of turtle are found among the reefs, or low coralline or sandy islands. The turtle was formerly considered sacred, and eaten only by the kings and chiefs, in the precincts of the marae, after part had been offered to their gods.

The natives are expert fishermen, and those who reside on the coast subsist chiefly on fish and vegetables, which they procure in exchange for fish. Their fishing tackle consists of seines of all sizes, from five fathom to fifty in length, and from one to twelve fathoms deep, and of lines and hooks of every description. They are formed from the bark of a shrub, *roera*, which resembles hemp. The hooks were formed of pearl shells, bones, the tusks of boars, and hard-wood. They dress them with great ingenuity, some to represent the flying-fish, and others the different kinds of baits suited to

the fish they intend to snare; and though to the European the form may appear clumsy and rude, they will succeed, when they with their best hooks cannot. For the dolphin they fish at four or five miles distance from land; they bait with the flying-fish, which seldom fails, and play the animal till spent. About fifty or sixty canoes from Matavai are employed in this fishery during the season, which lasts six months, from the end of September to the beginning of March, when they spawn. The albacore and bonito are fished for in double canoes; a crane being fixed on the platform between, from which a line depends, and by which the fish when hooked is swung in,—a process requiring considerable caution, as the fish is sometimes so large that it carries the slim vessel under water. The flying-fish are caught in seines. A number of fishermen join in this employment, who surround a shoal, and splash in the water, or rap on the sides of the seine with their paddles, till the terrified fish dart into the net and mesh themselves. Some continue the greater part of the night in the water; and when thus employed, sometimes meet the sword-fish, who strikes through the canoe, and repeats the stroke in two or three places before the sword sticks fast enough to hold him; but so soon as this is the case, they leap overboard with a rope and running noose, and securing him, push instantly for the shore, to prevent the canoe sinking. Small sharks are also

caught with the noosed rope. Rock-fish are taken in pots; and the natives diving, pursue some kinds, such as the hedgehog-fish, in their own element, and bring them ashore in their hands. In dark nights they employ torches to attract the smaller fish, when with lade-nets or small seines they take vast quantities. Besides these methods, they use two or three pronged forks, formed of hard wood, darting them at a distance from the beach; and when they strike a fish, swim after it; others with many prongs are hurled amidst a shoal from their canoes, and sometimes strike several fish at once. Whales are seldom killed, except now and then young ones, which get entangled in the reefs, or are thrown over them by the heavy surf, when they are surrounded by a number of canoes, and dispatched by the war spear.

During the rains they resort to the rivers, and by stretching a net formed of cocoa-nut husk across, and beating the water with cocoa-nut leaves, sweep all before them. The women too engage in this fishery with a bag-net and basket, which they seldom fail in quickly filling, when, hasting home, they dress what they have caught in a state of the highest perfection. They likewise practice a method tried on some of our own rivers; they run a dam across where it is shoal, and leaving only sluice sopen, fix the bag-nets in them, then plunge and splash the water to drive the fish into the net. When they angle they stand up to

the shoulders in the sea, and use a long bamboo fishing-rod. Two species are deleterious,—an eel of the conger kind, and a small red crab: for the poison of the eel an antidote has been discovered, but the crab, if eaten, proves always fatal.

Supplied, almost spontaneously, with every necessary and every delicacy of life, the natives of these islands were represented by their first discoverers as the gentlest of the human race, as fit inmates of the paradise they inhabited. More correct information has destroyed the illusion. Like all the other dark places of the earth, the lovely scenery there was the abode of horrid cruelty. Yet still they must be considered as an amiable and interesting people; and the blood which so often stained their bowers, may, in many cases, be traced to the superstition that enslaved their minds. Their personal appearance is prepossessing. Their colour olive, inclining to copper; but the women, who carefully clothe themselves, and avoid exposure, are not much darker than an European brunette. Their eyes are black and sparkling; their teeth white and even; their hair, a glossy jet, is perfumed and ornamented with flowers; their limbs are finely formed, and their shape symmetry itself. Their features have rather a masculine cast, from a custom they have of flattening the face by pressure in infancy; which, however, is soon forgotten in the constant cheerfulness by which they are brightened. Their

manners are engaging, and their movements graceful. Their tempers are generous, mild, and placable,—seldom retaining resentment. The men, in general, are about the common size. The chiefs were taller, and supposed to be of another race; but their different mode of living, and greater consumption of animal food, sufficiently accounts for the difference.

The dress of the two sexes is nearly the same, except that the men wear the *maro*, a piece of cloth which covers the waist and passes between the limbs; instead of which the women have the *paru*, a small petticoat. An oblong piece of cloth, *taputa*, with a hole to let the head through, hangs before and behind; a third is wrapped about the middle. Over the whole, upon some occasions, the women throw, as a cloak, a square or oblong piece of the finest white cloth, folded elegantly,—the men a beautifully coloured mat. They have now, however, begun to adopt the European dress. Tatauing, or imprinting various figures on the body, formed an essential part of the native ornaments. Men were more profusely decorated than women; and the taste displayed in marking the legs of a chief was far from despicable. Sometimes a cocoa nut tree would be drawn, its root spreading at the heel, its stalk rising along the tendon, and its plume spread out on the broad part of the calf. But the chiefs bore the principal figures. On different persons were depicted, as suited their fancy,

boys gathering fruit, men engaged in battle or in sport, triumphing over an enemy, or carrying a human victim to the marae. The females confined the tatau to their feet, and about an inch above their ancles, representing a loose kind of sandal, or elegant open worked boot ; and to their arms, which were surrounded with circles, the durable substitutes for bracelets and rings. The operation, always painful, and sometimes fatal, commenced at an early age, and occupied a considerable time in completing. It was performed by a regular professor of the art, who was liberally remunerated. The instruments were composed of sharp pointed lines tied to a small stick, somewhat like the teeth of a comb, which they dipped in a black dye ; and another small elastic stick with which they struck it, and punctured the skin. But it is now entirely abolished among those who profess Christianity, as having been connected with the former idolatrous practices.

Their language is soft and harmonious,—rejecting the harsher and hissing sounds so frequent in European tongues,—radically the same over a vast number of the Oceanic islands, and similar in structure with that of the Malay. This, with a marked coincidence in several of their arbitrary customs, points out their common origin, which Malte Brun, with considerable plausibility, derives from Javanese colonies, planted somewhere between the fourth and the tenth century of our era.

Their common dwellings were about eighteen feet in the ridge-tree, oblong, and rounded at the ends ; constructed like a wooden bird-cage in the frame work, but neatly thatched, and the sides enclosed with broad leaves of different plants. They consisted only of one room, floored with grass ; which, although pleasant enough when fresh, yet not being often changed, in ordinary houses, became a receptacle of dust and vermin, particularly fleas, which were extremely annoying.—The chiefs' houses were considerably larger, some even a hundred or a hundred and forty feet in length, surrounded by an enclosure of from ten to twenty feet wide, paved with black basaltic pebbles, or beautiful white fragments of coral. The public buildings in the districts for the reception of the *Areois*, and for public amusements, were still larger: the king had one at Nanu, on the borders of Pare, three hundred and ninety-seven feet in length.

The furniture consisted only of a few wooden trays and stools, baskets for holding their provisions, and posts to hang the baskets on. A large chest, which served also for a bed to the master and mistress, when they did not use the floor, with their bed-clothes, matting, or cloth, and a neatly carved wooden pillow, completed the inventory. They generally sat cross-legged on the ground, which also served for their table. They all slept together,—the unmarried women next to their parents in one end, and the unmarried men in

the other. During the night, if strangers lodged with them, they burned the candle-nut, that they might find their way in and out of the house without incommoding those who sleep on the floor ; nor was it unusual to get up and get provisions ready, and while-away the dark hours with story-telling, of which they were very fond.

Marriage, except among the chiefs, was contracted without ceremony,—only the father and mother of the virgin made an offering (*amòoa*) of a hog or fowl, and plantain tree, to their son-in-law, before they could touch any of his provisions ; and the wife's relations presented gifts of hogs, cloth, &c. to the new married pair. Nowhere are children brought into the world with less pain or danger. Here the curse seems to be removed from child-bearing: the women submit to little or no confinement within doors, and the infants presently crawl, soon begin to walk, and almost as soon to swim. They run about entirely naked, till six or seven years of age ; nor are any deformed, rickety, or cripple, almost ever found among them. A variety of rites, feasts, and presents to the priests, accompanied every birth : the mother had to remain in a temporary house near the marae, in a state of separation for uncleanness, two weeks for a male, and three for a female, and until an offering of a young pig or fowl was presented. But even when she returned to her usual habitation, domestic enjoyment was unknown. The father

and mother, with their children, never sat down to one happy meal together.

Females, from the day of their birth to the day of their death, durst not partake of the flesh of the pigs, of fowls, of a variety of fish, cocoa-nuts and plantains, nor of whatever was presented as an offering to their gods, nor even touch them, under pain of death. The fires at which men's food was cooked, the baskets in which it was kept, and the houses in which it was eaten, were sacred, and forbidden under the same penalty; and the wives and daughters prepared and ate their inferior provisions in their separate huts,—the royal females only excepted. Yet, notwithstanding, many in private life were, even in these degraded circumstances, loving and chaste wives, and uncommonly fond of their children. Their faithfulness and strength of attachment was dreadfully proved by the women who accompanied the mutineers to Pitcairn's Island, and avenged the blood of their husbands, by exterminating, in one night, their countrymen, the murderers;—more affectingly by the wife of one who remained behind. She was the daughter of a *ratira*, and had been married to Mr Stewart, one of Bligh's petty officers. They lived with her father in a state of the most tender endearment; and a beautiful girl, the fruit of their union, was at the breast when the *Pandora* arrived, and seized the unhappy men. Stewart was sent aboard, and put in irons. Frantic with

grief, his Peggy—so he had named her—flew with her infant to embrace and console her husband ; but the interview was agonizing, and she had to be forcibly torn from his arms. Even the officers were overcome with emotion ; and Stewart himself, unable to bear the heart-rending scene, begged she might not again be admitted to see him. Severed from the man she loved, she sunk into the deepest dejection,—was never more seen to smile,—and in less than two months fell a victim to that most excruciating of all maladies—the wasting anguish of a broken heart.

Children were never either restrained or punished by their parents ; but, by a strange inversion, were considered, the males at least, as the heads of their families ; waited on with the greatest respect, and an insulting look or word to them inveterately revenged ; while age was treated not only with irreverence, but with contempt and neglect.

The common people always buried their dead in a sitting posture. When one of rank died, whether a child or grown person, he was embalmed, and had the honour often of lying in state, and of being allowed to waste away above ground, upon a shelf, under a rustic shed, *tupapow*. In this mockery of woe, they had rather the advantage of European courts in point of absurdity, for they not only dressed and decorated the corpse as when alive, but presented it with provisions, perfumed

it with sweet scented oils, reminded it of the pleasures they had enjoyed together, and told it of the sorrow they then felt. After the flesh had decayed, the bones were buried at the marae, and the skull, carefully wrapped in native cloth, was sometimes preserved for several generations. Their lamentations commenced before death; but when the spirit had fled, they became frantic, cutting and wounding themselves and others that crossed their way. In this the relations and dependants of the deceased were joined by those who came to sympathise, till their grief for the dead assumed a madness, dangerous to the living. Sometimes, however, it was more calmly expressed by the elegiac ballads of the bards, which handed down the virtues of the chief, at least to the next succeeding generation. The whole closed with a *heva*, or procession, through the district, which took place several weeks after the funeral; in which a priest, curiously clothed in a kind of shell net-work, with a weapon like a scythe in the one hand, and a sort of clapper in the other, walked, accompanied by a number of men and boys streaked with charcoal and red or white paint, and armed with cudgels or clubs. The gingling of the shells and the clapper announced their approach, at which all the inhabitants fled; those who were unable to escape were seized and beaten, to satisfy the spirit, which they imagined still hovered around for some supposed injury or want of respect. Their grief and

joy were both expressed by the females in one way:—they provided at their marriage an instrument formed of sharks' teeth, sharp as lancets, with which upon any distressing or delightful event, they struck their foreheads, occasioning blood at every blow, and the strength of their emotion they calculated by the quantity of blood they lost.

Relieved the necessity of forcing from a reluctant soil the means of subsistence, Polynesian husbandry was to the primitive inhabitants rather a recreation than any serious employment; their fences were rudely and easily formed; their towering palms, after being planted needed neither engrafting nor pruning; while their smaller shrubs, roots, and herbs, the yam excepted, required almost as little attention. Fishing and erecting their houses were among the most laborious employments of the men; to the women was committed the manufacture of their cloth.

Religion mingled in all the occupations and amusements of the Polynesians, and its rites were interwoven with every act of their lives; but it was a religion which debased instead of humanising. Like the ancient celebrated systems of paganism, it was replete with inconsistent fooleries. The objects of their worship were, like theirs, sometimes monsters of iniquity, whose conduct sanctioned every abomination, and whose favour was obtained by acts of impurity, outrage, and murder. Like them too, they had their *dii*

majores, gods of the higher order, and *dii minores*, gods of the inferior; with a multitude of household idols, and titular divinities, as numerous as the saints of the Romish calendar.

The general name for deity was *atua*, which may be god, and the general emblem a bird. They assigned the origin of all things to Night, whence sprung also their superior deities, *Taaroa Oro*, and *Tane*; but some legends described *Taaroa* as alone originating in undefinable darkness, or existing from eternity, as the father of *Oro* by *Ofeufeumaiterai*, a goddess of whom nothing more is known, and creator of the other gods. There were gods of peace; several gods of war; the god of the ocean, the god of accidents, and the god of idiots,—for they believed that all idiots were inspired. A second class were employed as the heralds between the gods and men; a third were the rulers of war and the guides of medicine.

Oro, the great idol of the Tahitians was first of a sublime class, and was esteemed the great medium of connexion between celestial and terrestrial beings. Legends differ as to the mode of his production: they say that the shadow of a bread-fruit, shaken by the powerful arm of *Taaroa* passed over *Hina* his daughter, the first created being, and she became the mother of *Oro*. *Opoa* was the place of his nativity, and long celebrated for his worship. *Taaroa* had other sons beside *Oro*, among whom were the gods of the areois. Next

ranked an intermediate set of godships, supposed to have been heroes or eminent men, who had been deified by their descendants. The inferior divinities who presided over districts, games, and professions, were innumerable. They had gods of the hills and of the valleys, of the sea and of the air, of the tempest and of the calm, of the lightning and of the whirlwind. *Ofanu* was worshipped by the husbandman, *Taneetchia* was adored by carpenters and all who wrought in wood, *Nenia* and *Topra* were the gods of the thatchers, *Heva* the god of ghosts and apparitions, and *Hiro* the god of thieves.

Besides their divinities, the creative fancy of the Polynesians peopled their lovely isles with ethereal existences, who, like our fairies, sported in the moonbeam, and held their revels in the loveliest dells and by the sweetest streamlets; or, emulating the dim visions of the Gael, robed themselves in the mountain mists, shone in the pale meteor's flame, and mantled amid the howling of the midnight storm. Although the principle of the Polynesian, as of all heathen worship, was fear, yet there were particular objects of terror, whose wrath they used anxiously to deprecate,—the *tiis*, or malignant spirits, who resided in *po*, or the world of night; and at the invocation of sorcerers, destroyed those whom they hated, or were hired to desecrate,—a belief which kept the poor creatures in the most abject bondage, and extorted

from them presents to an enormous extent. We are so little acquainted with the spiritual world, that it is difficult to pronounce as to the extent to which Satanic influence may be permitted among demon-worshippers ; but occasionally the sorcerers contrived to infuse poison into the food of the persons they had cursed ; and when they expired in excruciating agony, attributed their death to the power of their incantations. Over the Europeans they generally acknowledged they had no power. The spirits of departed warriors, who had been renowned for ferocity and murder, were supposed to belong to this class, and their skulls, along with the images of the *tis*s, received divine honours ; had a kind of priest constantly to attend them, anoint them with oil, wrap them with cloth, and sleep in the same house with them at night ; for they were represented as exceedingly irascible and cruel in avenging the slightest neglect. The sacred birds, a species of heron, or king's-fisher, and one or two kinds of woodpecker, accustomed to frequent the trees growing round the temple, and feed upon the sacrifices, were supposed to be inhabited by the gods, and revered accordingly. The voracious large blue shark had likewise his temples, priests, and sacrifices.

But while the people supposed their gods to be spiritual beings, they manufactured images, either as representations of their form, and emblems of their character, as the oracle, or the vehicle or

instrument through which their communications might be made, and their will revealed ; and, like the oracles of the ancient heathen, some were more and some less celebrated. Nor was the manner in which responses were given very dissimilar ; the priest appeared violently convulsed, foamed at the mouth, and in shrill and indistinct sounds announced the message of the god, which an attending associate reported to the people. These idols were rough unpolished logs of wood, wrapped in numerous folds of sacred cloth ; rudely carved wooden figures, caricatures of the human shape ; or uncouth blocks, covered with curiously netted cinet of finely braided cocoa-nut husk, and ornamented with red feathers. They varied in size ; some being six or eight feet long, others not quite so many inches. Red feathers, or the feathers of the man-of-war bird, were the most acceptable presents to the idols, and on being attached to them, were supposed to be imbued with a portion of the divinity, which could, through them, be transferred to a private image and family altar. Their morais, or maraes, [temples] were,—national, for their principal idols ; local, for their district deities ; and domestic, for their household gods. The national maraes were enormous piles of stone work, in form of a pyramid on a parallelogram area : that of Oberea had a flight of ten steps quite round it ; the first from the ground, six feet, and the rest five ; its length at the base was 270 ;

width 94, at the top ridge 180 long, and about 6 wide. The steps were composed partly of regular rows of squared coral stones, about 18 inches high, and partly with bluish coloured pebble stones, nearly quite round, in their natural state, all carefully fitted to each other;—an amazing work, considering the tools they then had. This constituted one side of a court or square, two sides of which were enclosed by stone walls, and the front by a low fence. In this area stood the house of the god, a number of *tiis*, and the altars, the dwellings of the priests, and of the keepers of the idols. These temples were surrounded by trees of large foliage and exuberant growth, whose awful umbrage nearly excluded the rays of the sun, and produced a solemn gloom, deepened by its contrast with the bright glow of a tropical day, while its horror, which must have been terrible, was heightened by the human victims not unfrequently deposited among the surrounding branches.

The priests of the national temple were a distinct class; the office was hereditary. A chief was generally priest in a district, and in a family the father officiated like the patriarchs of old. The king was sometimes the high priest; generally this dignity was enjoyed by some member of the royal family. Their worship consisted of prayers, offerings, and sacrifices. Their prayers were often long, and full of repetitions, pronoun-

ced usually in a shrill, unpleasant chaunting tone, though occasionally at times sufficiently vociferous. The offerings were of their most valuable cloths and choicest food. The latter was dressed at the consecrated fire; a small portion presented to the gods, and the remainder devoured by the priests and the sacred persons who had the privilege of eating along with them. Their altars were platforms, supported by pillars beautifully carved, covered with holy boughs, and ornamented with deep fringes of rich yellow plantain leaves. On these were placed the gifts and sacrifices; sometimes whole carcases of pigs, strangled or bled to death, and washed in their blood; fowls, fish, and fruits; all which being left to putrify, rendered the atmosphere in the neighbourhood extremely offensive after the celebration of any of their great festivals.

But the most diabolical part of their worship was the immolation of their fellow men. These were offered in time of war, on great festivals, if their chiefs were sick, or when temples were erected. The victims were chosen from captives taken in battle, or unfortunates who had incurred the displeasure of the chiefs or of the priests. When they were required, a stone was sent by the king to the chief of the district where they resided; and the unconscious wretch, usually at dead of night, and when asleep, received the fatal blow, not unfrequently from the very

person on whose protection he relied. His body was then put into a basket, and carried to the temple, where, after the priest had scooped out one of the eyes and presented it to the king, muttered some prayers, and plucked off some of the hair, it was placed in the branches of an adjacent tree till the flesh decayed, when the bones were taken and buried beneath the rude pavement of the marae.

Notwithstanding their dread of the anger of their deities, yet they sometimes used them with very little ceremony, if, after they had offered costly oblations, and performed many laborious and troublesome ceremonies, they did not obtain their object,—perhaps health to their chief.—If the god still continued inexorable, they ignominiously banished him from his temple, and destroyed his image.

Intimately connected with their religion, and next in importance, was their government; for their god and their king, Oro and Pomare, were supposed to share the high authority between them. Its form was arbitrary hereditary monarchy, which yet bore some distant resemblance to the ancient feudal monarchies of Europe; not limited to sons, for females of the royal family, exempted from the degradation of their sex, succeeded to the supreme power, in default of male heirs; and queens enjoyed an authority scarcely inferior to the king. The royal pair were looked upon as

beings allied to the gods, and received scarcely less honour: not only their persons, but every thing connected with them, were considered holy—their clothes, houses, and canoes, and even the ground on which they trode. If they accidentally entered a dwelling, the proprietor was under the necessity of leaving it, and from that time it could only be appropriated to their use; and if they walked over a field, it henceforth became devoted to their service: in consequence, they only exercised their limbs on the royal domains, and whenever they journeyed or appeared in public beyond them, it was always on the shoulders of their men-horses, stout athletic fellows, who were deemed sacred from their office.

Thus elevated, they sat with ease and grace, holding slightly by the head of their bearers, while their legs hung down on his breast, and were clasped in his arms. And whenever they appeared, every person was required to strip off his garments, as low as the waist. They generally travelled at the rate of more than six miles an hour, and had always several pair of sacred men in their train to relieve each other. When their majesties shifted carriers, they never allowed their feet to touch the ground; the men on whose necks they rode made little more than a momentary halt; the relay fixed their hands upon their thighs, and bent slightly forward, when the royal riders, vaulting into their new seats, proceeded without experiencing any det e-

tion. None but the king and queen, and occasionally some of their nearest relations, were allowed this distinction, nor does it appear to have been practised in any other island than Tahiti.

The royal revenue arose from the patrimonial possessions of the king, which were extensive; but when these were insufficient, or upon particular occasions, whole districts were laid under contribution. These contributions, always arbitrary, were often exorbitant, and the industrious farmer had no security but that the whole produce of his ground might be swept away, to satisfy the rapacity of the abandoned followers of the court. When the king required supplies, to have resisted his demands would have subjected the individual to the charge of rebellion and the penalty of death, besides involving the whole district in guilt, which nothing but the blood of a human sacrifice could expiate. About the king or the principal chiefs, all the idle, licentious, and vicious vagabonds of the island collected; and as the glory of the king consisted in his extravagance, his retainers, after wasting all his personal property, and all the requisitions of the higher ratiras, were often empowered to plunder the smaller proprietors whose provisions they were accustomed to seize without ceremony, and with a wanton abuse of power, they would even take the posts of their houses for firewood to make them ready. For this there was no redress. The king, in conjunction with the

priests, possessed, besides, a still more exorbitant and dangerous prerogative of laying any district, or even the whole island, under "tabu," a species of interdict, during the continuance of which the inhabitants were restricted from using the articles specified, whether pigs, fruit, trees, or roots, either for food to themselves, or for trading with strangers.

Although supreme head, the landed property regularly descended from father to son, and was not held by any tenure from the king; nor could he command the services of his chiefs by any other means than those of superstition, or the prospect of advantage afforded; and war or peace was always resolved on in a general council.

A gradation of ranks was as well known, and as rigidly enforced, in the South Sea Islands, as among any of the nations of Europe. The first, the *bui arii*, included the royal family and all their relatives, forming a species of hereditary nobility; than whom not even the feudal chiefs, in the height of their glory, could have been more tenacious of their dignity, or more afraid of the contamination of baser blood. The nature of their society, and the licentiousness of their manners, did not forbid connexion between two parties of different ranks; but if an intermixture had at any time taken place, the progeny was uniformly destroyed. *Bui ratira*, the next, was composed of gentry and farmers, the proprietors and cultivators of the soil, and was divided into

two classes ; the chiefs, or great proprietors, who possessed large estates of land in one district, and perhaps smaller farms in others, to the amount of many hundred acres, which were cultivated by their immediate servants and dependants, or held by petty ratiras, on condition of military service and a portion of the produce ; with the smaller landlords, who possessed from twenty, and not more than one hundred acres ; and it is a circumstance well worthy of remark, that this class comprehended almost all the virtue that was to be found among the people. They were the most industrious,—building their own houses, manufacturing their own mats, and bearing the most of the public burdens in their contributions to the king and to the gods. They were more regular and temperate than the upper ranks, and furnished the strength of their armies in times of war ; while their combined opposition often offered a salutary check to the power of the king, and preserved peace. The comparison of the state to a vessel was familiar to the Tahitians ; and when they represented the king as the mast, the ratiras were the shrouds that kept him steady. They possessed, upon their respective domains, despotic power over both the lives and properties of their dependants, resembling the greater and lesser barons of the feudal age. The punishments they inflicted were banishment or death ; and in the latter case, the criminals were generally

offered as victims to their gods. The lowest rank was the *manahune*, common people, divided also into two sections—the free servants and retainers of the chiefs, and the slaves, consisting of captives taken in battle, or the servants of chiefs who had been vanquished. Fishermen and artisans, the builders of canoes, and the thatchers of houses, were properly attached to no grade, sometimes belonging to the lowest, and sometimes to the one immediately above it.

Festivals were numerous among this people. Some recurred at stated times, as the *pae atua*, when all the idols were anointed with fragrant oil, and got change of raiment and new feathers, took place every three months. The *bure arii*, when the king acknowledged the supremacy of the gods, was a magnificent show, exhibited once in a season; and *maoa raa matahiti*, like the Scottish Hogmanay, closed the year. At the other feasts, men only were allowed to eat; at this last, men, women, and children, all partook of a sumptuous entertainment, and then separated to pray at their family altars, for the release of the souls of their departed relatives from their purgatory. They had also numerous occasional festivals; but the most sumptuous and imposing was the religious-political INSTALLATION OF THEIR KING. In the institutions of Thibet, the Grand Lama must bloom in the continual freshness of youth; and before any symptom of decay can be discovered,

must yield his celestial throne to a more juvenile successor. Perhaps from some vague tradition, or some distant alliance with this religion, the Otaheitean monarch was obliged to abdicate his seat the moment a son was born; the infant, if not strangled in birth, which often happened, was immediately acknowledged king, and his own parents were the first to acknowledge themselves his subjects. The father, however, usually acted as regent till the boy attained his fourteenth or fifteenth year, when he received the insignia of royalty, and exercised it till he, in turn, had a son. The ceremony, which consisted in girding the king with the sacred girdle—a sash made of net-work, with red feathers taken from the image of Oro interwoven, which were supposed to impart a portion of divinity to his majesty—was performed at the great marae. It commenced by the sacrifice of a number of human victims;—at Pomare's inauguration, upwards of twelve men were killed;—each of whose right eye was scooped out by the priest, and offered to the king, who put it to his mouth as if to eat it, and then passed it to some one in waiting; this, it was said, was intended to imply that the king was both the head and the eye of the nation; but was, more probably, a relict of cannibalism, that horrid feature in savage life, yet common in some of the Polynesian islands. The image of Oro, decorated with all the emblems of his divinity, was then brought from his house, and

set in the large court, and his bed, a curiously formed sofa, cut out of a solid piece, was placed near it for the king's throne. The priests formed in order, and upon the sounding of their trumpets, and beating of their sacred drum, moved in procession to the shore ; first the idol, carried by one of the highest rank of their priests, and the king on his throne—the sacred couch—borne by four chiefs, following. Upon reaching the beach, Oro was put on board his own state barge, while the king bathed, during which a priest struck him with a branch plucked from some tree which grew within the precincts of the temple, and absolved him from all guilt he might previously have contracted by extortion, cruelty, or murder. When his ablutions were performed, the king ascended into the sacred canoe, where the priest girt him with the emblem of power, and prayed that his dominion might extend over the ocean to the Sacred Isle. The whole assembled canoes then put to sea amid the loudest acclamations ; and his majesty took possession of the waves, and received the homage of the monsters of the deep, with as much solemnity as ever a Venetian doge married the Adriatic, and had his nuptials blessed by the Pontifex Maximus of Rome. The procession then returned to the temple, where the king and the images were set down together, and received in common the homage and worship of the people. The scene at the temple closed with the perpetra-

tion of vices, over which the missionaries have cast a veil. These abominations continued till the blowing of a trumpet summoned them to the banquet, consisting of hogs, turtle, fowls, fish, and vegetables in the greatest profusion, with cocoanut milk, and the intoxicating yava; where the remainder of the day was spent in unrestrained indulgence and excess. But the feasting, on the occasion mentioned, lasted two months; innumerable hogs were killed, the yava flowed in abundance, and more than one chief paid for their excesses with their lives.

The musical instruments employed by the Tahitians at their festivals were, the *pahu*,—drums hollowed out of a cylindrical piece of wood, solid at the one end, and covered at the other with a piece of shark's skin,—the sacred drum was of enormous size, sometimes eight feet high. They stood upright on the ground, and were struck the large with sticks, the smaller with the hand. Neither was musical; but the dull deep sound of the huge drum at the temple, when beaten at midnight, was appalling, as it announced that a victim was probably to be offered next day; and no one knew who might be selected. Their trumpets were formed of the largest shells, into the side of which a bamboo cane, about three feet long was inserted, through which it was blown. Its inharmonious notes, loud and dismal, formed a proper accompaniment to the drum. The *ihara*, another noisy

instrument, was merely a hollow piece of bamboo, open at both ends, with a long narrow slit in the centre ; it was placed on the ground, and beaten with sticks. Their flute, *vivo*, formed of bamboo, was the only approach they made to sweet sounds ; it was about eighteen inches long, had seldom more than four holes above, and one beneath, and was blown from the right nostril.

Poetry, both dramatic and lyric, was cultivated by their bards ; but hardly a fragment has been preserved to enable us to judge of its merits. The melodrame, of the simplest kind, is mentioned by Cook and the earlier voyagers, in terms of approbation ; Mr Ellis, a much more qualified judge, speaks highly of some of their elegiac strains. Their songs were generally accompanied by the flute, and a small drum. Historical ballads were in great estimation, and formed the only records of the country. They had also some suited to different occupations, as the fisherman's song, the canoe-builders' song, a song for cutting down a tree, and a song for launching a canoe ; but they were, with few exceptions, idolatrous and impure, and were abandoned when the people embraced Christianity.

Much of their time was devoted to amusements. These were various, and often of national importance. At all their public festivals, games were exhibited,—wrestling, boxing, the foot-race and canoe-race, archery, the sling, throwing the

spear, and naval and military mock engagements. Upon these occasions, thousands, dressed in their most showy garments, assembled to witness the sports, which were usually exhibited on the arrival of any stranger, or the return of the king from a tour. *Maona*, wrestling, was their favourite, in which women engaged as well as men. *Idia*, the queen-mother, was reckoned the most expert in the island. Sometimes the wrestlers of different districts challenged each other, and sometimes those of different islands. Before they commenced, they presented a plantain leaf as an offering to the tutelary god, and their bodies were anointed with perfumed oil. When one party fell, he retired silently from the ring, and the women of the opposite, immediately began a dance of victory, accompanied with singing, and the noise of all their musical instruments, which continued till a fresh party commenced. When the game was finished, the men again repaired to the temple, and offered another plantain leaf to the idol. Boxing, *moto raa*, succeeded; it was confined chiefly to the lower orders, was equally brutal as any English exhibition of the kind, and sometimes equally fatal. At one festival, a noted boxer killed two antagonists, a father and a son! The foot-race, *faalitiaihemo-raa*, followed. Young men only engaged; they had their bodies anointed with oil, wore simply a girdle about their loins, and wreaths of flowers in their hair, with a light co-

loured bandage round their neck. The course was usually a smooth sandy beach. This sport, with the canoe-race, practised on the smooth waters within the reefs, afforded high satisfaction to the spectators. Throwing the spear was an exercise from their earliest years, and both with it and the sling, they attained to remarkable expertness, being able to hit an object at a considerable distance with astonishing precision. They frequently exercised quarter-staff, and were well-skilled in the art of defence. The bow and arrow, *te-a*, was a sacred game, and the clothes worn by the archers could not be used upon any common occasion.

Besides amusement, most of these games were preparatory training for war; and among their most splendid spectacles were the representation of a land engagement, in which the men, completely arrayed, went through all the evolutions and forms of a real battle; and naval reviews, in which perhaps a hundred canoes, decked with broad streamers, and grotesquely ornamented, with the sacred barge at their head, launched into the ocean, and after exhibiting their tactics, returned, in order, to the shore, amid the shouting of the people. They had other games of mere amusement. *Apai*—similar to the Scottish boys' game of shinty—striking a ball with a stick crooked at the end, each party endeavouring to send it beyond his opponent; the *tuiraa*, football, more frequently played by the women; the

haru raa pura, seizing the ball, exclusively a female game ; in this, neither sticks nor feet were allowed. One party seized a large ball of plantain leaves, closely rolled and fixed together, and threw it, when both parties endeavoured to obtain possession, and a struggle ensued, in which they frequently tumbled over each other, and the confusion and scramble formed the fun of the game. As the game was usually played on the beach, sometimes the ball was thrown into the sea : here it was fearlessly followed with the noise and cheering of all parties ; and forty or fifty women might be seen plunging and splashing up to the middle after the object of their pursuit. Dancing frequently succeeded these more athletic games ; in some, and these of the most lascivious description, women alone were the performers. The *heiva* was performed by both men and women. The dress of the women was white native cloth, with sometimes a scarlet border ; their heads were adorned with wreaths of sweet-scented flowers, and their breasts with shells or curiously wrought net-work and feathers ; their arms and neck were bare ; their movements were slow, but regular and exact ; and the arms were not less exercised than the feet. The song accompanied the dance, and the flute and the drum were the musical instruments. The dances were sometimes performed in the open air, but more frequently in the large

houses built in the districts for public entertainments.

Cock-fighting was keenly encouraged, and had existed long before their intercourse with Europeans. The animals were carefully trained ; but they had not the civilized improvement of artificial spurs to add to the cruelty of the sport. Sometimes district matched their birds against district ; and the amusement was continued for several successive days.

Aquatic diversions, however, were the most frequent. Accustomed to the sea from their birth, the inhabitants of the coasts were almost amphibious. They are, perhaps, the best divers in the world ; and their swimming in the surf, when the long swell of the Pacific, after a storm, rolls in mountain waves towards the beach, and breaks in foam among the reefs, was one of their chief enjoyments. All of every age, rank, and sex, would rush into the sea ; the higher the commotion the more delightful. They swam to a considerable distance from the shore, and when the swell of the surf reached them, resting their bosom on a short flat pointed board, they mounted the top of the wave, and were carried with amazing velocity to the shore ; but at the moment when the billow was about to break, they wheeled round, and darting through the wave, rose on the outmost side, and swam to meet and mount another as it approached. Sometimes they were thrown with

violence among the rocks, and got bruised ; but seldom any accident occurred, except occasionally from a shark ; though even that monster they contrived to manage, if once they got him fairly in the surf ; for, surrounding him, and shouting, although unarmed, they would force him on shore. The amusements of the children bear a striking resemblance to those of this country : sailing miniature vessels, flying the kite, walking on stilts, and swinging seated on a rope suspended to the branch of a tree, or the rafter of a house.

Addicted as the Tahitians were to amusements, the middling and lower ranks were under the necessity of occasionally intermingling labour and pastime ; but there was one society, the areois, whose only employment was pleasure. They were a sort of strolling players, and privileged libertines, who spent their lives in voyaging from island to island, and travelling from one district to another, exhibiting their lascivious dances and pantomimes, trolling obscene songs, and spreading moral contagion throughout the country. In their public entertainments they fearlessly ridiculed the priests, their own superstitious government, and passing events. Spacious highly ornamented houses were erected throughout the islands for their accommodation, and the exhibition of their performances, though sometimes they displayed their feats on platforms, on board their canoes, and under the open sky. Wherever they came, they were wel-

comed by the chiefs, many of whom belonged to their number; and in order to provide for their daily sumptuous entertainments, the plantations were plundered of every thing that was fit for use, which was consumed in thoughtless waste, till frequently, upon leaving the country, the fields and gardens of the industrious cultivators presented an appearance as if an enemy had spoiled them. There were seven degrees among them, each marked by a particular mode of tatooing. To obtain admission into this society, a long noviciate, with the murder of all their children, was required from the aspirants; and the first rank was not attained without difficulty, nor till after hard service. The lowest performed the most toilsome part of the exhibitions, wrestling, dancing, singing; the higher resigned themselves to sensual gratifications, and were distinguished by their superior accomplishments in iniquity. They had not, as was generally at one time believed, their women in common, but they would not suffer an infant to live. The pollutions in which they indulged it would be impossible to describe. Yet were these monsters regarded as superhuman, and the particular favourites of the gods, admired by the chiefs, and venerated by the vulgar; and for them was reserved after death a heaven of enjoyment suited to their pursuits on earth, the luxuries and gratifications of which vied with the Mahomedan paradise. The number of themselves and followers

were dreadfully disproportionate to the rest of the population, and swept as a desolating plague through the cultivated districts.

Unhappily the crime of infanticide was not confined to this detestable society ; the fruit of all unequal alliances was destroyed ; and the father and mother, often, from indolence, rather than submit to the trifling exertion necessary to support a family, conspired against the life of their offspring. And to such a dreadful height had this horrid crime arisen, that it was calculated nearly two-thirds of the infants perished in the very porch of existence. Had Christianity affected nothing else, what a triumph the extinction of the practice alone would have been !

Next to amusement, war was the principal occupation of the chiefs. Hostilities arose often from the most trifling causes, and were carried on with exterminating vengeance, the number who fell in battle being comparatively few to those who were afterwards sacrificed or murdered, —the aged, the children, and all who could not flee to the mountains, being usually buried in the ruins of their own habitations. When the question of war began to be agitated, a human victim was offered, to gain the assistance of Oro ; another when war was declared ; and a third when all their preparations were finished. In the councils which were held, the eloquence of the orators is described as having been impassioned, bold, and

varied in its figures, and impressive in its effects ; but unfortunately no specimens have been preserved. When war was determined, the king's herald was sent through the districts, carrying a leaf of the cocoa-nut tree—his badge of office,—to summon all capable of bearing arms, to repair to an appointed rendezvous. The first enemy seized alive was offered in sacrifice,—not at the temple, but laid alive upon a number of spears, and thus borne along the rear rank of the army, attended by a priest of Oro, who prognosticated from his dying agonies whether the issue of the contest would prove favourable or otherwise. The bodies of those who fell were treated with the utmost indignity, and those who were spared were doomed to slavery, or reserved for the altar. The armies consisted of the whole male population, who ranged under their respective chiefs, and were liable to be called out to service at the pleasure of the king. Their mode of fighting was irregular, and, of course, their discipline was the same. Wives sometimes accompanied their husbands to battle, but the majority, in common with the old men and infants, were left at home, or lodged in the *paris*, natural fastnesses in the mountains, whither the defeated party fled for refuge. Females of the higher order often mingled in the fray, and were conspicuous for their intrepidity, and the dexterous use of the musket or the spear. Idia, the wife of Pomare I. and Pomare, Vahine, the sister of

Pomare II.'s queen, were heroines not more remarkable for the boldness of their counsels than their bravery in the field. No person was esteemed a warrior till he had killed an enemy; yet they accounted a wound disgraceful, and he was less esteemed who carried a scar, than he who turned his back to his foe, and preserved his carcase. They had a species of discipline, but the day was usually decided by the fate of their leaders, who, like the heroes of Homer, amid the fury of the engagement, usually distinguished themselves in single combat, and by personal prowess. Marine expeditions and naval engagements were not infrequent. Their weapons, before they were acquainted with the Europeans, were spears and clubs, formed of the hardest wood. Some of them having the inner side studded with sharks' teeth, were drawn across the body, and produced barbarous wounds. In close combat, the back-bone of the stinging-ray was used as a dagger, which, being serrated at the edges, and barbed towards the point, was very destructive in a dexterous hand; also slings. They are now both furnished and acquainted with the use of fire-arms. The war dresses were magnificent: a helmet adorned with plumes and shells, and a breast-plate of mother-of-pearl, were articles not only for show, but for defence.

Their chief labour, however, was bestowed upon their war and sacred canoes,—the building of

which were national works. The whole inhabitants of a district being laid under contribution to furnish the materials for the vessel, and for maintaining the carpenters employed in constructing her, and which, as not a tree was cut, nor scarcely a tier of planks completed, without a sacrifice and a feast, was no inconsiderable taxation. Common canoes were single, or doubled, by lashing two together. The war canoes were always double, strongly secured by cross pieces firmly bound, and extending over both sides, and differed in construction from common ones, being covered at the bow, for a protection from offensive missiles, and having high sterns, carved with grotesque figures of men; some shaped like the print of a spade in a pack of cards; others tapering like the neck of a crane, and surmounted with an image. Their length was from sixty to an hundred feet, four feet and upwards broad, and deep in proportion; built of short pieces about six feet each, except the keel, which seldom exceeds three pieces of twenty or thirty feet long, and sometimes is formed only of two. The pieces are lashed together with cinet made of cocoa-nut fibres; the seams caulked with the same, and pointed with bread-fruit gum. They were paddled by about sixty or an hundred men; the largest had a complement of three hundred rowers and warriors. They had two masts, a fore in one boat, and a main in the other. In front, or in the centre,

they had a platform, capable of containing at least sixty fighting men, protected by a breast-work. At this the spearmen were posted ; behind them the slingers, with baskets of stones. Their attacks were made with great fury, running on board their adversary, and sparing none but those who attended the lashings. The vanquished could only save their lives by leaping into the sea, while the conquerors secured their prize, which they considered their greatest triumph. These have, however, disappeared since the gospel of peace prevailed among them. The sacred canoe was large, and more highly ornamented than the rest, and had a house on board, in which the image of the god, dressed in his finest garments, with various coloured feathers, was placed ; and where sacrifices were offered. The travelling canoes, also double, are low for paddling,—flat sided,—and consisted commonly of but one broad plank, fixed on the hollowed-out tree, with a raised stern ; from the bow, a thick plank, the nose of the canoe, projects, on which a platform is laid, and a temporary house or awning erected, for the accommodation of the passengers. Besides these, there are a great variety ; some formed of one tree hollowed-out, and furnished with an outrigger ; or of two lashed together, and masted ; others built of separate pieces ; all discovering a wonderful degree of ingenuity, and which, considering their tools before they possessed iron, (a stone

adze, a bone chisel, or a piece of coral) is altogether amazing. These vessels, which we term canoes, after the Spaniards, from a Caribbean word, the South Sea islanders term *vaa waka* or *vaka*. For the different kinds they have different appellations.

Living under clear, and often cloudless skies, the Polynesians were accustomed to observe the heavenly bodies. The sun and moon some of their traditions represented as man and wife, and the stars their children; the more rational belief was, that the sun was a body of fire formed by Taarraï, which sunk every evening behind the western wave, returned during the night through a submarine passage, to the east, whence in the morning it emerged to pursue its diurnal course; and it is not a little remarkable, that they have a tradition that he was once arrested in his course by a priest who was building a temple, and forced to stand still till he accomplished his work. The moon they imagined a beautiful and inhabited country, subject to the influence of spirits, whose anger caused the eclipses. The stars were supposed to be inhabited by the souls of the departed; and a shooting star they imagined to be the flight of a spirit. They had names for several of the constellations, and many of the single stars. Mars they called *fetia*, or a red star; the morning star, *horo poi poi*, forerunner of morning; the pleiades, *matarii*, small eyes; and the constellation of the twins bore with them the same name, *na ainan*.

They steered by their guidance across the deep, and generally selected one as their *aveia*, a term they have now transferred to the compass. The earth they supposed to be stationary, on the shoulders of a god, who stood fixed upon a rock. The winds, by their mythology, were confined in caverns, under the direction of an Eolus; and the thunder was committed to a bird of Jove, the flapping of whose wings produced its reverberating peal.

Their year was divided into 12 or 13 months, calculated by lunations of the moon, occasionally omitting one to adopt it to the solar year. They had distinct appellations for every month; some of them denoting the seasons of scarcity or plenty, the flowering or the fading of the trees. They reckoned time, not by days, but by nights; and from midnight to midnight was divided into twenty-six hours, calculated by the various shades of darkness or light, the crowing of the cock, and the motion of the sea. Distances they calculated by the time a journey or voyage would take in performing it. They measured their fishing lines by the fathom or span, and could sound depths of water, according to Captain Wilson, as accurately as a British sailor. Their acquaintance with numbers was surprising, and bespoke their descent from some civilized nation. They could count regularly from one to a million. In the absence of figures, they used a small piece of the stalk of the cocoa-nut leaf, for ten; a large, for a hundred;

and thus could ascend to the higher numbers with wonderful accuracy.

In their chronological traditions they went back an hundred generations; but, as might be expected, their correctness could not be relied on.

At the period of their discovery, the diseases of the islanders were comparatively few, and these, being attributed to the displeasure of the gods their cure was expected rather from the prayers of the priest, who was their physician, and sacrifices to their idols, than from the medicine they administered, which consisted chiefly of vegetable powders or infusions, whose composition and preparation were preserved with as much secrecy as the cordial balm of Gilead, or Lignum's antiscorbutic pills. Asthmatic and pulmonary complaints, agues, and an intermittant, which commonly terminates in an affection of the spine or in blindness, were the most frequent internal complaints. Epilepsy and insanity also occasionally occurred. In external sores and surgical cases, they were more expert. Broken limbs were set and being bound up with bamboo splinters to keep the fractures in their place, speedily healed. In reducing dislocations, their practice, though rude, was generally safe and expeditious. They are said to have even performed the operation of trepanning with success. If a disease, however, was protracted, they soon tired of paying attention to the sick, unless they were young, or connected with a

chief. After a short time, they were treated with neglect, or with harshness and insult. Turned alone into a miserable hut erected with a few cocoa-nut leaves, if hunger and ill-usage did not speedily terminate their earthly sufferings, their friends and companions relieved themselves from trouble, by putting the poor wretches to death, and, what was most horrible, frequently with circumstances of barbarous mirth or derision. While the helpless invalid was crying for mercy, or endeavouring to evade the blow, they would amuse themselves in sportively trying with the spear who could best take aim ; or, rushing upon him with some taunting expression, would thrust him through the neck or the body, and transfix him to the spot.

Intercourse with the Europeans added dreadfully to their list of diseases ; and that revolting malady, the consequence of illicit connexions, threatened, in conjunction with the introduction of ardent spirits, and the previous destructive abominations, to sweep from the face of the earth the inhabitants of these fair isles, without the aid of Spaniards or of blood-hounds, the interposition of fire from heaven, or the breaking up of the fountains of the great deep. But God, who is rich in mercy, had thoughts of love towards them ; he sent his word and healed them ; and their renovation has proved to an astonished world, that the Gospel of the cross of Christ has lost none of its virtue

through the lapse of ages, but is now as mighty to the pulling down of the strongholds of Satan and of sin as it was in the days of the apostles; that the same Spirit which accompanied the preaching of Paul, and rendered it effectual in transforming the polished, luxurious, and effeminate Corinthians, accompanying the preaching of the same truth now, produces the same effects on the untrained, lascivious, and indolent Tahitian. Infants are preserved, and old age is respected; the hearts of the fathers have been turned to the children, and the hearts of the children to their fathers; and the lands in which they dwell have been visited with blessings, instead of being smitten with a curse.

Several smaller islands connected with Otaheite form what is called the Georgian group:—Tetua-roa, about 10 leagues N.W. a cluster of five low coralline islets, inclosed in one reef, the highest point not more than four feet above the water; the soil, composed of sand and coral, mingled with a scanty vegetable mould, produces only the coconut tree; they are hereditary possessions of the king of Tahiti. The principal employment of the inhabitants is fishing, and they carry great quantities of fish to the district of Pare, receiving in return bread-fruit, plantains, and other vegetables. They were formerly the favourite watering-places of the royal family and the areois.—Maiatea, 20 leagues E.; a small lofty island, the property of

the chief of Tiarabu, whence pearls are procured.—Eimeo, or Morrea, 4 leagues W. is 25 miles in circumference, mountainous, distinguished for its rich, beautiful, and romantic scenery, and for the superior excellence of its capacious harbours.—Tabuemanu, or Sir Charles Saunder's Island, about 5 leagues W. from Eimeo, is six miles in length, and not quite so much in breadth ; but although nearest the Georgian group, it is under the government of Huahine, the easternmost island of the group called the SOCIETY ISLANDS.—Huahine is between 20 and 30 leagues in circumference, and is divided by an isthmus, overflowed at high water : the hills, not so high as those of Tahiti, are rich and luxuriant in vegetation, abound in similar productions, and are encircled by a stripe of lowland, from their base to the beach ; the island is well-watered with streamlets, and in the interior is a beautiful lake. The inhabitants are more robust and hardy than those of Tahiti.—Raiatea, 7 leagues W.S.W. from Huahine, is twice the extent of the latter, but less populous and fertile, and the inhabitants smaller and darker ; it is wholly surrounded with reefs, interspersed with small islets.—Tahaa, two miles N. from Raiatea, about half the size of Borabora, four leagues N.W. of Tahaa ; is inferior in extent, but surrounded by a greater number of larger islets ; it has only one harbour, and is distinguished by a double peaked lofty mountain in its centre. The na-

tives are very war-like.—Maura, four leagues W. subject to Borabora and Tubuai, a cluster similar to Tetuaroa, abounding in turtle, and resorted to as a fishing station. These complete the number of the islands which Cook named after the Royal Society.



Tahitian War Canoe.

CHAP. II.

Interest excited by the first Voyagers' accounts of the South Sea Islands—Omai—Institution of the MISSIONARY SOCIETY—Their first efforts directed to Polynesia—Voyage of the Ship Duff—Missionaries land on Tahiti—Transactions—The whole Island and its dependencies under one Government—Transfer of the district of Matavai to the British—Swedish interpreters—Shrewd conduct of the King and his Prime Minister—Missionaries open the object of their mission—Their Settlement—Friendly intercourse with the natives—Captain Wilson makes a trip to Eimeo—Leaves Tahiti—Duff proceeds to Tongataboo, and settles the Missionaries—Leaves Mr Crook at Aitahu—Returns to Tahiti—Transactions of the Missionaries during Captain W.'s absence—Their attempts to instruct the natives—To check infanticide and human sacrifices—Their rules for internal arrangement—Some go to Eimeo—Translate an address to the natives—Bad conduct of Meiklewright, a deserter, and the Swedes—Three of the Missionaries make an excursion to the Interior of Tahiti—Symptoms of pilfering—Division of property—Mr Wilson's tour round the island—Number of Inhabitants—Interesting conversation with Pomare—Zeal of the Missionaries—Prudence of the Captain—Visit of Idia—Various incidents—Duff finally leaves Tahiti—Touches at Tongataboo—Her return home.

AN uncommon interest was excited, not only in Britain, but over Europe, by the description which Cook and other navigators had given of the South Sea Islands. This interest was kept alive by the visit of Omai to England, which Cowper com-

memorated, and in his pathetic apostrophe to that wanderer, brought the mischiefs the transient visits of our countrymen had inflicted on the simple inhabitants, more immediately within the sympathy of British Christians,—but for whom, as they afforded no temptation to mercantile cupidity, these delightful islands would probably have been left to return to their original obscurity, with their wretchedness, increased by the partial knowledge and polluting diseases imparted by their scarcely less debased visitors. The Missionary Society, instituted September 22, 1795, and composed upon the catholic principle of uniting, under one banner, all who loved the Lord Jesus Christ in sincerity, and were desirous to extend the boundaries of his kingdom, had their attention at their first meetings (September 22—24) directed to Otaheite particularly, by Dr Haweis, domestic chaplin to the Countess of Huntington;* and from the enchanting, but too imaginative picture he drew of the beauty of the scenery, the fertility of the soil, and the delicious climate, the mildness of the inhabitants, the facility with which their language could be acquired, their respect for the knowledge of Europeans, and predisposition to receive their instructions, he easily induced the directors to bend their first great effort to these

* Her ladyship on her deathbed recommended this mission to Dr H.'s care, and to this at one time, in some measure, it was owing that it was not given up.

fascinating isles ; nor was it difficult to procure a large band of missionaries for the service. It was a time of general excitement, party-spirit for the moment was hushed, funds were liberally provided, and, ere a twelvemonth had elapsed, an expedition was fitted out for carrying the gospel to the heathen, upon a scale of greater magnitude than any that had ever been attempted by any Protestant nation.

From numerous candidates were selected thirty men, four of whom were ministers, and six married. A ship, the *Duff*, was purchased, and a crew of professing sailors procured. Captain James Wilson, who, after a life of perilous adventure, had retired from sea, and been in a remarkable manner converted to God, volunteered his gratuitous service as commander, to conduct the vessel, with his nephew, also a pious man, as chief mate, and on the 10th of August, the missionary transport hoisted their ensign—three doves bearing olive branches ; and at 6 a.m. unmooring, with a gentle breeze, left London, and sailed down the Thames. At Portsmouth they were detained nearly a month, waiting for convoy till the 24th September, when they finally quitted the shores of Britain, accompanied by the prayers and blessings of thousands.

Sabbath, Mar. 5, 1797, they reached the wished-for land, after a pleasant voyage of five months and nine days. The decks were immediately crowded with men and women capering and shouting, and exhibiting, as if frantic, every demonstra-

tion of joy ; nor could the captain by any means make them understand that it was the day sacred to the Eatoa, in which they durst not trade ; while the women were equally at a loss to comprehend the reason for which their advances were rejected ; but they remained quiet during divine service, and appeared both charmed and amazed when the singing struck up, which commenced with the appropriate hymn—"O'er the gloomy hills of darkness."

Among their visitors were two Swedes, Andrew Cornelius Lind, a native of Stockholm, 30, and Peter Haggerstein, a native of Elsinore, 40 years of age ; they both could speak tolerably good English, and were well acquainted with the Tahitian tongue. The principal of the natives was Hamanimani, an elderly man, the chief priest of Tahiti and Eimeo, related to the royal family, and who had formerly been king of Raiatea. He immediately chose the captain for his *tayo* or friend, which was ratified by exchanging names, and reciprocating presents. Next day they anchored in Matavai Bay, when the captain and several of the missionaries accompanied the old priest on shore, to examine a large building on the extremity of Point Venus, which, they were informed, had been erected for Captain Bligh, and was called, *e fwharre na Pritane*—the British House. Pyteah, the aged chief of the district, welcomed them to the island ; told them the house was at their service, and should be ready for

their reception the following day. The natives, who appeared highly delighted at the idea of men coming expressly from Britain to settle among them, furnished them plentifully with provisions; and Hamanimani brought hogs, fowls, bread-fruit, cocoa-nuts, and cloth, as a present for his *tayo*. He was attended by five wives, none of whom appeared above 15 years of age. Being all permitted to sleep in the same cabin, he frankly desired Captain Wilson to take his choice of a companion for the night, and could with difficulty believe him serious when he declined the offer.

At this period, after many intestine convulsions, the whole, both of Tahiti and Eimeo, acknowledged the authority of Pomare and Idia, who acted as agents for their son, the King Otu, a youth not above the years of boyhood. Hamanimani, whose ambition age had not been able to cool, endeavoured, in conjunction with the Swedes, to prepossess the mind of Captain Wilson against Pomare, and persuade him to land the Missionaries in Eimeo, where he had greater power; but the captain, who easily perceived his interested motives, preferred forming the settlement in Tahiti, and resolved to cultivate the friendship of the king and his father. In this decision the hoary politician appeared to acquiesce, nor ever intermitted his officious kindness. He accompanied the captain and missionaries on shore, and was present at their first interview with the young king

and his queen Titua. The royal pair, both about the same age,—not seventeen,—he tall and well formed,—she handsome and finely proportioned,—seated on the shoulders of their men-horses, received them graciously in silence, and each taking the captain by the hand, surveyed his dress with great attention. The queen opened Mr Crowe's shirt at the breast and sleeves, and appeared rather amazed at his clear white skin and dark blue veins, which she curiously examined. Through Peter, as interpreter, the captain informed the king that their sole object in leaving Britain and coming there, was to do them good, by instructing them in the best and most useful knowledge ; and that he had brought some good men, who were willing to settle among them, to be their teachers,—requiring only the free grant of a piece of land, stocked with bread-fruit and cocoa-nut trees, so large as to contain a garden, and to admit of houses being built upon it ; that they should be allowed to live unmolested, and not required to engage in war ;—to which, if he consented, they would remain ; if not, they would go elsewhere. Otu replied, the large house was their's, and they might take what land they pleased. When he had finished, Hamanimani stepped forward and made an oration in praise of Britain ; after which the king led Captain Wilson by the hand to the house, and thence to the beach. Before parting, he requested that some muskets might be fired,

and was gratified by the captain, who ordered him a double salute from four. Otu and his wife, in return, paid the Duff a visit, but did not venture on board, as that would have rendered the vessel sacred, and unapproachable by all the natives, except their proper domestics. They were in separate small canoes, paddled by one man each ; and the queen's being rather leaky, she did not think her dignity sullied by condescending frequently to bail it with a cocoa-nut shell. They repeatedly sailed round the vessel ; and knowing that some of the missionaries had brought their families, requested to see the women and children ; and when they walked to the ship's side to show themselves, set up a shout of welcome acclamation.

Having now obtained possession of the house, the first object was to enclose it completely round, divide it, prepare and affix doors. In the arrangement, the married people had a section of the side to themselves, and the single men the other : all these apartments were at one end, and chosen by lot. Next were the library, medicine, and store rooms ; the whole inclosed by a partition with two lock doors. The remaining space was left for a chapel. As soon as the preliminary operations were finished, the missionaries, who had fixed upon Tahiti as the field of their labours, landed: these were—Rev. James F. Crow, *act.* 34, John Eyre, 28, John Jefferson, 36, and Thomas Lewis, 31, ordained ministers ; J. A. Gulham, surgeon, 22 ;

Benj. Bromhall, 20, buckle and harness maker ; William Henry, 23, carpenter and joiner ; Samuel Clode, 35, whitesmith and gardener ; Henry Bicknell, 29½, house carpenter, surveyor, and wheelwright ; Peter Hodges, 29, smith and brazier ; Henry Nott, 22, bricklayer ; Rowland Hassel, 27, Indian weaver ; John Cock, 23, carpenter ; Edward Main, 24, tailor, late of the Royal Artillery ; Francis Oakes, 25, shoemaker ; James Puckey, 25, carpenter, William Puckey, 20, carpenter ; and William Smith, 21, linen-draper. The wives of Crow, Eyre, Hassel, Henry, and Hodges, two children, Thomas Hassel and Samuel Otoo Hassel, 16 males ; in all 25 prsons.

Troops of areois had arrived, and the natives kept crowding around the premises ; but notwithstanding many of the articles were necessarily exposed, no thefts were committed. The king, priest, and natives vied who should show the strangers the greatest kindness, overloading them with provisions, hogs, fruit, and vegetables, expecting of course more precious returns. Otu the king, and his queen, were first acknowledged, and magnificent dresses were presented them with great form. Titua, true to the foibles of her sex, was highly delighted with her gay attire ; but Otu shrewdly remarked, that an axe, a musket, or a knife, were more valuable. Hamanimani, who had undertaken to supply the captain with provisions, and had also presented him with a Tahitian garment and an elegant

breastplate, was next recompensed ; and being desired to choose, wisely preferred the useful to the showy, and requested materials to enable him to finish a vessel he was building at Eimeo with the assistance of the Swedes.

Instantaneous and cordial friendship appeared settled, and the natives, with true politeness, needed only to be told that their visits were inconvenient ; they retired without hesitation, and returned without any abatement of their cheerfulness ; and when they understood that the Sabbath was devoted to God, they respectfully kept at a distance, and did not intrude on the sacred employments of the day ; not a canoe came near the ship, and the natives on shore attempted no interruption of the sacred services. The brethren, however, attempted, through the medium of their interpreter, to explain the design of their mission. Mr Jefferson told them, that they, the missionaries, were messengers of the only true God, and that though all men had offended him, he was a merciful God, conferring on all who believed his word, great blessings in this life, and eternal happiness after death. The people, who had previously asked whether the message was to them as well as to their chiefs, when informed that the glad tidings were addressed to all, appeared to listen attentively, and asked some pertinent questions ; but the king either did not understand, or paid little attention to their discourse, and drew from them this observation—

“Otu was present, but, according to human judgment, his stubborn, unteachable nature seems to be the last that any impression can be made upon.”

Early on the morning of Monday, the canoes were alongside; in one of these Hamanimani, with his wives and some other chiefs, the most remarkable of whom was Otew, the father of Pomare and grandfather of the king, a venerable man about seventy, his head covered with grey hairs, and his beard long and snow-white. In the afternoon, Pomare from Tiarabu, with his wife Idia, paid their first visit, with a great number of attendants. But though still considered his wife, and treated as such, Idia did not cohabit with Pomare,—having taken as her gallant one of her servants, by whom she had had one child, and was again pregnant. He at first had supplied her place by her youngest sister, but she having also deserted him for a more youthful companion of lower rank, he now solaced himself with a young woman of the same grade. But notwithstanding these changes and intermixtures, they appeared to live in the greatest harmony, nor had Idia lost her influence over the mind of her nominal husband. He waited at the ship's side till the captain in person invited him to ascend, when he immediately sprung upon the quarter-deck, wrapped him first in four pieces of cloth as his own present, then taking that off, wrapped him in other four for his lady,—joy beaming in a countenance full of good

nature, very different from what they had been led to expect from previous representations. When seated in the cabin, he expressed his regard for the English, and asked for his friend King George. The interpreter told him, King George loved him, and that the nation of Pretane did the same, and had sent some of their best men to do him and his people good; and desired to know whether he was pleased that they should reside on the island? He replied in the affirmative, and having consulted Idia, frankly offered them the whole district of Matavai, to do with it as they pleased. He was, however, much disappointed when he found that his visitors could neither entertain him with sky-rockets nor with the violin. He dined much more to his satisfaction, devouring a whole fowl, about two pounds of pork, and drinking in proportion, the wine being particularly agreeable to his palate.

Suspensions of the sincerity of the natives in their professed friendship soon arose in the minds of the missionaries, either from their own timidity, or the suggestions of the Swedes; and they urged the propriety of the whole who had embarked remaining together; but as their fears appeared to be groundless, their brethren persisted in their determination to proceed to some of the other groups. Meanwhile, Pomare was assiduous in his attention; he drank tea with the missionaries ashore, was present at their family worship, heard of their intentions to

teach them about God and the Saviour, to learn them to read the "speaking book," and instruct them in useful arts,—to all which, his ready answer was, "My ty, my ty, very good, very good;" and he confirmed his assurances of good-will by formally ceding to them the district of Matavai. Hamanimani acted as coveyancer, and in a speech which he delivered in a strange crouching posture, his body balanced upon tiptoe, and resting upon his heels; after enumerating his gods and the different ships that had visited the islands, he surrendered the district to them, and declared their right; he assured them they might take what houses, trees, fruits, or hogs they chose. To some proposals, rather prematurely made, about education, Pomare instantly assented; but Otu bluntly replied, "He did not want to learn English." "I have a very bad opinion of Otu," said Mr Jefferson.

Every thing had exceeded beyond expectation; and the first mission being thus happily settled, the captain deemed it expedient to proceed to their other destination with the ten missionaries who had chosen the Friendly Islands—"Daniel Barell, aged 22, shop-keeper; John Buchanan, 31, tailor; James Cooper, 28, shoemaker; Samuel Harper, 26, cotton manufacturer; Seth Kelso, 48, weaver; Isaac Nobbs, 24, hatter; William Shelly, 21, cabinet-maker; James Wilkinson, 27, carpenter and joiner; George Veeson, bricklayer, and S. Gaul-

ton. John Harris, 39, cooper, and William Crook, 21, tin-worker, selected the Marquesas. There being no minister among them, brother Kelso, along with Harris, were ordained by the imposition of hands ; and all partook of the communion,—the last they were destined to partake of together on earth,—while the natives looked on with silent wonder ; only Hamanimani, when he saw the elements distributed, shifted his station rather near, in order to try to come in for a share.

Before setting out, Captain Wilson made an experimental trip to Eimeo for a few days, on purpose to see how the Tahitians would behave to the missionaries during his absence. At his return, he found that their kindness had been unabated, and that the fears of the brethren were completely removed. This agreeable intelligence rendering it unnecessary for him to stop, he pursued his course with a fair wind for Tongataboo, where he found two of his countrymen, who acted as interpreters. The chiefs were friendly, and promised protection ; but the Englishmen told them, that if they brought much property, and endeavoured to defend it, their lives would probably be endangered ; for, with regard to European and iron implements, the whole of the islanders were thieves, from the highest to the lowest. Notwithstanding, a considerable quantity of stores were landed, and while the vessel remained, the chiefs discovered no symptoms to justify the as-

persions cast upon them. Having spent about a month, Captain Wilson left the missionaries, to all appearance comfortable and contented.

He entered Resolution Bay, Ohiaaha (June 5th,) and was welcomed by the natives with every mark of satisfaction. Crook, whose knowledge of the Tahitian language enabled him to make himself partially understood, was immediately a great favourite with the chief, and although it was a time of scarcity, was amply supplied with whatever the island afforded. Harris's heart failed at the apparent want of comfort, and the desolate and lonely prospect of labouring, with only one companion, among savages of dissolute manners and of a strange tongue; and he returned with the Duff to Otaheite; but Crook resolved to remain by himself at all hazard; and accordingly did so, till he was accidentally carried off the island by an American vessel that touched there.

The Duff cast anchor again in Matavai Bay, (July 6th) after an absence of upwards of three months. Immediately the natives crowded around them, expressing their great joy. The missionaries followed in a large flat-bottomed boat they had constructed. During the absence of the Duff, their numbers had been increased by a daughter to Mr Henry; and the natives had observed the same respectful and kind conduct as they had at first. The king and queen took up their residence in Matavai district, in or-

der to be near them, and took an anxious concern in the erection of the blacksmith's forge, the importance of which Otu very soon perceived. He personally accompanied one of the missionaries to procure planks; whatever suited, he took forcibly from the natives, even though they happened to be the covering or support of their dwellings; and when the missionary gently remonstrated, he coolly replied, "It was the custom of the country." In one of these excursions, they came to a domain of his own, when he alighted, and taking a majestic stride, asked if that was the way King George walked? When finished, the natives thronged to see brother Hodges and Hassel at work; they wondered at first, and were frightened at the sparks and hissing of the iron, which they imagined was spitting at them, and expressing its anger; but Pomare, amazed at the facility with which they fashioned the various articles, and highly delighted, caught the blacksmith in his arms, dirty as he was, and joined noses with him, —the usual mode of salutation between equals. He took them under his immediate protection, sent them fowls, lobsters, hogs, cloth, with a number of fine shells; and told them to come to him whenever they wanted any thing.

Several of the Missionaries repeatedly addressed the people respecting religion by means of the Swedes, but whether judiciously or not is rather doubtful, as it seems highly questionable whether

the Swedes were qualified for acting as interpreters upon such topics ; for, in endeavouring to impart new ideas about spiritualities, not only a complete acquaintance with the subjects themselves is required, but an accurate knowledge of the language by which they are meant to be conveyed. The natural politeness of the Tahitians produced an apparent attention, which the too sanguine missionaries were apt to interpret favourably ; but the remark of Hamanimani, most probably, expressed their general feelings, when, after one of their sermons was finished, he observed,—“ they gave them plenty of the word of God, but not of many other things.”

At the same time they attempted to check the atrocious practice of infanticide. One of the areois, the tayo of Mr Henry, came to the Mission-House with his wife big with child. When taking leave, as they knew the infant would be destroyed as soon as born, they took that opportunity to remonstrate against the horrid custom. The woman seemed touched with the natural feelings of a mother ; but the brutal chief continued immoveably obstinate, although he acknowledged it a bloody act ; nor could their offer to take care of the child prevail with him to spare it, as he would thus have been excluded that accursed society, and lost all its abominable privileges. When told that God would punish him for his crime, he replied—If he saw the areois destroyed by the Atua for it, he

would desist. Next Lord's-day, Mr Lewis preached to the king, queen, Hamanimani, and a number of natives, from the sixth commandment—"Thou shalt not kill." The scope of the discourse was at least understood, for several of the hearers observed—"Good is the word of Pretane, not to kill children, nor to sacrifice men."

The brethren subsequently addressed Pomare, and Idia particularly, who was pregnant, endeavouring to convince them of the sin of child-murder and human sacrifices, threatening to leave the island if such practices were persisted in. Pomare very complacently promised that he would use all his authority to put an end to them. Idia was sullen, and made no reply. The high priest coming in during the discourse, they rather rashly told him—"if he persisted in offering human sacrifices, that he would entirely forfeit their friendship, and must consider them as his enemies." But he, wishing to retain their good will, at least till he got his vessel finished, politically answered, he would sacrifice no more. They then renewed their attempts upon Idia, and endeavoured, by the promise of large presents, to induce her to save the life of the child, from the burden of whose rearing they engaged to relieve her. She heard them with the utmost indifference—said the child was base—had it been Pomare's it should have lived—and, marching off with her cecisbeo, said they were areois. Within three days Idia ap-

peared again in public, having brought forth and murdered her infant. The day after, she and Pomare came to the Mission-House, and brought large presents. Pomare's was gratefully accepted, but the brethren refused to touch Idia's, and informed her of the reason of their displeasure. Highly offended, she said "she had a right to do with her children what she pleased, and would observe the customs of her country, without minding their displeasure;" and haughtily walked away, leaving her present. As the missionaries would not take it, they requested their friend Hamaniani to distribute the hogs and vegetables among the people. He carried the whole to his own habitation.

A few days before landing, the Tahitian missionaries, at the suggestion of the captain, had adopted a regulation among themselves,—(some such ought to have been settled before they left England)—for establishing a proper subordination, —without which no efforts can be either steadily or uniformly carried on by any body of men, however excellent they may be as individuals, or in whatever cause they may be engaged. They chose a committee of four, and a president, secretary, storekeeper, and librarian; the office-bearers to hold their offices for six months, and the committee to go out by rotation, one every three months. One of the first unpleasant symptoms which appeared, was the abolition, during the

captain's absence, of this regulation ; nor does their reason appear satisfactory—"As each had his vote in our deliberations, a secretary only was thought necessary, and a president to be chosen at each meeting." It should have been inculcated upon them, that, if they were to settle as a society in one place, to exhibit before the heathen a pattern of civilized life, and of a Christian church, stated and regular rulers were indispensably essential for both purposes. Their rules for every-days' work were :—The bell to ring at six ; to be assembled for prayer in half an hour ; to labour till ten at their various occupations ; to spend from ten till three in mental improvement ; from three till night at their various occupations ; bell to ring at seven for prayer, and the journal to be read. They then proceeded to divide among themselves the iron for traffic,—surely no very prudent measure, at so early and uncertain a stage of the mission, so to establish private property and individual interests.

Five of the brethren then proceeded to Eimeo, to help to finish Hamanimani's vessel. Here they began first to feel a slight touch of missionary trials. Meiklewright, the ship's steward, who had on coming on board made a profession of godliness, threw all at his heels, and absconded with his property, while the Duff lay at anchor. He had associated with the Swede, and now he endeavoured to excite him against them, and to prevent him

from acting as a public interpreter. Sanguine beyond all rational calculation, the missionaries had prematurely preached to the natives, and from their ready assent to all they said, entertained the most unwarranted anticipations. A circumstance occurred at this place which ought to have taught them their mistake. When Crow endeavoured with the assistance of Andrew, the Swede, to translate an address, they were obliged to omit many sentences, for want of words; yet still they persisted; and instead of labouring to master the language, pleased themselves with reading this imperfect production, which, very probably, distorted the truths they wished to inculcate. Without waiting to finish the vessel, the party returned to Tahiti, to spend the Sabbath. They were soon after visited by their royal friends, accompanied by Temare, a son of the celebrated Queen Oberea, and king of the island before Pomare subdued it; but now a priest, and first chief next to Pomare, with whom he lived in friendship, and had adopted as his son. On his entering the Mission-House, he was much startled at the cuckoo-clock, which he imagined a living creature, and which Pytea attempted to feed with bread-fruit; observing, that it must certainly be very hungry, as the missionaries paid it no attention. To them brother Crow read his address; and the journal remarks, with great complacency, "that the priest seemed to drink in every word." At Eimeo, the

renegade steward and the Swede fired upon the natives, which the missionaries deemed a sufficient excuse for not risking any of their number there for the present.

Three of the brethren, about the same time, made an excursion with Pomare through various districts, and were every where received with the utmost hospitality; and what they especially accepted as a token for good, the sagacious chief, who tried every method to please, always morning and evening reminded them of their prayers, and was himself, as far as outward form could go, a devout worshipper. In the course of their progress, a priest, by a simple application, cured a cutaneous disorder with which one of the Europeans was afflicted, and which had resisted all the doctor's prescriptions for three weeks. The more they explored the interior of the country, the more were they delighted with its scenery. But they estimated the inhabitants at not a tenth of what Cook had supposed.* Mauroa, a chief, married to Pomare's sister, entertained them hospitably. He possessed about half of a beautiful valley, through which ran a fine stream, where, with a small seine, they caught plenty of salmon trout.

It does not appear upon the face of the record in explicit terms, but from some casual expressions, and especially knowing the sequel, there is

* He rated them at two hundred thousand,—the missionaries not above twenty thousand.

reason to suppose that a want of entire cordiality, and of that oneness of heart which should ever exist among Christian missionaries, not only with regard to their main object, but also with regard to the means of pursuing it, had already begun to discover itself among the brethren. And they had also begun to experience somewhat of the danger attending the possession of covetable property among savages ; for though the chiefs who expected the return of the Duff, did not directly pilfer, they were not altogether free from suspicion of abetting those who did, and Otu, in particular, wished to remove certain natives from the service of the mission, on purpose to introduce his own creatures into their room,—a proposal made, as the brethren discovered, with the sole intention of procuring them greater facilities to steal.

All these lurking mischiefs were hushed and forgotten on the arrival of the Duff, which spread universal joy among natives and missionaries ; but her stay being now no longer necessary, preparations were made for her speedy departure. Mr Harris re-landed with his stores, and the remaining part of the cargo was sent on shore. That the treasures of iron and steel, so injudiciously, and as the event proved, ruinously large, might be finally apportioned for the missionaries at the Friendly and the Georgian Islands, two of the resident missionaries were appointed to act for themselves, and two for the brethren at Tonga-

taboo, under the inspection of Captain W., and Mr Jefferson, secretary ; and the captain observed with pleasure, in the division, that rather a larger share was set aside for the absent party than, if they had been present, they could have claimed. When they came to carry the proportion allotted for themselves ashore, some of the missionaries hinted, that however cordially and equitably the business had been arranged when the captain was present, the division of the goods after the departure of the ship might not be so pleasant, and therefore thought it would be prudent to proceed to an immediate distribution. The captain left the matter entirely to their own discretion, and no more was said about it ; but the impression made by such a proposition was not altogether agreeable.

While they were thus employed at the ship, Mr Wilson, the mate, and Peter made a tour through the island, to ascertain the extent of the population. Landing at One-tree Hill, they began their journey eastward through the interior of Matavai, and made the circuit of the two peninsulas, returning to the same spot. Their mode of calculation, which they learned from an intelligent native, was this :—The island is divided into various districts under the several chiefs, and these districts are subdivided into matteynas, or principal manors, distinguished either by a degree of rank in their ancient or present possessors, a

quantity of land attached to them, or sometimes by their central situation, to a few other houses. The matteyna sets up a *tii*, or image, at the marae, which entitles to a liberty of worshipping there, and all the other houses attached to the matteyna claim a share of the privilege, and are hence called *tiis*. Each matteyna was supposed to average six souls, and each *tii* the same; when the number of the manor-house and its dependents, therefore, were ascertained, which was easily done, a pretty near guess could then be made of the number of inhabitants; and these, after minute inquiry, Mr Wilson estimated at sixteen thousand and fifty, nor did he think, from what he saw, that he over-rated them.

In their progress, they remarked the complete subordination of the lower ranks to the superior, which was equally paid to their chiefs, without distinction of sex,—several of the principal proprietors of districts being females. At Tiarabu, they met Pomare, who was busily engaged in preparing for a large feast, and took as active a share in the manual labour as the rest of the people. During night they all spread their mats in the same apartment, but little sleep was enjoyed by Mr Wilson, as one party or other of the inmates kept constantly talking. They were particularly inquisitive about the islands Tongataboo and other places, of similar manners and customs with themselves; but although surprised, they by no means took so

deep an interest in his relation of the wonders of Europe. Pomare, however, feelingly regretted his want of proper ships and ignorance of navigation. His countrymen, he said, addressing Mr Wilson, could go no farther than Raiatea or Huahine, and that at the risk of perishing, or of being driven they knew not whither; while they (the British) could sail for many moons in the darkest nights, and in the strongest gales, and after all could come exactly to Tahiti. In answer, Mr Wilson told him that the inhabitants of Britain were once in the same state, till good men brought the speaking paper to their country, and taught them the knowledge of the true God, and all the arts he so much admired and lamented the want of; that the good men now come to his land would teach him and his people in like manner, and urged upon him the necessity of improving the present opportunity. He heard with silent attention, and appeared to perceive the importance of the advice. When Mr Wilson bade him farewell next day, he was much affected, and said, if possible, he would try to visit the ship before she sailed.

Affairs continued to go on quietly at the ship, but the zeal of the missionaries does not appear to have been always tempered by discretion. Captain Wilson, whose wider experience rendered him better acquainted with human nature, had some opportunities of showing them a more prudent

mode of procedure. Information being brought to the vessel that the young king had come to Matavai, but the missionaries, who had heard of his having sacrificed a man, expressed their disapprobation of the act in such a manner that they had terrified him, and he was leaving the district; the captain immediately landed, and just in time to stop him as he and his queen ran along the beach, on man-back at full speed. On being asked why he was going away so soon, he answered, that as the missionaries were angry he supposed the captain was angry too. The captain told him it would be very wrong to sacrifice a man; he denied that he had done so. The captain entreated him to commit no such cruelty, and besought him to return, promising that he would send him a canoe which he had brought purposely from Tongataboo. This both reconciled and pleased him, and he returned and took up his residence again in Matavai. Had he gone off in the mood he was in, the consequences might have been serious: he had only to *tabu* the districts, and all supplies would have been cut off, and might have blown up the whole enterprise. Next day he and his queen came along-side the Duff, and received the canoe, in which they went ashore highly delighted.

A day or two after, Idia having arrived in Matavai, sent a message to the captain, to inquire if he was angry; the messenger carried back a plantain leaf, and information that he was not; and

she came soon after with a present of hogs and cloth from her husband and herself. The murder of her child being introduced, she began to appear uneasy, and the captain very properly turned the conversation. She told him she had been sent by Pomare, who could not come himself, to see that they wanted for nothing the island could produce; but he easily understood that the chief object of her errand was mainly to see what farther presents she could procure. In the midst of their bustle, the cabin-boy and a sailor (Tucker) ran off from the ship; the latter enticed by Otu; but both were brought back, and Tucker through the instrumentality of the young king himself, against whose treachery he loudly exclaimed. Dr Gilham resolving to return to England, went also on board. Idia, Hamanimani, Towroa, and the other tayos of the crew, having stored the vessel plentifully with every kind of provisions, at 8 A.M. on the 4th of August, the Duff stood to sea; and amid mutual professions of affection and regret, took her final departure from the hospitable shores of Tahiti.

Shaping their course again for the Friendly, they passed the Society Islands. When off Huahine, several canoes came along-side, in one of which was an Irishman, Connor, who, though he had not been more than five years on the island, having belonged to the Matilda, had forgotten his native language; and if he began a

sentence in English, was obliged to finish it in Polynesian. He eagerly requested a passage home, which the captain consented to give; but in bidding farewell to his wife and child, when he took his daughter in his arms, a beautiful infant about nine months old, his paternal affection overcame his desire to revisit his native land, and he told the captain he found it impossible to leave her. The vessel then got under weigh, and without farther interruption, reached the harbour of Tongataboo on the 20th of the month. The missionaries had here also been treated with the utmost kindness since the Duff left, and were comfortably settled with different chiefs, who had taken them and their stores under their protection. Their prospects being considered not less encouraging than those of their brethren at Tahiti, Captain Wilson took leave on the 7th September, to return home with the pleasing intelligence; having established, according to all human appearance, two important missionary stations, under the most auspicious circumstances.

CHAP. III.

Suspensions of the Missionaries excited—Private pilfering—An hospital erected—Jefferson and Cock propose to reside among the natives alone, for obtaining the language—Majority oppose—Exclude them the Society—Proceedings of the Society—Arrival of the Nautilus in distress—She is provisioned—Sails—Returns—Several of her men desert—Jefferson and others appointed to try and recover the deserters—They depart on their mission—are maltreated—A majority, terrified, leave the island—The others who remain deliver their property to Pomare, and resolve to use arms neither offensively nor defensively—War—Case of Mr Lewis—Two whalers arrive—Consequences—Death of Temare—Political state of the island—Decided conduct of Idia—Death of Hamanimani—Dark prospects of the Mission—Commutations—Death of Mr Lewis—Contempt of the islanders for the Gospel—Mr Henry returns to Tahiti—Apostacy of Mr Broomhall—State of the Mission and island—Capture of the Duff, and other disastrous news—Various incidents—Arrival of the Royal Admiral with supplies and Missionaries.

SCARCELY had the Duff disappeared from Tahiti, when the missionaries began to be tormented with suspicions. They knew the deceit and inconsistency of savages, and had already experienced, although in trifles, the effects of their covetousness. But now, when the inducements were greater, and the dread of Captain Wilson's return was removed, they almost imagined they were already attacked; and began, by setting a watch of two of the brethren

during the night, to provide against any sudden attempt. They were still farther alarmed by a conversation which the watch reported to have taken place between Idia and her attendants, in which the great quantity of property they had was mentioned, and a scheme suggested for coming upon them on Sabbath, when they would be unarmed, and plundering them. The natives were, in consequence, ordered to withdraw from the Mission-House, which was put in a state of defence. Idia denied that she had ever listened to any such suggestion ; and as the watch, besides the probability of their indistinct hearing, were very imperfect in their knowledge of the language, it is probable her denial might be true, though it did not satisfy the brethren. Against private pilfering it was more difficult to guard, as the thieves were both expert and ingenious. The smith's shop was robbed by one of them scraping away the sand from the foundation with his hands, the common native spade, and making a hole sufficient to admit his body and the articles he brought away ; and this he effected under the very nose of the sentry, who once was attracted by his motions, but the fellow so coiled himself up in the hole, that he took him for a pig, and left him unmolested ;—the chief of the district, however, soon recovered and restored the stolen property.

Anxious to promote the temporal welfare of the people, one of their first cares was to alleviate their

diseases, and chiefly that impure one they had contracted from their intercourse with foreigners under whose effects many of them were languishing, and even rotting from off the face of the earth. They erected an hospital near the house for the reception of such as would come, but few accepted their offer; and those who did, like spoiled children, would swallow no medicine but what was sweet, or what they were bribed to take, and lost all patience if not cured in three or four days.

Great part of the missionaries' time being occupied in secular employments, Mr Jefferson, one of the most devoted among them, together with Cock, having visited Vitua-Pi, chief of Hapyano, Pomare's brother, received an invitation to reside with him, which they agreed to accept, thinking that it was a favourable door opened for introducing the gospel into the district, and of perfecting themselves in the language,—the necessity of which Jefferson clearly perceived; and at the same time declared, that he had learned more in the twelve days he had spent with the chief, than in twelve weeks spent at home. A majority strongly opposed any separation: they said that residence among the natives, at a distance from the brethren, exposed them to too many temptations; and that if others were to follow the example, the rest would be left defenceless,—their property plundered, and the sisters liable to brutal

indignity. To this it was replied, if a retired situation was so advantageous for the acquisition of the language, that ought to be chosen by them who were so disposed, and the rest left to God. Brother Jefferson, besides, said he would do nothing rashly, but would again supplicate the Lord, and then give in his determination. He accordingly informed the Society next evening, that it was his and Cock's resolution, in the strength of the Lord, to go and reside at Hapayano. The opposing majority considering this as unjustifiable inflexibility, declared that these two could no longer be considered members of their civil Society, nor entitled to any of its privileges. Brother Jefferson and Cock replied, they acted from conscience; had made it a matter of prayer, and thought it would prove advantageous to the cause they were engaged in. And, accordingly, September 4, after morning prayer, took leave of the Society, and, with their private property, set off in a double canoe, which their friend had sent for them. There Jefferson and his companion resided for some time together, following out their plan, and occasionally visiting and joining in fellowship with the brethren at Matavai, till the month of January 1799, when Cock returned to the Society, and left Jefferson alone, who steadily adhered to his purpose, being fully convinced of the primary necessity of a thorough understanding of their tongue, before he could, with any rational hope of success,

attempt instructing the natives in the peculiar and vital doctrines of Christianity.

Measures, not quite so judicious, were followed by the Society. Cumbered with their property, they were distracted about securing it, and about rendering themselves as comfortable as possible in their dwellings; and desirous at once to accomplish the purpose of their mission, they began at the wrong end, and hoped, by mere moral suasion, or motives of self-interest, to induce the chiefs to relinquish the horrible rites of their deadly superstition. They canvassed questions as to the propriety of defending their property with their fire-arms,—of attempting to put a stop to human sacrifices and infanticide, by argument, or by threatening to leave the island,—and of the propriety of restraining the practice by force, among the population of the district ceded to the mission. The former was decided in the affirmative, and a barricade was erected around the house. With regard to the latter, persuasion alone was resolved to be employed. Another question—which boded no good, and which was too soon put to a practical test,—Whether a missionary might marry a heathen woman?—was unanimously decided in the negative, as it had formerly been during the voyage. Early in January 1798, the great feast, at which all the chiefs of the island assembled, was held at Nanu, an immense house in the district of Opare, belonging to the king,

when a deputation was sent from Matavai, to read a prepared address to them ; but they were too much engaged with the entertainments of the areois to listen, and the paper was reserved till they paid a visit shortly after to the missionaries at their own dwelling. Peter, the translator, was then ordered to read it ; but, after several ineffectual attempts, he was under the necessity of throwing it aside, and interpreting from the oral communication of Crow. Whether the chiefs understood distinctly what was said or not, they looked attentively grave, and promised that no more children should be destroyed.

Constantly interrupted by intruders, by the chiefs, areois visitors, and thieves, although they were allowed peaceably to keep their sabbaths, hold their monthly meetings, and attend their regular devotions ; their attention was distracted from the studies proper to fit them for their important work as missionaries ; they therefore constructed a more commodious dwelling ; and, as much of the inconvenience arose from their apartments, in the old house, being level with the ground, they raised the new one two storeys. Its dimensions were one hundred and thirty-two feet in length, and eighteen in breadth ; and the lower flat was divided into apartments of 10 feet by 18, with a dining room, 22 feet by 18, in the middle ; the upper in the same manner, only the large room was used as a chapel and school-room. The

married brethren had five upper and lower rooms, and the single, six; a balcony about four feet wide surrounded the building upon the upper floor. To this labour the brethren devoted the whole day, from six o'clock in the morning till sunset, with only four and a half hours' intermission; Pomare and Otu anxiously assisting, as they had promised to build them a vessel when the house should be finished. Their occupations were, however, interrupted, March 6, about 7 A.M., by the shout of "A vessel!" which was seen to the eastward; she proved to be the Nautilus, belonging to Macoa, originally bound for the north-west coast of America, but forced in thither by stress of weather, and greatly in want of provisions. As Captain Bishop, the commander, had nothing else to give in exchange except muskets and powder, which the missionaries were exceedingly desirous to prevent the natives from obtaining, they proposed to supply his wants as far as possible, provided he parted with no fire-arms or ammunition. This proposal being agreed to, they procured the requisite supplies of hogs, cocoa-nuts, and other necessaries; but when the ship was on the point of sailing, five natives of the Sandwich Islands who had been serving as seamen, eloped, and, notwithstanding all the endeavours of the missionaries, could not be discovered or sent on board, being concealed and detained by Otu; and the Nautilus departed without them. Scarcely was she absent

ten days, when the missionaries were alarmed at her re-appearance. She had encountered another gale, and had got so much damage, that all thought of prosecuting the voyage was given up, and they were now about to return to Port Jackson, but required an additional quantity of hogs. Next night following her arrival, two sailors ran off, and the captain immediately sent notice to the missionaries, that he was determined to have them, let the cost be what it would.

Placed in a very delicate situation, the Society appointed Jefferson, who had returned on a visit, Main, Broomhall, and W. Puckey, to inform Otu, Pomare, and Temare, then at Opare,—“that if the deserters were not given up, they would consider them as having an evil intention against the missionaries, and should forbid the entrance of any of the inhabitants of any other district, over the boundaries of the district of Matavai.” But they never got an opportunity of issuing this manifesto. They arrived first at the house of Temare; but not choosing to deliver their message to him alone, requested him to go with them to the king’s house, to which he consented. When they arrived at the palace, they found his majesty seated amidst a number of his attendants, among whom were some of the Sandwich islanders, employing himself in cleaning a small tooth comb. He received them with the usual salutation of friendship, and asked the occasion of their visit.

This they declined answering, till his father should arrive, for whom they had previously sent. But after waiting some time without his appearing, they proposed to proceed to Pomare, and entreat him to meet his son and Temare, that they might unfold their business to them altogether. By the way they were saluted by many natives, as usual; and about thirty accompanied them to a river they had to ford, about three quarters of a mile distant. As this was what they were accustomed to, they felt no alarm, till suddenly three or four of them laid hold of Mr Broomfield's coat, which he carried under his arm, and began to wrest it from him. Mr Jefferson went to his assistance, and inquired the cause of such treatment. But before he received an answer, turning round his head, he saw Puckey on the ground, and a parcel of the Tahitians stripping him, while a number of others were tearing Main's clothes from off his back. At that instant he was himself seized by four or five, who began to pull him about, struggling for his clothes, which they would not even give him time to unbutton. In the scuffle, he was dragged through the river, expecting nothing less than death; but he escaped without much hurt, only stark naked. In this situation, a young man gave him a piece of cloth to wrap about his loins; and some of the natives who had not been concerned in the outrage, began to gather round him, and to rescue him from the others,

who were uncertain whither to take him to the mountains or to the sea. At this moment, Puckey and Main were hurried before him, equally naked, except a maro. Jefferson now requested to be carried with his two brethren to Pomare, to which those who had obtained possession of him consented. On their way they overtook Puckey, who had been dragged into the river by the hair of the head, and attempted to be drowned.

As they passed, they observed the women expressing their compassion by tears. When they reached Pomare, he received them with the utmost humanity ; and Idia herself was not unaffected. Clothes were immediately brought ; and they were comforted with promises of protection, which were not mere words, for after they were rested, both Pomare and Idia escorted them personally a considerable way on their return. At the place where they were stripped, Mr Broomhall joined them in safety, although his life had been frequently threatened. Pomare stopped at Otu's house, and expostulated with his son about the deserters, who he promised should be sent aboard the following day, although one of them declared, " If they take me on board, they shall take me on board dead." And not only did he show them this kindness, but, as the nearest way was by water, he caused a double canoe to be launched, to carry them to Matavai. In crossing the bay, they boarded the Nautilus, and informed

the captain of the occurrences of the day, and of Pomare's promise to restore the men. On landing, they found the brethren under arms, having been apprised by a boy of their treatment, and kept in continual agitation by the rumours the natives were ever officiously bringing.

Terrified by what had happened, and without giving themselves time for mature deliberation, a majority of the missionaries determined, "that, from the recent occurrence, and present appearance of things, a removal of the Society off the island seemed necessary;" and an offer of a passage being made them by the Captain of the *Nautilus*, it was agreed, "that as many as would, should retire to Port Jackson." Eleven decided upon going, although Hamanimani came with a messenger, and bearing a chicken and plantain leaf, from Pomare, as a peace offering to the four who had been injured, and likewise the greater part of the articles they had lost. And the natives, when they heard of their intention of leaving, expressed the utmost regret. Messrs James Fleet Crow, William Henry, Rowland Hassel, Francis Oakes, Edward Main, Peter Hodges, James Puckey, William Puckey, Samuel Clode, John Cook, and William Smith, hastily embarked; but not before they had been furnished by the natives with a profusion of sea stores.

With them those who remained sent an excellent letter, full of practical instruction, to the directors,

assuring them of their intention of patiently abiding the will of God concerning them in that island. "Our confidence," say they, "is the strength of the Lord Jesus Christ, whose aid we depend upon, and whose servants we desire to manifest ourselves to be. We also humbly request the directors of the Missionary Society not to forget us, either in their prayers, or visiting us, if any favourable opportunity for so doing should occur." And they added, in the true spirit of Christian missionaries, after requesting only a few necessary articles :—"Experience has taught us the more we are incumbered about worldly things, the less concern we have for the conversion of the heathen ; and the more we are detached from secular employments, the more we trust our minds will be attached to the propagation of the gospel of Jesus Christ. Otaheite affords food and raiment suitable to its climate, and sufficient to answer the great ends of Providence in granting us these blessings, viz. to cover our nakedness, and to sustain for a while our earthly perishing tabernacles, and, having these things, we hope the Lord will teach us to be content. We think it needful to inform the Directors of the Society, that it appears to us at present, a reinforcing this island with a body of missionaries, consisting of men, women, and children, and furnished, after the manner of ourselves when we quitted our native country in the ship Duff, would nothing

forward the work of God in Otaheite or the adjacent islands : but, if four or six Christian men, devoid of worldly incumbrances, will be willing to hazard their lives for the sake of the Lord Jesus Christ, in the salvation of the heathen, and, led by the Eternal Spirit, forsake all and follow us, we shall glory, if spared, to give them the right-hand of fellowship." This letter was signed by R. Bicknell, J. Harris, T. Lewis, J. Eyre, J. Jefferson, and T. Nott. Broomhall afterwards was diverted from his intention of proceeding with the Nautilus, and remained.

This small band, which, like the army of Gideon, was destined to undergo yet further purgation, as soon as the others had departed, wisely delivered up into the hands of Pomare the public store-room, the smith's shop, and all the covetable articles they contained, offering him also their private property,—but this last he refused ; and, as a farther mark of attachment, he, to the great grief of the missionaries, avenged their cause, by entering the district of Opare, and putting to death two of the persons who had been most active in stripping them, though Otu himself had been the cause of their maltreatment, on account of their having prevented him from obtaining arms and ammunition from the Nautilus.

The people, however, began to pilfer more daringly, and use liberties which they durst not previously have done ; nor were the watch which

Pomare appointed to guard them quite blameless ; while the persons they employed to assist in their private dwellings, whom they treated with great kindness, and liberally rewarded, showed their gratitude by secreting keep-sakes.

Theft among the natives themselves, was frequently avenged by death ; but they had no idea of any criminality attaching to their stealing from foreigners ; and as the outrage had been authorised by Otu, the inhabitants of Opore rose both against Pomare and the king, on account of the punishment of their two countrymen. This being an insurrection of which the brethren were considered, in some measure, the cause, Pomare asked them, How many of them knew to make war ? when brother Nott replied, " We know nothing of war." Without saying more, the chief withdrew, and the brethren resolved, " through the grace of God, not to intermeddle with arms, either for offence or defence, but commit themselves to the protection and guidance of their Heavenly Father,—which they knelt down and supplicated. Peace having been offered in vain to the inhabitants of Opore, Pomare and his son, accompanied by Idia, who, though unwell, carried a fowling piece, with the use of which she was well acquainted, proceeded to put down the insurgents ; this they effected, after killing ten men and two women, and burning about forty or fifty of their houses,—a result which sorely afflicted the

brethren. The consequence was, however, outward peace, and they were pursuing in comfort the acquisition of the language,—occasionally making visits to the chiefs, and journies to the interior, when the unseemly conduct of one of themselves involved them in much and sore distress,—the determination of Mr Lewis, who had been for some time residing in the district of Ahenu, to take one of the native girls to wife.

Some time before, he had talked upon the subject with Messrs Harris and Eyre, who at first seemed not decidedly opposed to his wishes, if it might be the means of preventing a greater evil; but, upon consideration, as they did not believe that there was a female upon the island above twelve years of age unmarried or undebauched; and as the Scriptures were expressly against a Christian man joining himself to an heathen harlot, they expressed their disapprobation. Mr Jefferson, when he heard of his surmises, took occasion, July 7th, to argue the matter with him along with the others, and reminding him that he was himself one of the persons who had concurred in the determination of the whole body before their separation, “that if any missionary be connected with an heathen woman, he should no longer be considered a missionary or a member of the Church;” he had agreed to drop all thoughts of it for the present. Having gone back, however, among his heathen friends, he had again got

entangled, and now announced his determination in a letter. The brethren required a day to consider; and, after prayer and much sorrowful deliberation, they came to the resolution to exclude him from their communion, should he persist in conduct so opposite to the commandment of the New Testament, and so derogatory to the character and office of a Christian missionary among the heathen. Next day, when they met, according to appointment, Mr Jefferson stated the views of the Society, and endeavoured to convince him of the sin of his conduct, but without effect. He then told him, "Mr Lewis, we are unanimous in not considering you a member of our church." Mr Bicknell who was absent, when he arrived agreed as to the misconduct of Mr Lewis, but thought he should only have been suspended, as he had not yet actually united himself to the woman; but this objection could have been of very short force, for as soon as he left the brethren he took her to his house; and they lived together as man and wife.

Shortly after this painful occurrence, two "Whalers," the Cornwall and Salley, of London, arrived, and cheered the missionaries with intelligence from their native land, and from their former associates, who, after a very disagreeable and dangerous voyage, had reached Port Jackson. The vessels being fully provisioned, and the sailors in excellent health, they made no stay. But their

transient visit had important and providential consequences.

From one of the vessels, Temare, also called Orepiah, and Otu, had procured a quantity of gun-powder, which, upon inspecting, appeared of a coarser and larger grain than any they had been accustomed to, which made them suppose they had been imposed upon. Temare, to try it, ordered one of his attendants to load a pistol and fire it; the man unthinkingly did so over the powder, which was spread out upon the ground, when, a spark falling, the whole exploded, and dreadfully scorched the chief and five of the natives. A number of the natives, with Pomare at their head, immediately ran to the Mission-House, to entreat assistance; and Mr Broomhall, rising from the dinner-table, took a preparation suited to the case, and, with Mr Harris, set out by water to Nanu, where the sufferers lay. The unguent was applied to Temare by a camel-hair pencil. They promised to call next day with a fresh preparation; but when he came, he found the patient entirely covered with the scrapings of yams, and his wife and himself highly enraged at Broomhall, whose application, they said, had a curse put into it by their God, and had only produced pain. Mr Broomhall then visited the other scalded wretches, two of whom submitted to his prescriptions, and got better, but three utterly refused to let him touch them. While he was busied dressing one,

Temare's wife came in, and said, scornfully, " He will kill the other after he has done him." Otu also looked upon them with a sullen aspect ; and the treatment they had formerly received recurring to their minds, they made a precipitate retreat, not without strong sensations of terror, as the suspicion that they had cursed the medicine to kill the patient, would have afforded an unanswerable reason for putting them to death. When applied to again visit the chief, and give him a medicine that would cure instead of occasioning pain, they told Pomare that they declined putting their lives again in hazard upon such an errand, as it was impossible to apply any remedy which would not in the first instance cause considerable smart ; and he did not farther insist. Temare, after languishing four days, died, greatly to the satisfaction both of Pomare and Idia, who had long looked upon his close connexion with Otu, with much jealousy—nor without cause.

Since the days of Solomon, it has been the practice among all politicians, savage or civilized, to pay court to the heir apparent—to desert " him that is born in his kingdom," for " the child that shall stand up in his stead ;" but in Tahiti there were particular inducements to do this ; not only from the nature of the succession, but from the circumstances of Temare's having been the legal *Arii*, and displaced by Pomare ; he and the ambitious priest, therefore,

combined with the son to deprive the father of all his power ; when this awful visitation for a time broke up the conspiracy, and arrested the horrors of intestine war. Notwithstanding, the inhabitants were still in a state of great disquietude, and the missionaries were constantly harassed with rumours, but no actual disturbance occurred in their district. " We still," say they, in their journal, " continue to enjoy mercies spiritual and temporal, and none to make us afraid. The work of our mission we keep in view, and patiently wait for the time of labouring in this part of the Lord's vineyard. None knows but those who are in similar circumstances with ourselves, what it is to live in the midst of professed heathens and uncivilized barbarians. By our own experience, we have reason to believe many of the true children of God in our native country, formed in their minds very different ideas of the work of preaching the Gospel to the Otaheiteans, to what they would were they with us on the spot, to see and hear what we have seen and heard."

Peace did not long continue. About the middle of November, Idia retired to Motu, a small inaccessible island where Pomare conveyed his treasures in time of danger, and sent for her husband. Not two days after, disturbances broke out ; Otu and Hamanimani, taking advantage of the

regent's absence, declared his authority at an end, and commenced ravaging the districts which acknowledged him as a chief. Vituna, and the younger brother of Pomare, incensed at the conduct of the king and the priest, prepared to resist, and all the island appeared on the eve of becoming a scene of confusion and bloodshed, when the decisive policy of Idia produced another revolution. Justly conceiving Hamanimani the author, or the great abettor of the mischief, she artfully obtained the consent of her son to his death ; and while the old man was exulting in the success of his plot, her paramour, without any previous intimation, assassinated him on a journey. He had been greatly dreaded during his life as divinely inspired ; and it was asserted, that he had sacrificed upwards of one hundred victims to his devil-god. He was hardly cold when Idia retaliated, by offering one of his relations to her deity. During these transactions, the missionaries were preserved in quietness, both Idia and Pomare showing themselves much interested in their welfare ; but Otu plundered the store-room, and carried off their hogs, which filled them with great thankfulness that his scheme for obtaining undisputed sway had again been defeated.

But the year closed with little prospect of success in the grand object nearest their heart. " The attainment of the language," say they " has

been attended to, but we fall far short herein. Our communications have been as far as we deemed it prudent they should be ; but the strange constructions of their words and sentences, with their quick and vehement mode of pronunciation, is a difficulty not easy to be surmounted. We have endeavoured to lisp out something of the things of Christ, but at present we see nothing to make us hope an arrow of conviction has taken place in any poor heathen's heart." All attempts to teach them any useful art had failed, and produced in the minds of the brethren the full persuasion that instructing them in these, though desirable, would never be effected, at least till the gospel's powerful and saving influence were felt. The teaching their children to read appeared equally hopeless, for they would suffer no restraint. The authority of parents was little regarded, that of masters not known ; like the wild ass in the desert, they delighted to scent the air of unlicensed uncontrollable freedom.

The missionaries themselves, perhaps, were not fully aware that they were but commencing to learn their first lessons—to see the difficulties of their case. Yet the select few had the true disposition of disciples, and concluded their journal in a manner which showed they were not inattentive scholars. " Notwithstanding these things are so, we are not in despair. The work

we are engaged in is not ours, but God's ; it is ours to use the appointed means, His to bless them. We still continue to believe we are not brought here, and preserved here in the manner we have been, for nought. We look forward to a period when we hope to see the word of God run and be glorified. Many dark seasons may intervene, and many fiery darts from Satan cause pangs unutterable, before the arrival of that period ; but the sight of *one* convert to Christ will more than overpoise gloomy prospects and Satan's arrows."

A prize made by the Cornwall and Sally arrived in the month of February 1799, and afforded the missionaries an opportunity of sending information of their state to England. She carried away one of the runaway seamen, whose abode on the island was unpleasant ; but every new arrival added to the means of mischief the chiefs enjoyed, by leaving ammunition and powder behind. Two Tahitian lads left the islands in the same vessel.

Inconstancy is one of the most prominent traits of the savage character, and what renders intercourse with them so extremely insecure ; in the midst of peace, war often suddenly arises with the most deadly animosity, from causes the most unexpected and trifling. A marriage took place between a couple of the higher ranks during this year ; and one of the party having been said to have entered without leave the king's marae, to deposit an offering, a shout of war was immediate-

ly raised, but it, happily, as quickly subsided. A more horrid deed gave rise to deeper apprehensions.—Several human victims being immolated by the chiefs, universal consternation seized the people ; many ran to the mountains, and others prepared for hostilities. This also blew over. But the anxiety and alarm such rumours necessarily occasioned cannot easily be estimated by those who are accustomed only to the quiet security of civilized life. Alarm was mercifully the only inconvenience the brethren suffered.

Towards the end of the year, they experienced a severe trial in the death of Mr Lewis. He had lived in a state of much domestic infelicity, but had never expressed any repentance for the unholy step he had taken, though he had expressed a strong desire to return to the fellowship of the brethren, and enjoy that rational intercourse with them, for the loss of which he found sensual indulgence among the heathen could ill compensate. While, however, he expressed no contrition, and showed no intention of abandoning the prostitute, as they believed her with whom he associated, they could not receive him. The language of grief and exhortation in which their determination was conveyed, appeared to him insulting, and their correspondence closed. Within a few days, they were informed he was no more ; and from the accounts they afterwards received, there was every reason to suppose that the woman he cohabited

with had instigated a more favoured lover to free her from a troublesome companion, who would not quietly submit to Tahitian customs.

Another year passed, and the brethren remained uncheered by any break in the sky. The better they became acquainted with the language the more did its difficulties increase. They found they had not only much to learn, but also much to unlearn. The natives, either jocularly or politely, had suffered them to pronounce their words in their own way, and, instead of correcting, had confirmed their vitiated mode of speaking. They, however, were now aware of their error, and some of them made a little progress. Mr Jefferson translated the Lord's-prayer, and Mr Bicknell part of the first Psalm ; but they could not yet address the natives fluently, nor altogether intelligibly ; and what they had endeavoured to communicate furnished only matter for ridicule and contempt. "Why did not Cook, and Wallis, and Bligh tell us of these things?" the natives asked scornfully, when the brethren began to speak about a Saviour.

In December, the Betsy, Captain Clark, letter of marque, with a Spanish brig, her prize, touched at the island for refreshments. He accommodated the missions with tea, wine, and several necessities of which they were in need. When he left, Mr Harris went passenger to Port Jackson, with the intention of resuming his station in a few

months. These frequent visits were in some respects pleasant, but the missionaries complained that in addition to other obstacles, all their efforts were counteracted by the loose, profligate, and sinful conduct of their ungodly countrymen who occasionally came there, as the crews of the vessels indulged in all the dissolute practices of the inhabitants.

Hardly was the *Betsy* out of sight, when the whaler *Eliza* of London, Matthew Swan commander, arrived, (Jan. 5, 1800.) They were last from Sidney Cove, bound to England round Cape Horn. In her returned Mr Henry and his wife, with their daughter Sarah. He brought with him some beautiful parrots, highly valued by the chiefs for their red feathers, two pair of live pigeons, a pair of rabbits, two rams and two ewes, four geese, and four Muscovy ducks, several fruit trees, some pines, and several seeds. The brethren received him with gladness; but they required that he and his wife should again be formally re-united in church connexion, to prevent others, of whom they had not such favourable sentiments, claiming, if they should return, to be re-admitted without examination.

Every new arrival, as the captains uniformly treated the missionaries with great respect, confirmed the attachment of Pomare to the residents. Indeed, from the beginning he seems to have identified his own prosperity with theirs; he now erected a habitation within a few yards of the British house;

and when the brethren set about erecting a separate place of worship, to which the natives might have access, he readily promised to assist in the work, and set about it with much zeal. His people, however, when rearing the pillars, exercised their rude, and frequently gross wit upon the religion and name of the Lord Christ; and, with their natural fickleness, were neither very diligent nor very constant in their labour.

Another bitter and internal trial yet awaited the missionaries. The awful issue of Mr Lewis's apostacy should, one would have supposed, deterred any of the rest from risking a separation from the Society, and an abode among the heathen. Mr Broomhall, however, fell into the same snare; and his case was aggravated by his openly professing deistical principles. He alleged these as a justification of his conduct; but their adoption seems only to have been the last refuge of a mind resolved to yield to the power of sense. When he had determined to gratify himself by a connexion with a heathen female, he knew it was impossible to remain with the Society, and courted excommunication by declaring his belief of the materiality and consequent annihilation of the soul. The missionaries behaved towards him with the utmost tenderness; they compassionated his youth, and delayed to separate him from them till the very last moment that forbearance was possible. Within six months he quitted the island, and going to

Bengal, obtained the command of a vessel in the India country trade. A very affecting account has been given of his repentance and wish to re-join his former friends, by Mr, now Dr Marshman, the venerable missionary at Serampore, who considered him a truly sincere convert. It is to be hoped that he found mercy at last ; but he was not honoured to join in the labours and the triumphs of his tried brethren. The vessel in which he went from Calcutta, it is supposed foundered at sea, for nothing was ever heard of him after he sailed.

Extremely distressing as these lamentable cases were, it is yet doubtful whether they were not productive of some good, by exciting remarks among the inquisitive natives, who allowed no action of the missionaries to pass unscrutinized ; above all, as they could not understand the nature or worth of purity in a man, nor could they account for the wide difference, in this respect, between the conduct of the missionaries and their own. As an addition to their disasters, Connor, the Irishman, with his wife and daughter, landed from Huahine ; he was along with a chief, who was exceedingly anxious to examine the houses, dress, and manners of the strangers.

The family comforts of the mission bade fair to increase, as their pigeons, geese, and ducks were thriving, and their sheep and lambs doing well ; but the natives stole the eggs of their fowls, and

the dogs worried two of their ewes, so that it became doubtful whether they would repay the trouble of rearing and guarding; yet the goats, although also hunted by the dogs, continued to multiply. Their ministerial labours, still necessarily limited, were as unsuccessful as ever; they had however the satisfaction of being able to induce a neighbour, whose wife was delivered of twins, to spare both the infants; that such a circumstance should be considered remarkable, is a dreadful proof of the extent to which child-murder had been carried. In the language, their progress continued slow; but they noticed with pleasure the facility with which Mr Henry's child acquired, without effort, what they could not, with all their labour, accomplish.

Upon the whole, the political state of the island was peaceful, though lowering.—A general spirit of discontent pervaded the lower orders, who were greatly dissatisfied at the tyranny of Otu, and the sailors urged on the discontent: Pomare confessed he did not know whom to trust, and the missionaries feared that his defeat would be their own destruction; but they knew that Jehovah sitteth above the floods, and were enabled to say, “in the midst of all inward trials and outward discouragements we thank God for his unspeakable mercies towards us, and commit all our concerns into his hands to dispose of them at his good pleasure.”

Amid their accumulating difficulties, they had

been cheered with the prospect of being reinforced by some new assistants, who they had heard were on their passage. These were dashed by the arrival of the Albion whaler, (29th December) which brought them a packet of melancholy tidings,—the capture of the Duff, and the disastrous conclusion of the Tongatabu mission.

Captain Wilson had carried home with him the most flattering accounts of the reception the missionaries had met with, and the directors of the Society were willing to believe that the half had not been told. A second voyage to the Pacific Ocean, for the purpose of visiting and assisting the missionaries already there, of adding to their number, where circumstances might render it expedient, and of planting the gospel in other islands, was therefore immediately resolved upon; and such was the eagerness to go abroad, that in little more than three months, the Duff was ready to sail with twenty-nine missionaries. —Their instructions were judicious, and well calculated to repress too exorbitant or worldly hopes; but notwithstanding, many proceeded as if to take possession of a land flowing with milk and honey, to dwell in cities which they built not, and to eat of the vineyards they had not planted. Providentially, God interposed; they were captured near Rio Janeiro, and the writer of this has often heard one of them* declare, that it was a mercy

* The late George Greig, minister of Crown-Court Chapel, who, with his wife, was landed at Rio Janeiro.

they were not suffered to reach the South Sea ;—such dispositions had a number of them already discovered.

A desire of the chiefs of Tongatabu to possess the riches the missionaries had brought, seems to have been the principal cause that originated their destruction ; their fears were early excited, and to insure safety, they separated and put themselves under the protection of several chiefs, and this appears to have hastened the catastrophe. They got involved in a civil war that ensued ; three of them were killed, and the rest, after enduring much complicated suffering, escaped to Port Jackson ; but the most lamentable part of their story was the apostacy of Veeson, one of their number, who gave up the very appearance of Christianity, adopted the creed of the deist and the morals of the heathen. The intelligence from Port Jackson was also deplorable ; some who had gone there for safety from the savages, found death at the murderous hands of their own countrymen ; and others, tired of their profession, apostatised, so that, of those who left, as of those who remained, only a small number proved steadfast.

This intelligence led the few Tahitian missionaries gratefully to acknowledge their peculiar mercies. “ When we consider,” said they, “ the safety with which we were brought over the extensive ocean from England to these seas, pre-

served from tempest, shipwreck, and enemies, while the same vessel that conveyed us, in her second voyage on a similar occasion, is by the wisdom of God permitted to be captured by the enemy. When we consider how we have been protected and defended, our wants supplied, and every blessing insured to us which we could ask for or desire, while others of our brethren that came out with us have been scattered, exposed to dangers, suffering, and slaughter; we are dumb with astonishment: but while we silently wonder at the dispensations of the Almighty, we, with deep humility and self-abasement, exclaim, 'Why us, O Lord!' Though to our views the work of the mission seems to be nothing advanced with us, yet we see we have abundant cause to be thankful that the whole fabric is not destroyed, and that there yet remaineth for us a door of hope, though in the valley of Achor."

Notwithstanding these evil tidings, the arrival of the Albion was very opportune. Captain Bunker brought a letter and present from Governor King, Sidney, New South Wales, to Pomare, which tended to give him more importance both in the eyes of his subordinate chiefs and of the runaway sailors. The former continued arriving with large fleets of canoes in the district of Matavai, during January and the three succeeding months, bringing with them human sacrifices. They were received by Pomare with great ceremony, but

their negotiations were conducted with as much hollow courtesy as those of more civilized potentates. They had their shows, their feasts, and naval reviews, while their projects of mutual destruction were actually carrying on.

Surrounded by these scenes of confusion, the missionaries proceeded with their peaceful operations, lamenting and praying to God to avert the calamity of war from a people wasting under the curse of their own crimes. Matavai was nearly depopulated, and the survivors grievously afflicted with a noisome disease, which, although they acknowledged it to be the consequence of their women prostituting themselves to sailors, yet such was their desire to possess European articles, that no fear of consequences could prevent them, upon every fresh arrival, from pursuing the same course. The low lands, overrun with long grass and underwood, gave sad evidence of the decay of the inhabitants, and contributed likewise, by forming unhealthy marshes, to increase their distempers.

Mrs Henry took Conner's daughter under her care—a fine child and tractable; and she is the first native that was allowed to eat and drink in presence of king and queen, or appear with her shoulders covered. This appeared something like the breaking up of castes; but still, on the 6th of March, the missionaries had to take up again their complaint, and say, “At present we see no good arising from our residence among the Otahei-

tians, and feel we have much unprofitableness to lament ;—yet we rejoice that we have an Advocate at the right hand of the Majesty on high : and as we cannot do any good unless God is pleased to work in us both to will and to do of his good pleasure, our desire is to lie humbly at his disposal. At a later period of the year, they continue, “ Our work still appears obscure ;—many things have been spoken to one and the other, and we find that what they have heard is at times the subject of conversation among themselves. How the Father of mercies may be gradually removing the veil from their minds we cannot tell. He keeps us under the shadow of his wings in a very gracious manner ; and we hope that he has given us one general desire, that his holy name may be glorified in us and by us, through Jesus Christ our Lord.”

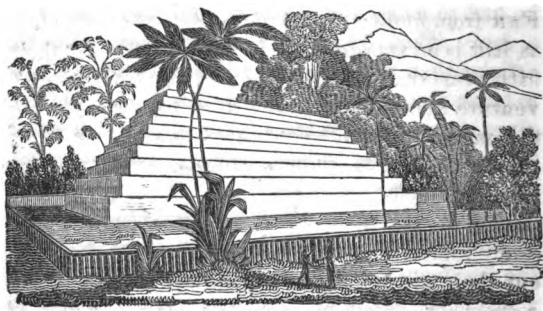
Unknown to the missionaries, affairs in Tahiti were approaching a crisis, and an explosion was on the eve of taking place, when his Majesty's ship, Porpoise, Captain Scott, arrived in Matavai Bay, sent by Governor King, to procure a supply of provisions for the colony. He brought letters and presents to Pomare, which tended to regain Ota and his father, who were now closely united,—their ascendancy placed in a very doubtful predicament. By the Porpoise, the brethren received the agreeable intelligence, that Mr W. Wilson was bringing them a reinforcement of missionaries and necessary supplies. On the 10th July, the

Royal Admiral anchored in the bay, and they had the pleasure of welcoming their old friend to the settlement. The assistants who came in this vessel were,—John Davies, James Elder, James Hayward, William Scott, Samuel Tessier, William Waters, Charles Wilson, John Youl. Mr Shelly, one of the missionaries who had escaped from the Friendly Islands to New South Wales, likewise returned to Tahiti in this ship. They landed on the 13th, and were introduced to Otu, Pomare, Idia, and other chiefs, who cordially welcomed them.

Pomare, whose views were always directed to political advantage, repeatedly asked them about engaging in war for him ; and when told they came to instruct them in things pertaining to a better kingdom—that they were men of peace and not of war, was silenced but not satisfied ; for he could not understand how his friend King George, when he had so many fighting men, did not send him a few. They brought, however, more valuable articles than muskets, had the savages known how to prize them—would that civilized men did !—vines, fig and peach trees, pine apples and water melons, potatoes, onions, carrots, leeks, turnips, and cabbages.

When the new-arrived missionaries were accommodated, the elder brethren, who had felt the disadvantages of a free democracy even among Christians, proposed that their society should be

regularly organized, and invited the captain to preside in an especial meeting of the whole body. To this the captain consented, and the society was constituted with a president, secretary, and committee, to manage their affairs. Having finished his business to the satisfaction of all parties, Captain Wilson loosed from Matavai on the 1st of August. He left the Island in a state of tranquillity, Pomare and Otu's power apparently more firmly established than ever, and the temporal circumstances of the Society more promising than at any time since the commencement of the mission. "We are at this period," said they, "happily cemented, and trust we shall be more so. We have brought ourselves under some degree of subordination, which, if attended to, with the blessing of the Lord, may be much for our peace, happiness, and usefulness."



Marac of Oberca.

CHAP. IV.

1802. First preaching tour—Great meeting at Atehuru—War—Arrival of the Norfolk—Important aid of the British seamen to Pomare—Peace—Destruction of the Mission-plantations—Second preaching tour—Inattention of the natives—Desolation of the island—Constancy of the Missionaries—Tour through Eimeo—Instruction of the children—Missionaries suspected by the King—Arrival of the Margaret—Her shipwreck—Death of Pomare's youngest son—Opposition of the people to the Gospel—Their selfishness—Death of Pomare—His character—Pomare II. succeeds—Difficulties in teaching youth—Pomare multiplies human sacrifices—Discontent of the people—They abuse the Missionaries—Instance of their cruelty—Missionaries build a house for Pomare—Death of his queen—Instruction of children—Attack of Pomare on Atehuru—Death of Mr Jefferson—General insurrection—King defeated—Missionary settlement completely destroyed—The King and Missionaries flee to Eimeo—The Mission given up.

FAR from finding the language easy of acquisition, as had been represented, it was not till this their fifth year that even the earlier missionaries durst venture upon any regular attempt for instructing the natives. They were now, however, able to preach to them in their own tongue; and on the morning of February 26, 1802, Mr Nott, accompanied by Mr Elder, set out upon the first itinerancy round Tahiti. They were treated throughout their journey by the natives with kindness and respect; their attention was pleasing, and the re-

marks they made, showed they had listened with some degree of attention. They said " they never before knew that the Son of God was the atonement for sin, but thought it was hogs and pearls ;" and when told that the spirits which came in the night, and asked for the sacrifice of men, hogs, and their best property, were lying spirits, they assented to it as very likely. Several young men who accompanied them in their tour, were overheard giving a clear and full account of what they had heard of the new religion, to some strangers ; and one boy said, " You sent the Duff last, but if you had sent the gospel by the first ship, our heathen gods would have been thrown away long ago."

Their congregations were not however large, owing to a ceremony and meeting of chiefs at Ate-huru, the prospect of which had kept the island for a long while in a state of agitation. The missionaries, on their return, passed through this district, and found the king, his father, with all the principal chiefs and their followers, assembled. At the great marae, they saw several large hogs lying upon the altar, and several human sacrifices hanging on the trees ! Pomare was in the act of offering other five or six large hogs to their god Oro, on board a sacred canoe, when Mr Nott addressing him, told him " Jehovah is the true God, and there is none else. That hogs are not acceptable to Him. That he is offended at them for killing

men ; and, that Jesus Christ is the only atonement for sin : who also would come to raise the dead, to judge the world, and turn the disobedient into fire. The chief seemed rather unwilling to hear, and those around him continuing the conversation by asking questions, he put an end to the discussion, by promising afterwards to attend to religion !

Next day, April 1, a council, at which Otu, Pomare, and all the principal raatiras, met in the marae ; the king and his father sat on one side of the ring, the chiefs of Atehuru on the other, and the orators on each side spoke alternately. The object was possession of their idol Oro, which the king wished to obtain, but which the Atehuruans refused to part with. Pomare recommended his son to allow the god to remain where he was, till some ceremony was performed ; but he insisted he should be immediately given up, and the others continuing obstinate, the royal attendants carried the huge log off by force.

Hostilities immediately commenced by the thieves of the god plundering the Atehuruans, who betook themselves to the valley, while the others bore off their mighty prize in triumph ; yet, afraid lest they had offended his godship by this rash act, Pomare ordered a propitiatory human sacrifice to be offered, and next morning set sail with the idol to Tautira, in Tiarabu. The missionaries who had witnessed these transactions,

brought their brethren tidings of the alarming events. A message from Pomare warned them to be on their guard, as they probably would be attacked ; and in about ten days after, the Atehurans approached the district of Matavai in hostile array, burning and ravaging all before them. The refugees sought shelter near the abode of the missionaries,—it was now threatened with an attack—their preservation was remarkable.

Towards the latter end of January, the Norfolk armed brig arrived from Port Jackson. In her came Mr Shelly with a wife, to rejoin the mission. A week after, the Venus, from the same place, touched at the settlement, and left Captain Bishop and six men, to procure and salt pork for the colony, while Captain Bass proceeded to Hawii (Owyhee of Cook) on the same errand, to return for them. On one of the very days of the meeting at Atehuru, the Norfolk was driven on shore by a gale of wind, a little to the southward of the British house, but the crew with her guns, stores, &c. were saved, and thus a reinforcement of seventeen British sailors was providentially procured.

A few days after, about three hundred mariners, with their wives and children, landed from Eimeo, to assist Pomare ; and these, joined by the inhabitants of the districts friendly to Pomare, encamped at Nanu ; where, being attacked by the rebels, they were defeated and pursued to the foot of

One-Tree Hill. Captain Bishop, with a party of musketeers, had previously taken possession of the pass, to protect the royalists in case of defeat, and the rebels had not courage to attack the Europeans, even although they were believed by the fugitives to be favoured by Oro. They therefore proposed terms: 1st, Peace, and the cession of Matavai and the ravaged districts to the British; or, 2d, Demanded a passage through Matavai to go to the eastward; or, 3d, Denounced war in case of refusal. The missionaries accepted the first condition, and the Atehurians having ratified the treaty, returned to their own land. "Whether or no," say the missionaries, "they would really have ventured to attack us, if the first term had been refused, and the second denied, we cannot tell: but we think we may be sure of this, that if at this crisis only the Society had been residing in this district, the Atehurians would doubtless have pursued their advantages, and we must have hastily retreated, or fallen a sacrifice to their savage fury, which regards neither age, sex, nor condition, at such times. Here, then, we saw the lighting down of the arm of the Lord in our defence, his omniscience in the knowledge of futurity, his wisdom in providing for means for effecting the purpose of his goodness, and his tender mercy towards us; that we, unworthy as we are, should be subjects of so much providence, care, and love!"

Flushed with success, the rebels, after hastily offering the dead bodies of the slain in sacrifice, marched to take advantage of the supineness of Otu and Pomare, who were wholly occupied with slaughtering their subjects as victims to their god ; this was done with such secrecy and dispatch that they surprised the king's party, and notwithstanding they had forty muskets to their fourteen, put them to flight. Pomare, in great dejection, with his defeated followers, bore down for Matavai, where he was received by Captain Bishop with every outward mark of respect ; and gathered courage when he saw the state of defence in which the seamen had put the Mission-House. All the bread and cocoa-nut trees had been cut down, and converted into a palisade around the dwelling, the front of which was barricaded with chests, bedding, and cloth, so as to render it musket-ball proof, four small cannon were planted in two upper rooms ; and all the men who could bear arms, missionaries as well as sailors, were stationed in the other chambers. Pomare threw up some works at One-Tree Hill, and hearing that the rebels were committing great outrages in Tairabu, sent a strong detachment to their own lands, who, arriving in the dead of night, with the barbarity of savage warfare, murdered in cold blood upwards of one hundred aged and helpless men, and all the women, and children who had been left at home, and had not had time to escape.

Instead of intimidating, this cruelty only enraged the Atehurians, who vowed the destruction of the royal line, and but for the foreigners, would probably have accomplished it. Meanwhile the *Nautilus* arrived, and Pomare procured from the captain (Simpson) an armed boat to escort his flatte to Atehuru,—an expedition which, to the great amusement of the sailors, was merely intended to convey some valuable presents to Oro, again in possession of the Atehurians; and after leaving which on the sea beach, he returned as if from some mighty achievement. Captain Bishop, when he saw Pomare would not attack the rebels, immediately, considering the safety of the British threatened, proposed that they, together with Pomare's musketry, should go and attack them. The missionaries objected; but upon a second consultation, and Pomare urging the march of the sailors, they reluctantly consented, and allowed one of their number to attend the expedition as a surgeon. They found the rebels too strongly posted in a natural fortification to be assaulted, and were retiring, when the rebels were enticed from their strong-hold by a young royalist, who had assumed the name of "Tomorrow-morning;" and eventually beat back, with the loss of seventeen of their best warriors, among whom was a chief. The bodies were treated with the accustomed brutality; and Pomare thought the war ended; but instead, he found the rebels with a

more imposing front than ever, keeping possession of their inaccessible fortress. The British, who could not remain longer, and there being no hope of inducing the many a second time to descend, retired with Pomare, and encamped nearer Mata-vai, but without any settled pacification. The various vessels soon after sailed, and the rebels, dispirited by the loss of their chief, did not attempt to take any advantage of their absence. Peace continued for some time.

In consequence of these disturbances, the missionaries saw the fruits of many years' labour destroyed; their plantations were cut down, their fences and gardens laid waste, and their chapel levelled; and they had to commence anew their industrious exertions for their daily food. But their spirits were borne up by the hope that the most important of their labours might eventually prosper, even by the means of these sad dispensations. "In the midst of great darkness and perplexity," say they in their general letter, July 8, 1802, "we sometimes have a gleam of hope that God is humbling this people, and thereby preparing them for a more cheerful and universal reception of his word."

Whilst hostilities continued, the watchings and anxiety to which the missionaries were exposed, occasioned an interruption in their more peaceful employments; to these they now returned with redoubled pleasure, and in the month of October,

Mr Jefferson and Mr Scott performed a tour of the island. They were in general received with hospitality; but one raatira refused them lodging, because upon a former occasion he had received no recompence. The people heard them with indifference or ridicule; and the missionaries lamented that they found it impossible to make them sensible of their souls' value, or, indeed, what their souls are. Exposure to God's wrath, and the way to escape it, they treated as an idle tale. "We found them," say they, "light, thoughtless, and insensible, and so, we have cause to fear, we left them." Upon some occasions, where they were at first treated kindly, whenever they began to speak about Jehovah and his Son Jesus Christ, the behaviour of the people changed, and they were treated with contempt.

The state of the districts that had been the seat of war was deplorable. Scarce a house was left, and the people were lodging in wretched filthy huts, many of them diseased, or covered with the itch; and nothing but mountain plantain could be got to eat, while the inland parts, wholly depopulated, were overrun with weeds and long dank grass. Yet under all these circumstances, the missionaries did not faint nor grow weary. "As God has appointed the preaching of the word for the salvation of sinners,"—was their conclusion in their journal,—“we hope in due time that blessed end will be answered in Otaheite.” In De-

cember of the same year, Mr. Bicknell, accompanied by Mr. Wilson, made the circuit of Eimeo. The doctrine of the resurrection was to these savages, as to the Athenians of old, a subject for mockery ; but the brethren remarked, that those appeared most attentive who had never heard the word before ; and the docility of the children was greater than nearer the settlement. To this last object the missionaries had long earnestly turned their attention ; but the total want of restraint, and the carelessness, or rather aversion of the parents to their instruction, prevented any progress being made. They had, however, composed a catechism in the language, which, as opportunity afforded, they attempted to teach.

Savages are naturally suspicious and easily influenced, where their interest is concerned ; and none of the least of the perils to which missionaries are exposed, arise from the unfounded suspicions which artful men instil into their minds, particularly in places near the sea-coast, where foreign sailors, the enemies of all godliness, in the madness which restraint on their unbridled lusts insures, and in the fury which unsatisfied passion inspires, would prompt the better barbarians than themselves to deeds of murder, that they might enjoy deeds of pollution.

Every fresh arrival tended to increase the hazard of the brethren, for muskets and gun-powder being the most current coin for procuring hogs,

the natives got greater quantities of these murderous implements; in order to procure which, not only were their animals carried off, but they were charged with preventing the king from obtaining a proper price for his live stock; and thus were they at once robbed and endangered. The Unicorn of London arrived in April, and during her stay the missionaries were blamed for every failure on the part of the chiefs to procure the articles they wanted, probably because the missionaries inveighed against the sin of prostitution; for both the king and his nobles sent women on board to sell their favours, and bring them arms and ammunition in return,—a price which, it is evident the sailors themselves could not always pay, though the missionaries were considered the cause of the disappointment. The brethren calculated they had lost upwards of two hundred hogs, besides domestic fowl, since the departure of the Royal Admiral. The natural productions of the island, in consequence of waste, had turned scarce; and they were now reduced to great distress for want of the first necessities—tea, sugar, shoes, and clothes.

Shortly after, the Margaret, Captain Byers, Mr Turnbull, supercargo, visited the islands for purposes of commerce. Mr Turnbull remained in Tahiti to cure pork, while the vessel proceeded on her voyage; but she was wrecked upon some lagoon islands, about two hundred

miles N.E., from whence the officers and crew, with the mate's wife and child, reached Matavai, sixteen in number, in a boat, rudely constructed from the fragments of the brig; and experienced the hospitality of the missionaries, though at the time themselves in no little penury, and were indebted to them for the preservation of their property, if not their lives, as the king and chiefs had secretly planned to plunder them. But Mr Turnbull, on his return to England, did justice to their characters and persevering labours, in an account of the voyage which he published. Nearly about the same time, Ta-are-navo-roa, a younger son of Pomare's, and prince of Tiarabu, died. He had been long complaining of consumption, and appeared quite sensible of his danger. But although his relations allowed the missionaries to administer a little wine, which he greedily received, both his father and Idia decidedly opposed the smallest attempt at religious conversation, to which he himself seemed also averse, imagining it would counteract the effects of their offerings to their own god—hogs, red feathers, and at least one human victim. After his death, the inhabitants of the island were prohibited from lighting any fires near their habitations, and were, in consequence, obliged to retire to other islands to cook their food.

Being now qualified to address the natives freely, the missionaries made frequent excursions

for this purpose, besides almost constantly preaching to their neighbours, and conversing with them upon the object of their mission ; but they had still to complain of the carelessness with which they were heard. On many occasions the discourses only afforded matter of amusement at the time, and were afterwards treated as mere subjects of humour, for producing a few gross or profane jokes. If not disposed to exercise their wit, a whole company, when the missionary began to speak, would compose themselves for sleep ; and this became a very general practice when no greater rudeness was exercised. But it would be almost vain to attempt enumerating the various modes of annoyance the ingenuity of these heathens contrived to discourage the missionaries, and put from themselves the words of salvation. The pantomimes of the areois, the battles of their dogs, and their cock fightings, were all resorted to, and commonly their attractions easily withdrew the attention of the hearers from the preacher.

When attention, however, could be obtained, more serious opposition was experienced ; and the irritated hearers would exclaim “ It’s a lie, it’s all a lie. Where have any been saved by your *parrow* ? ” (talk) and then would bring their diseased, lame, and deformed, and exhibiting them before them, would tell them these were the consequences of their preaching,—that all these evils had been inflicted by their God, and by their prayers to him. And

one of their chiefs observed,—“Your God is killing us now, but wait a little, by-and-by our gods may get the upper hand, and then you will be killed.” Another asked, if their God Jehovah were so powerful, why did he suffer their ships to be wrecked? while the common sort would apply the most scornful epithets to the God and Saviour of the Christians. Nor did they in their journeyings now experience the same hospitality as formerly. “We find it,” say they, “very expensive sojourning here. Our wear and tear of apparel is very considerable,—we cannot travel the country for nothing. The natives, in general, expect to be paid for what we eat and drink. We can find but little disinterested hospitality among them.” Indeed, at this time, they were almost in rags, without shoes or stockings, so that in travelling over some of the stony or sandy parts of the country, where the sun had rendered it almost a burning pavement beneath the soles of their feet, they had nothing but the leaves which they plucked as they went along, to place beneath them to prevent them from blistering and excoriation.

Peace was prolonged by the chiefs of Atehuru consenting to deliver up their great god Oro to Otu; but scarcely was the treaty concluded, when the missionaries were thrown into new perplexity by the sudden death of Pomare. The Dart, schooner, which had touched at the island, being about to sail, Pomare who had just dined, was proceeding

on board in a single canoe with two attendants, when a pain seizing him in the back, occasioned him to cry out and start up, and putting one of his hands to the place, he immediately fell forward and expired. His death was attributed by the natives to the anger of Oro, whose sanctuary he had so lately violated, and tended to strengthen that veneration of the people for their god, which it had been one of the main objects of his life to promote. In stature, Pomare was six feet four inches, well formed and proportioned, of great bodily strength, and often accustomed to use as a walking stick a club which it had been a weight for an ordinary man to carry. His countenance was open and prepossessing, his manner grave, yet affable; he was active and persevering in his measures, and more remarkable for his political talents than his personal courage.—From being chief of a district he became sovereign of Tahiti, Eimeo, and other dependencies. But his attachment to his native superstition was excessive, and the missionaries who knew him best, expressively remarked,—“Satan surely never had, and we pray God he never again may, have another like him among these heathens. Several hundreds of his subjects he has in his time caused to be murdered, and presented as costly sacrifices to the powers of darkness;” yet he had been always friendly to the missionaries, though he hated their religion; for it was by means of

the English that he had achieved his high station. He was between fifty and sixty at the time of his death. Otu was at Atehuru when his father died, and claimed the direction of his funeral. His demands were resisted by Idia and the raatiras ; but through the mediation of the missionaries, the affair was adjusted, and the ceremonial left to the direction of the widow and the chiefs. Differences were said to exist among the members of Pomare's family, but they caused no alteration in the state of the government.

Otu inherited his father's partiality for Europeans, and the missionary labours were not interrupted ; their efforts were now, however, more particularly directed to the young, among whom Mr Davies had for some months assiduously laboured, and this year they made an attempt at establishing schools. They succeeded so far as to get a few children to commit their small catechism to memory, which encouraged these indefatigable men to persevere, although as yet they were nearly frustrated in every attempt to introduce letters, four only having obtained some knowledge of the English alphabet. There was no way of getting the children together, the houses were so scattered, and the children so much taken up with attending their parents' occupations or their own diversions. These, if collected, the older persons would do all in their power to direct their attention, or excite their laughter, by nonsensical or ridiculous observations ;

next, the wandering disposition of both young and old ; and, above all, the general idea that they ought to be paid for being taught.

About the middle of the year, the king carried over his god to Eimeo, to whom a human victim was shortly after despatched ; and within the short space of three months, ten persons were offered. The missionaries wept over the murders they could not prevent ; but there was one slightly consoling circumstance attending these atrocities—they were now attempted to be concealed from them. Nearly at the same time, the Harrington privateer arrived at Eimeo, and brought Mr Caw, a shipwright, to join the missionaries. No other person came with him ; but he just came in time to assist in building a vessel, whose keel, fifty-two feet, had been laid down for his majesty, Pomare II., which title Otu now assumed. Peace was mercifully preserved, though the implements of war continued to be imported, and discontent increased among the people. From the Harrington, nearly four hundred weight of gunpowder had been obtained, and about fourteen muskets, while the lower ranks, from whom the human sacrifices were chiefly taken, began loudly to exclaim against their frequency ; and, although most unjustly, suspected the missionaries of favouring the attempts of the king to obtain the whole of the fire-arms in the country into his hands.

Indefatigable in their exertions, the brethren

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proceeded to sow in hope. And this year forms an era in their history, for in it they first arranged an alphabet, and commenced a dictionary. The characters adopted were the Roman. They also composed their Larger Catechism. They continued their preaching tours, and in return were ill treated, contradicted, and scorned ; and when told of their idolatry, would remind them of Pomare's sacrifices of men, and desire them to preach to the king and him. Their premises were plundered, their hogs stolen, and their gardens robbed ; and, finally, at the close of the year, a flourishing plantation of cocoa-nut trees, oranges, citrons, and lemons, which had been fenced and raised with much labour, was burned to the ground, by some of the natives having designedly, as they supposed, set on fire the long dry grass a few yards to windward of the enclosure.

Deeds of cruelty multiplied around them, and developed in darker lineaments the natural character of unchristianised man. A sick youth, who had dwelt for some time near the Mission-House, and been fed and attended to by the missionaries, getting tired of his situation, went off to some of his acquaintance inland, notwithstanding all their assurances that he would be better treated by them. The person with whom he took up his residence, having no idea of being burdened, after a short time, told his guest that he was going to take him to the sea-side that he might be bathed. The lad

cheerfully consented, and was placed on a board to be carried by two men. Instead of taking him to the sea, they took him to a hole they had prepared, where they put him down. He struggled and cried, but to no purpose; they beat him, thrust him in, and buried him alive! "We have enjoyed many opportunities," was the painful remark of the missionaries, in concluding their journal for the year, "of making known the truths of Christianity to the inhabitants of this island and of Eimeo; but, alas! apparently to little purpose! their heart and conduct continue unchanged, notwithstanding all they know."

Early in January 1806, Pomare and his court returned from Eimeo, bringing with them their god Oro, and three human sacrifices. The god, accompanied by five inferior deities, was lodged on the sacred canoes; and the putrid carcases of the victims were suspended in long baskets in the branches of the fara trees about the marae. The missionaries visited the king upon his arrival, when he informed them, that he wanted some property, and a plastered house built after their fashion, and promised soon to repay their visit.

As he had never ventured to enter their house, a consultation was held with Idia whether he might do so without rendering it sacred. She determined that he might; and thenceforward he became a daily visitor. The Lucy, from New Spain to Port Jackson, having touched at Tahiti, Mr Shel-

ly retired from the mission, and with his family took their passage in her for the latter place. Pomare immediately requested to be accommodated with the rooms in the Mission-House they had left; but as this must have occasioned the inmates incredible confusion, they built him a smaller one at no great distance, where he retired to improve himself in penmanship, of which he had latterly grown very fond.

His residence at Eimeo had been a constant scene of rude and dissolute festivity; his return was marked by similar entertainments, for which provision had been made several months before the court arrived. Among the preparations for a grand meeting to be held in July, was one not the least curious,—that of several of the young women belonging to the queen, coming to reside in Matavai, for the purpose of fattening themselves, by eating more food, and taking less exercise than usual! But before that time, the queen died in the flower of her age, (between twenty-three and twenty-four) in consequence, as was supposed, of an unnatural species of infanticide practised by some of the females of high rank in the island. She left her husband a widower and childless; and as there had lately been many deaths among the members of Pomare's family, and himself at present unwell, the royal stock threatened to become extinct; and such seemed to be his own apprehension, for he asked one of the brethren what

they would do when he was gone ; and intimated his fears for their safety, should such an event take place.

Teaching the young continued to be a favourite object with the missionaries, and Mr Davis now proposed that they should attempt to educate the boys and young men who acted as servants about the settlement. It was accordingly agreed, that three evenings in the week should be set apart for this purpose, and that a few forms of prayer and an abstract of scripture history be written. Next year, Mr Davis composed a spelling-book, which, with the others, were sent to England and printed. Meanwhile they wrote out what copies they wanted. The experiment was encouraging ; about the end of the year, the boys, of their own accord, requested Mr Davis to attend them oftener, and he, in compliance with their wishes, met them daily in the forenoon.

Notwithstanding the number of vessels that had touched at the island, the missionaries had had no direct communication from Britain for nearly five years, and their letters and the supplies sent from thence had lain about four years at Port Jackson. Mr Marsden, chaplain to the colony, who had always taken the liveliest interest in this mission, and who had been authorised by the Society to expend £200 per annum in its support, not being able to find any other opportunity direct, hired this season a small sloop, the Hawkesbury, about

twenty tons burden, to forward these articles. She arrived in the month of November at Tahiti ; but owing to the wretched state of the vessel, most of the goods were damaged with salt water, and, the cotton cloths especially, unfit for use. In 1807, the mission received an accession in Mr Warner, who had studied as a surgeon ; but lost Mr Youll, who went to Port Jackson in the vessel that brought Warner.

Rumours of war had frequently been heard, but in May they assumed a more serious appearance. The inhabitants of Atehuru had taken some of the bones of a chief, a relative of Pomare's family, slain in the late disturbance, and made them into fish-hooks. Also, the inhabitants of Tiarabu had given offence by not leaving uninhabited some land that Pomare had dedicated to his devil-god. In consequence, these districts were suddenly and rather treacherously attacked by the king ; the houses and plantations destroyed, and upwards of one hundred men killed. The moment the missionaries heard of the devastation, Messrs Elder and Wilson went down to endeavour to save the fugitives, and were followed by Mr Nott. They proceeded to Pomare's camp, and found him superintending the shipment of the carcasses of the slain, to be deposited as offerings at the great marae ; and obtained his promise that the women and children should be spared. The illness of Pomare put an end to the war.

On the 25th of September, Mr Jefferson died. He had caught a cold, about two years before, on one of his preaching excursions, which had gradually increased, and finally brought him to the grave. But death was not to him the king of terrors ; he had been long waiting for and desiring his dismissal from a diseased and sinful body ; yet often expressed a thankful acquiescence in the will of God. And though he did not experience any extraordinary raptures, he in general, for a considerable time past, had enjoyed a settled peace of conscience, and a firm persuasion of his interest in Christ. Some of his last words were,—“Comfortable ! comfortable ! Sweet, sweet ! Glory, glory be to Him !”

Soon after, an opportunity offering by the Paramata schooner, which had come from New South Wales for a cargo of pork, Messrs Nott and Hayward visited the islands of Huahine, Raiatea, and Borabora, where they were kindly received by the chiefs, and heard by the people with considerable attention.

Tranquillity continued longer than might have been expected, considering the grievous outrages the inhabitants had endured ; but the ill-repressed murmurings of the people betokened a storm. The missionaries, October 3, 1808, received a note from the king, informing them that a party was forming against him, and desiring them to be on their guard, nor allow themselves to be surprised.

The missionaries replied, exhorting the king to peace ; but as the warlike symptoms increased, they agreed to set a nightly watch. Providentially, at this critical juncture the brig *Perseverance* arrived from Port Jackson. On Sabbath, November 6th, the insurrection broke out in Matavai, while the king was drinking on board the brig ; where intelligence being sent him, he immediately went on shore, and would instantly have commenced an attack, but was persuaded by his uncle Taepolo to delay till the gods had been invoked. This afforded the rebels time to retire to other districts, where they were considerably reinforced, and refused to hearken to any terms of peace.

The king then, expecting a nightly attack, recommended that the wives and children of the missionaries should take shelter in the vessel ; the whole embarked on the 7th, except the single brethren, who remained to watch the premises and pack up a few articles to carry with them, in case they were forced to depart. That night passed in sleepless anxiety, but without any attack. Next morning the captain was requested to remain forty-eight hours, to allow time for further deliberation. In the afternoon, the brethren went to the rebel camp, to persuade the chiefs to have an interview with the king. The chiefs received them kindly, expressed their sorrow for their situation, and requested them not to leave the island ; but refused

to meet Pomare, and gave as their reason several instances of his treachery upon former occasions.

No alternative now remained but the sword ; and as the prospects were so dismal, and at best doubtful, the missionaries, taking this in connexion with the little success that had attended their long and laborious residence, determined to leave the island. The king at one time intended to go with them ; but reflecting, that by that step he might forfeit his authority in Tahiti, he resolved at all hazards to remain ; “ though perhaps,” said he to one of the brethren, “ the people will by-and-by cut of my head, as the people of France did with their king.” Four of the unmarried brethren, however, Hayward, Nott, Scott, and Wilson, offered to stay with him for the present, to see the issue of the contest, with which he was highly pleased ; the others, with most of the Europeans on the island, embarked on the 10th for Huahine, where they arrived on the following day, and were hospitably received by the people.

Affairs continued in the same state at Tahiti ; none of the parties daring to attack the other, till the 22d December, when Pomare, influenced by the predictions of the prophet Metea, rashly assaulted his opponent, although they were both superior in numbers and more advantageously posted. He was defeated, with the loss of some of his bravest warriors, and driven out of Matavai, which the chiefs almost utterly desolated, destroy-

ing the residence of the missionaries ; their furniture, books, houses, and whatever could not be converted into implements of war, were committed to the flames ; their gardens and plantations were reduced to worse than the primitive wilderness,—for they bore the scathing imprint of man's devastation. The brethren who had remained, fled to Eimeo, whither within three weeks they were followed by Pomare. And thus, after ten years' residence on the island,—after having exhibited a model of civilization among them to no purpose, and preached, as they thought, the gospel in vain,—the missionaries saw their hedges broken down, the boar out of the wood waste their vineyard, and the wild beast of the field devour it. These melancholy events induced them, with hopeless regret, to discuss the question, whether the mission should not be given up? when, after a full consideration of the subject,—their expulsion from Tahiti, the destruction of their houses, the loss of their property, the improbability of Pomare's restoration, and the havoc and slaughter likely to take place before the re-establishment of peace and order,—they came to the resolution of embracing the first opportunity of removing. The greater part, therefore, proceeded to Huahine, to wait the first opportunity for leaving these islands, where all their hopes appeared blasted, and the heathenism of the inhabitants incurable.

CHAP. V.

Rebel Chiefs triumphant—Capture of the Venus—She is recovered by Captain Campbell, who conveys the Missionaries to Port Jackson—They are kindly received by Governor Macquarrie—Mr Marsden arrives from England—His letter—The Missionaries resolve to return to Polynesia—Their prospects brighten—Pomare professes his belief in Christianity—Missionaries redouble their exertions—Commence building a vessel—Severe domestic affliction—Pomare invited to resume his authority in Tahiti—Great impression made by his conduct—First native Christians—Prayer-meeting—The mercy of God peculiarly evident, from the awful state to which the Tahitians had arrived—Drunkenness—Distillation—Murder—Piracy—First place opened for public worship—First register of Christians—Taaroarii prince of Huahine—Striking incident—Patii, priest of Oro, burns his gods—Death of Mui—Zeal of the new converts—Named in derision *bure atua*—Messrs Nott and Hayward visit the Society Islands—Providential voyage of Mr Wilson and Pomare to the same quarter—Pomare returns to Eimeo—Baptism delayed—Increase of the professors of Christianity—Pomare-Vahine's remarkable visit to Eimeo—Persecution of the Christians at Tahiti—Death of Mr Scott—Queen and her sister visit Tahiti—Occurrences there—Conspiracy against the Christians—Wonderfully defeated—First martyr—Transactions at Eimeo—King invited to return to Tahiti—His expedition—Attacked by the idolaters—Defeats them—Humane conduct—Heathen altars and gods destroyed—General profession of Christianity—Their devotion—Mr Crook's return—His tour through Eimeo—Effects of the instruction of youth, and of former labours—Universal spread of the gospel in these islands—Their idols sent to England.

WHEN the rebel chiefs had obtained complete possession of Tahiti, they determined to seize the first

ship that should arrive; which the missionaries at Eimeo having understood, they intrusted a letter to a native of the Sandwich Islands, to be delivered to the captain of any vessel which should touch at the island. The Venus schooner, Birbeck, was the first; and the Hawaiian not having found an opportunity to give the warning, she was captured, the mate killed, and the master and crew reserved to be sacrificed to Oro. The Hibernia brig, Captain Campbell, was more fortunate; the letter was delivered to him, and he not only saved himself, but recovered the Venus, and ransomed her crew. On the 17th October, he arrived at Huahine, on his way to Port Jackson; and on the 26th, the missionaries having agreed for a passage, left, as they imagined, the islands of the South Sea finally, except Mr Hayward, who remained for a while on that island, and Mr Nott, who had never forsaken the king, who abode at Eimeo. Mr Warner having obtained a free passage in an American vessel, went to the East Indies.

Governor Macquarrie received the refugees kindly, placed them on the government stores till he obtained situations for them, and eventually employed them in the instruction of youth. Soon after this, Mr Marsden returned from England, whither he had been on a visit, and joined the Governor in his benevolent exertions in favour of the strangers; but afterwards, upon fuller information respecting the state of the deserted islands,

and the arrival of Mr Bicknell, who also had been in England, with his wife, and four female missionaries, he addressed to them the following excellent letter, which seems to have had no small influence in inducing them to resume their labours at the stations they had left:—

“Sirs,—In consequence of the arrival of Mr and Mrs Bicknell, and four female missionaries, in the Canada, I feel it my duty to write to you on behalf of the Directors of the Missionary Society, relative to the Tahitian mission. The subject at present calls for your most serious and candid consideration. The mission to the South Sea islands does not now rest with the Directors, but with you: they are ardent in their exertions and pious labours to promote this important work, and have been anxious to meet your wishes, by sending out persons to co-operate with you, agreeable to your repeated applications. If you now relinquish the missionary work, from any other motive than necessity, your own consciences will condemn you; and the Searcher of all hearts hath told us, “he who putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven.” I earnestly request that you will not halt between two opinions, but unequivocally, and without any mental reservation, state your real sentiments, and what your present views and intentions are. You to whom I now write have a local knowledge of the natives and their character,

and also of the country and climate in which you are called to labour; hence you are fully competent to judge and determine for yourselves that line of conduct which you ought, in the sight of God and the religious world, to pursue. To advise you what to do, I cannot: to persuade you either to go or not to go, I dare not. If the establishment of a mission in the South Sea islands is practicable, of which you must be the best judges, your solemn engagements call you to the task. If a mission cannot be established there, then you are, in my opinion, free from your engagements. I should exceedingly regret to see all your past toils, labours, and dangers, and the heavy expenses incurred by the Missionary Society, come to an unfruitful issue. One observation I beg to make, which is this—Should any of the missionaries who have been at Otaheite for years, wish now, from pure motives, to return to their station, those missionaries who are tired of the mission, should not attempt to dissuade them to relinquish it, lest they should be found fighting against God, as none can tell what is in the womb of Divine Providence. Our blessed Master charges this sin on the Jewish rulers, that they would neither enter the kingdom of heaven themselves, and those that were entering they attempted to hinder. Human nature is the same in all ages, and works in the same way.

“I trust that you will one and all, honestly, im-

partially, and conscientiously, state your sentiments for or against the mission, in language that will not admit either of a doubtful or double meaning, but in such as will give clear and full information to the Directors, by which they may regulate their future proceedings respecting the mission to those seas.

“To leave the heathen now to sink totally into their former ignorance, superstition, and vice, after the footing you have gained by your long residence amongst them, would be much to be lamented. At the same time, it would be criminal, in my judgment, for any of you to return, who do not feel your own hearts entirely engaged in the work, as it is more than probable your future conduct would weaken the hands of others, and be attended with vexation, disappointment, and expense to the Society. May the Divine Spirit of wisdom and truth direct all your hearts and minds to form such a final determination as will tend to promote the glory of God, the good of his Church, and the happiness of each individual concerned, in time and in eternity.”

Upon receipt of this letter, the missionaries, Bicknell, Davis, Eyre, Henry, Scott, and Wilson, met to deliberate, and the consequence was, a resolution of the whole to return, except Mr Eyre, whose particular circumstances prevented his removal. Shortly after, Mr Davies was married to

one of the female missionaries, and Mr Wilson to another.

In August 1811, Messrs Bicknell and Scott, with their wives, Miss Christie, and Mr George Bicknell, obtained a passage from the colony to Eimeo; and soon after, the whole returned with new vigour to the scene of their former labours. A new—a most delightful—and unexpected vision was now about to burst upon them. Pomare, who had again left Tahiti, and was now at Papetōai in Eimeo, whither a considerable number of auxiliaries from the Leeward Islands had met him, received Mr and Mrs Bicknell and their companions with much affection. The two first resided for some months in the house with him. His misfortunes had produced reflection, and he spent much of his time in reading and writing, in conversation and earnest inquiry about God, and the way of acceptance with him; and sometimes would express himself in such a manner as astonished them.

On the 18th July, he offered himself a candidate for Christian baptism, declaring his fixed purpose to abandon his idols, and cleave to Jehovah, the true God. At the same time, he mentioned that he had been endeavouring to persuade Tamatoa his father-in-law, the king, and Tapoa, a principal chief of Raiatea, to renounce idolatry, and become the disciples of Jesus Christ; but they told him he might do as he pleased,—as for them, they would cleave to Oro, which, he observed, was

cleaving to Satan ; and added, if no one else would hear their tidings, or embrace their faith, he would do so alone, as he desired to be happy after death, and saved in the day of judgment. The missionaries told him, that it would rejoice them greatly to see his heart sincerely given up to God, in which case he might be baptised. He replied, " You do not know the thoughts of my heart, nor I yours, but God does." When informed that it was customary for those who offered themselves as candidates from among the heathen, to be farther instructed, and their conduct inspected, that it might be known whether they had truly turned to God before they were baptised ; he approved of their circumspection, and acquiesced in their delay. He gave, however, the most unequivocal proof of his having forsaken the superstition of his fathers, by ordering a turtle to be baked by common fire, and presented to him, without any portion being offered at the marae, greatly to the wonder of his attendants, who expected some sudden judgment to follow this affront to their god ; and notwithstanding the uncertain posture of his affairs, he proposed the erection of a building for the public worship of Jehovah ; and when advised to defer it till more settled times, " Let us not mind these things," said he ; " let it be built at all events."

Missionary efforts were now resumed with an energy which the exhilarating prospect of an al-

most accomplished hope inspires. The natives began to attend divine service, which they had twice every Sabbath in their own dwelling, in the native tongue; and their school, within a short time, contained twenty scholars. They had commenced, at the recommendation of their friends, building a vessel for the purpose of maintaining a communication with the different islands and with the colony of New South Wales, which necessarily restricted their operations to their own immediate neighbourhood; but there they were cheered with several hopeful cases, and two at least of the natives who died about this time, gave satisfactory evidence of their having died in the Lord. While their prospects were thus brightening, it pleased the all-wise Father of his people to visit them with severe domestic affliction; three of their wives, Mrs Henry, Mrs Davies, and Mrs Hayward, were removed by death within a short space of each other; and the letter from the missionaries that first contained the tidings of their success, contained also the tale of their sorrow,—thus they sung of mercy and of judgment.

At this interesting crisis two chiefs arrived from Tahiti to Pomare, to request him to resume the government; and on August 13, 1812, he set sail with them, accompanied by his auxiliary forces and most of the inhabitants of Papetoai, the district of Eimeo where the missionaries dwelt. His removal was viewed by the missionaries with much

anxiety, as he was exposed to great temptation, while deprived of their counsel and at a distance from their company. His convictions were, however, deep and lasting, nor does he ever appear to have shown any inclination to return to the idol-service he had abandoned. His letters at this period evince a profound sense of the evil of sin in its guilt and consequences, and breathe out ardent desires for deliverance. "May the anger of Jehovah towards me be appeased, 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!" And in another, dated October 8th, he expresses himself in equally explicit language. After mentioning that the chiefs had all sent him professions of subjection, and expressing his doubts as to their sincerity, he thus adverts to his spiritual concerns:—"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 thus wrote—"The Three-One 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,—that this very wicked man may be saved by Jehovah Jesus Christ."

This decided conduct of the king exposed him not only to ridicule, but even to persecution, and appears to have cooled the affection of some of his allies, who considered all his reverses as the consequence of his kindness towards the missionaries, and his adoption of a strange religion. It caused, however, no little sensation among the inhabitants, who had been accustomed to see in him the chief prop of their idolatry. Convictions, stifled years ago, and instructions which had been thought entirely thrown away, seemed now to take effect; many began to doubt and waver, and some to examine and inquire.

News of this stir among the people reaching Eimeo, Messrs Scott and Hayward were despatched by the brethren to go over and inquire. They landed 15th June 1813, in the district of Pare, and proceeding to the valley of Hautau, learned that some in that neighbourhood had renounced idolatry, and professed to believe in Jehovah the true God. The morning after their arrival, one of

them, in his private retirement in an adjoining grove, heard with delightful surprise, for the first time, the voice of prayer and thanksgiving in the language of Tahiti, uttered by a native who had also retired thither to worship. Tears of joy rolled down his cheeks ; and as soon as the speaker had withdrawn, he knelt under heaven's high canopy, and blessed God for his mercy and his truth, in giving salvation to the Gentiles. He then hastened to the house, to communicate the glad-tidings to his brother. They easily learned the name of the convert, and having sent for him, were charmed with the simple account he gave of God's dealings with his soul. His name was Oito ; he had been once a servant in the Mission-House, where he had enjoyed the means of instruction, but continued, as he afterwards expressed himself, one of the most hardened sinners in the place. Some expressions of Pomare created in him strong convictions, and he applied to Tuahine, a native of the island of Raiatea, who had for a long time lived with the missionaries. Tuahine was himself in a similar state. Their conversation deepened their impressions, and they retired often together for prayer, —a practice which soon attracted the notice and mockery of many of their neighbours ; but some youths and boys joining them, they agreed to abandon the wicked and idolatrous customs of their country, keep the Sabbath, and worship Jehovah alone. They established a prayer-meeting, which

assembled usually on the Sabbath, and was conducted without the assistance of any missionary, and they were frequent in acts of social and solitary devotion. The missionaries on hearing this account, invited the whole of the little select band over to Eimeo, to reside near them, and receive the benefit of further instruction, with which they immediately and cheerfully complied.

“Man’s extremity is God’s opportunity,”—a trite but true proverb,—was never more remarkably exemplified than in the history of this mission. Amidst all the destructive and debasing vices that were depopulating Tahiti, intoxication had hitherto been confined, from the difficulty of procuring *yava*, to the higher classes ; but some natives from the Sandwich Islands having introduced there and in the neighbouring islands, the art of distilling ardent spirits from the ti root, and the maddening poison being thus procurable by an easy process, and almost in any quantity, brutal and insatiable drunkenness was added to the horrid catalogue of crime. Whole districts associated to erect a huge uncouth still, in a large public house, where the whole population assembled to watch the process, and drink the proceeds. The first, or what in this country is called *foreshot*, called by them *ao*, was reserved for the chiefs, the residuum was shared among the people in general, men and boys ; who would continue for days, if not weeks together, swallowing the liquor as it issued from the

still, till the debauch was broken up by the exhaustion and insensibility of the parties, or by a furious and demoniacal finale of outrage, contention, bloodshed and murder. A deserted still-house sometimes presented a dreadful but unheeded moral lesson—the fragments of their rude boiler and other implements scattered on the ground, intermingled with the dead and mangled bodies of those who had fallen in their drunken quarrels. One fortunate circumstance attending the degraded state of the women seems to have been their exclusion from these orgies.

More intimate intercourse with the European vessels tended at once dreadfully to complete and to exhibit the perfection of that cruel and detestable debasement at which the character of the “amiable islanders,” had now arrived. Two instances are mentioned by the missionaries.—The Queen Charlotte, from New South Wales, which Shelly, formerly a missionary, commanded, being upon a voyage to the Pearl Island, had on board a number of islanders as *Divers*: these men murdered the two mates and a seaman, and took possession of the vessel, which they carried into Tahiti. Shelly’s life was spared at the instance of the Otaheiteans, that he might navigate the vessel. The exertions of Pomare recovered the vessel, but not till after the greater part of the property she contained had been abstracted. The *Daphne*, engaged in the same trade, was also taken possession of

by some Tahitian divers, after the captain (Fodger) and several of his men had been murdered. Mr George Bicknell, nephew of the missionary, who was in the vessel, had a narrow escape. When returning, however, the pirates were encountered by Captain Walker in the Endeavour, who retook the vessel, and deprived the plunderers of their prey.

Unhinged as society was in these islands by their internal convulsions, and broken up as all restraints were by the partial knowledge they had obtained, it is evident they could not long have existed, even as savage communities, had not some material change taken place among them. At this very time, when there was no other eye to pity, and no hand to save, God made bare his arm, and brought salvation. The sound of the gospel, which had fallen powerless on their deaf ears, began to take effect, and the shaking among the dry bones was as life betokened approaching. Previous to the arrival of the inquirers from Tahiti, there had been some pleasing indications of a similar spirit among the domestics and neighbours of the settlement at Eimeo. When collected, they formed a respectable congregation, more interesting from their apparent disposition than from their numbers; and with joyful hearts the missionaries, on Sabbath, 25th July, opened the first place for public worship that had been erected in the South Sea islands.

At the close of the service, notice was given that there would be a meeting next evening, to which all who had sincerely renounced their false gods,—desired to relinquish their evil customs,—and were willing to receive Jehovah for their God, and Jesus Christ as their only Saviour,—were invited to attend, when their names would be written in a book, in order to their being further instructed; and that their teachers might have more intimate intercourse with them. Forty appeared; when, after prayer and singing in the native language, and an appropriate address by Mr Nott, thirty-one cheerfully came forward; the others declined for the present; and the missionaries, though they urged strongly the necessity of attending to the means of instruction, insisted on no one putting down his name, unless fully decided. Soon after, eleven were added, and among them Taaroarii, the young chief of Huahine, and Matapupu, a principal areois, and high priest of the same island. The young chief forbade the indecent performances of the areois at his temporary residence in Eimeo; and invited Mr Nott to visit him and his father Puru, or Mahine, king of Huahine. The latter, still strongly addicted to idolatry, told the missionary, that although he did not care about these things himself, he had no desire to prevent his son being instructed in the word of God respecting Jehovah and Jesus Christ, about whom he had heard Pomare speak. Mr

Nott accordingly preached and conversed with them, and soon had the happiness to see Puru, as well as his son, profess the Christian religion.

At this period, a striking incident occurred, productive of the most important consequences.—Patii, priest of the district, one evening, after hearing Mr Nott preach, told him, on the morrow, at a certain hour, he would bring forth his idols, and burn them before all the people. Information of the intended deed soon flew like lightning, and spread among the inhabitants sensations of horror and awful forebodings. The missionaries, with mingled emotions of admiration, gratitude and hope, waited the event, yet not without fear, when they considered the decisive and momentous step to be taken in presence of a vast majority of idol-worshippers. Patii remained unmoved. Next evening, on a point of land not far distant from the marae in which he had officiated, he caused a pile of wood to be erected; and a little before the going down of the sun, brought forth the shapeless deities of his country from their gloomy sanctuary, and, having disrobed them of their ornaments, set fire to the pile, and then threw them one by one into the flames, calling upon the amazed and trembling spectators to behold the vanity and helplessness of the blocks before which they had so often bowed with fearful homage. Many of those interested in upholding the ancient superstition, beheld with rage the last rays of the sun fade on the

dying embers of their gods ; but no tumult followed. And when the imbecility of their idols, and the folly of their worship, was thus publicly exhibited, the effects were speedy, powerful, and extensive !

Those who had put down their names, in general, continued diligent and steadfast, yet the missionaries had to regret some few who forsook them, —a circumstance to be expected, however distressing,—especially, as would sometimes happen, those who went back were persons of whom they had the highest hopes, and to whom they were most particularly attached. One young man, however, (Mui) who was removed by death at the close of the year, gave them much comfort. As long as the state of his health allowed, his attendance on the school and the different meetings was exemplary. He was much in the use of secret prayer, and had a great love for social worship. When confined, and seeing the people going to their solemn assemblies, he would often say,—“My feet cannot go, but my heart goes with you.” His dying testimony was simple and satisfactory. He made no great pretensions to superior knowledge ; but he knew that he was a sinner, and that Jesus came into this world to save sinners, and this removed the fear of death.

Early next year, (1814) the number of inquirers considerably increased, and the names written down, (i.e. of those who were more decided,)

amounted to fifty, not including several who had been under the necessity of returning to their homes in the different islands. Among them was Utami, an intelligent chief of the island of Tahaa, with his brother Vaitarui. Upaparu, a chief of Tahiti, and his wife, followed, accompanied by a number of men who wished to be farther instructed. These came to Eimeo, to reside near the missionaries for this purpose. When passing the camp of the Raiateans, who had lately returned from Tahiti, on their way home, one of the chiefs earnestly endeavoured to persuade Upaparu not to forsake the customs and worship of his ancestors, but to join them and carry the flag of their gods to Raiatea,—conjuring him at the same time to beware of Utami and Matapupu; for he said the *papaa* (missionaries) had enticed these two chiefs, who now in their turn made it their business to entice others,—so zealous were these new converts to enlist all whom they could reach under the banner of the Redeemer, and their exemplary conduct was equal to their zeal. They were constant in their attendance on the means of instruction, exact in their observance of the Sabbath, instant in secret prayer, punctual in family worship,—besides holding frequent meetings for social devotion; and that very mark of his own people which God has stamped with his peculiar approbation, Acts ix. 2., and which the world regularly affixes as a stigma of contempt, was affixed to these Christians by

their countrymen ;—they were derided under the reproachful term, *bure atua*, (praying people.)

In the month of March, Mr Nott, who was unwell, being advised, for the benefit of his health, made a voyage through the Leeward Islands, accompanied by Mr Hayward. They preached the Gospel in Huahine, Raiatea, and Tahaa ; and such was the change which the reports from Eimeo and Tahiti had occasioned, that now large congregations attended regularly, and heard attentively ; the gods of the natives were falling into disrepute, and designated as “ bad spirits,” “ foolish deities,” while the God of the Christians was reverentially spoken of as “ the Good Spirit.”

A providential incident occasioned these islands to receive a second visit during this year. A brig, the *Matilda*, Captain Fowler, from India, endeavouring, (Sept. 3,) to work into the harbour at Eimeo, got nearly upon the reef. Mr Wilson, with the king and young chief of Huahine, and about twenty-three others, went on board to assist, when a fresh gale springing up, drove them to sea, and they were not heard of for some months ; but during this time the vessel was driven from island to island, and the missionary had thus an opportunity of visiting and confirming the inquirers in Raiatea, Huahine, and Tahaa, which appears to have been attended with the happiest results, although it occasioned their friends in Eimeo no little concern.

Pomare, after waiting a considerable time in Tahiti, could obtain nothing but the nominal superiority of a few districts, and, tired with his situation, when a number of his allies had left him, came over again to the settlement in Eimeo.

Among the numerous inquirers, there were many of whose conversion to Christ the brethren had no doubt, and these they thought proper subjects for the ordinance of baptism; but the king had been the first candidate. His knowledge was superior to almost any of the others, and the missionaries were anxious that he should be first admitted; yet they could not in conscience administer the rite to him, as, since his residence in Tahiti, he had been repeatedly ensnared by drinking ardent spirits; and, although not addicted to entire intoxication, they feared lest, like Agrippa, he might in the end prove but an "almost" Christian. The baptism of the whole was, in consequence, delayed; for, considering the peculiarity of his situation, the nature of his education and his early dissolute habits, and the multitude and strength of the temptations by which he was assailed,—they were unwilling to relinquish the hopes they had so fondly cherished concerning him, especially as he had so resolutely and so uniformly resisted all attempts to seduce him again to idolatry.

At the close of the year they had, however, two hundred and four names written down, and

two hundred and fifty scholars; and meetings for divine worship were established twice regularly every Sabbath, when the attendance was never under three hundred, and once on the Wednesdays, besides numerous other meetings for prayer, conversation, and mutual edification. The gospel of Luke was now translated, and some of the missionaries having composed hymns in the native tongue, in praise of Jehovah, vocal music formed a beautiful part of their exercises, doubly delightful to those who had heard the licentious strains of their heathen songs.

Towards the close of the year, Pomare-Vahine, daughter of the king of Raiatea, arrived at Eimeo, on a visit to her sister the queen, with whom she intended to make a tour of Tahiti, which she had never seen. As a mark of respect to the stranger, the chiefs of Eimeo, prepared a sumptuous feast,—termed by the natives a *faamuraa*, or feeding,—which used to be done by sending a number of baked pigs, fowls, vegetables, and prepared dishes neatly cooked, to the residence of the person intended to be entertained. Before partaking, it had been customary, to offer part of the animals and fruits to the gods. On this occasion, the king and his party were desirous to prevent any such acknowledgment; and when the food was presented to Pomare-Vahine, before any article was touched, and when the priests were preparing

to select the offering for the altar, one of her principal attendants, Farefau, a native of Borabora, who was a Christian, stepped forward, uncovered his head, and looking up to heaven, implored the blessing of Jehovah, and gave thanks to Him as the author of all their mercies. By this act, the whole was considered as devoted to the God of the Christians, and no attempt was made to carry any part of it to the marae.

After the king's departure from Tahiti, the Christians there experienced a considerable degree of persecution: the house where a number of them used to meet for worship, was burned down, several were banished from their lands, and one was pursued for the purpose of offering him in sacrifice to their god "Oro."

Ill health and domestic affliction shaded the opening of 1815. During their residence in Eimeo, the missionaries had never been all free from sickness, and in February, Mr Scott was removed by a bowel complaint, leaving a widow and two children. He had not been confined a week, and apprehended no danger till the morning of the day on which he died, but he was not taken by surprise. Though he spoke little, what he said was expressive of his reliance as a guilty sinner on the all-sufficient Saviour. This dispensation his brethren considered a serious loss to the mission, as his attainments in the language enabled him to convey instruction in an intelligible manner to the natives—a requisite

they themselves had found it so difficult to acquire. The building of their vessel, too, still lay heavy on their hands.

In the month of May, the Queen and Pomare-Vahine, her sister, went over to Tahiti to make their intended tour. They landed at Pare, the hereditary district of Pomare's family, and where his only child, Aimata, resided with her nurse. The king had sent her a book by her mother, which was generally understood as an indication of his wish that she should be educated in the principles of the new religion, which were now embraced by considerable sections of that district, and of the neighbouring one of Matavai. The two parties were distinguished by different names, the *bure atua*, the praying people, and the idolatrous worshippers—the latter inflamed with hatred towards the followers of Jehovah, which increased as their numbers increased. The decided conduct of their visitors, upon a public occasion similar to that at Eimeo, did not tend to lessen that rancour. When a present of food and cloth was brought them, the priests who attended, observing them unwilling to devote the usual portions to their gods, expatiated on their power, and pointing to a bunch of red feathers, the sacred emblem, threatened the attendants of the royal sisters with their vengeance. "Are these," said Farefau, "the tremendous objects with whose wrath you threaten us?" then

snatching and throwing them into a large fire near at hand, "Behold," said he, "their inability to save themselves!"

All these circumstances operating together, so highly excited the malignant passions of the idolatrous chiefs, that they formed a deep, well laid conspiracy, for cutting off the whole of the professors of Christianity at one blow. The chiefs of Pare, Hapaiano, and Matavai, invited those of Atehuru and Papara to join them, and they, though lately rivals and enemies, yet readily agreed to unite in crushing the hated sect. The night of July 7, was appointed for their extermination. The Porionu, a generic for the inhabitants of Pare, Hapiano, and Matavai, were to have attacked them on one flank and the rear, while the warriors from Atehuru and Papara were to have advanced upon the other; and their destruction seemed inevitable. Only a few hours before the massacre was to have commenced, the Christians received intelligence of the plot. Providentially, they were at the time assembled on the beach for some purpose of worship or instruction, and instantly launching their canoes, set out for Eimeo, where they all arrived in safety next morning! Their enemies, when they found that their prey had escaped them, quarrelled among themselves, and a bloody engagement ensued, in which the Porionu, with whom the scheme originated, were defeated with great slaughter, their principal

leader being killed; and the Atehurians, after the victory, being joined by the inhabitants of Tiarabu, burned and laid waste the whole north-eastern coast of the island, from the borders of Atehu to the isthmus!

Hostilities, however, did not terminate when the Porionu were punished. From some cause, now impossible to be ascertained, the Taiarabians were displeased with the Te Oropoa,—a general name for the Atehurians and natives of Papara; and determined to make war upon their former allies. In order to propitiate their gods, they determined to offer a human sacrifice; and this last victim to their sanguinary Oro, had the exalted honour of being the first martyr of the Lord Jesus Christ. He was a fine intelligent young man, a native of Matoe, a disciple of Christ, and worshipper of Jehovah, who, having resisted both the ridicule and flattery of his former associates in idol-worship, was banished from his father's house, and threatened with every extremity of vengeance. When a human victim was required, no one appeared more suitable to the priests than the young Christian. On the evening of the day preceding that on which the ceremony was to take place, he had retired to a shady spot near the valley where he dwelt, to perform his devotions. While offering up his supplications to his Saviour, his seclusion was broken in upon by the servants of the priests and chiefs, who endeavoured to prevail

upon him to accompany them, by saying the king had arrived, and wished to see him. He knew of the approaching ceremony, and the truth instantly flashed upon his mind, that he was the destined victim, and he refused to go. They then said, the priest or his relations wished to see him. "Why," asked he, "do you thus seek to deceive me? The priest or my relations 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 that 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!" His answer filled them with rage; they rushed upon him, murdered him, and carried off his corpse in triumphant exultation, to be offered in sacrifice to their bloody demon-deity. But his dying words shook that power his death was intended to propitiate, and some of the spectators dated their first impressions of the superiority of the Christian religion from that transaction. Nor was the sacrifice attended with the advantages the priests had promised: the Taiarabuans were defeated in the

battle that followed, and driven by the Te Oropoa to the fastnesses of their mountains.

Pomare prudently took no part in these commotions ; he repeatedly sent messages of peace, and received in return similar assurances that their quarrels were only among themselves, but that they desired to remain on good terms with him. He occupied himself, during the absence of his queen, in making a slow tour through Eimeo, endeavouring to persuade the raatiras to forsake idolatry,—and his success was remarkable ; but, with every appearance of devout humility, in a letter he wrote to the missionaries, he disclaims all praise.—“ Jehovah himself, He it is that causeth the growth of his own word ; for that reason it prospers and grows exceedingly.”

Yet although the king had manifested no desire to interfere in the affairs of Tahiti, except to restore peace, the commotions there had a very alarming effect at Eimeo ; numbers of the vanquished sought refuge in the island : and the king and missionaries, who knew how little the professions of the others were to be trusted, were not without apprehension that they, in the pride of victory, might perhaps be induced to invade them. They therefore, in conjunction with several hundred of the people, set apart a day for fasting and humiliation, and for supplicating mercy and protection from Him who has the hearts of all men in his hands, and to whose controul all actions

and events are subject. "It was a day of trouble," say they, "with us, and we and our persecuted people called upon Jehovah, and we think there is no presumption in saying our supplications were regarded and our prayers heard, for, according to his promise, he sent us deliverance."

While the idolaters were employed, contrary to their intentions, in destroying one another, the number of professing Christians was daily increasing at Eimeo, as were the secret friends of the cause at Tahiti. At length, when peace appeared to be in some measure restored, the victorious chiefs of Tahiti sent messengers to the refugees in Eimeo, to return and take possession of their lands.

With this invitation they complied, and as the presence of the king was necessary on the occasion, according to an ancient custom of the country, he went over to reinstate them formally in their inheritances. He was accompanied in this expedition by a great number of his adherents and allies, professed Christians, from Huahine, Raiatea, and Eimeo, with Pomare-Vahine, princess of Raiatea, and Mahine, chief of Eimeo and Huahine. When the fleet approached the shore, the idolatrous party, who had not expected so formidable an array, appeared on the beach in considerable numbers, and in hostile attitude opposed their landing. They fired repeatedly, but the king gave strict orders not to return the fire, and sent proposals of peace to the chiefs, which, after an interchange of mes-

sages, terminated apparently in mutual reconciliation, the expedition was allowed peaceably to disembark, and several of the people returned quietly to the different districts, to take possession of their respective properties.

Still, however, fears and jealousies continued to exist on both sides ; but while the royalists were endeavouring, in the spirit of conciliation, to secure tranquillity, the adherents of Oro were secretly contriving once more the entire destruction of the Christians. This state of things continued till Sabbath, Nov. 12,—a day the most remarkable in the annals of Tahiti.

On the forenoon of that day, the king and all his people, supposed about eight hundred, assembled at a place called Narii, near the village of Bunaania in the district of Atehuru, for public worship ; but having been warned by the missionaries, before they left Eimeo, that probably an attempt might be made to surprise them on some such occasion, they set watches at different points, and many attended in arms. Divine service was just about to commence, when a firing was heard at some of the outposts, and immediately the army of the idolaters was seen approaching with the flag of their gods. “ It is war ! it is war ! ” was the cry throughout the congregation, and the utmost confusion prevailed, when Pomare arose, and requesting them to remain quiet, told them they had assembled to worship Jehovah—were under his

especial protection—and that that worship should not be interrupted even by the advance of an enemy. A hymn was then sung by the whole congregation, a portion of scripture was read, and the service closed with solemn prayer to the Almighty.

The royalists quickly formed in two lines ; the first composed of the proper subjects of Pomare who were Christians, under Auna Upaparu and Hitote, chiefs distinguished for their steady attachment to the new system ; the second, of the allies, commanded by Mahine, supported by the chief Patini, a relative, and by Pomare-Vahine, attended by her faithful squire Farefaru ; the king of Huahine wore the native helmet, beautifully ornamented with shells and plumed with feathers. The princess of Raiatea was clothed in an armour of net-work, and armed with a musket and spear. A number of the refugees, who had not embraced Christianity, and could not be depended upon, were distributed among the columns, so as best to insure their fidelity. Pomare went on board a canoe, with a number of musketeers, accompanied by another, commanded by an Englishman called Joe, which carried a swivel, and took post so as to annoy the flank of the enemy as they advanced. Scarcely was the kings' army arranged, when the idolaters attacked impetuously, with hideous shouts and imprecations. After a stout resistance, the first line was forced to

give way, but the second, where Mahine and Pomare-Vahine fought, received them steadily ; and the contest, renewed with fury, was long doubtful, till Upufara, the chief of Papara and leader of the idolaters, fell ; for Tino, the high-priest of Oro, had promised the idolaters a certain victory ; but when they heard of his death, their confidence forsook them, and they fled precipitately to their mountainous strongholds.

Flushed with victory, the conquerors were preparing to pursue, when Pomare exclaimed, *Atira!* “ it is enough !” and straitly charged his warriors that they should not put to death the vanquished, neither hurt woman nor child ; and forbade them to enter the villages, or burn or plunder, as they were wont, the plantations of the enemy. The bodies of the slain, contrary to their former barbarous practices, were decently buried, and the corpse of Upufara was sent to his own district to be buried in the sepulchre of his fathers. This chief was an intelligent and able leader, and his mind had for sometime been hesitating,—even on the morning of that day he was undetermined whether to renounce idolatry or support it. Unfortunately for himself, the urgency of the priests, combined with his own ambition, impelled him to defend the established religion of his country. A short time before, he had been much troubled with a dream : he saw in his sleep a large heated oven,

and in the midst of an intense fire, a fish writhing in agony, yet incapable of dying ; and this he imagined represented the state of the wicked after death. He awoke in a state of indescribable agitation, and could not again compose himself to rest during the night. Only a day or two before the battle, while struggling with conviction, he said to some with whom he was conversing,—“ Perhaps we are wrong ! let us send to the king and Tati,” (a converted chief, and a relation of his own) ; “ and ask also for books, that we may know what this new word is.” But the priests would not hearken to his proposal, assuring him that Oro would prevail. He believed them, and perished.

In the evening, after the hurry of the battle was over, Pomare and the chiefs, with all the professing Christians, assembled together to worship Jehovah, and to return thanks for the great deliverance they had experienced ; and in this they were joined by many who till now had continued idolaters.

But while the king gave orders to spare the vanquished, he sent a select band, under Farefaru and Patini, to destroy the temple where the great national god Oro was deposited,—to pull down his altars, and commit the idolatrous appendages to the flames. He repeated his orders for sparing the vanquished. His instructions were, “ Go not to the little island where the women and children

have been left for security ; turn not aside to the villages nor plantations, neither enter into the houses, nor destroy any of the property you see ; but go straight along the high-road through all your late enemy's districts." And he was punctually obeyed : the party went, without committing the smallest outrage on any individual or their property, direct to the national temple at Tautira in Taiarabu ; and without experiencing any opposition from the inhabitants of that district, who were formerly the most devoted to their idols, and considered it a peculiar honour to have the charge of Oro, they entered the sanctuary of the god, and despoiling the image of its ornaments, while the priests and people stood silent spectators, they broke down the altars, demolished the temples and sacred houses, and consumed them and all the appendages of idolatry with fire. The shapeless log, the possession of which had cost formerly so much bloodshed, was carried off in triumph to the king, by whom it was most contemptuously used as a post in his kitchen for hanging victual-baskets on, and finally riven up for fuel. This was the signal for the universal downfall of idolatry in Tahiti ; and very soon throughout every district, the temples, altars, and idols, were treated with similar derision and contempt.

The event of the battle destroyed the reliance that the idolaters had placed on the promises of their priests, and they unanimously declared they would

trust no longer in gods who had so grievously deceived them. The moderation of the victors, so unlike the cruelties which they themselves would have exercised had they prevailed, convinced them of the superiority of that religion which had produced such blessed effects. During the night, they sent spies to learn the fate of their aged helpless relatives, of their wives and children: to their astonishment, they found them all safe, and were informed that they had received assurances of protection from the king and chiefs, with a promise of complete indemnity to all. The vanquished could not at first give credit to the tale, supposing some deceit; but after waiting a few days, and venturing home in small parties, to their great delight, they found it all true! and could not help asking whence such humanity arose? The answer was obvious,—from the principles of the new religion.

Subdued more by the clemency of Pomare than even by the victory he had gained, the natives hastened to make offers of submission; and he was reinstated in the full sovereignty of the island more firmly than ever, as he now possessed the affections and willing homage of his people—soon to become a Christian nation! This almost instantaneous demolition of idolatry was not the mere mad impulse of the moment; nor did the natives rest satisfied with deserting their service—there was an universal desire for instruction. Messen-

gers were sent from every quarter to the king and chiefs, anxiously requesting teachers, from whom they might learn the "new word," and expressing, at the same time, their determination to renounce every evil and wicked work connected with their former superstition,—human sacrifices and child-murder ceased from that hour,—schools were soon opened in all quarters, and filled with scholars,—places of worship were erected, and crowded with worshippers, and the Sabbath which God hath given for a sign between his people and the heathen, was everywhere strictly observed. A flood of heavenly effulgence seemed at once poured in on these isles, and the shadows of night fast hastened away,—the dark, dismal, and bloody features of the landscape disappeared,—and the lovely scenery received the light upon its bosom, like the first rays of a vernal sun, awakening to lustre and beauty the innumerable dew-drops from the womb of the morning.

They had no missionary to preach or lead their public worship ; but those who had resided longest at Eimeo presided, and conducted the service with a simplicity, earnestness, and devotion,—feelings which, alas, in lands long called Christian, might in their assemblies be sought for in vain ! They sung a hymn, read a portion of scripture history, which was entirely composed of extracts from the Bible, and concluded with prayer. One of Pomare's, which appears to have been used on

these occasions, has been preserved by Mr Ellis, who received it from Mr Nott, will serve as a specimen.—“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 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 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.”

When the news of these delightful changes reached the missionaries at Eimeo, they were like them that dream : their mouth was filled with laughter, and their tongue with singing. They had gone forth for sixteen years, weeping, and bearing the precious seed ; now the harvest had arrived, when they were to come again with rejoicing, bringing their sheaves with them. Mr Nott, accompanied by Mr Hayward, at the request of the brethren, went immediately over to visit Tahiti. They found their expectations exceeded ;—the natives eager to 'hear the word of life, and often spending the hours of the night in conversing together about the religion of Jesus. It would have been now as difficult to collect a listless yawning congregation as it would formerly have been to have collected one of any other description. After they returned, Mr Bicknell succeeded on the same mission.

Early next year, the mission was joined by Mr Crook, who, after he left the Marquesas, had gone to England, whence he returned, married, to Port Jackson. Owing to the disturbed state of the islands, he had remained some time in the colony, studied medicine, and applied himself to the printing business, in which he had rendered considerable service, by correcting at the press the publications of the missionaries ; and now, to the joy of the brethren, returned to a more active sphere of usefulness. In the months of August

and September, he accompanied Mr Davies on a tour round Eimeo ; Mr Davies leaving his school under the superintendence of Mr Tessier.

In this tour, the advantage which had arisen from the instruction of the youth, appeared at every station : they found that the scholars were so many nuclei, from whom knowledge radiated through the land, and, by the grace of God, appeared generally to have themselves been instructed by his Spirit. The journal, published in the Quarterly Chronicle, (vol. 1.) is excellent for its simplicity and want of colouring : it does not conceal, that, amid much to delight, there was also something to distress ; nor that the converts to Christianity were not more perfect in the islands of the South Sea than they were in the primitive churches of Asia. In the district of Atimaha, for instance, they “ found great disorders of various kinds, notwithstanding almost all the people have publicly renounced heathenism.” They “ endeavoured to speak very plainly and faithfully to them, from 1 John iii. 8. ‘ He that committeth sin is of the devil.’ ” The audience seemed deeply attentive during the time of speaking ; but afterwards appeared very shy in their behaviour towards the missionaries.

A Raiatean, however, who was still a professed idolater, received and entertained them with much kindness, so that they resolved to take up their lodging at his house. With him they had some

serious conversation, and told him that he must not conceive they taught bad things, because some who professed to believe were still bad people ;—that the word of Jehovah was truly good, and, wherever truly believed and obeyed, caused a real change, and made those who were wicked become truly good. Their host joined them at family worship. The method they now adopted for this exercise, was—together with their own family—to call all the people of the house where they lodged, and as many of their neighbours as would come ; then read and expound a chapter of the New Testament ; sing an hymn ; and conclude with prayer. In the morning, if light, (for they always got up early) they read ; if not, they called upon one of their people to pray, and proceeded on their journey.

At some places, they found dissensions among the brethren ; these they appear in general to have healed, and endeavoured to impress upon their minds the great necessity of joining together in casting off all former bad customs and sinful habits, burying their little differences in oblivion, and living in harmony and peace ; keeping in mind the mercy of God in sparing them notwithstanding their great wickedness, and sending his precious word among them, that they might be saved from their sins here, and eternal misery hereafter. The following instance, which in its cause it might be no difficult matter to parallel, even in Scotland.

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though it is doubtful if it would have been so speedily terminated, shows the prudence of the missionaries. In the beginning of the change, Motuau, one of the chiefs of the district Afareaitu, cast away his gods, and embraced Christianity ; and being joined by most of his people, one of their houses was appropriated as a house of prayer ; they were, in consequence, persecuted by Vara, a more powerful chief of the same district, who still maintained the ancient superstition. But Vara afterwards being converted, built a large and elegant place of worship, sufficient to contain the whole inhabitants. Motuau and his people, though they occasionally joined with Vara, yet maintained their own place ; and some unpleasant disputes arose, as some of them thought it was improper to remain divided, when one house could contain both. Mr Davies proposed that the whole should meet for service in the largest and best place of worship next Sabbath, when he preached three times, and further proposed that they should continue to meet there in future for divine service, and appropriate the other house as a school-room, to which they cheerfully acceded ; and having appointed three young men teachers of the males, and one woman of the females, he left them all quite reconciled, and an important addition made to the means of instruction. But, notwithstanding some partial blemishes, the journal concludes with a most cheering review. " In comparing the

present state of Eimeo with what it was a few years ago, the contrast, in a number of instances, appears very striking, and there is abundant cause for thankfulness for what Christianity has already effected. The Sabbath is observed with strictness—the people assemble three times for worship, and on every Wednesday evening ; and they generally keep those who may have acted improperly, outside of their different places of worship. Family worship is set up in almost every house throughout the island, and private or secret prayer is the practice of every individual !”

In October, Mr Davies, along with Mr Hayward, made a tour round Tahiti, and here, as at Eimeo, he found the beneficial effects which had attended teaching the young, and from making their school-books the sacred scriptures and scripture catechisms. At some of these places, they came to him and requested to be catechised, when a considerable congregation assembled, and he was afforded the means of explaining at greater length the various parts of the catechism. The people seized every opportunity of hearing ; his sermons were numerously attended, as were every meeting for worship, either in the family or in public, and in some cases, they were kept awake the greater part of the night by inquirers. Among these was Tino, the late famous prophet ; who observed,—“ No one ought to be kept back because they have been wicked, for I who have been one of the most

wicked of men, am now turned to the true God, and seek to know his word;" adding, with emphasis, "My mind is fixed." The kindness of the people was unbounded, and although he told them he did not come for any other purpose than to preach Christ and him crucified, they almost overwhelmed him with presents of food and cloth. He particularly remarked in this journey the great attention which some of the chiefs paid to the education of their domestics and dependants.

The scholars who had left Eimeo, and were scattered through the islands, became teachers of their neighbours and friends, and some knowledge of reading and writing was already extensively spread. There were at this time at least three thousand persons who had books and could read them. They had, besides, in circulation four hundred copies of the Old Testament history, and four hundred of the New; one thousand copies of the Tahitian catechism, and many chapters of Luke, in manuscript. At the time when they were bewailing their total want of success, God had been preparing a people for himself, not only in the Georgian, but the Society group. The seed, unknown to them, was,

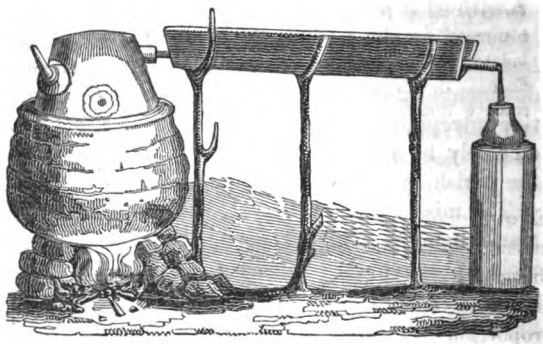
Like helianthus, borne on downy wings
To distant realms.

And when the blessing of heaven descended on the soil, nations seemed to spring up in a day, Tamatoa, king of Raiatea, on his return from Ta-

hiti, publicly renounced idolatry, and, with a number of his people, embraced the truth. The pagan chiefs there also endeavoured to avenge the cause of their gods, and a sanguinary conflict ensued. The Christians, proving successful, imitated the example of Pomare, and their generosity finally prevailed over the murmurings of the defeated worshippers of Oro. Tahaa followed in the wake of Raiatea. Tefaara and Mai, the two chiefs of Borabora, introduced Christianity into that island, as did Mahine into Huahine: so that, in the space of one year, the whole system of idolatry by which these lovely islands had been debased and polluted from the earliest times, fell prostrate before the glorious gospel of the cross of Christ, and that through the instrumentality of men who boasted no high literary attainments,—who were not gifted with what is styled genius, and were not deeply versed in the philosophy of the schools,—but humble men who, possessing that best of all endowments—good common sense, joined with native intrepidity and patient perseverance, actuated solely by a love to the Saviour, and a love to the perishing souls of their fellow-sinners.

The missionaries, this year, had the pleasure of transmitting to England specimens of the Tahitian idols, at the request of Pomare, conveyed in a very interesting epistle.—“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 these idols to Britain for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. These were my own idols, belonging to our family from the time of Taaroamana-hune, [an ancestor of Pomare's some ages ago] even to Vairaatoa, [one of the names of his father] who, when he died, left them with me. But now, having been made acquainted with *the true God*, with Jehovah, *he is my God*."—After describing the different images, he adds, "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!" They are now deposited in the Missionary Museum.



A Native Still.

CHAP. VI.

Cares of the Missionaries increase as the people pass from savage to civilized life—A fresh supply of labourers providentially arrive—They decline meddling with civil affairs, except as advisers—Case of disputed rights referred to them—New Missionaries delighted with the appearance and worship of the people at Eimeo—Their first Sabbath—Course of instruction through the week—Native repast—Printing press set up—Interest it excites—Ship *Haweis* launched—Establishment of a Missionary Society—Its first meeting—Missionaries disperse to their different stations—Description of *Huahine*—Return of the warriors from *Tahiti* create a new impulse—Attempts to awaken a spirit of industry among the people—Manufacture of sugar introduced—Messrs Williams, Threlkeld, and Orsmond, proceed to *Raiatea*, *Borabora*, &c.—Opening of the Royal Mission Chapel at *Tahiti*—Services—Promulgation of a code of laws—Baptism of *Pomare*.

EXQUISITELY delightful as the feelings of the missionaries proved on witnessing what great things God had done by the mighty working of his power, their cares and anxieties increased in proportion. They experienced somewhat of that intensity of interest in the conduct of their young

converts, which the apostle of the Gentiles so strongly expresses, when he says,—“Now, we live if ye stand fast in the Lord.” But this was not the only burden they were called to sustain : society required to be entirely new modelled. Heathenism and its abominations were so interwoven with the whole structure, that no simple alteration of shape in the web would suit it to the circumstances : the warp and the woof required to be separated, and an entire new fabric produced. The relative duties of parents and children, of husbands and wives, of governors and governed, before utterly unknown, and now first attended to, required, not only to be inculcated, but regulated by the missionaries, whose advice became as necessary in the arrangement of civil intercourse as in the important concerns of the spiritual life. Heretofore, woman was the degraded subject of a debasing superstition, which allowed her not to approach the precincts of its temples, or the food sanctified by its sacrifices,—the inferior minister to the grosser pleasures of her lord, with whom she was forbidden to eat, and whose touch carried pollution to the very vessels used by man. The children, so far from being subject to parental discipline, were their own masters almost as soon as they could walk. The conjugal tie was esteemed of little moment by either male or female. The tyranny of the kings, priests, and chiefs, was illimited ; and the subjection of the

common people more base than that of the ancient serfs of Europe. Private property could scarcely be said to exist, at least among the lower ranks ; and even that of the higher was held merely by the insecure tenure of a tyrant's caprice. Above all, idleness and sensual enjoyment, encouraged by the bounty of an exuberant soil, whiled away the hours of the roving thoughtless population. In all these respects, the change was entire ; and as the prospects of a brighter world opened on their view, their path through this became diametrically opposite to the road they had previously travelled, and at every turn they required instruction. In consequence, the missionaries were occupied from morn to night, and even their hours of rest often intruded on, by inquirers of all ranks, with whose eager desires they found it frequently impossible to comply, and yet felt it almost equally impossible to resist.

Such unremitting labour, it is very evident, their strength could never have sustained, while the distant islands must have remained without teachers ; but He whose work it was, knew the best time when to send assistance, and this year, (1817) a supply of missionaries arrived, just at the moment when they were most needed. Mr and Mrs Ellis were the first, Feb. 13. ; then Mr and Mrs Orsmond, April 27. ; and on Nov. 19, Messrs Barff, Bourne, Darling, Platt, Williams, with their wives, and Mr and Mrs Threlkeld,

who had left England with Mr Ellis, but were detained at Rio Janeiro by indisposition.

During the many years the missionaries had laboured and resided in these islands, they had carefully avoided meddling in civil or political affairs, except when they attempted the office of peace-makers ; and at this period, when applied to by the king and the chiefs of Tahiti, they with equal prudence declined any interference, except in the way of advice. They told them, that being strangers, and having come to their country as teachers of the word of the true God, and the way of salvation by Jesus Christ, they wished to devote themselves still wholly to their proper vocation ; but they would give them whatever information they could, respecting what that word contained with regard to government, and what were the laws and customs of Great Britain and other civilized countries. At the same time, they suggested to the king the propriety of calling a general meeting of the principal chiefs, and, with their assistance and approbation, adopting such statutes and regulations as would tend to the good of the community, and the stability of his own government.

Having been used, however, to arbitrary proceedings, his majesty did not seem much to relish the proposal. He requested, however, from them the information they had promised, at the same time expressing his determination to rule according to the word of God, and for the welfare

of the people. On the other hand, some of the lower orders imagined that the reception, or rather the profession of the gospel, had superseded the rights and authority of their superiors. Hereby the missionaries could not avoid directly and decidedly interposing. For instance, the open ocean there, as elsewhere, was ever free for all to fish in, but within the reefs the space was claimed as the property of the adjacent coast ; the raatiras, landholders, and each subdivision of a district having their respective fishing ground ; and when strangers caught any fish in these places, they usually sent a part to the owners of the spot ; but now several of the commonalty refused to pay any such tax, alleging, that all the old customs were abolished. The matter therefore was referred to the missionaries ; when Mr Davies spoke in strong terms against such pretensions, and showed that the word of God abolished nothing that was good, just, and equitable,—that it abolishes evil, and that alone,—and that private property, if formerly respected by idolaters, ought to be doubly so by Christians. Again, some of the raatiras, from their wordly rank, had been accustomed to take the lead in their prayer-meetings, to the exclusion of their poorer brethren ; and one of the inhabitants of Atimaha, in Otaheite, came to inquire whether such distinctions in religious services was according to the word of God. Mr Davies, without

hesitation, answered, that distinctions of that kind were improper, pernicious, and contrary to God's word,—that while Christianity preserved and honoured all the distinctions of rank in civil life, it allowed of no pre-eminence being attached to men in the church of God, on account of their riches or rank,—and that distinctions in religious services should be regulated alone by the apparent reality of the individual's religion, his consistency of conduct, his knowledge, and abilities.

Acceptable and important as the arrival of the new missionaries was, at such a conjuncture, it was still more important by their fetching along with them a printing' press,—the introduction of which forms a new era in the history of the South Sea Islands. Mr Ellis, the first of the new missionaries, who had learned the art of printing, brought this long and anxiously wished-for machine to Eimeo. After touching at Tahiti, and landing a horse which had been sent as a present from New South Wales to Pomare, and where Mr Ellis was introduced to the king, the vessel sailed round to the north side, and anchored in Opunohu, (the Taloo Harbour of Cook,) and were cordially greeted by their fellow labourers; nor less so by the chiefs, who welcomed them in a manner that could not fail to delight their hearts: “Blessing on you from God! peace to you in coming here! on account of the love of God

are you come !" were the salutations of Auna, once an areoi and a warrior, who had come from Raiatea to assist Pomare in regaining his throne, but now himself the humble expectant of a better kingdom.

The first Sabbath presented a spectacle singularly delightful. On going to their rustic place of meeting, which answered the double purpose of a school-house and chapel, he found there between five and six hundred native Christians assembled to worship the true God. Always scrupulously attentive to cleanliness in their persons, the Polynesians were now equally attentive to the neatness and modesty of their apparel ; while, instead of their former wild and savage gaiety, a placid gladness and grave serenity sat upon every countenance. The heads of the men were uncovered, their hair cut and combed, and their beards shaven ; their dress was generally a pareu round their waist, and a taputa over their shoulders, which covered the upper part of the body excepting the arms. The females wore a neat and tasteful bonnet of the yellow tinted cocoa-nut leaf ; their countenances were open and lovely ; many of them had inserted a small bunch of the fragrant and delicately white cape jessimine in their hair ; in addition to which, several of the chief women wore two or three native pearls fastened together, pendent from one of their ears, while some lovely wild flower adorned the other ; their dress was remarkably becoming, consisting

of beautifully white native cloth wrapped round the body, then passed under one arm and fastened on the other shoulder, leaving only the neck and face, and part of one arm uncovered. Mr Davis officiated,—his schoolmaster's table answered for a pulpit. The utmost silence prevailed, till he rose and read out a hymn in the native tongue; the whole congregation then rose, and many of them joined in the singing. A prayer was next offered up, and another hymn sung, while the people remained standing; after which they sat down, and the minister standing on the ground behind the desk, delivered a discourse. 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; and many of them as they passed, shook the new missionary cordially by the hand, and expressed their joy at seeing him among them. To him the scene was deeply affecting,—the novelty of their appearance, which we almost regret will be now nearly lost by the adoption of English dress,—of their language and singing,—and the solemn and earnest attention, and the air of devout sincerity they exhibited during the whole service, could not but take a powerful hold on his feelings. At four in the afternoon, the natives again assembled, when Mr Nott presided. In the evening, several of the missionaries met for social worship, and with this sacred exercise closed the Sabbath,

under a mingled emotion of gratitude and wonder at what they had beheld, and a lively impression of the advantages of Christianity, and the efficacy of the Gospel, under Divine influence, over the hearts of the most profligate idolaters.

On the Monday evenings, the missionaries held what they called conference-meetings, for the purpose of ascertaining the state of the converts' minds, their progress in knowledge and the divine life,—to solve their doubts,—to answer their inquiries,—and explain any thing they might have heard on the preceding Sabbath, and did not sufficiently understand. Some of these meetings were extremely interesting, as may be easily supposed, from the nature of the questions discussed, and the intense anxiety to communicate and to receive correct ideas upon subjects, in comparison of which all else beneath the sun seemed insignificant. These were treated, not as matters of speculation, but as objects connected with eternity, the reality and importance of which connection, both ministers and people understood and felt.

A sermon on the character of Balaam, in which the preacher observed that the prophet had had a knowledge of the true God and of his word, while his heart was unchanged; and wished to die the death of the righteous, yet still continued in the love and practice of sin,—gave rise to the following queries:—What is the difference between knowledge and a true belief of the word of

God? What are the evidences of a real change of heart? and, How is it usually with the people of God when that change takes place? Whether a good man, that truly believes the word of God, might not expect to get complete deliverance in this life from all evil practices; and not only so, but from all evil thoughts, and every evil of the heart? And when to this last it was answered that no one on this side the grave was ever entirely free from sin; then it was eagerly inquired, Seeing Adam in a state of innocence fell, may not believers fall again into a state of sin, and perish? They likewise proposed many puzzling questions respecting the origin of moral evil, the freedom of the will, the guilt of those who died without hearing the gospel, and the duration of punishment in a future state; to which, in general, the missionaries replied with great judgment, by adducing simply the word of God, where it is explicit, and by not attempting to be wise above what is written, where it is silent. Some queries were occasionally introduced, which to us would appear frivolous, but to persons in their situation, nothing respecting the word or will of God appeared of little moment.

Before fixing upon the spot for setting up the printing press, Mr Ellis, in conjunction with Messrs Crook and Davies, made an excursion to Afareaitu, and by the way, the new comers had, for the first time, an opportunity of enjoying a native

repast at the house of a Christian chief. When the viands were ready, the company were desired to take their seats on the dry grass that covered the floor. Broad leaves of the purau tree were handed round for plates ; and a small shell of cocoa-nut, filled with salt water, was placed by each of the guests. The dinner consisted of broiled fish,—one of which wrapped in plantain leaves, and a roasted bread-fruit, was given to every individual. A blessing being asked, the feast commenced ; and as knives and forks were unknown luxuries, the pieces of fruit or fish were separated by the fingers, dipped into the salt water, and eaten.

The missionaries were welcomed with great cordiality by the chiefs, and obtained frankly the gift of as much land as was necessary for their purpose, together with the ready proffered assistance of the natives to aid them in rearing the necessary buildings. On these promises, having selected a suitable spot near a fine stream and a convenient harbour, Messrs Davies, Crook, and Ellis, with their families, formed a new settlement,—the second in Eimeo. About the latter end of March, the sashes, door, windows, and other wood-work was done by the brethren at Papeatoi. The natives of the district had built a place of worship before the missionaries arrived ; Mr Davies contented himself with a cottage which he found ready, but procured a new commodious school-house, which, with the printing-office, occupied a considerable time in

erecting, especially as the latter had glass windows, and was more in the European style than any thing hitherto known in these islands. The floor was laid partly with the trunks of trees, split in two, and partly paved ; for the latter purpose, the smooth stones which had formed the ancient maraes were used,—fit emblem of the machine they were to support—an engine which has alternately furthered the cause of the devil and of God ; but which it is to be hoped, shall, finally, be entirely employed to spread that gospel which, at times, it has been used to pervert or to obstruct. On the 10th of June, the preparatory operations being finished, Pomare, who had expressed an anxious desire to be present, was informed every thing was now ready for beginning. He arrived with all expedition, accompanied by a few favourite chiefs, and attended by an immense concourse of people. Under the direction of Mr Ellis, the delighted chief composed the first alphabet that ever was put in types in Polynesia. It, with the monosyllables, formed the first page of the spelling-book, which Pomare was desirous to see struck off at once ; but when informed that this could not be done till a sheet was completed, he requested he might be sent for whenever it should be ready. When he received the intimation, he came attended by only two of his favourites ; but crowds of natives had assembled on this important day. None were, however admitted except the king and his two imme-

diate attendants—as he did not wish to have many spectators of his first essay in printing. He examined the form as it lay on the press very minutely, and prepared to throw off the first sheet ever printed in his dominions. Having jocosely charged his companions not to look too particularly at him, nor laugh if he should blunder, he beat the face of the letter with the ink-balls, as directed; and Mr Ellis having turned the sheet under the press, the king pulled the handle, and the operation was complete. When the sheet was lifted from the press, every one rushed to see what the royal pressure had produced; and when they saw a clean accurate impression, they gave a simultaneous shout of wonder and applause. After Pomare himself and those inside the house had sufficiently admired the phenomenon, it was handed outside, to gratify the curiosity of the multitude, while his majesty proceeded to throw off some copies, which he afterwards carried away with him to show his queen and court; and perhaps seldom has any monarch had more genuine cause of gratulation than he, upon an event which fixes his name for ever as the first encourager of the art of printing in these regions.

An edition of 2600 copies of the spelling-book was soon finished; 2300 of the Tahitian catechism and collection of texts were next printed. Luke's Gospel, translated by Mr Nott, followed; but while the first sheet was at press, and the paper

sent by the Missionary Society would only have allowed them to print 1500 copies, most providentially, the new missionaries arrived, and brought with them a supply of printing paper from the British and Foreign Bible Society, which enabled them at once to double the number ; and although the demand has increased, and much larger editions have been subsequently required, that same Society has furnished the paper both for that and for every subsequent portion of the scriptures that have been printed in the islands.

Accounts of the press spread far and wide, and the curiosity it excited was proportioned to its importance. Pomare daily visited the office ; the chiefs requested to be admitted into the press-room, while the windows, doors, and every crevice were occupied by the people outside,—so eager were they to catch a glimpse of the amazing machine. The beach was lined with canoes from different quarters ; and the strangers, besides filling the houses of the inhabitants, erected temporary encampments in every direction ; but while waiting to obtain copies of the scriptures, their time was not idly wasted ; the school was regularly attended, and the chapel overflowed. Among the strangers were a number of the Paumotu.

Mr Ellis had also acquired some knowledge of book-binding in England ; but he was ill provided with materials. Substitutes were, however, ingeniously found upon the spot,—native cloth,

folded from seven to ten layers thick, and squeezed together by a powerful standing dry-press, formed a tolerable pasteboard. After the few sheep-skins brought from England, which furnished the backs, were expended, dogs', goats', and cats' skins were put in requisition, after undergoing a very primitive mode of tanning. Large bundles of old newspapers, dyed a beautiful glossy purple with the juice of the stems of the mountain plantain, covered the boards, for they could only afford to half-bind the books. Mr Nott has the first copy that was bound; the second, in morocco back and corners, was presented to the king.

Besides the unspeakable advantage of having the word of God in their native tongue, and the important acquisition of a fixed and written language, a subsidiary benefit accompanied the printing of the scriptures in these islands. The spelling-books and catechisms were distributed gratis, until a taste for reading was created; but when almost the whole population became sensible of its value, and eager to acquire books, the missionaries put a small price upon Luke,—a bamboo full of cocoa-nut oil per copy. This acted as a stimulus to their industry, and at the same time enabled the missionaries to extend the circulation of the book.

Another branch of industry was also called into action; several of the natives had learned to bind, and were speedily overwhelmed with employment,

for which they received compensation ; and thus gradually the attention of the people was directed to something like regular occupation, and taught to value what it cost them somewhat to obtain.

Their anxiety to procure the sacred volume may be judged of by a circumstance mentioned in Ellis' Researches. One evening, a canoe from Tahiti arrived, with five men wishing copies. As none were ready, Mr Ellis desired them to go to the village and lodge till morning, when he would have some ready ; but when he arose and went down, the first object that met his eyes was his five friends sleeping on the ground before his house ; and the reason they gave for their conduct was, they were afraid, if they went away, some one would come and get the books as they were ready, and they would be forced to go without. Nor was the case singular,—copies of the gospel were sought after with greater avidity than gold ; and at this period there was no article esteemed so valuable, nor which the natives would have used such exertions to possess. A collection of hymns in the Tahitian language next followed, and of which the natives are extremely fond.

Just before the year (1817) closed, a rather novel spectacle was exhibited: the vessel, the building of which had occupied so much of the missionaries' time after their return, was launched at Papetoai, on 7th December, in presence of an immense crowd. Pomare named her the "Haweis,"

in honour of their venerable friend ; and although the process was rather awkwardly conducted, it afforded great delight to the natives, who had never seen a vessel of her size (about seventy tons) constructed among them. The completion of this work, and of the printing, left the missionaries at liberty to attend to the applications from the numerous islands, who were loudly calling, "Come over and help us !" And, now that they had books, they waited only till the *Haweis* got rigged, to proceed to their different stations. *Tahiti* being at no great distance, was first re-occupied by those of their number whose labours were not required about the vessel, and who were also best acquainted with the language. Mr Wilson resumed his labours at *Matavai*, (*Waugh's Place*) so early as December 1817. Messrs *Bicknell* and *Tessier* followed in the beginning of 1818, and occupied the district of *Papara*, at the request of the chief *Tati*. Afterwards, Mr *Darling* joined Mr Wilson. Towards the close of the year, Messrs *Bourne* and *Crook* settled at *Papeate*, or *Wilks' Harbour* ;—the former being considered by the natives as the resident missionary of *Pare*, the latter of *Atehuru*, under the especial patronage of the chief *Utami*, whom he describes in one of his letters as an excellent man and an admirable counsellor, and his wife as a truly good woman.

Universal as the desertion of idol-worship and the profession of Christianity became, it could not

be expected that all who assumed the name were in truth partakers of the grace of Christ. A deep sense, however, of the value of the gospel, and an anxious desire for the extension of its benefits among their heathen neighbours, gave evidence that the love of God dwelt in many of his declared worshippers. They had, from the first, attended and taken a lively interest in the monthly prayer-meetings for the spread of the gospel, which the missionaries, ever since their departure from England, had held at the time when they supposed they would meet in spirit with British Christians at a throne of grace, to supplicate the influence of the Spirit, and the extension of the Redeemer's kingdom ; and were astonished when informed that there were many in our highly favoured land who cared but little about these things. "What !" exclaimed a chief on being told this, "is it possible that any one can live in England, and not attend the missionary prayer-meetings for the spread of the gospel?"

Nor did their professions evaporate in talk: the king and chiefs entered heartily into the idea of forming a missionary society in aid of the London, when proposed to them, and contributed cheerfully and largely. The anniversary of the parent institution in Britain, (May 13, 1818) was fixed for organizing the Tahitian Auxiliary. At sunrise, a prayer-meeting in the English language was held by the missionary families among themselves.

The natives also held one at the same hour. A little after 10, A.M. Mr Henry, one of the senior missionaries, preached a sermon in English. The proper business of the day was conducted wholly in Tahitian, and commenced at three o'clock in the afternoon. Upwards of two thousand persons, consisting of the chiefs of Eimeo, and the inhabitants of the neighbouring districts of that island and Tahiti, were assembled at Papetoai on this occasion. The chapel being unable to contain this number, they adjourned to an adjoining grove of cocoa-nut trees, whose tall cylindrical trunks, crested with long interwoven leaves, and forming a majestic canopy, presented the appearance of a sublime rustic cathedral, erared by the hand of the Almighty, and now first dedicated to his service. Nature had spread her richest carpet underneath, and the brilliant blossoms of the different species of convolvulus and climbing plants that twined round the stems, or hung in gay festoons from the gigantic palms, formed the ornaments of the sides and of the roof; while the straggling sunbeam that occasionally found its way through the luxuriant foliage, as the breeze from the ocean swept softly among the branches, glancing fitfully on the assembled multitude, gave a chastened liveliness to the scene.

Near one of the trees a grassy platform was raised, where Mr Nott stood. Pomare sat opposite, in a large armed chair provided for the occa-

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sion, supported on the right by Tati, and on the left by Upaparu, the king's secretary. The queen, with the chief women of the islands, and the persons of highest rank, sat around him ; and beside and behind were the vast assembled multitude, in their best apparel. Pomare was dressed in a fine yellow taputa, 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 beautifully white native cloth, and yellow cocoa-nut leaf shades or bonnets, with garlands of sweet scented flowers round their necks, or wreathed in their black and glossy hair. After singing and prayer, Mr Nott delivered a short and impressive discourse from Acts viii. 30, 31. "Philip ran thither to him, and heard him read in the prophet Isaias, and said, Understandest thou what thou readest ? and he said, How can I, except some man should guide me ?"

When the sermon was concluded, Pomare addressed the meeting at considerable length. He adverted to the formation of similar societies among the Hottentots in Africa ; and after endeavouring to provoke them to emulation by their example, he reminded them of the cruel, expensive, and laborious services they had rendered to their false gods,—sacrificing not only their property, but even their lives, to a log of wood, or a cocoa-nut husk ; and contrasted these laborious drudge-

ries with the light burdens imposed on them in worshipping the true God. He then recommended, "that a society, to be called *The Tahitian Society for the Propagation of the Gospel*, should be formed, to collect property to send to the Missionary Society in London, to aid in sending missionaries to foreign lands, to teach the word of God." The natives having always conceived that missionaries could go on board their country vessels, as they themselves could go on board a neighbour's canoe, to be transported from place to place at no cost, Pomare explained to them the nature of European traffic in this particular, and the expenses incurred for sending missionaries to them, by the people in Britain who wished the word of God to grow; which were defrayed, he told them, by each contributing a little, and thus raising a great sum of money: therefore he urged, that, seeing they were under such obligations to the British Society who sent them the good word, they were bound in gratitude to do every thing in their power to aid them in extending the same blessing to others, and thus repaying part of the debt of obligation under which they lay; and observed, that although they had no money, they could give cocoa-nut oil, pigs, or arrow-root, *to buy money with*. Yet," added he, "let it not be by compulsion—it must be voluntary. He that desires the word of God to grow where it has been planted, and to be carried to countries miserable

as ours before we received it, will contribute freely and liberally to promote its extension, and he who is unacquainted with its influence, and insensible to its benefits, will not exert himself in this work. Be it so. Let him not be upbraided nor called churlish, neither let the chiefs nor his superiors be angry with him." In concluding, he proposed that all present who approved of his plan; and were willing to join in promoting it, should hold up their right hands.

A thousand naked arms were instantly raised ; and the cheerful acquiescence of the people, and the new unprecedented spectacle, produced an effect upon the minds of the missionaries which they declared themselves unable to describe. At the close, the rules of the Society were read and approved of, and the office-bearers chosen,—Pomare president, the various chiefs vice-presidents or governors of districts, with a general treasurer or secretary. The sun was setting in splendour behind the dark blue waves of the Pacific, when the king left the chair, and the multitude dispersed, gratified and delighted, from a meeting the most interesting that ever had been assembled in that quarter of the globe.

Shortly after this meeting, preparations were made for removing the missionaries to their several stations, as had previously been agreed ; and, June 18, Mr Davies, Mr and Mrs Ellis, Messrs Orsmond and Williams, with their wives, accom-

panied by some of the chiefs, left Eimeo for the Leeward Islands. Pomare saw their departure with regret, and wished much to detain the printing press ; but as Mr Bourne was acquainted with the art, and had a smaller one and types, and another was ordered from England, it was thought better to carry the printing office, for the present, to Huahine, as a more central situation. On the evening of the 19th, the Haweis arrived at the island, and next morning the whole debarked at Fare Harbour. This district is fertile, well watered and wooded, and is beautifully picturesque,—an inferior ridge of mountains running through it, and diversifying the scenery with an agreeable alternation of hill and dale. When the missionaries landed, all was rich and luxuriant in vegetation ; but it was the richness and luxuriance of a wilderness : scarcely a trace of human culture could be seen, and but few native houses—not ten or twelve perhaps—were scattered over the valleys, which could scarcely be said to be inhabited, by the scanty untutored tenantry ;—so strongly were the footsteps of superstition marked by desolation. Huahine was now, however, in name at least, Christian. From the labours of Mr Nott and the other missionaries, they had acquired a degree of knowledge which prepared them to follow the example of Tahiti, in destroying their idols and temples, when Mahine their king sent Vahaivi, one of his principal men, with directions

to obliterate idolatry. Yet few of them could read ; and several of the chiefs who were opposed to Christianity, remained still undecided when Mr Davies and his companions arrived ; but the grosser crimes of heathenism had been abandoned, and the sound of the gospel, imperfectly as it was understood, had achieved there a victory, which in lands of higher intelligence, still remains to be accomplished,—all the stills employed in preparing ardent spirits, were either broken or hid underground. The schools, however, were but thinly attended, and although a place of worship was built, there seemed little inclination for public worship, and very little regard for the Sabbath,—the people carelessly excusing themselves when spoken to, by saying, “We are not praying people,” or, “We are no scholars.”

Surely the wrath of man shall praise God ! Very unlikely did it appear, when Pomare was driven from Tahiti by the fury of his enemies, that they should be the means of furthering the spread of the Gospel. Yet so it was : a number of the chiefs and their followers, who came to his assistance, having been brought to a knowledge of the truth during their residence in Eimeo and Tahiti, had remained there a considerable time for the sake of instruction, and now, when the contest was finished, were returning home with their warriors to carry the glad tidings of more bloodless victories to their native isles. Among those was

a number of the people of Huahine ; their arrival gave the missionaries new vigour, affording them zealous coadjutors, whose exhortations and example proved highly beneficial in arousing the minds of their fellow countrymen, and exhibiting before them the practical advantages of Christianity. The school quickly became better attended, and numerous applications were made for elementary books ; while the chapel was considerably thronged both on the Sabbaths and at other times, when opened for worship.

Industry as necessarily accompanies Christianity as vice and every evil propensity is encouraged by indolence ; but it is difficult to create habits of innocent labour in any situation where raiment and lodging are procured almost without exertion, and it may be a disputable point, how far it is advisable to introduce refinement and luxury among a simple race, merely for the purpose of finding them employment, or to excite a spirit of traffic in a newly evangelized society, for encouraging their activity. Yet it is equally essential that the awakened energies of an infant people should neither be allowed to languish, nor left to be mischievously directed. Providentially, as it appears, the missionaries were guided to a middle and safer course, by the failure of some attempts to introduce the manufactures of cotton and sugar upon a large scale. Mr Gyles, a gentleman who had been many years manager of a plantation in Jamaica,

and was well acquainted with the culture of the cane, and the manufacture of sugar, was sent out by the Missionary Society, furnished with the necessary machinery for carrying on this business. He arrived in the *Active*, from the colony, in August this year, and prepared for commencing his operations in Eimeo; but early next year, Pomare, through the influence of an American captain, who represented the attempt as merely an experiment, which, should it succeed, would induce more powerful settlers to follow, and would eventually lead to the subjugation of the islands, and the slavery of the inhabitants, as had been the case in the West Indies,—refused to give any encouragement to the project, and informed the missionaries, that, in consequence of the apprehensions of the chiefs and people upon this subject, he could not countenance the undertaking. The brethren, afraid that it might interfere with their nobler avocations, recommended to Mr Gyles to return, which he did, but not before he had instructed some of them in the art, and left them the means of procuring sugar in limited quantities for their own use, though not such as to allow of exportation.

When the *Active* sailed in September, Messrs Williams and Threlkeld accompanied Tamotea, the king, to Raiatea. They had proposed remaining with the senior missionaries, till their knowledge of the language had been more perfect; but the urgency of the chiefs of Raiatea, Tahaa,

and Borabora, was so strong, and the necessities of the people so great, that they felt it their duty to comply with their desires, especially as, when they started any objections on this head, the uniform reply of the chiefs was: "Never mind that; you possess enough to teach us more than we know, and we will make it our business to teach you our language." A Missionary Society was formed at Huahine in October; and in the month of December, Mr and Mrs Orsmond went in the *Haweis* to Raiatea, which, having completed a cargo of native produce among the islands, continued her voyage to New South Wales, whither Mr Hayward went, and whence he proceeded to England, to lay a state of the mission before the Directors of the Society, and to receive their instructions respecting its anomalous situation and future proceedings.

1819.—Ever since the overthrow of idolatry, and the ancient customs connected with it, no regular government had existed in the islands; and although the influence of the new principles they had adopted had prevented any serious disturbance, yet the chiefs and commons were often placed in situations which rendered it advisable that some settled system should succeed the regulations and customs they had abolished, as in cases of emergency, where causes came to be tried, which the will of the chief or established precedent would formerly have settled, the parties

were often at a loss ; they could not always have recourse to the missionaries, and the increasing intelligence of the people would not admit of arbitrary decisions.

Pomare, who appears to have possessed excellent good sense, early saw the difficult and delicate situation in which this placed his government, and although he could not bring his mind to give up entirely the modes of despotism in which he had been nurtured, perceived that to have maintained them unmitigated, would have endangered his sway. After mature deliberation, he wisely adopted the only method which promised effectually to secure the throne to him and his children ; and with the assistance of the missionaries, particularly Mr Nott, set himself about forming a system of laws, adapted to the advancing civilization of his subjects.

Among the multitudes who had turned from the worship of dumb idols to the service of the living God, there were many who had given evidence that this was not a mere form—a mere change from an absurd, and bloody, and unholy superstition, to a more rational, mild, and chaste religion ; but that it was a renovation of heart—that they had in conduct and conversation become new creatures ; yet, none had been admitted to the ordinance of baptism. That the apostles immediately upon a profession of faith administered this ordinance, is evident from all the accounts handed

down to us, and that many who had been baptized went back, is as explicitly recorded. It therefore seems plain, that any man making a simple profession of faith, and not living in any open sin, is a proper subject for the ordinance, according to the primitive practice. But as the apostles were endowed with supernatural gifts, and there were some things peculiar both to the state of society and to the church in that age, it is clear that 'the general tenor of scripture must be considered in doubtful cases, and the spirit, rather than the letter, of apostolic example followed. The missionaries might therefore be justified in requiring a term of probation from candidates, in order to judge of their sincerity; but when convinced of that, there appears no scriptural warrant for withholding water. Of this they were themselves convinced; but the high rank and power of the first applicant, and the mighty influence that the manner of receiving him would have upon the admission of all others within the Christian pale, had led these good men to defer proceeding according to the obvious meaning of both scripture precept and example in this matter; but being now satisfied that the king, whose conduct they had watched with the most painful solicitude, was in the main a right-hearted man, they determined to defer no longer obeying the commandment of Christ, and baptizing his disciples in his name. The anniversary of the Tahitian Missionary Society was there-

fore chosen for carrying both these important objects into effect.

For the accommodation of this Society, as well as for divine worship, Pomare had erected a building at Papaoa, in the district of Pare, the largest ever constructed in Tahiti. Its dimensions were seven hundred and twelve feet in length, by fifty-four in breadth; the ridge pole was supported by thirty-six massy pillars of the bread-fruit tree; and two hundred and eighty, ranged along the side and ends, formed the frame of the house; it had one hundred and thirty-three windows with sliding shutters, and twenty-nine doors; the gables were semicircular; the rafters were covered with fine white matting, bound with variegated cords of the brightest native dyes, the ends terminating in elegant fringes. Three square pulpits were placed in it; one at each extremity, and one in the middle. The body of the chapel was filled with forms, except a small area before each pulpit. The whole was surrounded with a strong fence of wood, and the space between it and the building was filled with gravel. This building, denominated the Royal Mission Chapel, was opened in May 1819 in what the brethren styled, "The Missionary Week."

On Monday, the 10th, the missionaries arrived at Papaoa, and an immense crowd, collected from the different districts, encamped along the sea beach, occupying to the extent of about four

miles: they were all dressed for the occasion, in pure white native cloth, and when they turned out to compliment the king, presented a very pleasant and imposing appearance. The first day was spent by the office-bearers in the ordinary place of worship, in arranging the preliminary business of the Society, and receiving their subscriptions. On Thursday, the day appointed for opening the chapel, the missionaries met the king in the east end of the house. He was dressed in a white shirt, a variegated cloak, and a taputa, richly coloured and ornamented with the brightest native dyes. The queen and principal ladies were dressed in the finest country cloth, and the congregation were arrayed in their best holiday dress, punctiliously clean. The ministers then took their stations by appointment, Mr Crook occupied the eastern pulpit, around which the court sat, Mr Platt that in the west end, and Mr Darling in the middle.

The service commenced by Mr Bourne, who gave out the third hymn in the Tahitian collection, in which the whole collected multitude, estimated at six thousand, joined, standing; each preacher then read the 14th chapter of Luke, and prayed. Three sermons were begun together, yet, such was the distance of the preachers, that no confusion arose from their speaking at once. They managed so as to end much about the same time, when all

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the congregation again sung a hymn, and the whole was concluded with prayer.

No assembly so numerous, and attended by chiefs, had ever before met in Tahiti without bloodshed, and rumours had been artfully spread that there would be some disturbance ; but all was conducted in the most orderly and peaceable manner, and, what was not less unwonted, they had brought old men and children, the decrepit, the lame, and the blind, to share in the enjoyment of their sacred assembly, and manifested to them a kindness, the more remarkable when contrasted with their former cruelty and contempt. Wednesday, the anniversary of the Missionary Society, was regarded with peculiar interest : the services were similar to those at the opening of the chapel, and conducted with equal propriety, and waited upon with unabated attention.

Thursday was the day appointed for the promulgation of the laws. On this occasion, the missionaries wished to act merely as spectators, and witnesses to the solemn compact between the king and his people ; but Pomare requested Mr Crook to supplicate the blessing of God on the transaction ; and he, in compliance with his desire, sung a hymn, read a portion of the Scriptures, and prayed, before the civil business of the day was entered upon. When he had done, the king ascended the middle pulpit, and standing up, after looking complacently upon the thousands of his

subjects who were seated around him, addressed the pious chief of Papara: "Tati, what is your desire? What can I do for you?" Tati arose and answered, "The papers you hold in your hand,—the laws, are what we want; give them to us, that we may have them in our hands, that we may regard them, and do what is right." The king then turning to Utami, said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed,—the laws which you hold in your hand." His majesty then put the same question to the chiefs of Eimeo and Tairabu, and having received similar replies, proceeded to read and explain the laws, respecting murder, theft, trespass, stolen property, lost property, Sabbath breaking, rebellion, marriage, adultery, the judges, court-houses, &c. simply and clearly stated in a manner suited to the understandings of those by whom they were to be obeyed, without any of that absurd verbiage and disgusting repetition which disfigure and darken the statutes of our enlightened country, serving only to perplex the simple, and afford loop-holes for the escape of the knave.

When he had finished, he asked the chiefs if they approved of them? "We agree to them,—we heartily agree to them," was the loud and unanimous reply. The king then addressing the people, desired them, if they approved the laws, to signify

their approbation by lifting up their right hands. This was instantly done with a remarkable rushing noise, owing to the thousands of arms being raised at once. When the king came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while, proceeded. At the conclusion of that article, Tati was not content with signifying his approbation in the usual way only, but standing up, he called to his people to lift up both their hands again, himself setting the example, which was universally followed. Thus all the articles were passed, approved, and ratified. Mr Henry closed the meeting with a short address, prayer, and blessing. The laws which the king read were written by himself.

Copies of the whole code, printed on one large sheet of paper, were sent to every chief and magistrate throughout the islands of Tahiti and Eimeo, and, besides being distributed among the people, were affixed to most of the public places. These were accompanied by pressing exhortations to all the governors, on the subject of education, directing them to enforce on parents the importance of procuring instruction for their children. To see a king, who, from childhood, had been accustomed literally to ride on the necks of his subjects, voluntarily submitting to the restraint of laws enacted by the people, and anxious to ameliorate their condition, by increasing the means of knowledge, is a spec-

tacle such as the world has seldom witnessed, and exhibits a triumph of the Gospel, for which, philosophy shall in vain seek a semblance in the highest range of her proudest achievements.

Friday was devoted to the business of the Missionary Society, when the contributions were announced, and thanks voted to the different office-bearers, after speeches by several of the natives,—all conducted in a manner which would have done credit to the best arranged meeting of European Christians, long accustomed to such matters. Five thousand copies of an address, written by brother Henry, and printed by Mr Bourne, were given to the various governors at the close, for distribution, and received with the greatest eagerness imaginable.

On Sabbath-day, the congregations again assembled in the chapel-royal, when Pomare, the first open professor of Christianity, who had applied for baptism, was to be openly received and acknowledged as a disciple, by the administration of that rite. The attendance was not so numerous as on the days of the preceding week, as provisions having run short, many of the people were forced to return to their homes; yet still between four and five thousand remained. Mr Wilson occupied the east, Mr Henry the west, and Mr Bicknell the middle pulpit. They all preached from the same subject, the commission of our Lord to his disciples, Matt. xxviii. 18—20., “And Jesus

came and spake unto them, saying, All power is given unto me in heaven and in earth : go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world, amen." The sermons being ended, all the brethren closed round the king, who, on this occasion was seated in the centre, near the middle pulpit. Mr Bourne commenced by giving out a hymn, which was sung by all the congregation. Mr Bicknell engaged in prayer ; at the conclusion of which the king arose, and Mr Bicknell, taking water from a bason held by Mr Henry, poured it on his head, baptizing him in the name of the Father, of the Son, and of the Holy Ghost. During the ceremony Pomare lifted up his eyes to heaven, and, from the motion of his lips, appeared as if engaged in mental prayer,—a sight which the senior brethren, who had watched him with so much anxiety for so many years, beheld with emotions of no ordinary kind. Mr Bicknell then addressed the king in a feeling but firm manner, and entreated him to walk worthy of his high profession, in the conspicuous station he held, before the eyes of men, angels, and of God himself. Mr Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was sung, and Mr

Wilson concluded with prayer. Pomare shook hands affectionately with all the ministers, and then returned to his camp. In the evening, there was another meeting, when the brethren preached from the following appropriate texts: "Repent and be baptized,"—"Bring forth fruits meet for repentance,"—and, "See, here is water, what doth hinder me to be baptized?" A considerable number of the natives, both of Tahiti and Eimeo, were afterwards baptized; and on Monday the missionaries returned to their respective stations, greatly strengthened and refreshed by the employment of the past week.

CHAP. VII.

Conspiracy in Tahiti discovered—Two chiefs executed—Stations in Tahiti—Progress of the Gospel in Huahine and the Leeward Islands—Of civilization—First Christian Church constituted—Its order—Communion at Huahine—Death of Messrs Tessier and Bicknell—Birth of Pomare's son—Parental training introduced among the natives—Formation of settlements—Introduction of the Gospel to Raivavai and Rurutu—Declension of Pomare—Assembly of the chiefs—A new plot—Pomare's sickness—Arrival of a deputation from England—Their interview with the king—He agrees to the introduction of a cotton manufactory—Dies—His character—Education—Specimens of Polynesian eloquence—Of their school examinations—Sabbath schools—Influence of the laws—Interesting anecdote of Pomare's widow—Of the king of Huahine.

GENERAL as was the profession of religion, and of obedience to the laws, there were yet many who, while they yielded "a feigned submission," were hostile in their hearts to the new order of things, —particularly in the district of Atehuru, which had been remarkable for its opposition to the

family of Pomare, and its madness upon idolatry. Their turbulent and discontented spirits were not subdued ; and while they bent to the current of popular feeling, they were silently conspiring to overturn the constitution they had agreed to support. At the head of the malcontents were Paphaia, a distinguished warrior, daring and turbulent, and Horopae, a secondary chief, who, ere a few months had elapsed, plotted the destruction of government ; but before they could carry their plans into execution, they were arrested, formally tried under the new laws, and paid the penalty annexed to rebellion. They were hanged on a coconut tree, in a conspicuous part of the district.

Mr Nott, in the month of July, returned to Tahiti, and joined Mr Wilson at Matavai. He had been particularly engaged in translating the Scriptures ; and Pomare being more thoroughly acquainted with his native tongue than any person in his dominions, he wished to obtain his assistance in this important undertaking.

Four stations were now supplied in that island ; and, at the end of the year, the accession at each was considerable. Mr Crook ministered at Wilks' Harbour in Papieta ; Bourne and Darling at Burder's Point, Atehuru, at which station an edition of Matthew's Gospel was printed by Mr Bourne, and bought up with avidity ; Bicknell and Tessier in Papara,—Tessier superintending the school, and

Bicknell itinerating through the adjoining country and Taiarabu ; Messrs Henry and Platt were stationed at Eimeo, where they were looked up to as the fathers of this people, who universally paid great outward attention to the word, and did not by their conduct belie their profession.

Huahine following the example of Tahiti, had also their missionary-meeting in May, at which the principal chiefs of Raiatea, Tahaa, and Bora-bora, were present. Numbers of the inhabitants of Tabuaemanu, (or Sir Charles Saunder's Island,) who had been residing on the island for several months, to enjoy the benefits of instruction, joined the Society, and their united subscriptions amounted to upwards of eight thousand quarts of coconut oil, ninety-eight pigs, and six hundred pounds weight of arrow-root. Mr Ellis managed the printing department, and likewise preached in the native tongue at the settlement. Messrs Davies and Barff itinerated through the most populous districts, and seldom preached to less than four hundred attentive hearers. The schools, too, were in a prosperous condition, both as to numbers and improvement. Here, as in Tahiti, the candidates for baptism underwent a long probation ; and the king, also the first professed disciple, was the first who received the initiatory rite, which was administered to him and several other chiefs and peasants, by Mr Davies—a distinction which he was informed he owed not to his rank, but to his hav-

ing been one of the earliest converts, and having been always the most diligent in his attention, and the most consistent in his conduct. A slight shade of difference marked the opinions of the missionaries on this subject ; some thought those only should be baptized whom they had reason to believe were Christians in the strictest sense of the term ; others, that as it was only an initiatory ordinance, all professing to believe and willing to receive further instruction—as was the case with the Samaritans, (Acts viii. 12.) were proper subjects. Being an open public line of distinction between the Church of Christ and the heathen, as circumcision was the distinctive mark of believers under the Old Testament ; and as the households or families of the primitive Christians were always baptised, the missionaries considered the infants of believing parents as adopted into the visible church with their parents. They, therefore, administered the initiatory rite to them, not as to those whom they considered regenerated, but as children who were to be instructed,—that is, brought up in the nurture and admonition of the Lord, and as thus visibly distinguished from the children of the heathen around. The mode of sprinkling was adopted, as the fact of immersion being at best doubtful, sprinkling was considered more analogous to the general language of Scripture. The giving a new name to adults was left entirely to themselves ; only, in cases where their native names

were allied to their former superstition, or had improper and impure significations, foreign and, in general, scriptural names were substituted. "The baptism of infants," Mr Ellis remarks, "has certainly been among the most interesting religious exercises in which we have engaged. It was generally performed after morning service on the Sabbath. We usually addressed a short and affectionate exhortation to the parents, enforcing their responsibility and duty towards the dear children they were thus offering; not indeed as an innocent child was formerly offered in sacrifice to senseless idols, or to a cruel imaginary deity, but to be trained up in the nurture and admonition of that Divine Parent, who has said, 'I love them that love me, and those that seek me early shall find me.' I have been sometimes," he continues, "almost overwhelmed on beholding the intensity of mingled feeling with which three or four sweet smiling infants have been brought by their respective parents, to the rustic baptismal font. I have fancied, in the strongly expressive countenances of the parents, the lively emotions of gratitude, and the bright ray of hope and anticipated joy, in the future progress of the child, when it should exhibit the effects of that inward change, of which this was the outward sign. In strong and distressing contrast with sensations of this hallowed and delightful kind, I have supposed the memory of far different acts, in which, as

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

Astonishing as was the progress of Christianity in the windward, it was, perhaps, even more wonderfully rapid in the leeward groups. The isles, indeed, appeared “to wait for his law :” as soon as they heard, they believed. In Raiatea the missionaries were encouraged by the eagerness the

* Ellis's Polynes. Reser. B. II. p. 261. &c.

people showed for instruction ; they called loudly for books, spared no pains to obtain them, and evinced great diligence in employing them. Their attendance upon public worship was unremitting, and the chapel was often crowded an hour before the time of meeting. A place of worship was also built during this year, at Tahaa ; and the preaching tours, which some of the brethren made in Borabora, were numerously attended,—a circumstance the more pleasing, because unexpected ; for till lately no teacher had been settled among them.

Civilization attended, and kept pace with evangelization. The first missionaries had often exhorted, and without effect, the natives to improve their condition, by erecting houses of a superior order, and had shown them the example ; they had also shown how the native productions might be improved, and had introduced new plants ; but while they continued heathen, they cared little about either the comforts or the decencies of society. But now, when Christianity began to take effect, the condition of the people rose ; besides the construction of their places of worship, neat dwellings, after the English fashion, were being built, with separate rooms, boarded floors, windows and doors, and plastered with lime, which the missionaries taught them to procure from the inexhaustible coral reefs by which they are surrounded. Considerable progress also was made in enclosing plantations and cultivating a

variety of edibles, and flower and kitchen gardens began to be attached to the cottages. The females, instructed by the wives of the missionaries, did not, as formerly, roll the foreign cloth which they procured carelessly around them, but began to form them into gowns.

Mrs Orsmond died in the month of January; and when Mr Barff and Mr Ellis paid their afflicted brother at Raiatea a visit of Christian condolence on his bereavement, they found the servants of King Tamatoa plastering a house for his residence, the first of the kind in these islands built by natives; and on their return to Huahine, were delighted to see one in the district of Fare, actually finished by a young chief, Navenavehia, who had accompanied Mahine to Eimeo, and, residing in the house of Mr George Bicknell, had learned the mystery of lime-burning, and the use of tools. In the month of August, Mr Williams informed his friends in London, "When we first came here it was difficult to walk along the beach for the bushes. We have been here ten months, and our station (Vaoaara) is now an open, clear, and pleasant place, with a range of houses extending nearly two miles along the sea-beach, in which reside about one thousand natives." These, it is true, were chiefly in the native style, but they were rapidly superseded by better buildings, of which the missionaries had given them the pattern, and of which their king had set them an example. The natives were

how instructed in the arts of sawing wood, carpentering, smiths-work, and what gave them, perhaps, even more pleasure, boat-building. Mr Williams finished one sixteen feet long, for the purpose of visiting Tahaa, almost without a nail, the planks being tied in with a very strong cinet or cord, used by the natives in constructing their canoes. And, to induce others to follow, the missionaries offered a premium of nails for securing the ends of the planks, where cord could not bind sufficiently tight, to the first who should commence a similar work, which one of the elder chiefs among them gained. Nor was the moral state of the people neglected. The chiefs caused to be assembled before them the men who had deserted their wives, and the wives who had discarded their husbands, and ordered that they should again unite, which in general they willingly did, and continued afterwards loving and constant. A regular book was then opened for a register of the marriages ; and it was intimated, that, except for the crime of adultery, it was not lawful for a husband to put away his wife, or a wife her husband. In consequence of a barbarous murder, by a chief in a neighbouring isle, it was intimated by the king, and agreed to by the people, at a numerous meeting, that a king or a chief, or whoever was guilty of shedding blood, should himself be put to death. And the missionaries were consulted about drawing up a proper set of regulations for direct-

ing the future government. They at the same time instituted a missionary society.

On the first Sabbath of this year, a Christian church was first properly constituted at Matavai, by Messrs Nott and Wilson, who admitted twenty-two persons to the ordinance of the Lord's Supper. Church government they had scarcely thought of when they left Britain; and for twenty years there had been little appearance of their ever being under the necessity of troubling themselves about it. They had belonged to different communions in their native country; and, considering the grand object of their mission, their labours, and their lives, to be the conversion of the heathen to Christ, while this seemed hopeless, every thing else appeared of very small moment. But now, when called upon to decide what form the churches, consisting of those whom God had so graciously and unexpectedly given them, should assume, they experienced considerable difficulty. This arose chiefly from the various conflicting sentiments of good men upon the subject, from whose works they sought information. They therefore wrote to Britain for advice, and received a number of equally differing opinions; but in one thing all the friends they consulted agreed,—in referring them to the *NEW TESTAMENT as their infallible guide, and to EARNEST PRAYER to God for his teaching*;—an advice they resolved,

through divine grace, humbly to pursue, and which led them to the following conclusion :—

A Christian church they saw, then, plainly to be a society of faithful and holy men, voluntarily associated for the purposes of public worship, mutual edification in the enjoyment of instituted ordinances, and for the propagation of Christianity. Of this body the Lord Jesus Christ is the sole Head, and such as are spiritually united to him the only members. Next to personal piety, which in church members they considered indispensable, it appeared to them most important to impress the minds of the people with the distinctness of a Christian church, from any political, civil, or merely human institution, especially as they had imbibed the idea, that when their kings and chiefs were converted, they should retain the same rule in the Christian church they had done in the ancient superstition, in which they exercised conjunct authority with the priests, appointing their public meetings, arranging their proceedings, ordering their diabolical sacrifices, and regulating their modes of worship.

The missionaries told them, the authority of their kings and chiefs was merely civil, being exerted over their bodies and outward conduct, and that obedience to them in these matters, according to law, was an imperative duty on every Christian, not only for wrath, but also for conscience sake. But in the church of Jesus Christ, which was

purely a religious association, the only distinctions recognised regarded those who acted as officers, and their power was entirely of a spiritual nature. The office-bearers of the Church were pastors for administering the ordinances and teaching, and deacons for taking charge of the poor, but who also assisted the ministers in instructing the ignorant, and in teaching and preaching among their heathen neighbours. The duty of females to act as instructors of their own sex, or as deaconesses, was also considered scriptural, though the title does not appear to have been adopted. The duties of those united in church-fellowship towards each other they considered to consist in tenderly watching over and exhorting each other in love, bearing one another's burdens; their duties to the irreligious and careless were, by pious and holy conduct, integrity in their dealings, and kindness in their intercourse, by recommending Christ and his Gospel to their attention, as opportunity offered, to win over friends, neighbours, and strangers to his cause; considering it the paramount duty of every Christian to endeavour to propagate Christianity, that every church might become a nursery, from which other churches might be planted around them. Their views of baptism are already noticed. The Lord's-supper they regarded as analogous to the passover,—the one being an anticipation, the other a commemoration of the Saviour's death, as a sacrifice or atone-

ment for the sins of his people, the remembrance of which it was designed to perpetuate to the end of time, and was to be in faith participated by all who rest their eternal hope upon Him. The elements used were—bread of the breadfruit tree, and wine, when it could be had, though some of the missionaries substituted the milk of the cocoa-nut, when the juice of the grape could not be procured. The mode of administration was simple, as at its first institution. When the communicants had seated themselves at the table, which was covered, a hymn was sung, the words of the institution (Cor. xi. 23–26.) were read, a blessing was then implored, and the broken bread distributed; in like manner, thanks being again given, the cup was handed to the communicants; after which, another hymn was sung, a short prayer offered, and the service closed.

Each church, thus considered to contain within itself the power for regulating its own conduct, with regard to the admission and exclusion of members, and the providing for every exigency which might occur, and being possessed of the laws of their king, they found that they required no other aid than that of the Spirit, which they devoutly implored, to enable them to apply these laws to every possible case that might occur. With respect to other churches, their duty was plainly to cultivate the unity of the Spirit in the bond of peace, and by every kind, endearing, and amiable

rivalry in the work of love, to promote and strengthen their mutual attachment, and to stir up their holy zeal in the service of their common Lord and Master; but no one ever dreamt of interposing authoritatively in the business of another's internal management, or supposed it lawful to interfere, otherwise than by brotherly persuasion, should any interference be sought.

With regard to their temporal support, the missionaries, while they acknowledged the right of those who minister at the altar, to partake with the altar, did not press their prerogative. Like the great apostle, whose footsteps they followed, they knew how to hunger and how to abound, and had shown their flocks an example for twenty years of labouring with their own hands, that they might not be burdensome to any. They were their spiritual fathers, and they were their temporal instructors: they pointed out the way to heaven, and they laboured to render the road through the wilderness, like all the paths of wisdom, pleasantness and peace: they sought not theirs, but them. They did not require subscription to any written creed, and they have found, that mutual forbearance with each other on minor points is a better way of attaining peace and comfort, and united exertion in the cause of Christ, than any punctilious requirement of a complete uniformity in matters which the Spirit of God has seen proper to leave in partial obscurity, an assent to which

men are but too apt to substitute for an experience of vital Christianity on the heart.

About the same time, probably on the same day, several other churches were formed in Tahiti. At Wilks' Harbour, under Mr Crook, fifty men and nineteen women were communicants. In Atehuru and in Papara the churches were smaller, but the number of inquirers amounted to many hundreds. The schools were attended by multitudes of both adults and youth, and the meetings for week-day instruction by almost the whole population of the districts. A church was formed at Huahine during this year, and on 7th May, fifteen of the most pious and consistent of the baptised sat down together to commemorate the Saviour's dying love. "It was," say the missionaries, "a time of refreshing from the presence of the Lord, and a season of holy joy to our souls." It would probably be impossible adequately to describe the feelings of either missionaries or communicants who, for the first time, together compass the table of the Lord in a heathen land ; but here, surrounded as they were by a multitude of hopeful inquirers, they must have been something very nearly approaching to as delightful an ecstasy as mortality is fit to sustain.

Nor were the spectators careless or indifferent ; while their subsequent conduct showed that their emotions were not of a transient nature. And the word of God grew, and the multitude of dis-

ciples multiplied greatly. But while the converts were increasing, and the harvest ripening on every side, it pleased the Lord to remove two of his faithful labourers. Mr Tessier was seized with dysentery about the latter end of July, and after a short illness, during which his behaviour was very consistent with his profession and character, he, on the 23d of that month, exchanged an earthly for an eternal sabbath. He had been particularly assiduous in the instruction of youth; and when he found himself dying, he sent for all the children capable of understanding, and addressed them individually; and took leave of his friends with great composure, as one going on a pleasant journey. He was more distinguished by the usefulness than brilliance of his course. His talents were not great, but they were diligently cultivated. He was remarkably inoffensive in his manners; and happy, if not triumphant, in his death.

Mr Bicknell had scarcely committed his colleague to the grave, when he was seized with the same disorder. Mr Crook immediately attended, (Aug. 1.) and found him declining fast, but calm and spiritual. He expressed his regret that he had spent so much time in making his home comfortable, which he thought might have been more usefully employed in instructing the natives. He expressed great concern for the people of his charge, and recommended to Mr Crook to culti-

vate love towards the natives ; observing,—“ Mr Allen of Taunton loved his people.” “Thanks be to God for Jesus Christ !—Saw ye him whom my soul loveth ?—my soul followeth hard after him !” —were frequent expressions. On Lord’s day, (Aug. 6,) being asked, if his evidences were bright for eternity, he answered : “They have been, though they are now clouded ;” then added, with emphasis, “but they are not lost.” He said, that passage of Scripture,—“Rejoice, because your names are written in heaven,” had been his delight for many years. As Mr Crook was going to preach, he requested him to tell the people that he was dying in the faith of the gospel ; that he had taught them the word of God as he had been enabled ; and, if they should perish, he was clear of their blood. But after a little pause, added seriously,—“Perhaps not quite clear neither.” He wished them to continue together as a church,—pray for the Holy Spirit as their teacher,—and for a missionary, if it might please God to send one. Tati the chief was present, highly affected ; and when his dear minister addressed him in a similar strain, was bathed in tears. Among the last things he did, was to desire Mr Henry to read Heb. xii. 22—24. about the Mount Sion which had given his departed brother Tessier so much pleasure ; and after lying apparently insensible for some time, he quietly resigned his soul into the hands of his Saviour, about half-past four in

the morning of Monday. Mr Bicknell was among the first, if not the very first, who offered their services to the Missionary Society, and landed from the *Duff*, 1796. He was enabled to be steadfast, and was honoured to be instrumental in producing that great change, of which he saw such rich blessed first-fruits. He left five children and a widow, who was shortly after married to Mr Davies, who removed from Eimeo, and succeeded him as missionary at Papara ; but she did not long survive.

Pomare, to his great joy, had a son and heir born to him on the 25th of June, who was committed to the superintendence of Mrs Crook and her daughter, as dressers. He intimated his intention of intrusting the care of his son's education to the English. His daughter Aimata was already able to read, and, together with her attendants, was a regular scholar. The whole family were baptised in the large chapel, on the 10th of September, Mr Nott assisting upon the occasion. The infant prince was called Teariitaria, his mother Taaroarahine, his aunt and nurse, formerly Pomare-Vahine, Taaroamaiturai. After the ordinance, a sermon was preached from these words : " Bring forth therefore fruits worthy of repentance."

At this period the Spirit of God seems to have been graciously poured out in rich abundance upon the natives ; and, making every deduction for the

influence of example, and for the less praiseworthy motives by which many may have been actuated, there seems no reason to doubt but great numbers of the islanders in truth ranged upon the Lord's side. Religion was with them no secondary object. A contagious distemper, which was very prevalent, may have quickened their sense of eternal things,—for it is one thing to talk of death at a distance, and another to see it at the door ; but whatever were the means, it was the paramount ruling principle, by which they appeared to be actuated, and almost the only topic of their conversation, whether they sat in the house, or whether they walked by the way ; it was what formed now their chief enjoyment, and what they were most eager to impart to their children. Hence a complete and important revolution took place in the mode of training the young, who were not, as formerly, permitted to enjoy unrestrained unmanageable freedom ; they were accustomed to parental discipline, and taught early habits of obedience, attention, and self-restraint. And in the exercise of these important duties, the wives of the missionaries had the task allotted them of instructing the females, on whose qualifications for the early training of their progeny, the happiness and fate of the human race may in a great measure be said to depend.

Instruction cannot, however, be regularly imparted to a widely scattered population by a

few missionaries, however diligent. Itinerancies through the different districts were both laborious and inefficient, after the desire of the people for knowledge had been awakened ; consequently, the next step was to collect them into settlements around the chapels and schools ; and it is not the least remarkable of the features of this mighty moral revolution, that the Leeward Islands, which were the last to throw away their idols and receive the gospel, were quickly the first in the race of improvement. There the settlements were most rapidly formed, and already exhibited villages—if not towns—of no mean appearance, around the residences of their missionaries, through which the sound of the axe, the hammer, and the anvil, would have regaled the ears of the friends of civilization ; while he who views man as an expectant of immortality, would have been more deeply attracted by the morning and evening devotions of the inhabitants, when the melody of praise ascended from their dwellings.

On the 12th of May, at their general meeting, a code of laws was unanimously adopted at Raiatea, and recognised as the basis of public justice, by the chiefs and people of the adjacent cluster of Tahaa, Borabora, and Maupiti. They were substantially the same as those enacted at Tahiti, with considerable improvements, especially one important addition, *trial by jury*. The assize was

to consist of six, the accused's peers ; and their verdict was required to be unanimous.

Towards the close of this year the gospel was introduced into the Harvey Islands. Mr Williams being constrained, chiefly on account of the sickly state both of his own health and Mrs W.'s, to try the effect of a voyage to New South Wales, he, with consent of the church at Raiatea, took with him two native teachers, Papeiaha and Vahapata, whom the captain agreed to leave at the island of Aitutukle, which they were to pass. The inhabitants, in the wildest state of heathenism, naked and tataued from head to foot, surrounded the vessel as soon as she made her appearance, and the chief, Tamatoa, came on board. Being informed of the destruction of the idols in the other islands, and that there were two teachers on board capable of instructing him in the word of the true God, he immediately invited them on shore, and promised his protection. They were kindly received by the people, and lodged with the chief. For a month, they maintained a harmless contest with the priests and natives, who endeavoured to prevail upon them to join in their idolatrous rites and amusements, while they endeavoured to preach the Gospel, and worshipped God morning and evening, and regularly kept the Sabbath. Meanwhile, they were plundered of their little property, fish-hooks, scissors, and knives, which they with difficulty recovered, through the means of Tama-

toa's uncle, the grandfather of the reigning king, who was but a boy about fifteen.

Shortly after, war broke out, and the horrible note of preparation among these children of nature was—"Clear away well, that we may kill and eat, and have a good feast to-day!" It was carried on with various success, and the party with whom the teachers happened to be at the time proving victorious, the savages imagined that it was owing to their presence, and were prepared to give more attention to their instructions. Peace being restored, they went from district to district preaching, "that man had sinned against God, and that God had given his Son an offering for sin." The people were astonished at their doctrine, and exclaimed, "Surely that is truth, our's is all deceit."

Having built a dwelling for themselves, eight youths came and expressed a desire to be instructed. Their progress was rapid, and soon excited the hatred of the priests; and on Sabbath, while the little company were engaged in prayer in a small house at some distance from that of the teachers, the side of the place was broken down, the mob rushed in, and threw every thing into confusion. They, however, quietly finished their devotions; but two of their pupils Kore-kore and Arataia, who had been captives, were forced to flee for their lives. The young king, however, (also named Tamatoa) observing the improvement

of his companions, who could now both read the spelling-book and repeat the Lord's prayer, joined the party. About this time, a great feast occurred, at "the general erection of altars," when quantities of food are laid upon the altars, of which none are allowed to partake except the priests and sorcerers. The old chief reared his altar close by the Raiateans' dwelling, who told him they would freely help themselves of what would otherwise be allowed to rot. He said they might, but if any of their disciples touched the sacred food they would surely die. The teachers answered, it was out of Satan's power to kill them; and not only ate themselves, but gave to their little company. The youths at first tasted with trembling, but when they found no harm ensue, they took courage, eat heartily, and treated the threatnings of the priests with derision. Their young king, who was making rapid progress in learning, broke down his altar, ordered the consecrated food to be carried home by his fellow-scholars, and threw away the baskets. His grandfather and the people gazed with fearful anxiety at the sacrilege, and murmured their apprehensions that their gods would strangle him. "I do not fear, neither do I regard them," was the boy's intrepid reply.

Immediately this little band set out for the district whether the two captive lads had fled, and were happy to find that they had continued constant in their profession, as far as they knew, in

hallowing the Sabbath, and in prayer. Arataia, emboldened by their presence, then proposed to burn his marae, which, being approved of by the teachers, he instantly effected. No sooner were the chiefs apprised of this daring assault upon their divinities, than they collected their followers, and surrounding the house in which he was, along with some friends, one of them (Teui) thus addressed him: "Why did you burn my gods? Tangaroa the great god, scorched with fire, has fled to the skies. I am come to be revenged on you—to put you to death—cut you in pieces, and devour you—you shall be food for me!"—"What has Arataia done to you," said Tebati, one of the young inquirers, "that you should talk of killing and eating him?" Teui fiercely replied, "You have destroyed us all; through you, my god is burned."—"I have not destroyed you all, but saved you all," Tebati warmly answered. "When you were beaten in the war and driven into the sea, who was it fetched you out, and brought you to your lands again? Were not your lives forfeited? Were you not all regarded as food, no more to be treated as men?—yet you were spared,—you shall not hurt Arataia."

Repulsed in this quarter, Teui repaired to the teacher's house—his own son Aarona and a nephew being among the inquirers—where he threatened, if he found any scholars again there, he would sacrifice them to his gods; on which,

the whole, terrified, left their teachers, except the young king, who, although threatened by his grandfather to be treated in the same manner, continued to worship with them on the Sabbath, diligently applied to learning, and declared he would never forsake the good word of God. Those who were driven away went each into his own district, where they testified against the folly of worshipping helpless blocks of wood ; attended morning and evening to family prayer ; worshipped three times on the Sabbath in the bush, or wherever they could meet without molestation ; and submitted patiently to all the insulting language and ill treatment of the chiefs and people. Conduct so different from what they formerly practised, led to speculation, and in less than a month thirty new inquirers had gathered around the teachers.

Another war then broke out, and the chief, Tamatoa, having arranged a considerable body of men, was walking before them haranguing them, and encouraging them for the conflict, when the converts, all decently clothed in white, with plaited hats, walked up to the party, headed by their teachers. As they approached the naked but armed multitude, Tamatoa, suddenly struck at their appearance, altered his tone, and pointing to them, cried out : “ Behold this company ! they are not in perplexity like us—they have no war weapons in their hands—they are all clad in white cloth, and have hats on their heads—their’s is good, our’s

is bad—their's is truth, our's is deceit,—let us receive the good word, lest we be all consumed in war.”—“ Yes ! ” was the general exclamation of the army ; “ let us all receive the good word, that we may be saved.” Shortly after, Taita, the chief priest, joined, and many of the leading men ; when the other party, seeing their power decline, assembled in great numbers, and with the king's grandfather, came demanding that Taita should join them, and that young Tamatoa should be carried to the marae, and there inaugurated with the usual heathen ceremonies ; but the youth steadily refused to comply ; and, after cutting and smearing themselves with blood, and howling piteously, they retired.

About this time the inquirers had made a net, and went out to fish, in face of all the incantations and prophecies of their enemies that they would catch nothing. They were very successful, and even took a shark—esteemed a sacred fish. Of this the young king partook, without allowing any part to be carried to the altar ; and the idolaters confidently foretold his death. But this prediction also failing, numbers fell off from the service of their demons, to the worship of the true and living God.

Parties in the district where the teachers resided, had thus become pretty equal, when a vessel from Raiatea paid the island a visit, and brought books for the use of learners, and pigs, and goats,

for the benefit of the whole, as a present from the friends of the teachers, and as a stock for the public benefit. A few days after the ship left, there was a general wish expressed to embrace Christianity ; but the old chief, the king's grandfather, remained obstinate. Yet he too began to waver when a beloved daughter was taken ill. The priests were at the marae from morning till evening, with their sacrifices and incantations, but she died in the night. The old man did not cut himself, as was the custom on such occasions, and early next morning he sent his son to burn his marae. Two others that were near, caught fire, and were destroyed in the same conflagration. This seemed to be the signal for a general insurrection against idols ; and before the end of the year 1822, not one professed idolater remained in the island. On the concluding Sabbath, all the inhabitants assembled, for the first time, to worship Jehovah, in a grove of large shady trees ; and on the Monday following, in a general assembly, called for the purpose, Papeiata addressed them : “ Kings, chiefs, and people, you have received the word of God ; hold it firm—it is truth. Recollect your zeal in worshipping Satan—building great stone edifices, fetching immense blocks, and erecting them as gods ; cutting down large trees, and making them objects of adoration ! Recollect your time, your strength, your property—all was devoted to the evil spirit ! and behold, what is it ? Is it not all

worthless and deceitful? Now, let your strength, activity, and steadfastness in the true word of God, far exceed. Behold Satan's reign in this land is at an end. Jesus is your Lord—He is your King—the kingdom is his. We have two propositions to make: first, let all the maraes in the island be burned, and bring to us all the remaining idols, that we may send them to our brethren in Raiatea, that they with us may rejoice in the triumph of God's word. The second is, that we commence building a house for Jehovah, the true God." When the meeting broke up, a general conflagration took place; and within a week, not one remained. The priests and chiefs brought their idols to their teachers, and received from them spelling-books in return.

Mr Orsmond, in November this year, formed a new settlement in Borabora. The king, chiefs, and people, though but partially instructed, received him as an angel of God, and were easily persuaded to collect together in one spot, to enjoy the benefit of his ministrations. The scite is delightfully chosen, on the western side and along the base of the great central mountain. In front is a fine harbour, about three miles in length north and south, and in width about a mile and a half, where several hundred ships might lie at anchor, and with perfect safety, in all weathers. On the west side is the island Tahaa, and two small coral islets. In full view in the distance, and due west,

lies Maupiti. Behind, a rich border of low land, with some diverging valleys, afford sufficient garden-ground for the inhabitants. Thither, after clearing away the bushes,—for it was then a desert,—they brought their own houses from the interior, together with a chapel framed after their country fashion, which they occupied till, having finished a plastered house for Mr Orsmond, and a fine new chapel, they commenced building plastered houses for themselves.

During the early period of this year, Raivavai and Rurutu, threw away their idols, and embraced Christianity. To the former island the Gospel had been introduced by a native of Tahiti, named Para, sent thither by Pomare, in the latter part of the year 1820. His individual exertions, by the blessing of God, had been so successful, that when Capt. Henry, in the Governor Macquarrie, touched there, in February 1821, the whole island was Christianized ; and he was delighted to find a profession of religion more universal, and bearing more marks of sincerity than that of any of the districts of our own highly favoured land. “ It was Sunday,” says Capt. H. “ when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. How affecting, how delightful was the scene which presented itself! Each individual, on entering the church, kneeled down and prayed. Para performed the service of the day. There were eight hun-

dred and forty-eight assembled at the church for worship. The very quiet, devout, and orderly manner in which they conducted themselves, not only in church, but during the Sabbath, awakened my highest admiration. The whole of their gods are mutilated, removed from the maraes, and some converted into stools at the entrance of the church, which is very neatly built : its length is 117 feet, breadth 27. This surprising and happy change has taken place within the short space of only four months."

Cowper's lovely lines were exemplified in the case of Rurutu—

God moves in a mysterious way,
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm.

On the 8th of March, the Christians of Raiatea observed a strange sail at sea, bearing up for the island, in an extremity of distress. Perceiving their imminent danger, the chiefs manned their boats, and went off to pilot the strangers safely into the harbour. When they arrived, they found they were natives of the island of Rurutu. Contrary winds drove them from their own island ; they had drifted about at sea for three weeks, latterly without provisions or water ; when the Lord, whose merciful designs winds and waves obey, guided them to the Society Islands. Maupiti

was the first they made. There they were astonished at the change that had taken place: the idols were destroyed; the areois and all their lascivious amusements banished; and the people were worshipping the true God. They were convinced of all; and so, falling down, they worshipped God, and reported that God was in them of a truth. They were twenty-five in number, with their chief Auura and his wife; and had touched at Borabora, where they began to learn to read; and now they were exceedingly anxious to return to their own country, and carry with them the good news they had so unexpectedly heard. The distance was, however, so great, that they durst not undertake it in their own frail bark, and they were constrained to remain at Raiatea till July, when the *Hope*, Capt. Grimes, from London, arrived there on his return home; and, being informed of the dilemma of the poor Rurutuans, he readily offered to take their island in his way, and Mr Threlkeld as readily gave up a large and stout boat he had built with much labour, to convey the strangers home. Auura and his wife were delighted at the prospect, but requested, that, when returning to their land of darkness, a teacher might be sent with them. On this, the missionaries assembled the church, and laid the case before them, when two,—Mahamene, a deacon, with a wife, but no children, and Puna, a steady, pious member, with a wife and two chil-

dren, without hesitation came forward, and said,—
“ Here are we, send us !” A crew was then selected to bring back the boat ; and after the native brethren and their wives had been commended to the grace of God, in presence of the congregation, the brig got under weigh, having the boat and its important cargo in tow.

Little more than a month had elapsed, when (Aug. 9.) the boat returned, laden with prisoners—the gods of the heathen,—taken in this truly glorious war, won by the blood of the Prince of Peace ! As in the days of the apostles, the very first address of the preachers was effectual ; and when Auura proposed that they should burn their idols with fire, and express their emancipation from former servitude, by men and women eating together, they at once agreed, and partook of a repast of hog and turtle, on a sacred spot. Some of the natives who doubted, came during night to inquire whether Auura’s wife, who had eaten, had died ; but when they found that their gods had not destroyed her, they agreed with the rest of their countrymen, that their former deities which were designated evil spirits, had no power. The idols were consequently thrown to the moles and to the bats ; and such of them as escaped the flames were transmitted to Raiatea, when a scene as novel as interesting, took place: in that island, where, not half a dozen years before, idolatry had been triumphant, figures as uncouth, shapeless,

and foolish as they themselves had worshipped, were exhibited to the derision of a Christian people !

Pomare, whose conversion had been productive of so much both of good and evil to the cause, had latterly got entangled in mercantile concerns, and, seduced into improprieties of conduct by intercourse with the foreign vessels, British and American, which visited Matavai and Papete, where he usually resided. The numerous attendants by whom he was surrounded, naturally influenced by his example, kept up a form of religion indeed, and of encouraging the missionary efforts ; but they exhibited, in striking contrast, the difference betwixt the political conformity of courtiers to the creed of their sovereign, and the hearty obedience of sincere converts to the faith. Neither education, piety, nor civilization flourished equally in the districts under the immediate influence of the royal family, as in those where their presence was not so directly felt. In the journal of Mr Crook, we have hints of this state of things, which were fully confirmed by the deputation.

When the grand assembly of the nation met on the anniversary of the Tahitian Missionary Society, (May 1821) there was a want of that warmth and zealous feeling which characterized the meetings in Huahine and Raiatea, and the subscriptions were interrupted, in order to supply the necessities of Pomare, who could not readily be per-

suaded to relinquish his ancient prerogative of tabuing the island for his own convenience. These arbitrary measures of the king, which in former days would have led to instant war, produced some spirited remonstrances. The prohibition he had laid upon the private trade of his subjects, to favour his own commercial speculations, was in consequence removed, and two principal judges, Tati and Utami, were appointed "to see that justice be administered more impartially." At this meeting, also, the custom of making an infant king during the life-time of his father, was set aside. A degree of dissatisfaction, however, continued, which led to another plot for the assassination of the king; and for which, two persons named Pori and Mooriri, suffered.

Unhappily, Pomare had fallen into the hands of unprincipled swindlers, who contrived to get one of his vessels seized at Port Jackson, and himself involved in a law-suit. Disappointment, in consequence, preyed upon his spirits,—he relapsed into habits of intemperance,—and his excesses brought on disease; under which he was labouring when a deputation arrived (September 25,) at Tahiti from the London Missionary Society. This deputation, consisting of the Rev. Daniel Tyerman and George Bennet, Esq. undertook, at the request of the Directors, to visit the different stations in the South Sea Islands, to assist the brethren with their advice in setting the churches in

order, and in forwarding the temporal prosperity of the islanders. They were accompanied by the Rev. Mr Jones, as a missionary, and Messrs Blossom and Armitage, as artizans. Mr Blossom was acquainted with the construction of machinery and general carpentry, and adequate to instruct the youth in these arts. Mr Armitage was qualified to manage the manufacture of cotton cloth, and to teach the natives spinning and weaving. With rare disinterestedness, he relinquished the prospect of wealth in his native country, though but newly married, devoting himself to the service of the heathen, for no other remuneration than a missionary's wages,—the necessaries of life here, and the hope of his Master's approval hereafter. Actuated by the same jealousy as when sugar was proposed, the king would not allow any large cotton manufactory to be erected, but permitted a small work to be tried in Tahiti; in which decision, whatever were his motives, he appears to have acted more wisely than those who suggested such an establishment in such a country, and at such an interesting period of their history. His majesty had several interviews with the gentlemen of the deputation, and behaved to them upon all occasions with the utmost kindness, and in every thing else endeavoured to forward their plans; but from that time he became gradually worse, and, in the beginning of December, it was evident that his dissolution was fast approaching.

Many companies of people came from different places to testify their concern for the king ; they went in procession to his dwelling, carrying with them a long piece of cloth called *ahusto*, or the weeping cloth. Being admitted, they stood around his bed for some time, the tears gushing from their eyes ; after which they delivered the saturated cloth to his majesty's attendants, and departed. He was attended by a surgeon from Port Jackson, and Mr Crook ; but medical aid was of no avail. Aware of his danger, he settled the affairs of the succession ; and on the evening of the 7th, the missionary was sent for. When Mr Crook arrived, he told the king he was come to do what he could for him, but feared it would be useless ; then, adverting to his more important concerns said,—it was true he was a very great sinner, but Christ was a great Saviour ; and added, Jesus alone is able to save. The dying chief replied, “ Jesus alone !” and never spoke more.

Pomare was upwards of six feet high, and stout in proportion ; reserved and thoughtful, his mind, like his person, was above the ordinary size of the other Polynesians. He was eager and inquisitive in pursuit of knowledge, and was both the best informed and most persevering, as well as the first scholar among the natives. He kept a regular journal ; prepared the code of Tahitian laws ; and rendered important aid in the translations of the Scriptures. During his adversity, he was un-

doubtedly sincere in his profession of Christianity, and was always friendly to the missionaries, although he seems latterly to have been first corrupted by prosperity, and then unhinged by intervening disappointments and improper company. He never could divest himself wholly of the arbitrary maxims of his early education ; but the sacrifices he made for, and the real benefits he conferred upon, his people, entitle his memory to the respect with which the Tahitians have always regarded it. Pomare was buried in a new tomb built for him near the Royal Chapel ; the funeral ceremonies were conducted in a Christian manner, and the melancholy occasion improved by Mr Nott in a suitable address at the grave. Mr Jones, preached afterwards from 1 Thess. iv. 15-18.

He was succeeded by his son, an infant, under the name of Pomare III. The horrible practices of heathenism had left him only that child and a daughter, Aimata, about seven years of age, who had her own proper district as her dowry. The care of the infant Pomare, and the government of the island, was left to the queen and her sister Pomare-Vahine, with the advice of the chiefs.

After Mr Davies returned to Tahiti, Mr Barff undertook the management of the schools at Huahine. In order not to interfere with other avocations, they met at an early hour, half-past six in the morning, and closed at eight. At this meeting

pupils of all ages attended ; they met again at two in the afternoon, when the children alone were present. The females were instructed separately by the missionaries' wives. The Bible was the basis,—and the best—of the greater part of the instruction afforded, but not to the exclusion of other departments of learning ; arithmetic, geography, and chronology, were also taught ; and, considering their circumscribed means, the advances the natives made in general knowledge are astonishing, and of this they gave proof in their speeches at the meetings of their missionary societies. The following extracts from the report of the Raiatean, held this year, may serve as a specimen ; perhaps a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channel of the great deep, will not readily be found, than that used by Tamatoa the king of the island upon this occasion :—

“ Let us, said he, give our oil and arrow-root to God, that the blind may see, and that the deaf may hear ; let us not be weary in this good work. We behold the great deep, it is full of sea, it is rugged and rough underneath, but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices ; but the word of God has made them smooth. Many other countries are now rugged and rough with wickedness and wicked customs ; the word of God

alone can make these rough places smooth : let us then be diligent in the work of our society, and continue our diligence till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep!"—Paumona then noticed a subject almost constantly recurring in all their speeches: "My friends! let us this afternoon remember our former state: how many children were killed, and how few were kept alive! Parents have now the pleasure of seeing their three, five, and some their ten children; few of whom would have been alive, had not God sent his word to us: now the land is full of children, and hundreds are daily taught the word of God." Atihuta adverted to the very different situation of the women: "Let the women present think how many thousands in other countries are suffering great misery—will you not have compassion on them? Behold, it is now well with you,—it is not so with them; you are happy—they are wretched; you are decently clothed with gowns and cloth from Beretane, and your heads covered with neat bonnets,—it is not so with them; now you are treated with the greatest respect and kindness,—while they are still debased; you are daily taught the word of God,—which they do not know; and will you not have compassion on them, and pray to God that he may send his word speedily to them?" Mahamene, whose speech shall conclude this extract, thus forcibly portrayed the altered circum-

stances in which the blessed Gospel had placed them :—" There were two captivities existed formerly among us, captivity to Satan, and captivity to the servants of our kings and chiefs. Perhaps there is an individual present to whom the former may still apply ;—I know a cave in which he took refuge several times when he was sought after for a sacrifice : let him ask himself if he be not still in captivity to Satan, and if he have taken refuge in the only True Refuge for sinners. The other captivity was to the servants of the king. These would enter into a person's house and commit the greatest depredations, the ratira would sit as a poor slave, nor dare to utter a syllable while they seized his cloth, killed his largest pigs, took the best of his bread-fruit, his bananas, his taroes, and his sugar-cane, and would tear down the very posts of his house for fire-wood to cook them. Is there not a man present who was forced to bury his canoe under the sand to preserve it ? Now, these customs are abolished, we are living in peace and without fear. But what has abolished these customs ? Our own goodness ? our own strength ? No, it is the good name of Jesus. There is no need now to secret our pigs underneath our beds, or roll our cloth for our pillows ; our pigs may run where they please, and our cloth may hang openly in our houses, and no one now touch it. We have now cinet bed-steads, handsome sofas, and neat

plastered houses ; and what little property we have, we can call our own. Look around at this chapel—look at the chandeliers ! Oro never taught us any thing like this ! Look at our wives ! how handsomely dressed ! look at ourselves ! and look at the poor natives of Rurutu drifted lately to our island : mark our superiority ! and then tell me, how have we obtained it ? by our own invention or goodness ? No, it is to the good name of Jesus we are indebted ! Then let us send this name to other lands, that they may enjoy the same benefits.” “Angels” added Uaeva, “would rejoice to be employed by God to teach the world the Gospel of Christ: then let us be diligent in this good work !”

Immediately after these missionary meetings, spectacles not less interesting succeeded,—the public examination of the schools. The following took place in the large chapel at Huahine, May 11, when between four and five hundred children were assembled, tastefully dressed with a little fringed mat wound round the waist, and a light scarf of native cloth thrown over the shoulder. They went through their examinations, in general, creditably, and several of them passed without almost committing a single mistake. “Often,” remarks one who was present, “as a little boy walked back to his seat with his prize, I have seen the mother’s eye follow the child with all a parent’s emotion beaming in her eyes,—while beside her has sat the

childless mother, weeping at the recollection of the babes she had murdered, and who but for her own hands might have mingled in the joyous lovely throng before her." When the examination terminated, the children walked to a rising ground at a little distance, where an entertainment had been provided for them by the chief. About three hundred boys ranged in classes on the grass, each class, with their teacher at their head, were placed on the right-hand side; about two hundred girls were arranged in the same manner on the left. A plentiful repast had been prepared, which was carved and handed to them as they sat.

In the centre, tables were spread for the chiefs, and the parents and friends of the children, at which the missionaries also sat down, delighted with the spectacle before them, so far exceeding what their fondest imaginations could have anticipated. Before they separated, Mr Ellis addressed the parents, teachers, and children. When he concluded, the boys stood up and formed a circle on one side, the girls on the other, and sung alternately the verses of a hymn in the native language; after which, one of the teachers prayed, and the delighted assembly broke up. Towards the evening 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 the school carrying the flag, composed of fine 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, which the children chanted as they passed along ; and with this procession the holiday closed.

The Sabbath-schools are entirely devoted to religious instruction,—each class under the tuition of a native ; and in this island they were particularly favoured with well-qualified assistants, especially in the girls' schools, where the teachers succeeded in gaining the affection of their pupils, and superintended their occupations through the week, during which they would often retire with their little charge to some sequestered spot, and, beneath the shade of some wide spreading tree, instill into their tender minds the pure precepts of inspiration, and engage in prayer to that God who hath said, “ They that seek me early shall find me ;” and their delightful labours have not been in vain : several children and young persons have left behind them the most consoling and satisfactory evidence that they had departed to be with Christ, while others, received early into his church, live to adorn the profession of Christianity.

Regular laws, as has been mentioned, were early published at Raiatea, these were adopted as the code of Huahine ; and in the course of their operation, two remarkable instances occurred which deserve to be recorded. The first is pleasant, and was creditable to all parties ; the other, of a more unfortunate complexion. Some time after the

death of Pomare, his widow, with a large retinue, visited Huahine ; requiring a piece of timber, she directed some of her followers to cut down a bread-fruit tree growing in the garden of Teuhe, a poor man, opposite her dwelling. Teuhe, the owner of the spot, immediately lodged an information against the queen for the trespass, when the magistrate directed him to appear before him by sun-rise next morning. Her majesty was also required to attend. The court was held in the open air,—a wide spreading tree the canopy, and a mat the bench. At the time appointed, the parties appeared ; the poor man, the complainer, and the queen, numerously attended, to answer. Teuhe said, the tree that he had lost contributed materially to the support of his family ; and yesterday it had been cut down, as he was told, by orders of the queen : the laws, he understood, protected the poor man's property as well as that of the chiefs, and he wished to know if it was right that his property should have been cut down without his consent ? The queen acknowledged the fact, The magistrate asked her if she did not know that they had laws ? She replied, she did, but did not think them applicable to her. He then asked, if there were any exceptions in favour of kings or queens ? She answered, No ; and instantly perceiving the necessary consequence, despatched one of her attendants for a bag of dollars, which she offered the poor man as a recompence for his loss.

"Stop," said the magistrate; "do you think it was right that you should have cut down the tree, without asking the owner's permission? "It was not right," said the queen. Then turning to the poor man, he asked, "What remuneration do you require?" "If the queen is satisfied," replied the other, meekly, "that it was not right to take a poor man's tree without his permission, I am sure she will not do so again. I am satisfied,—I ask no other recompence." The assembly then departed, pleased with the result; but the queen afterwards sent him, privately, a present equal to the value of the tree.

About the month of July this year, when the people in general were yielding a ready obedience, several young men of higher rank, who saw their arbitrary power destroyed, and felt uneasy under the salutary, but unusual and irksome restraint of the new regulations, determined to make an effort to regain what they deemed their "lost liberty." Tatauing, as a mark of the ancient heathenism, and as an ornament which tended to keep alive former obscene and idolatrous customs, was proscribed, under a severe penalty. These young men chose it as the insignia of rebellion. In other days, an appeal to arms would have been the immediate consequence;—now, it was determined to bring them to trial. But it was discovered that the king's son, the first who had openly professed Christianity, the hope of his father, and the fa-

vourite of the people, a youth of eighteen, was one of the number. The matter was referred to the king, a steady consistent Christian. For a while the struggle in his bosom, between paternal affection and a sense of duty, was severe ; but he saw, if the prince were spared, the rest likewise must be overlooked ; and thus, almost at the instant of their promulgation, the end of the laws would have been defeated. He directed him to be tried, and attended the trial. Here he affectionately admonished his son to profit by his experience, and warned the spectators against supposing that the laws to which they had mutually agreed would be violated with impunity ; and he, as well as the others, was sentenced to build a portion of stonework on the water's edge. Mahine's conduct on this occasion was noble. It is, however, a very disputable question, whether that punishment was proper, which tended to degrade the person who was afterwards to be the chief ruler of the community, in the eyes of those who were to be his subjects. When he submitted to be tried, a reproof, and his acknowledgment that he had done wrong, might have answered every good purpose, especially as no other act of rebellion had appeared : on the harshest supposition, banishment would have been preferable ; certainly, servile labour ought to have been objected to by the missionaries, —nor was the event that followed what might not have naturally been anticipated. Punishment,

when it excites compassion for the criminal, rather than detestation for the crime, ceases to answer its purpose ; and, besides, the same punishment inflicted on persons in different ranks of life, is not unfrequently as unequal and unjust as it is impolitic and improper. All these objections are illustrated in this case. Taaroarii's continued public labour excited compassion, and the people offered to do it for him. This he refused, and the indignation of a numerous body of chiefs and their followers appear to have been roused, who took advantage of the king's absence at Raiatea, to raise the standard of rebellion. The prompt measures of Hautia, the deputy-governor, reduced them without bloodshed, and the prince, who had joined them, was again sent to his work ; but his high spirit was broken, and a rapid consumption, before the end of the year, consigned him to an early grave, and left an infant daughter as the heiress of his prospects.

His venerable parent still survived in 1828, and the place of his son was supplied by the attentions of his daughter-in-law, a pious woman, who was anxiously educating the infant princess, under the superintendence of that excellent female missionary, Mrs Barff.

CHAP. VIII.

Zeal of the natives to propagate the gospel—Paumotuan Islands forsake their idols—Mr Bourne settles in Tahaa—Affection of the people—Assiduity of the Missionary—One week's labour—Increasing improvement in their temporal affairs—Account of Huahine by Captain Gambier—State of religion—Messrs Bennet and Tyerman, with Mr Ellis, visit the Sandwich Islands—On their return, driven on Rurutu—Return to Huahine—Church at Borabora sends native teachers to the Harvey and Navigator's Islands—Mr Nott carries two to Tubuai—Providential circumstances attending this mission—Deputation visit Raiatea—Description of the settlement—Entertainment given the deputation—Trial and punishment of criminals—Deputation visit Tahaa—Marriage of the Princess Aiamata—Borabora—Description of the settlement Beulah—Reception of the deputation—They visit Maupiti—Return to Borabora—Missionary meeting—Deputation return to Tahiti—Description of the state of Tahiti by M. Duperré—New chapel at Papeote.

1822.—At this most interesting period the Spirit of God had moved upon the face of the waters, and the darkness which had so long brooded over the deep, had been marvellously dispelled, by the same voice that at first said, "Let there be light, and there was light." But light naturally expands;

it cannot be hid ; and the islanders upon whom it had arisen, wished, with all the ardour of first love, that their neighbours who sat in darkness might, like themselves, be enlivened by the Sun of Righteousness, whose beams had shed so many blessings on their own lately benighted abodes. In every island missionary societies were formed ; and native missionaries were engaged in carrying the glad tidings every where around, for which the similarity of language afforded great facilities ; while the European brethren, whose zeal the blessing of God had quickened, were equally anxious to form new stations. A considerable time before this, some of the natives of the Paumotu or Pearl Islands, had been driven from their native shores by war, which, among them, was formerly prosecuted with the most deadly exterminating hate ; these had settled in Tahiti, under the protection of Pomare, by whom they were peculiarly favoured, and had thus been brought to hear the sound of the Gospel ; others had followed, who also heard the glad tidings ; and the consequence was, that they abandoned idolatry, and embraced the faith of that part who had already returned, among whom was Moorea, who had learned to read, and had been accustomed to pray in their private meetings. Already the stocks and stones, the gods of the natives, had done homage to the name of Jesus, and places of worship had been erected when Moorea revisited

Tahiti for help. Early this year, an opportunity offering, he and Teraa, with his wife, were solemnly set apart by the church at Papieta, and embarked, accompanied by the prayers and good wishes of the congregation, who presented them at parting with useful articles, as tokens of good-will.

Mr Bourne having received a pressing invitation from both king and people of Tahaa, and Mr Darling being competent to discharge the duties of the station at Buaania, he complied with their wishes, and went to reside among them as their stated minister. Though a part of the population had, in 1816, received the gospel, the king and some of the chiefs remained enemies; and from hatred to Christianity, had made a descent upon Raiatea, where they joined the malcontents in their insurrection against the new religion. Being, however, beaten in battle, and their chief, Fenuapho, taken prisoner, they were yet more effectually overcome by the kindness they experienced from the victors. Tamatoa not only set the defeated chief at liberty, but restored him to his rank and independence; and they, amazed at treatment the reverse of what they would have inflicted had they been successful, were led to examine and to embrace a religion so different in its effects from their own cruel worship. Chapels immediately were built, where the natives met, and the Sabbath was observed. Messrs Orsmond, Threlkeld, and Williams, from Raiatea, frequently

visited them ; and their progress in Christian knowledge and profession was exceedingly quick.

Imitating their neighbours, they began to form a settlement, Vaitoare, at which, when Mr Bourne and his family landed, Mrs Bourne was received by seventy females, who fired a salute of musketry in honour of the occasion ! The people immediately commenced building a house for their missionary. The king presented him with two small valleys for his subsistence, the one stocked with bananas, the other with bread-fruit trees ; and the peasantry were not behind, bringing cocoa-nuts, fish, or whatever they thought would prove acceptable. Stimulated by such kindness, the labours of the missionary family were incessant. Mr Bourne was constantly employed in teaching the adults and the children in reading, writing, arithmetic, and in the arts of house-building, and inclosing and cultivating their lands. Mrs Bourne took charge of the females, instructed them in reading, in their domestic duties, and to form for themselves plaited bonnets, and other articles of neat and modest apparel ; while their religious services, like those of their brother and sister missionaries, were so numerous and so constant, that in our land, perhaps, the most laborious minister among us would have complained of their oppression. But the joy of the Lord was their strength ; they measured their work by their wages ; and these their great Head and Master

bountifully bestowed—He gave them souls in abundance for their hire ! The number of baptised in the course of a twelvemonth considerably exceeded four hundre.

It is worth while to mark the weekly routine of this *one* pastor. The congregation, which is the whole population of the island, consists of seven hundred souls. On Lord's-days, there is an early prayer meeting at sunrise ; after which there is a public service and sermon in the morning ; a similar service follows in the afternoon. The adults and young are catechised between sermons, and all the children are assembled at the school-room, and taken to a place of worship. There is a school for both the children and adults every morning at sunrise, (excepting Saturdays and Sabbaths,) which is succeeded by a class of adults, who are examined on their progress in the New Testament ; and for the children another meeting at noon. On Monday evenings, a conversation meeting is held. Tuesday evenings, a meeting of the candidates for baptism. The same evening Mrs Bourne holds a meeting with a select party of females, at her own house, for prayer and religious conversation. Wednesday evenings, a public lecture. Friday evenings, a meeting of the baptised, where general exhortation is encouraged. The Saturdays are employed in gathering and cooking food, and in preparing for the Sabbath, on which no unnecessary work is performed. On

the first Monday of every month missionary prayer meetings are held.

Whilst they were thus breaking forth on every side, the brethren had the pleasure of seeing the stations they already occupied proceeding prosperously, increasing in numbers, in knowledge, in practical piety, and in the arts of civilized life; and that these were not the exaggerated reports of the missionaries, both the deputation from England, and others, who may appear perhaps less interested, bear witness. Captain Gambier, of his majesty's ship *Dauntless*, in reference to his own evidence, remarks: "My 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." The following extracts from his private journal come thus with double authority—"On our arrival at Matavai Bay, Mr Wilson, one of the missionaries, came on board, and the natives soon crowded about the ship, bringing hogs, plantains, bread-fruit, cocoa-nuts, limes, pine-apples, and various other productions of their island. Here we instantly remarked a wonderful difference between these and our last visitors, viz. at the Marquesas. No wild expressions of surprise, no shouts bespeaking the savage, no attempts at plunder, no noise or confusion attended their coming on board. This was the first

thing which struck us ; but as we went on, surprise and pleasure at the change, or rather at the contrast, increased at every step. The chiefs saluted us with a shake of the hand, and their comprehensive expression, *Ia-ora-na*, which we understood to mean a wish for every thing you most desire for yourself. I accompanied Mr Wilson on shore, and called on the other missionaries, Messrs Nott, Hayward, and Jones.”—“ After the morning service on Sunday, we were extremely gratified at hearing some youths and girls, and a great number of very fine children, say their catechism, which is a very long one. The silence, the order preserved, the attention and devotion paid to the subject, surprised and pleased me beyond measure. Notwithstanding that we were present, who at all other times drew crowds of the children and natives after us, their attention was by no means distracted. After the catechism, they sung a psalm, and concluded by one of the youths praying extempore.”—“ Two of the missionaries met us at the queen’s residence, to attend a court of justice, for the purpose of trying two natives for assaulting an English mechanic in the employ of the chiefs of government. The chiefs insisted upon the trial,—the man who was ill-treated wishing their release. The scene was an interesting one, and we were fortunate in having an opportunity of witnessing it. At the time appointed, a great many people of both sexes and

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all ages assembled under some very fine trees near the queen's house. A small bench was brought for the two judges; the rest either stood or sat upon the ground, forming something less than a semicircle. We were provided with low seats near the judges. Mr Crook was so kind as to interpret to us as the case went on. The two prisoners were seated cross-legged upon the ground, under the shade of a small tree about twenty paces in front of the judges. They were both ill-looking men, dressed in the graceful taputa. When all was ready to begin, one of the judges rose and addressed the prisoners at considerable length, with a good deal of action,—not violent but firm and gentle motions of the arms. He explained to them the accusation which brought them there, and read to them the law, under which, if found guilty, they would be punished. When he had finished, and called upon them to say whether it was true or not, one of them got up and answered with great fluency and good action. He maintained their innocence, and called a witness to confirm it. The witness very artfully turned his evidence to the account of the accused. Others also, in some way or other, favoured the accused, and the defendants were therefore discharged for want of evidence. Such a thing in Otaheite as impartial justice and a patient candid investigation of the truth, in a case where the chiefs themselves had brought the offenders to justice, struck us with as-

tonishment, and excited a great interest in the scene. The laws are lenient, and appear to be very good ; the punishments are such as turn the labours of offenders to the public good.”—“ 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 Otaheitean 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 us 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, with sincerity and pleasure in it strongly marked. I had heard of the success of the missionaries before I came to Otaheite ; and after making great allow-

ance 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."—" Having just quitted the Marquesas, where we saw the very state the Otaheiteans were in at the time of their first visiting, 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." His notes on Huahine are more full, and describe the appearance of that settlement at the commencement of this year. " At about ten o'clock in the morning of the 21st 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 everywhere 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 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 sea-ward; on 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 their 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 plaited bottoms, really very well constructed; tables and bedsteads, by the same artificers. There were curtains to the windows, made of their 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 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 everywhere 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 white-washing. Upon walking through the village, we were much pleased to see that a new 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 houses were 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 praise-worthy emulation to excel in the arts which contribute to their welfare and comfort, had seized upon all ; and, in consequence, civilization was advancing with wonderfully rapid strides.”

The deputation, who were there at the same time, shall describe the religious state of the country.—“ On Sabbath-day, in the noble place of worship, (which is well built and plastered, well floored with timber, and of which considerable part is neatly pewed) the chiefs and great numbers of the principal people were dressed quite in the English manner from head to foot. We spent a delightful Sabbath here : there were not fewer than twelve hundred persons present at each of the services, conducted after the English mode, but of course in the Tahitian language. At noon, we had the pleasure to meet seven or eight hundred persons in one of the school-rooms ; four hundred of these were children of the most interesting appearance, of from six years old to fifteen or sixteen ; the others, of adults, who attend, with remarkable diligence, on the Sabbath-days for religious instruction.”——“ On Monday we were invited to meet the king and queen, the chiefs, the communicants, the baptised, and others, in the chapel. At this meeting, our hearts were almost overwhelmed with pleasure of the highest order. There were about a thousand persons present, and

when each of us had spoken to them, and our kind friends had interpreted our speeches, we were addressed by the king, two other chiefs, and a deacon of the church and teacher in the schools, a man of exemplary piety and amiable deportment ; and they all spoke so evidently from the heart, that we felt moved by their speeches, even before they were interpreted. When they were, we found them highly creditable both to their heads and hearts." Speaking, after a residence of some months among them, they thus proceed: " There is as much order and good behaviour both among the adults and children, as in the most devoted congregations in England, and far surpassing, in these respects, most of the congregations which we have seen there. Seldom do any come into the place after divine worship commences ; in general, nearly all are present, and in their places. All kneel in prayer. Their singing is congregational, performed standing ; and in but few congregations in our country, where general singing is practised, have we heard this part of divine service better performed. Every Lord's-day is commenced by a public prayer-meeting at sun-rise. This prayer-meeting is conducted by natives, two of whom engage ; they give out a hymn, and read a chapter from the New Testament each, and then offer up a short extempore prayer, with great fluency and appearance of devotion ; and so far as we have had an opportunity of judging, by having their prayers

translated, with great spirituality and correctness of sentiment. Errors in language very rarely happen. It has often filled us with astonishment to find even the whole congregation present at this early hour, and at this devotional exercise. At nine o'clock in the morning, and at four in the afternoon, they have public worship, when the missionaries officiate. The worship is conducted in the same manner as it is in the congregational churches in England. The Lord's-days here are what they ought to be: they are universally observed by high and low, men, women, and children; none are absent from public worship but such as are detained by unavoidable causes. All food is dressed on Saturdays: we have never seen a fire at any native's house on the Sabbath; not a canoe is seen upon the water; visiting, travelling, or pleasure-taking, are unknown here on these holy days. Nor does an attention to religious duties and general instruction confine itself to the Lord's-day; it goes through the whole week, excepting Saturday, which they call *maha-na-moa*, food day. Religion here is the great business of life; temporal concerns are only secondary.

A feast which they provided for the deputation shortly after, displayed at once their advance in civilization, and their love to the brethren. "We were this day," say the deputation, "invited to a public dinner given by the principal chiefs of the island to the members of the Chris-

tian church here, as a token and pledge of union among all true believers, whatever were their rank and circumstances in civil society. It was truly a love-feast, to welcome the newly baptised among the flock of Christ. The candidates for baptism also were invited to be partakers of the general joy. It was held in a spacious house, a hundred and sixty feet long, by forty wide, belonging to a distinguished chief named Tiramano. This banqueting room was quite a native structure in the old style. At the upper end, a table covered with a white cloth, and furnished with knives and forks ; also two convenient settees, with benches and stools, were placed for the accommodation of the royal family, the missionaries, and ourselves. The whole of the floor, beside, was occupied by the natives, sitting cross-legged in companies, with the food before them, spread upon purau leaves for plates. The enclosure in front of the house was occupied in a similar way by a portion of the numerous guests. The sight was exceedingly impressive and delightful, for they were clean in their person and apparel ; pleasure beamed in every countenance, and all were of one heart and one mind to be happy and to make happy, as far as they could. The entertainment, consisting of the usual provisions, was well laid out ; it was abundant, and all things were done decently and in order, though more than a thousand persons shared in it. Many of the mothers

had their young children with them, yet not a cry was heard; "the little milk-drinkers," as infants are called here, behaved as well as their parents, and by their presence added interest, as well as beauty, to the scene. In addition to the native luxuries of baked hogs and fruits of every kind that were in season, boiled pork, boiled fowls, fruit-pies, and puddings of various kinds, were served up, course after course, at our table. There was such plenty for all the guests, that, after heartily enjoying the good cheer, enough remained for the guests to take home with them, and renew the feast another day in their family circles. It is hardly necessary to say, that in such an assembly, when all the dishes had been placed, before any were touched, the blessing of God was asked upon the bounty of his providence. After the meal, several of the chiefs, the missionaries, and ourselves, addressed the company on such topics as the occasion suggested. In conclusion, a hymn of praise was sung, and one of the chiefs returned thanks for this day's mercies, and offered up earnest supplication that goodness and mercy might follow his country-people all the days of their lives. The people afterwards quietly dispersed, and in their peaceful dwellings presented their evening sacrifices at the family altar."

The weekly employments of the missionaries and their wives, were not less multefarious or incessant than those of Mr Bourne and his partner.

While the deputation were at Huahine, his majesty's cutter the *Mermaid* arrived from New South Wales, having under convoy a schooner, as a present from George IV. to the king of the Sandwich Islands ; and offered them or any of the missionaries, a free passage to these or any other of the islands that lay in her route. The deputation, who, in conjunction with the brethren, had been planning a mission to the Marquesas, embraced the opportunity thus providentially offered, and, accompanied by Mr Ellis and two native teachers with their wives, members of the church in that island, loosened from Fare, on the 24th February, and cast anchor off Oahu, on the 11th of April. Here they were detained till August, when they left for Huahine, having previously engaged that Mr Ellis should return with the first opportunity to aid the American brethren in their important mission.

Contrary winds drove them out of their course, and the first land they made, they easily perceived, from its white-washed cottages and air of civilization, had already been visited by Christians. Their boats were too crazy to carry them ; but they soon discerned an individual paddling towards them in a crazy shallop, about seven feet long and two wide, who informed them of the name of the island, and carried the delightful tidings ashore, that there was a missionary who could speak his own language on board. Canoes in-

stantly put off, and, their boat being partially cobbled, the captain, Mr Ellis, and the deputation made a shift to gain the beach, where the whole population of the island, with their chief,—a graceful pleasant-looking youth of eighteen, and his wife,—a lovely modest girl, with their infant son, all very fair, stood at their head ready to receive them. After partaking of some refreshment, they repaired to the chapel, where Mr Ellis preached. Here it was heart-cheering to observe the promise fulfilled, and warlike weapons converted into implements of peace: the finely polished hard wood spears now formed supports in the railing of the pulpit stairs.

A pestilential disease had reduced the population from an estimated number of six thousand, to not much more than three hundred; but the residue had repented, and the plague was stayed. In answer to an address from the deputation, which Mr Ellis interpreted, Auura, who acted as prime minister to his chief, replied: "We have given up our island to Jesus Christ, to be governed by him as our king: we have given ourselves to him, that we may serve him: we have given our property to him, for the advancement of his glory: we have given him our all, and we desire to be wholly his." Having remained two days with these interesting people, they re-embarked on 2nd October, and a favourable gale wafted them to Huahine in less than other two, where

they were received gladly by their Christian friends, who had felt no little anxiety on their account, but who were now overwhelmed with astonishment and joy when they learned the wonderful work which God had wrought among their brethren in the Northern Polynesian group. The deputation had to admire the care of Providence over their small bark, during so long a voyage, especially when it was discovered that the rudder hung only by one pintle, the other two having been broken; and on this slender hook their whole probable safety had depended, while tracing the dangerous and trackless ocean.

During this year, the church at Borabora had indeed proved what every church of Christ ought to be—a true missionary station, a city set on a hill,—a candle whose light was not hid under a bushel. They sent out three of their number to the island of Rimatara; three to Apae, one of the Navigator's islands; two, with their wives, were set apart for some of the islands between and New South Wales; besides furnishing two deacons, with their partners, as instructors to their neighbouring island of Maupiti.

Mr Nott, likewise, this year, carried two native teachers to Tubuai. About the year 1817, a boat with Paumotuans had first informed the inhabitants of the Christian religion, and by their patient endurance of ill-usage, illustrated their principles. They afterwards learned, from other ar-

rivals, the destruction of idolatry in Tahiti, and now sent a deputation hither for instructors ; and the above visit was the consequence. His arrival was exceedingly opportune. A plague similar to that at Rurutu had ravaged Tubuai ; yet the feeble remnant were arranged in battle array, to complete the work of destruction. When the missionary landed, through his mediation an agreement was accomplished ; and the hostile bands, who were eager to embrue their hands in each others blood in the morning, embraced each other, and passed the evening at a friendly entertainment provided by one of their chiefs. Next day, they met to hear the gospel of peace. Mr Nott was detained among them some weeks, which he spent in preaching round the island ; and at his departure left two members of his own church, Hapania and Samuela, as teachers, to carry on the work.

From Huahine, the deputation proceeded to Raiatea. This island had been, in the days of darkness, the very focus of idolatry. The royal family was esteemed the most ancient in both the Windward and Leeward groups, whence had sprung every other ; and the arii, or king, had not only been venerated as the root of their political chiefs, but regarded as a divinity, to whom sacrifices were offered, and prayers made, by his people. Hither human victims were sent from all the islands ; and the principal residence of her royalty was amid the stench of putrefaction and

all the horrible and all the obscene abominations of the most revolting heathenism. Numberless ruined maraes bore witness to the extent of their former superstition, and the decided nature of the subsequent change: instead of these altars of pollution, a handsome chapel appropriated to the service of the true God, had arisen; and Tamatoa, who in the days of his ignorance had accepted the adoration of his fellow-creatures, was now one of the humblest worshippers of Jesus.

The settlement then extended nearly two miles along the coast, including two rich and extensive valleys, watered by two fine streams, over one of which a wooden arched bridge had been thrown. A wide stone pier, about three hundred feet in length from the shore, had been built as a landing place; another as the site of the king's residence; and a third, at whose extremity there is a market-house, where articles are exposed for sale when vessels come into the harbour. The houses of the missionaries, reared with great personal labour, and which have served as models, are of a good size, surrounded with large gardens, superior to hundreds of parsonage-houses in England. The walls and partitions are wattled and plastered; the windows glazed or latticed; they are well floored and thatched; and have, altogether, an air not only of great comfort, but of respectability. Cocoa-nut trees, and various flowering shrubs ornament the area in front, and the whole are sur-

rounded by neat bamboo fences. Around the settlement the ground is enclosed, and both tobacco and sugar-cane are cultivated to a considerable extent. A sugar mill has been erected, and the natives have now sufficient both for their own use and to spare, and of an excellent quality. They manufacture salt, which is not inferior to English. A smithy is in almost constant employment; and there are but few of the men who are not capable of forming useful, and not inelegant, articles of household furniture.

Scarcely six years before, the whole population were wild unbridled savages: at this date, the whole were under instruction, and not two hundred remained unbaptized,—the Sabbaths were held sacred,—the meetings for public worship were regularly attended,—the ordinances of the Lord administered among them,—and from almost every family the morning and evening incense of praise ascended. The missionaries, Messrs Williams and Threlkeld, were deservedly held in the highest estimation, and their laborious services, with that of their excellent wives, were unremittingly devoted to promote the temporal and eternal welfare of the people, who, through their instrumentality, had been brought to bow to the sceptre of the Saviour. On the first Monday of every month, they hold a prayer-meeting for the success of the gospel,—a day of joy in all their

dwelling, in which they eat their meat with gladness and singleness of heart. The inhabitants, dividing themselves into companies of ten or twelve families each, labour together in building their houses, clearing and planting their grounds, and perform with rapidity, pleasure, and ease, the common work of a settlement, which individual separate exertion would require years of hard and cheerless effort to accomplish. The evening of the first Monday of the month is spent in a social feast by these little bands, who assemble at each other's houses after the service, every family bringing their contribution—flesh, fish, or fruit, to the general banquet, thus furnished at little expense ; and the milk of the cocoa-nut serves for an agreeable beverage at their cheerful and temperate entertainments.

Before the departure of the deputation, a grand public festival, or kind of farewell dinner, was celebrated. All the population almost assembled. The room was one of the stone piers, carpeted with dried grass, and shaded by an awning of native cloth, which covered the whole extent ; and the company were accommodated with tables and sofas of their own workmanship. The deputation counted about one hundred and twenty of the one, and double the number of the other. The tables were covered with native damask, and loaded with the substantialities of baked pigs, fish, vegetables, and all the delicacies of the season, furnished by the

respective families, numbers of whom had plates, knives and forks, spoons, and various European utensils, of different and diverting shape and configuration, which were exhibited upon the occasion. At these tables they sat, family by family, the father and mother surrounded by their children, forming a delightful contrast to the gloomy heathen feasts, held in the dark recesses of their sunless groves, from which females were excluded, and where the interchange of parental and filial affection was unknown. In the evening, they had tea, or, as they more properly called it, "warm water," when their equipage was rather more ludicrously diversified. A few had tea-kettles and tea-pots, and a little of the Chinese herb, with cups and saucers ; some had frying-pans for warming the liquid, and porringers for distributing it ; but the grand reservoir was the sugar-boiler, which had been brought to the shore ; and the beverage, what is known in our country by the name of "content,"—sweetened warm water—was handed round in plates and jugs, cups and cans, glasses and bottles, though a majority were constrained through poverty to use their more elegant but less esteemed carved cocoa-nut-shells. The deputation, who, with the chiefs, were seated in the centre, and had a complete view of the motley group, and were highly gratified with the scene, remark, in narrating it: "More enjoyment and less indecorum among so

numerous a company of revellers, is rarely to be found in this world."

The speakers, at such meetings, themselves deeply impressed with the astonishing and almost incredible difference in their enjoyments, seldom failed to remind their countrymen of the change. "At such a feast as this," said one on the present occasion, "none but kings, or great chiefs, or strong men, could have got any thing good to eat. The poor, and the feeble, and the lame, would have been trampled under foot, and many of them killed in the quarrels and battles that followed their gluttony and drunkenness."—"Ay," replied his fellow, "this is the reign of Jehovah,—that was the reign of Satan!"

It is not to be imagined, that in Oceanica, more than in Europe, the whole who profess Christianity experience its saving and purifying power; much less when an island throws away its gods, which are no gods, and pays nominal homage to Jesus, that every individual in that island gives up his heart to the Saviour, and renders a cheerful obedience to his commandments. Accordingly, it so happens, that while many, it is to be feared, yield a feigned submission, some openly oppose or disregard the common religion of the country, and, hating the restraints of a well-regulated community, indulge their vicious inclinations in despite of the law. When such cases occur, the process is short, and the accused never previously

suffer the punishment of a criminal, by the torture of a protracted imprisonment. He is tied to a tree, only till the court can be summoned, when he is brought to trial, and in a few hours the affair is settled ; if innocent, he is set free ; if guilty, sentenced and punished. In this island there is a handsome court-house where the king presides, but, under him, his brother Pahi, robed in an official cap and superb gown of brilliant coloured feathers, acts as chief judge. Sixteen local officers, two from each district, attend with their symbols of office,—a copy of the laws rolled up and enclosed in a joint of bamboo. The principal charges were for tatauing and adultery, which, however, were but few ; and, considering the unbounded flood of licentiousness from which the population had but just emerged, their purity was truly astonishing. The punishments inflicted were productive of good to the community,—the formation of public roads, and working upon the piers or common fences, twisting cordage, or making mats. In one or two cases, the obstinate and refractory delinquents were confined in pits, and fed on bread-fruit and water, till they made satisfactory professions of obedience and submission.

December 22d, the deputation left for Tahaa, and thus reported to the Society the result of their observations : “ The improvement of the people in religious knowledge, the general morality which characterises all orders of society, the rapid ad-

vancement in the arts of civilized life, their peaceable and decent behaviour, their neat and comfortable appearance, and their industry, place them high on the scale of moral excellence and worth."

A political event of considerable importance to these interesting islands, occurred this year, in the union of a son of Tapoa, whom Pomare had adopted, and called by his own name, and Amiata his daughter. The marriage was solemnized in the large chapel, at twelve o'clock noon; the relatives of the young couple, with the kings of Huahine and Tahaa, and chiefs of Tahiti, ranged on one side of the area before the pulpit, the dowager-queen, with her female train, on the other. Tamatoa, king of Raiatea, (grandfather to the bride) Pomare and Amiata, and the missionaries, stood between, before the communion table; the raatiras, amounting to one hundred and fifty, arrayed in their native war dresses, and drawn up three deep, surrounded the space, resting on their spears,—their two captains distinguished by the superb ancient helmet, crested with the beautiful (erst sacred) red feather. The members of the royal family were clothed in the English style, and stood in fine contrast with the now antique costumes of their body-guard. After the simple ceremony, the royal party retired, amid the discharge of cannon and musketry, to partake of a plentiful feast prepared for the occasion.

During 1823, the deputation continued their progress through those islands where the gospel already flourished, while the missionaries and the native teachers went forth to encourage and extend the Christian profession in places where the precious seed had but recently been sown, or where till now it had never been carried. Messrs Tyerman and Bennet saw the new year enter (amid scenes of gladness) at Tahaa, and remained till the 13th of February. The settlement here, as in some other places, does not consist of one regular line along the beach, but, as the site branches out into several different headlands, embraces a number of small villages which smile upon the several points. During the time of their residence, they remarked the same docility and affection for their missionary which distinguishes the almost entire population of other islands. The whole, about 700, attended divine worship, and as the chapel they had erected was found too small, had, with much labour, built a coral platform upon the beach for a new place of worship adequate to contain them. Although not yet formed into a church, they had formed a missionary society, which raised from their native produce a sum of about eighty pounds sterling for the parent institution. Fenupeho, the patriarchal chief, has, ever since he deserted idolatry, maintained a consistent course of piety; and in every labour of love, or work of industry, he sets an example to

his obedient people. They are represented as a peculiarly handsome and prepossessing race, superior to their neighbours in the intelligence of their countenances, and the symmetry of their persons. They were formerly their terror in war by their fierceness and bravery—they are now rapidly rivaling them in the arts of peace; and the deputation, during their residence, had the pleasure of seeing a large quantity of ground enclosed and planted with bananas, taro, the sweet potato, and other esculents. Their behaviour in general is peaceable and inoffensive, nor has any crime of a very deep dye, adultery excepted, and that only in one or two cases, occurred among a people so lately so blood-thirsty, revengeful, and lascivious.

Mai, one of the chiefs of Borabora, conveyed the deputation to that island (whence he had come on purpose) in Mr Orsmond's boat. They landed February 14, about two o'clock in the morning, at the settlement which the missionary has named Beulah, in grateful allusion to a remarkable promise made upwards of three thousand years ago by Jehovah to his church, of whose fulfilment the conversion of the South Sea islanders is a delightful token: "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in

the hand of thy God. Thou shalt no more be termed *forsaken*, neither shall thy land any more be termed *desolate*, but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married." The rapid and universal progress of the Christian religion over the whole of this small community justifies an appellation which, to a mere worldly eye, would appear appropriate, from the visible transformation effected on the face of the country, and the habits of the people. Where lately a horde of savages were exterminating each other, and the desolate wildness of a luxuriant wilderness was mantling their shores, within little more than fifteen months, a handsome village, nearly two miles in length, had arisen, decorated with public buildings, surrounded by gardens on the one side, while a large pier, extending three hundred and sixty-five feet into the sea, afforded every facility for trade, on the other. The Sabbath of the Lord was hallowed, his praises sung, and the people appeared clothed and in their right mind ; and when a foreign vessel arrived, modest and decent behaviour had succeeded the obstreperous mirth and wanton dance with which the sailors had been formerly received or amused. The deputation found the schools singularly well attended, as were all the various means of religious instruction and public worship.

On the morning appointed to welcome them to Borabora, Mai and Tefaaroa, with the raatiras

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and people, assembled in the chapel after the devotions were concluded, and several congratulatory addresses had been delivered, a beautiful mat was presented to each of the visitors ; and a third, with the word " Griffin" wrought in the cloth, they were requested to convey, in name of all the people, as a love-token to the Rev. Mr Griffin, Portsea, of whose church Mr Orsmond, their missionary, had been a member. In the evening, perhaps, a more interesting scene took place : three hundred children went in procession to the school-room, the boys led in by Mai, the girls by his lady, to offer their simple gratulations. When Messrs Tyerman and Bennet entered, they all stood up, and sung a hymn composed for the occasion by Mr Orsmond. Afterwards they passed in classes before the gentlemen, who took them each by the hand as they went bye, and prayed for everlasting blessings on their heads.

At the pressing invitation of Tero, king of Maupiti, the deputation, together with Mr Orsmond and his family, went thither. Although they landed at day-dawn, the pier was crowded to hail their arrival ; and it required the authority of the king to prevent them being incommoded by the affectionate people. These had only occasionally enjoyed the benefit of Mr Orsmond's ministrations, yet their progress in knowledge, under their native instructors, had been so considerable, that out of about four hundred inhabitants, more than

three hundred were baptised ; and a church was formed while Messrs Tyerman and Bennet were there, with whom they had the high gratification to eat the Lord's-supper. They also were present at the formation of a missionary society ; and, after having spent fifteen days " with unmixed delight," they parted with regret, from king, chiefs, and people, who appeared not less affected, " knowing that in this world they could never expect to see each other again." March 6, the deputation returned to Borabora.

Out of compliment to the deputies, the missionary anniversary meeting was held on the 9th of April, instead of May. The contributions amounted to 2408 bamboos of cocoa-nut oil ; and the proceedings, conducted with great regularity, might have afforded an example to elder institutions. The strictest etiquette was observed ; each speaker was heard with patient attention, and never interrupted ; but their speeches were always brief and to the point, seldom exceeding a quarter of an hour. And, as they continued the whole day, with only an interval for refreshment, an opportunity was afforded to all who wished to address the meeting, which gave an interest and variety to the business of the day, which a few long harangues of two or three hours' length can never produce. Messrs Tyerman and Bennet also assisted in revising the code of laws. They were debated in a full assembly of the people ; and,

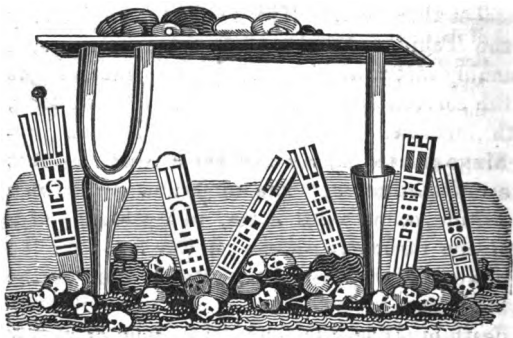
after a complete discussion, were, one by one, put to the vote, and adopted. Nor does it appear that, although considerable eloquence was displayed, any of the orators had come merely for the purpose of exhibition—a purpose which often defeats the ends of real utility in the legislative assemblies of older states. Immediately after, the deputation set out on their return to Tahiti, where they arrived, after touching at Raiatea and Huahine, on the 12th of May, accompanied by Mr Barff and family, Mr Orsmond, Mr Platt, and the ariis Mahine and Maii. They landed at Papeita, and were again joyfully received by their old friends.

A French corvette, *La Coquille*, commanded by M. Duperre, admiral of the French fleet in the expedition against Algiers in 1830, was lying in Matavai bay. Unacquainted with the marvellous revolution that had taken place, the Frenchman was astonished at a state of things so different from what the narratives of Wallis, Bougainville, Cook, and Vancouver, had led him to expect. What first struck him, as it has done all foreigners, was, the uncommon respect paid to the Sabbath—the sacred stillness of the hallowed day. In a letter he addressed to the French minister of Marine, he bears testimony to the marvels by which he was surrounded: “The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry

exists no longer. They profess generally the Christian religion. The women no longer come on board the vessels; and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe; and the king confines himself to one wife. The women are also admitted to the table with their husbands. The infamous society of the areois exists no longer. The bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write, and have religious books translated into their language, printed either at Tahiti, Uliatea, (Raiatea,) or Eimeo. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages they hear." This being the anniversary of the Tahitian Missionary Society, an immense assembly met in the large chapel; and the officers of the corvette had an opportunity of beholding, with increased astonishment, the decorous proceedings of the natives and their chiefs on that interesting occasion. The king, now about three years of age, with his sister, was present; and, after the forenoon's service on the first day, the whole of the visitors were invited to dine at the royal residence.

Early in June, the foundation-stone of a new

chapel was laid at Papeita, by the young Pomare, when Mr Crook preached from the appropriate words, "Other foundation can no man lay than that is laid, which is Jesus Christ." A feast followed, of which not less than a thousand partook ; and several who were present could well remember, when an altar for their former gods was to be erected, that every stake was planted in the scarcely breathless body of some murdered fellow-creature, selected from among those who had assembled to witness the spectacle, or assist in the building.



Native Altar.

CHAP. IX.

Tranquil state of the island—Pomare's dominions—A puzzling justiciary trial—Settlement at Eimeo—Stone chapel—Cotton manufactory—Missionaries visit Aitutake—Are driven from Manaia—Sail for Atui—The king embraces Christianity—They proceed to Rarotonga—Mr Williams' voyage to Raiatea—Death of the king—Effect of Christianity in preserving peace—Mr W. visits Rimatara—His report—Mr Crook settles in Taiarabu—Church formed at Tabuaiananu (Sir Charles Saunder's island)—Mr Tyerman delighted with their good conduct—Deputation visit Raiavavai—Opening of a new chapel—Munificent present of the chief—Tubuai nearly depopulated—Deputation return to Tahiti—A representative legislature instituted—First proceedings of that body—Kotzebue's account of the honesty of the natives—Their regard for the Sabbath—Prayer meetings—Kindness of the missionaries—Ingratitude of the Navigator—Coronation of Pomare III.—Deputation leave Tahiti—Proceed to New South Wales—Various incidents—General state of the Polynesian islands—Conclusion.

MINORITIES among civilized nations and in well established governments, are frequently, but among a rude people or under an ill settled power, are always turbulent periods ; and to nothing but the powerful influence of the gospel can it be attributed that no war or confusion had followed the death of the late Pomare ; for the people were not

yet habituated to the restraints of law. And the conduct of the reigning child's mother was vexatious and oppressive, while she had lowered her character by causing herself to be tataued, and maintaining a large establishment of attendants altogether in the native style, in which she was countenanced by Ariipaea, the nominal regent. Another subject of dispute existed. The chiefs and their dependants differed respecting the rights and the quantity of their rentals; but no open commotion took place; and the laws were undergoing a thorough revision, for which, and for their final solemn enactment, all parties were anxiously waiting. Meanwhile, some amusing difficulties occurred to the punctilious administrators of justice. Nine young vagabonds had stolen a hog, and baked it. The law said, "If a pig be stolen, *the* thief shall restore it fourfold;" but in this case there were nine thieves; and the question was, ought each of the thieves to restore the pig fourfold? Had the punishment been personal, each, as they were all equally guilty, would individually have suffered the whole infliction; as it was property, ought it not to be the same? Many less puzzling cases have employed the ingenuity of lawyers, English and Scotch. The Tahitian judge decided, that however ambiguous the words might be made to appear, the meaning was plain, that for the property stolen, four times the quantity was to be restored to the

owners, without reference to the number of accom-
plishes.

Having visited all the stations at Tahiti, the de-
putation again set out for Eimeo. At this station
a chapel of stone, the only thing of the kind
attempted in these islands, was nearly completed.
Its form is octagonal, sixty feet in diameter, built
of coral rock ; the doors and windows semicircular
at the top, and well proportioned ; of the latter
there are two tier, the upper small, for the benefit
of the galleries. The walls are finished by a hand-
some cornice, and the whole covered with a neat
thatch. It is reared upon the site of an old marae,
in a conspicuous point of land, near the centre of
the settlement. The building was planned, and
principally superintended, by Mr Platt ; but the
whole workmanship has been executed by the
natives ; and, considering the wretched tools with
which they had to operate, may justly be con-
sidered an astonishing structure.

Behind the settlement, at the distance of about
a mile, stands the cotton manufactory, and two
commodious houses for the European artizans.
There are many large and excellent gardens at-
tached to the houses of the settlement, and a pub-
lic one of great extent, which has been enclosed
by the labour of delinquents, chiefly wild young
people who tataued themselves. Good roads have
also been executed ; one carried throughout the
island, which mark, perhaps as much as any of

their improved modes of living, the increasing civilization of the natives.

Simultaneous with the motions of the deputation, the missionaries visited the Harvey group and other scattered islands. Taking with them four native teachers, and their wives, from Raiatea, and two unmarried from Tahaa, Messrs Williams and Bourne engaged a vessel belonging to the chiefs of the Society Islands, and on the 4th of July set sail for Aitatu. They reached it on the 9th, and as the canoes passed, they were gratified with the salutations: "Good is the word of God! It is now well with Aitatu! The good word has taken root at Aitatu!" When the chief came on board, they were still more delighted to learn, that a plastered chapel, nearly two hundred feet in length, had been finished, and was waiting Mr Williams' arrival to open it; nor was their astonishment less upon landing, when they found a village in progress, some of the houses finished, and others building, upon the English cottage plan, and bedsteads, sofas, tables, and chairs, made or making, by native workmen; men and women clothed in decent apparel; and all this accomplished in about eighteen months, among a race of the wildest savages, and by the instrumentality of two men who, not many years ago, had been but savages themselves. "Then said they, among the heathen the Lord hath done great things for them."

Having opened the chapel, and left two more teachers, Pamoana and Maraitai, with their wives, they departed in triumph, carrying with them, as trophies, the idols of the now Christian Aitautuke, and accompanied by the young king and his wife, with his grandfather, and Papeheia, one of the former teachers. At the next isle, Manaia (Mangeea of Cook), a very different scene was presented. Two of the teachers landed with their wives, but the untaught "children of nature" stole their property, tearing their very clothes off their backs, shamefully maltreated their women, and forced them to return nearly naked to the vessel, to save their lives. Leaving this inhospitable shore, they sailed for Atui. They found the teachers from Borabora in a distressed, disconsolate state at their want of success, and the barbarous treatment they had experienced, and exhorted them to persevere. The natives seemed, however, inclined to attend more to the instructions of the white missionaries; and the king of Atui agreed to accompany them to the two islands of Mitiaro and Mante, which acknowledge his authority, and to use his influence in procuring for Haavi and Tatu a favourable reception. While on board, the conversation and instructions of the missionaries were blessed to effect an entire revolution on his sentiments; and he who had entered the vessel a bigoted idolater, was induced to embrace the true religion, and to aid in overturning the supersti-

tion of ages in all his dominions. Thence they sailed to Rarotonga ; but they carried with them two men, one a chief of considerable consequence, and four women, natives of the island, who had heard the gospel at Aitatukey, and promised to adhere to the profession they had made. With this small band they left Papeiha, a tried character, who willingly agreed to remain alone till assistants could be sent him.

In October, Mr Williams sailed for Rurutu. Another fatal distemper had ravaged the island, and carried off numbers ; among others, their young king, who, leaving an infant son, the small community divided about the government ; but such was the difference now in their manners, that they quietly separated, and formed two settlements, each under its respective head. Religion continued to prosper among them, and in these delicate circumstances evinced its power by preserving tranquillity. The missionary assembled the whole, and exhorted them to live in love. After administering to the church the ordinance of the Lord's-supper, he proceeded to Rimatara. Here natives had been the missionaries, sent also from Borabora ; and they had prospered in their work so much, that the whole population had embraced Christianity, and erected a handsome chapel, which they were waiting the arrival of Mr Orsmond to open. Mr Williams performed this service, by preaching from our Lord's words,

"Go ye into all the world," &c. He was assisted by the teachers: one of them, Taarva, commencing, and another, Ooo, concluding, by prayer. The missionary thus finishes his report: "The people appeared to be living together in the greatest unity, expressed much attachment to their teachers, and the good men appeared to be at home in their work. All the adults are under instruction; but there is a great want of books,—the children they teach by sand-boards. I was much pleased with all I saw and heard at Rimatara. The station is in as prosperous a state as can reasonably be expected."

In October, Mr Crook and his family left Pa-peita for Taiarabu, and at the desire of the inhabitants, commenced a new settlement at Mataoai, named Boque-Town, in honour of the late venerable Dr Boque of Gossport; a rich and populous point of land, with a fine stream of water running through it. Mr Nott, about the same time, removed to Papaoa, to take charge of the congregation near the royal residence, and superintend the education of the young king.

During this year, a church was formed in Sir Charles Saunders' Island, Maiaioiti, Tabuaimanu, or Tapua-manu, signifying, little-foot, from its resemblance to the shape of the human foot; consisting of thirty-three persons, all of whom were esteemed truly pious. Two native teachers, sent

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by the church at Huahine, Utu and Airima, reside among them, conduct public worship, explain the scriptures, and superintend the schools ; but Mr Barff is considered as their pastor, and visits them as frequently as possible. When Mr Tyerman visited them, which was about the end of the season, he was filled with delight, and in his report spake in high terms of this sequestered spot.—“A happier people than they seemed to be, cannot exist. The same laws exist as at Huahine, but we could hear of no crimes among them, nor had any been judged for any offence. There had been no tatauing, no thefts, no irregular intercourse between the sexes. The whole population have been baptised. This fact implies the good moral order which exists among them, as no person is allowed to partake of this ordinance, unless his character be unexceptionable. The settlement is about half a mile from the sea, at the foot of the central hill, in a very retired and pleasant spot, surrounded by bread-fruit, cocoa-nut, and other trees, amid or beside which the sweet potato and similar vegetables are cultivated. Their own houses were at this date in the old Tahitian style ; but they had built a comfortable plastered cottage for their minister, furnished with bedsteads, sofas, and mattings, of their own manufacture, and erected a good chapel, sixty feet by thirty-six, well floored, and seated with forms.”

Taking advantage of the vessel Queen Char-

lotte, which was proceeding to the Pearl Islands, the deputation, accompanied by the Rev. Mr Henry, left Eimeo, on 20th December ; and on the 25th, after rather a rough voyage, reached Raivavai. Three better instructed natives, who had been sent from Eimeo about eighteen months before, to aid the progress of the work which had been so successfully begun by the half-taught Tahitian, received them with tears of joy. They found here, as in other places, that the fruits of the gospel were peace, knowledge, industry. The two districts into which the island is divided, had, from the earliest times, been almost always in a constant state of hostility with each other : since the glad-tidings had been heard, wars had ceased, and the beautiful valleys, formerly battle-fields, were converted into extensive plantations of taro. As infanticide had never been practised, the sexes were nearly equal, and the population large, for the size of the island. There were now three chapels. One is described as of superior elegance,—one hundred and eighty feet long, and forty feet wide ; the walls eighteen feet high. The worshippers were admitted by three doors ; the light and ventilation by forty-three windows. A row of fifteen pillars supported the ridge pole, some of them curiously carved, and others ornamented with various coloured matting, wrought in a variety of devices ; while the whole of the interior displayed a degree of taste at once delightful and unexpected.

Another, in a neighbouring district, was ornamented outside with four of the rudely carved idols so lately worshipped, now exposed to public derision. The third was opened while the deputation was there. January 1, 1824, was distinguished by this ceremony. About sixteen hundred persons assembled on the occasion, twelve hundred within, and four without. A sonorous stone, struck with a stick, served the purpose of a bell. Mr Henry presided, and preached from Matt. xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them."

After service was over, they adjourned to the chief's house, by special appointment, to receive a present destined for them. To their astonishment, they found it consisted of as much native cloth, piled in thirteen bales, as would have laden an English cart. Etiquette required that they should accept the whole; and, accordingly, after having presented a piece to each of the native teachers and their wives, they sent on board the tribute of a district, for which a few European articles were gratefully accepted as an adequate return. While they remained on the island, fifty-two adults, with sixty-nine of their offspring, were baptised, as the first-fruits of this far-off isle of the sea.

A voyage of about an hundred miles, performed in about twenty-four hours, brought the deputation next to Tubuai. To their great grief, they

found here, that the fatal disease that had so long prevailed, had carried off nearly two thirds of the population, which in 1821 had been reduced to little more than a thousand, but now could not amount to much above three hundred. The whole of the convalescents attended sermon on Sabbath, and, in such circumstances, it may easily be conceived, with no usual degree of seriousness. In the forenoon, the rite of baptism was administered to a number of this interesting people; and in the afternoon, the ordinance of the Lord's-supper was, for the first time, celebrated.

Two day's sail brought the deputation to Rurutu, where they were again welcomed by the native Christians and their teachers. Some differences occasioned their dismissing one of the teachers from the service of the society,—a circumstance which they might have as well omitted to mention, as they have not chosen to explain the reason.

They returned to Eimeo on 12th January, and thence to Matavai in Tahiti, to be present at an important meeting of the Tahitians, for revising and settling their national constitution. Already the Tahitians possessed a code of laws; but, previously to crowning young Pomare, it was determined to establish a representative body, and render the government a limited, instead of an absolute monarchy. It was therefore agreed, that two members from each district should meet annually,

with the adult male members of the royal family and the chiefs, to constitute a legislature, for enacting new, or altering old laws. The deputies from the districts were to be elected every three years ; but their numbers might be increased, as occasion should require, as far as four members for each district. This year they met 23d February, and sat during the eight following days, with the exception of the intervening Sabbaths, engaged in revising and improving their statutes. The business began and concluded each day with prayer ; and their proceedings were marked by a propriety which might well shame legislative assemblies of far higher pretensions. In no instance were two speakers upon their legs at the same time ; no angry or arrogant expressions were bandied about ; and when one controverted the opinion of another, he generally prefaced with a compliment his reasons for differing. Mr Nott, who had assisted in framing their constitution, was chosen president ; and the rest of the missionaries, with the deputation, were present, but none of them took any share in the business of the house, beyond giving information upon points upon which their opinions might be asked. The first principal question that came before them was, Whether murder, which stood as a capital crime punishable by death, ought not to be changed into perpetual banishment to some uninhabited island ? The law was reversed, and the milder alternative adopted.

Of the debate, an outline has been preserved by the deputation, which, though necessarily imperfect, will convey some idea of the eloquence of a Tahitian senate. On the question being put, Hitoti, principal chief of Papeita, rose—"No doubt, this is a good proposition, but a thought has been growing in my head for several days, and when you have heard my little speech, you will understand what it is. The laws of England, from which we have received so much good of every kind, must not they be good? and do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so: that is my thought." Utami replied—"The chief of Papeita has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? did they not send us the Gospel? But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break into a house? those who write a wrong name? those who steal a sheep? And will any man in Tahiti say, that death should grow for these? No, no; this goes too far; so I think we should stop. The law, as it is proposed, I think, is good. Perhaps I am wrong,—but that is my thought." Upuparu next stood forth. After some compliments to the preceding speakers, he thus proceeded—"My brother Hitoti, who pro-

posed that we should punish murder with death because England does so, was wrong, as has been shown by Utami; for they are not the laws of England which are to guide us, though they are good. The Bible is our perfect guide; now Mitti Trutu, *i.e.* the missionary Crook, was preaching to us from the Scripture, ‘He that sheddeth man’s blood, by man shall his blood be shed;’ and he told us, that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti—not because the law of England, but because the Bible, orders it,—that we ought to punish with death every one found guilty of murder.” Tati answered—“Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother Hitoti, in this way:—if we cannot follow the laws of England in all things, as Hitoti’s thoughts would perhaps lead us, because they go too far, must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is! but what does

that Scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed?' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed his blood: then, who shall shed mine? Here, because I cannot go so far, I must stop. This cannot be the meaning of these words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps this is one of those which were thrown down. However, as I am ignorant, some one else will show me that in the New Testament, our Saviour or his apostles have said the same thing concerning him that sheddeth man's blood, as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide." Pati followed—"My breast," he exclaimed, "is full of thought, and surprise, and delight. When I look around at this *fare bure ra*, (house of God) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all a thing of amazement, a thing that makes glad my heart. Tati has settled the question, for is it not the Gospel that is our guide? and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands to kill. But,

then, another thought is growing in my breast, and if you will hearken to my little speech, you shall know what it is. Laws to punish those that commit crime are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? is it because we love revenge, as we did when we were heathens? None of these. Christians do not love revenge—Christians must not be angry—Christians cannot have pleasure in causing pain; Christians therefore do not punish for these. Is it not, that by the suffering inflicted we may prevent the criminal from repeating his crime, and frighten others from doing as he has done, to deserve the like? Well, then, does not every body know, that it would be a greater punishment to be banished for ever from Tahiti to a desolate island, than just in a moment to be put to death? and could the banished man commit murder again there? and would not others be more frightened by such a sentence than by one to take away his life? So my thought is, that Tati is right, and the law had best remain as it has been proposed.” One of the *taata rii*, (little men) or commoners, a representative of a district, now delivered his opinion—“As no one else,” said he, “stands up, I will make my little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs ;

yet as we are not met to adopt this law or that law, because one great man or another recommends it ; but as we, the taata rii, equally with the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come ; this is my thought. All that Pati said was very good ; but he did not mention, that one reason for punishing, (as a missionary told us when he was reading the law to us in private) is, to make the offender good again, if possible. Now, if we kill a murderer, how can we make him better ? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make bad things in his heart to die, and good things to grow there. But if we kill him, where will his soul go ?" Several others followed on the same side, and the punishment of death was transmuted into perpetual imprisonment. The law against tatauing was also repealed, and persons left to act as they pleased in respect to that custom,—a wise proceeding, as the prevalence of European dress would render this painful practice useless as an ornament ; while the queen mother had unfortunately shown a disposition to return to old fashions,—which violent opposition might have strengthened ; and perhaps even this restriction might have endangered the tranquillity of the state. Several other laws underwent alteration,

and some new enactments were agreed to ; after which, the assembly separated harmoniously.

Near the end of the ensuing month, Matavai was visited by Captain Kotzebue, son of the dramatist, in command of a Russian vessel, then on a voyage of discovery, who appears to have inherited his father's admiration of savage life, and, unfortunately, a portion of his wild imagination, which, however well suited to the author of *La Perouse*, is woefully out of place in a navigator's journal of a real expedition. His ridiculous account of the forcible and bloody introduction of Christianity—a religion whose principles he evidently does not understand, and whose purity he as fervently abhors—into Tahiti, and its obtaining credence even among some of the periodicals in this country, afford melancholy proof how easy it is to propagate the most childish fables upon the subject of religion, even in highly favoured Britain, especially among the “liberal and enlightened” portion of the community. His testimony, with regard to the extent and nature of the religious profession of the Tahitians, is, however, valuable, and the more so as coming from an enemy. On the day of his arrival, numerous boats, laden with all kinds of fruits, provisions, and other articles of merchandise, immediately put off from the shore, who, as soon as they received permission, climbed merrily up the sides of the ship, with their wares on their backs ; and the

deck was transformed into a busy market, which continued till sunset, when the natives retired ; “and no article was stolen.” Then follows his description of a Tahitian Sabbath ;—would that such were the Sabbaths of Scotland !—“ The following morning we were greeted by the sun from a cloudless sky, with a most superb illumination of the country opposite in his rising. The king of day burst upon our sight in all his splendour, arraying the luxuriant landscape of the shore in still more enchanting beauty. Among the thickets of fruit-trees were seen the dwellings of the happy inhabitants of this great pleasure-ground, built of bamboos, and covered with large leaves, standing each in its little garden. But, to our great astonishment, the stillness of death reigned among them ; and even when the sun stood high in the heavens, no one was to be seen. The warm friendships formed but yesterday seemed already to have ceased—we were quite forgotten. At length we obtained from the boat sent off to us at break of day with provisions, an explanation of this enigma. The inhabitants of Tahiti were celebrating the Sunday, on which account they did not leave their houses, where they lay reading the Bible, and howling aloud. Laying aside every species of occupation, they devoted, as they said, the whole day to prayer.

“ I resolved to go ashore, to pay a visit to Mr Wilson, that I might procure, through his means,

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a convenient place for our astronomical observations. We landed at the point of the Cape, because the shade of a thick palm-grove there offered us immediate protection. No one received us on the strand,—no human being, not even a dog, was visible ; the very birds seemed here to celebrate the Sabbath by silence ! A little brook meandering among shrubs and flowers alone took the liberty of mingling its murmurs with the devotions of the Tahitians. I sauntered along a narrow untrodden path, under the shade of palms, bananas, orange and lemon trees, inhaling their fragrance, and delighting in the luxuriance of nature. The loud prayer of the Tahitian Christians reached my ears as I approached their habitations. All the doors were closed, and not even the children allowed to enjoy the beauty of the morning. The small but pleasant house of the missionary, built after the European fashion, stands in the midst of a kitchen garden, richly provided with all kinds of European vegetables.” There Kotzebue received a hearty welcome, and, after a short while, attended the missionary to their chapel. “ It was now church time, and Wilson requested me to be present at the service,—an invitation I accepted with pleasure. A broad straight path, planted with the cocoa and lofty bread-fruit tree, leads from his house,—about ten minutes walk to the place of worship. The church itself is a handsome building, about twenty fathoms long, and ten

broad, constructed of light wood-work, adapted to the climate, and whitened on the outside, which gives it a pretty effect among the green shades that surround it. The interior of the church is one large hall, the walls of which are neatly kept ; it is filled with a number of benches, so placed in long rows, that the occupants can have a convenient view of the pulpit in the centre. When we entered, the church was full, even to crowding ; the men seated on one side, and the women on the other. They almost all had Psalm-books lying before them. The most profound stillness reigned in the assembly. Near the pulpit, which Wilson mounted, was placed a bench for Messrs Bennet and Tyerman, on which I also took my seat.

“ When Wilson first went into the pulpit, he bent his head forward, and, concealing his face with an open Bible, prayed in silence ; the whole congregation immediately imitated him, using their Psalm-books instead of Bibles. After this, the appointed psalm was sung. Wilson then read some chapters from the Bible,—the congregation kneeling twice during the intervals. The greater part of them appeared very attentive, and the most decorous silence reigned. After the conclusion of the sermon, another psalm was sung, and the service concluded. The display of costume, as the congregation strolled homewards in groups, with the greatest self-complacency, through the beautiful broad avenue, their Psalm-

books under their arms, was still more strikingly ludicrous than in the church. I had by this time, however, lost all inclination to laugh. I had assisted at a great religious assembly of the now devoted, so called Christian Tahitians, and the comparison naturally arising in my mind between what I had seen and the descriptions of the early travellers, had introduced reflections which became less and less agreeable, in proportion as I acquired a greater insight into the recent history of the island."

Nor was this regard to the due observance of the Sabbath confined to the vicinity of the missionaries, in remote and solitary situations ; the native Christian held equally sacred the day that commemorates a risen Redeemer. Describing Mr Hoffman's journey into the interior, Capt. Kotzebue mentions an instance by no means singular :— " The following day being Sunday, Tauru, a respectable elderly man, immediately on rising, repeated a long prayer, and then read off the New Testament, of which at least one copy is to be found in every hut. After a good breakfast, Mr Hoffman wished to proceed ; but his guides were not to be moved, and threats and entreaties were equally unavailing : they assured him that a continuation of the journey would be a profanation of the Sabbath." Such, according to Kotzebue, is the manner in which the Lord's-day is hallowed in public and private among these " so called Chris-

tians." Of their meetings for social prayer, he gives an equally satisfactory account, although he strangely mistook one of them for a school ! " Having occasion one morning," he says, " to visit Wilson on business, I found his door, which usually stood open, closed and fastened. I knocked several times, but the whole house seemed buried in the repose of death. At length, after loud and repeated strokes, the door was opened by Wilson, whose cheeks, bedewed with tears, made me apprehensive that some great calamity had befallen him. I was, however, soon satisfied that devotion alone had caused this emotion. In an ante-room I found four or five naked Tahitians, i.e. without shoes or stockings, of the highest rank, as Wilson told me, on their knees, reading the Bible. Having apologised for what appeared to be an unseasonable intrusion, I was about to retire, but was invited by Wilson into the inner apartment." At this meeting the missionary presided ; but the following, conducted by the natives themselves, affords a delightful example of an orderly well conducted prayer-meeting, although it seems sorely to have distressed the Captain, who thus gives it in caricature. It was held at sun-rise, before the people went to their usual occupations. " I had heard much of an institution established by the missionaries for the instruction of the people, and was desirous to learn what progress the Tahitians had made in the ru-

diments of science. Being informed that the lessons commenced at sun-rise, the first rays of that luminary found me one morning at the school-house, as I conceived the simple structure before me to be. I had not waited long, before the pupils of both sexes entered. They were not lively children, but adults and aged persons, who crept slowly in, with downcast looks, and prayer-books under their arms. When they were all assembled and seated on the benches, a psalm was sung; a Tahitian then rose, placed himself on an elevated bench, and read a chapter from the Bible. After this they sung again, and then knelt, with their backs to the reader, who, also kneeling, repeated, with closed eyes, a long prayer. At his conclusion, the orator resigned his place to another Tahitian; when the whole ceremony commenced anew; another psalm, another chapter, and another prayer, were sung and said. Again and again, as I understood, a fresh performer repeated the wearisome exercise; but my patience was exhausted, and at the second course, with depressed spirits, and painful impressions, I left the assembly. Several such meetings were established in different parts of the island."

The missionaries, whom this sentimental navigator has endeavoured to misrepresent and traduce, treated him with the greatest hospitality; assisted him in procuring a proper place for his astronomical instruments, and suitable lodgings for him-

self. "By the influence of Wilson," he mentions, "a small house, situated on Cape Venus, was cleared for our astronomical observations, as a special favour from Government. I was also accommodated with a royal pleasure-house in its neighbourhood. The environs were very beautiful; high trees, covered with thickest foliage, invited to repose under their shadows, and a brook, clear as crystal, offered an inviting bath. The air was filled with the perfume of a neighbouring orange grove, which scattered its fruit upon the earth. Dr Escholz and myself immediately took possession of my new abode, and erected our little observatory. After a long wearisome voyage, I cannot express the delight I experienced in reposing amidst such enchanting scenes of natural beauty."

Scarcely had the strangers settled on shore, when the royal family paid them a complimentary visit. The captain treated them with much attention, and invited them on board his vessel; and an aged priest of the Greek Church wished much to conciliate the affections of the young king; but the child, terrified at his beard, cried lustily, nor could he be pacified so long as he remained in presence of the papa.

Mr Nott, who also had gone on board, had a long conversation with the captain concerning the relation in which these islands stand toward England, for it would seem the insatiable eye of Russia has glanced towards these lovely gems that

sparkle in the distance, and would fain add them as ornamental appendages to the already too ponderous robe of autocratic despotism. Whether Kotzebue conceived that the presence of the missionaries interfered with the plans of his government, or the change which they had been instrumental in introducing, with the licentious pleasures in which he had hoped to indulge, or both, he behaved towards them and the deputation with little of that gentleman-like friendliness which they had been accustomed to receive from all the commanders of the ships of other countries who had previously visited them ; and he left without bidding them farewell, or waiting for some provisions which Mrs Wilson had, at his own request, prepared for him. "The captain," remarks Mr Tyerman in his Journal, "did not appear to think the better of these islands on account of their having renounced idolatry and embraced Christianity, though he had every reason to be satisfied with the general behaviour and conduct of the people."

A few days after the Russians left them, the chiefs met to arrange the coronation of their infant king. Their first step was, to ascertain exactly the extent of his dominions. The queen of Huahine, and the chief of Maiaoite tendered the respective islands as fiefs of his empire ; but the chiefs of Tahiti wisely refused any accession of territory, which might give rise to future dissension. Tahiti, therefore, Eimeo, Tetuaroa, and

the two islets Matia and Maitea, were declared the only and the whole possessions of the Tahitian crown. The ceremony was performed at Papaoa on the 21st of April; and an account of it was printed at the mission press, Burder's Point, Tahiti. It was an event which excited great interest among the people, both of the Windward and Leeward groups, being the first coronation that had taken place since they embraced Christianity; and a vast concourse, estimated at about eight thousand, assembled to witness the scene. The Europeans present were, Rev. D. Tyerman, G. Bennet, Esq., Messrs Nott, Wilson, Darling, Davis, Jones, Crook, Henry, G. Bicknell, and S. Henry, resident in Tahiti, with their wives, and part of their families. All the kings and principal chiefs of the different islands were also in attendance. At seven o'clock in the morning, the whole assembled at the queen's house. The young king, about four years old, was brought from Mr Nott's house, where he had been dressed in the robes which Mrs Nott had made for him, and placed in the chair appointed for him, which was covered with an elegant canopy. Mr Darling having been appointed by the chiefs to act as superintendent on the occasion, and take the direction of the whole, he began at half-past seven to place the order of the procession, which had been agreed upon at a meeting held the day before for the purpose, as follows :—1st, A woman, conduct-

ing two girls with baskets of flowers, to be scattered along the road to the place of the coronation. 2d, The wives and children of the missionaries that were present. 3d, One of the supreme judges, Mahine, carrying the large Bible, with one of the senior missionaries, Mr Nott, and one of the gentlemen of the deputation, Rev. D. Tyerman, on the right hand, and another of the senior missionaries, Mr Henry, and the other gentleman of the deputation, G. Bennet, Esq. on the left hand. 4th, All the other missionaries and friends that were present, four a-breast. 5th, Three of the supreme judges abreast,—the one in the centre, Utami, carrying the code of laws. 6th, The other three supreme judges abreast,—the one in the centre, Tati, carrying the crown. 7th, The KING, seated on his chair, carried by four stout youths, sons of chiefs, and four others supporting the canopy over his head. 8th, The king's mother and sister on his right hand, and his aunts on his left. 9th, Pomare, the king's brother-in-law, close behind the king. 10th, Tapa, and the other parents of the royal family, with the anointing oil and the tables. 11th, All the governors, four abreast. 12th, The district judges, four abreast. 13th, All the magistrates, four abreast.

On the arrival of the procession at the place of coronation, the wives and children of the missionaries and friends were seated on each side of the upper platform, in the middle of which the King

was seated, under the canopy, with the tables before him, upon which the crown was laid, with the Bible on the right, and the laws on the left. A large tree overshadowed the royal seat from behind. The queen and her daughter were seated at the king's right hand, and next to them one half of the missionaries, one of the members of the deputation, and one-half of the supreme judges. Close to the king's left hand, his adopted mother (Pomare-Vahine) and her sisters; next to them, the other half of the missionaries, the other member of the deputation, and the rest of the supreme judges. Immediately behind his infant majesty, Pomare, the king's brother-in-law, and on his right and left, the fathers of the royal family. Mr Davis, who was appointed to act as speaker for the king, sat quite by him.

On the lower platform, all the governors and district judges were seated on one side, and their wives on the other, ranged on each side. Near to the royal platform, the singers were placed. In front of and round about the governors' platform, the children were seated, and next to them the women; next to the women, the magistrates were seated, and behind them the multitude. All being thus in their places, Mr Darling gave out one of the hymns composed for the occasion; the tune was set by a native. After singing, Mr Crook offered up a prayer for the Divine assistance, guidance, and blessing. Mr Nott then addressed the

people on the nature of a coronation, as being a public recognition of a king on the part of the people, that he is their lawful sovereign, and the object of their choice ; and on the part of the king, an acceptance of that office ; and explained the importance and advantage of being governed by just laws, to the well-being of society. In conclusion, he read an abridgment of the code of laws to the people, who were requested to signify their approbation by holding up their hands. The laws being read, and replaced on the table, Mr Bennet took the book, and put it into the hands of the king ; and Mr Wilson addressed his majesty at the same time—" Do you promise to govern your people in justice and in mercy, agreeably to the word of God and these laws, and what other laws the national assembly may agree upon, being sanctioned by yourself ?" To which the king answered, " I do, God being my helper." Mr Henry next took the anointing oil, and poured a little on the head of the king, and, in a few words, stated what the anointing was intended to signify viz. " the heavenly unction of the Holy Spirit, without which he could not fulfil his high office as a Christian prince." A short prayer was then offered up by Mr Davies for the grace and blessing of the Holy Spirit to rest upon the king ; and concluded with a few words, pronounced in the form of a benediction. Mr Nott, at the right hand of the king, according to the arrangements previ-

ously made, now took the crown from the table, and put it on the king's head, pronouncing a benediction as follows :—" May God grant you prosperity, health, length of days, and grace, to rule in righteousness, and in the fear of the Lord." Here the people gave three shouts, saying, " Long live the King ! may the king be saved !" When the joyous tumult had subsided, the Rev. D. Tyerman took the Bible, and presented it to the king, and Mr Darling addressed his majesty :—" King Pomare, we present to you this book, the most valuable thing in the world. Here is wisdom ; this is the royal law, these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book, and keep and do the things contained in it, for these are the words of eternal life, able to make you wise and happy in this world—nay, wise unto salvation, and so happy for evermore, through faith in Christ Jesus, to whom be glory for ever and ever, Amen." Mr Jones gave out another hymn, and Mr Wilson concluded with a short prayer for the king, for the nation, and for the church of God. An herald then proclaimed freedom to all who were under the sentence of the law, saying, " Let those who have been banished return to their lands, and let every man and woman be freed from every penalty, and let all be exhorted to become good members of society." The coronation ended, the assembly adjourned to the chapel-royal, the king

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wearing the crown in the procession. When seated there, the crown, the bible, and the code of laws, were placed before him. Mr Wilson commenced the service by giving out a hymn; Mr Crook read a portion of Scripture, Mr Darling prayed; and Mr Henry delivered a short but appropriate discourse, and Mr Davies concluded with singing and prayer. Public worship over, the whole proceeded to the place appointed for the coronation dinner, where an abundant supply of native food had been provided.

Shortly after, the deputation took their departure from the Polynesian Islands; and with their report of the population, as far as fell within their observation, we shall close our account of the progress of the Gospel in Southern Polynesia.—“All the churches in entire peace and harmony, and favoured with great and growing prosperity; the number of communicants was rapidly increasing, and not only they, but the baptised, who had not yet been admitted to the Lord's-table, were, generally speaking, conducting themselves with great propriety. There were indeed very few exceptions. No errors in doctrine had been suffered to appear, and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, living in love, and striving together for the faith of the gospel. The whole population of all the islands were, in a manner, under school instruction, and

the generality of the people, read with a propriety and fluency seldom known among the commonalty in England. Nearly all, both children and adults, were acquainted with one or more catechisms ; their progress in knowledge of scriptural and religious subjects appeared truly extraordinary, and, in the opinion of the deputation, not equalled by congregations of the same magnitude in their native land. Multitudes could write well, both men and women, and not a few were acquainted with the rules of arithmetic. Civilization had made great progress, and was continuing to advance rapidly. All the islands, both of the Leeward and Windward groups, have their own codes of laws, which are printed and published. Of their equity, the reader may judge from the brief sketches already given. They guarantee to the people all their rights, more fully than even in our own beloved country, while they give to their kings a dignity,—to their constitutional power a stability,—and to their domestic establishments an affluence, they never enjoyed before. Public libraries were established, one at Tahiti, another in Tahaa, and the deputation generously divided among them many of the books they had brought out for their own use. Of the New Testament, the Gospels and the Acts were printed, and in universal circulation. Paul's Epistles were nearly all translated, and Genesis, Isaiah, and other portions of the Old, were preparing for the press.

Three printing establishments were in operation, and catechisms, spelling-books, and elementary treatises, were widely disseminated, and every where eagerly sought after." These gentlemen thus conclude their report :—" On taking a minute and deliberate retrospect of the state of the mission in the South Seas, the character and talents of both the brethren and their wives, who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools, and the various religious and civil institutions now in full operation, the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the missionaries are held, both as pastors and friends ;—we find so little to deplore, and so much to admire, that our souls are filled with joy while we exclaim, Blessed are the people who are in such a case ; let the whole earth be thus filled with the Redeemer's glory !"

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