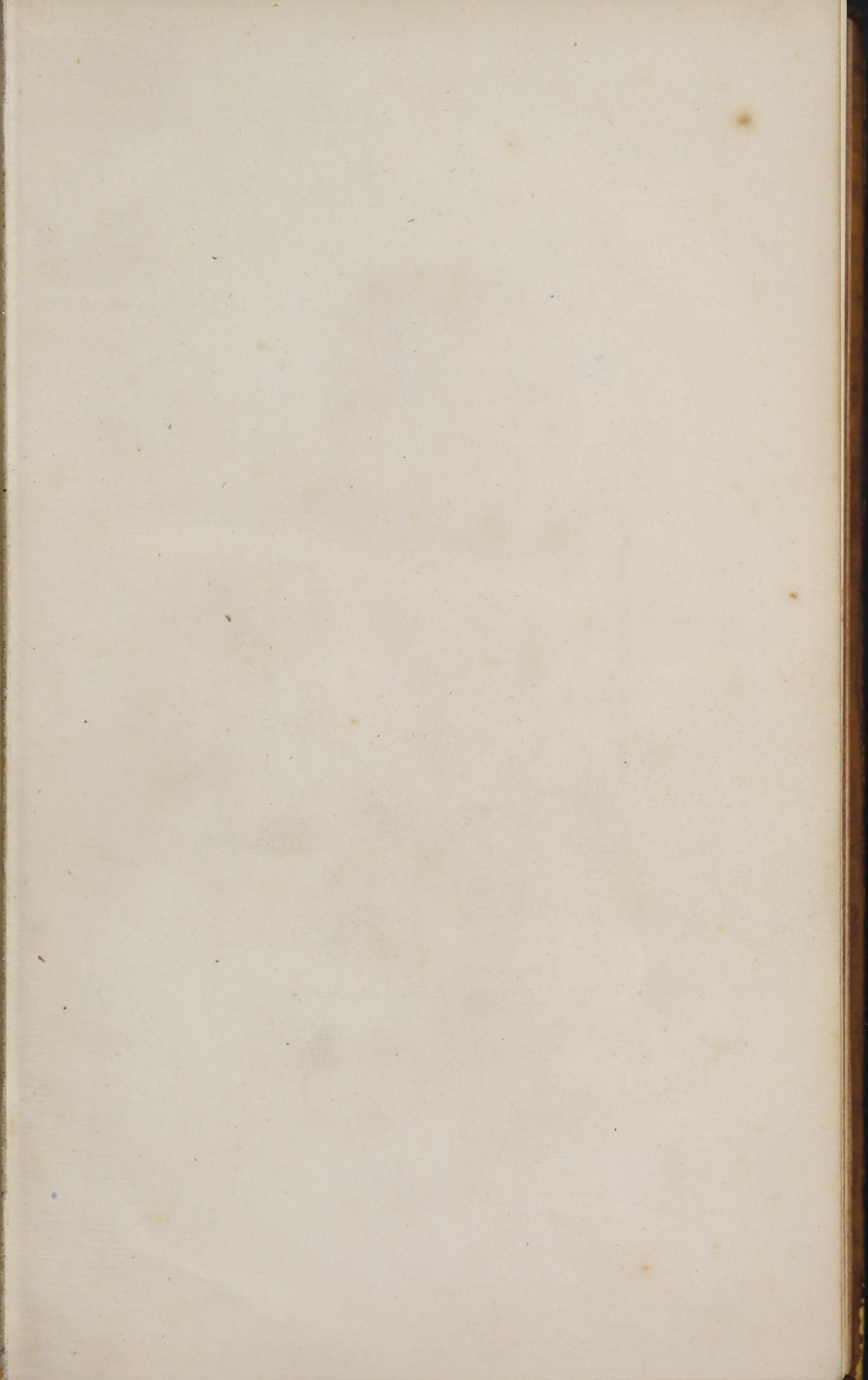




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*Pomare*

*Po-mare, King of Tahiti, Eimeo, &c.*

H. Fisher, Son & C<sup>o</sup> London, 1829



# POLYNESIAN RESEARCHES,

DURING

A RESIDENCE OF NEARLY SIX YEARS

IN THE

## SOUTH SEA ISLANDS;

INCLUDING

DESCRIPTIONS OF THE NATURAL HISTORY AND SCENERY OF THE  
ISLANDS—WITH REMARKS ON THE HISTORY, MYTHOLOGY,  
TRADITIONS, GOVERNMENT, ARTS, MANNERS,  
AND CUSTOMS OF THE  
INHABITANTS.

BY

WILLIAM ELLIS,

MISSIONARY TO THE SOCIETY AND SANDWICH ISLANDS, AND AUTHOR  
OF THE "TOUR OF HAWAII."

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"In so vast a field, there will be room to acquire fresh knowledge for centuries to come, coasts to survey, countries to explore, inhabitants to describe, and perhaps to render more happy."  
COOKE.

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IN TWO VOLUMES.

VOL. I.

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M, DCCC, XXIX.







TO  
THE DIRECTORS AND SUPPORTERS  
OF  
THE LONDON MISSIONARY SOCIETY;  
THESE VOLUMES,  
DESCRIBING THE SCENES OF THEIR EARLIEST EXERTIONS,  
AND THE IMPORTANT RESULTS  
OF THEIR OPERATIONS,  
AMONG THOSE WHO WERE THE FIRST OBJECTS  
OF THEIR BENEVOLENT SOLICITUDE,  
ARE RESPECTFULLY INSCRIBED,  
BY THEIR OBLIGED,  
AND OBEDIENT SERVANT,  
THE AUTHOR.



THE LONDON MISSIONARY SOCIETY

OF

THE LONDON MISSIONARY SOCIETY

THEIR VOLUME

PRESENTED TO THE MEMBERS OF THE SOCIETY

AND THE BOARD OF MANAGERS

OF THE SOCIETY

AND THOSE WHO WERE THE FIRST

OF THE SOCIETY

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OF THE SOCIETY

AND THOSE WHO WERE THE FIRST

THE AUTHOR



## PREFACE.

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ACCURATE information respecting the different parts of the world, is probably possessed in a greater degree, and diffused to a wider extent, at the present day, than it has been at any former period. The mariner has encountered the dangers of untraversed and hitherto impenetrable seas; and the traveller has explored remote and inhospitable countries, in order to increase general knowledge, and add new facilities to the prosecution of enlightened philosophical research.

Without depreciating the pursuits of science, or the advantages of a more enlarged acquaintance with the natural history of our globe, the Christian philanthropist directs his attention to objects still more important, and is led to contemplate, with growing intensity of interest, the moral and spiritual condition of mankind. The dominion and extent of delusive and sanguinary idolatries, with their moral debasement and attendant misery, have excited his liveliest concern; and to the melioration of human wretchedness thus induced, and the extension of true religion, as the only solid basis of virtue and happiness, his energies are directed, and his resources consecrated.—Animated by the predictions of inspiration which refer to the moral renovation of the world, and cheered by “the signs of the times,” his



anticipations of ultimate success are strengthened by the effects that already reward his exertions.

The results of efforts combined for the accomplishment of these objects, though various, have been such as materially to affect some of the most interesting portions of the human race. Their influence is at the present moment felt among the aborigines of Africa, the victims of colonial slavery, the millions of civilized China and India, the population of the inhospitable regions of Siberia and Greenland, and the inhabitants of the distant islands of the South Sea.

In this latter part of the world the author has spent a number of years, endeavouring to promote the knowledge of Christianity among the natives; and while engaged in this pursuit, he regarded it as perfectly consistent with his office, and compatible with its duties, to collect, as opportunity offered, information on various subjects relative to the country and its inhabitants.

Although circumscribed in geographical extent, and comparatively insignificant in amount of population, the South Sea Islands have been regarded with unusual interest ever since their discovery; and the descriptions already given to the public, of the loveliness of their general appearance, and the peculiar character and engaging manners of their Inhabitants, have excited a strong desire to obtain additional information relative to the varied natural phenomena of the Islands themselves; the early history; the moral, intellectual, and physical character of the people, and the nature of their ancient institutions.

All their usages of antiquity having been so entirely superseded by the new order of things that has followed the subversion of their former system, the knowledge



of but few of them is retained by the majority of the inhabitants, while the rising generation is growing up in total ignorance of all that distinguished their ancestors from themselves. The present, therefore, seems to be the only time in which a variety of facts, connected with the former state of the Inhabitants, can be secured; and to furnish, as far as possible, an authentic record of these, and thus preserve them from oblivion, is one design of the following Work.

To those whose attention has been directed to the systems of polytheism that have at different times prevailed among mankind, the account of the ancient religion of the Islanders will not be uninteresting. Although established among a people scarcely above the rudest barbarism, destitute of letters, hieroglyphics, and symbols, and by their isolated situation deprived of all intercourse with the rest of the world; it is, as a system, singularly complete.

The invention displayed in the fabrication and adjustment of its several parts, the varied and imposing imagery under which it was exhibited, and the mysterious and complicated machinery which sustained its operations, were truly remarkable; and, in the standard of virtue which it fixed, in the future destinies it unfolded, and in its adaptation to the untutored but ardent mind, the Polynesian system will not suffer by comparison with any systems which have prevailed among the most polished and celebrated nations of ancient or modern times.

The following work will exhibit numerous facts, which may justly be regarded as illustrating the essential characteristics of idolatry, and its influence on a people, the simplicity of whose institutions affords facilities for



observing its nature and tendencies, which could not be obtained in a more advanced state of society.

In some respects, the mythology of Tahiti presents features peculiarly its own: in others it exhibits a striking analogy to that of the nations of antiquity. In each, the light of truth occasionally gleams through a mass of darkness and error. The conviction that man is the subject of supernatural dominion, is recognized in all, and the multiplied objects of divine homage, which distinguished the polytheism of the ancients, marked also that of the rude islanders. Nor was the fabulous religion of the latter deficient in the mummeries of sorcery and witchcraft, the delusion of oracles, and the influence of other varieties of juggling, and oppressive spiritual domination.

The South Sea Islanders appear under circumstances peculiarly favourable to happiness, but their idolatry exhibits them as removed to the farthest extreme from such a state. The baneful effects of their delusion was increased by the vast preponderance of malignant deities, frequently the personifications of cruelty and vice. They had changed the glory of God into the image of corruptible things, and instead of exercising those affections of gratitude, complacency, and love, in the objects of their worship, which the living God supremely requires, they regarded their deities with horrific dread, and worshipped only with enslaving fear.

While the false system of Tahiti shews the distance to which those under its influence departed from the knowledge and service of the true God; it also furnishes additional confirmation of the fact, that polytheism, whether exhibited in the fascinating numbers of classic poetry, the splendid imagery of eastern fable, or the rude



traditions of unlettered barbarians, is equally opposed to all just views of the being and perfections of the only proper object of religious homage and obedience; and that, whether invested with the gorgeous trappings of a cumbrous and imposing superstition, or appearing in the naked and repulsive deformity of rude idolatry, it is alike unfriendly to intellectual improvement, moral purity, individual happiness, social order, and national prosperity.

These volumes also contain a brief, but it is hoped satisfactory history of the origin, progress, and results of the Missionary enterprise, which, during the last thirty years, has, under the Divine blessing, transformed the barbarous, cruel, indolent, and idolatrous inhabitants of Tahiti, and the neighbouring Islands, into a comparatively civilized, humane, industrious, and Christian people. They also comprise a record of the measures pursued by the native governments, in changing the social economy of the people, and regulating their commercial intercourse with foreigners, in the promulgation of a new civil code, (a translation of which is given,) the establishment of courts of justice, and the introduction of trial by jury.

Besides information on these points, the present work furnishes an account of the intellectual culture, Christian experience, and general conduct, of the converts; the proceedings of the Missionaries in the several departments of their duty; the administration of the ordinances of Christianity; the establishment of the first churches, with their order and discipline; the advancement of education; the introduction of arts; the improvement in morals; and the progress of civilization.



During an absence of ten years from England, the author made copious notes of much that came under his notice, and, while residing in the South Seas, kept a daily journal. From these papers, from the printed and manuscript documents in the possession of the London Missionary Society, (to which the most ready access has been afforded,) from the very ample communications by the Missionaries in the islands, especially his respected colleagues Messrs. Barff and Williams, and from information derived by daily intercourse for several years with many of the natives, who have been identified with the most important events of the last thirty years in Tahiti, the present volumes have been written. He has studiously and constantly endeavoured to render the accounts accurate, and trusts they will prove not only interesting, but useful.

For the defects that may appear in the execution of the work, he feels it necessary to apologize. It has been prepared amidst incessant public engagements, and some parts have passed through the press during his absence on a distant journey in behalf of the Missionary Society.

To the Rev. JOSEPH FLETCHER, A. M. of London, who amidst his numerous and important engagements, has kindly inspected most of the sheets, and to Captain R. Elliot, R. N. who has favoured the author with the use of his drawings for the embellishment of the Work, he takes this opportunity of tendering his sincere and grateful acknowledgments.

*July, 1829.*



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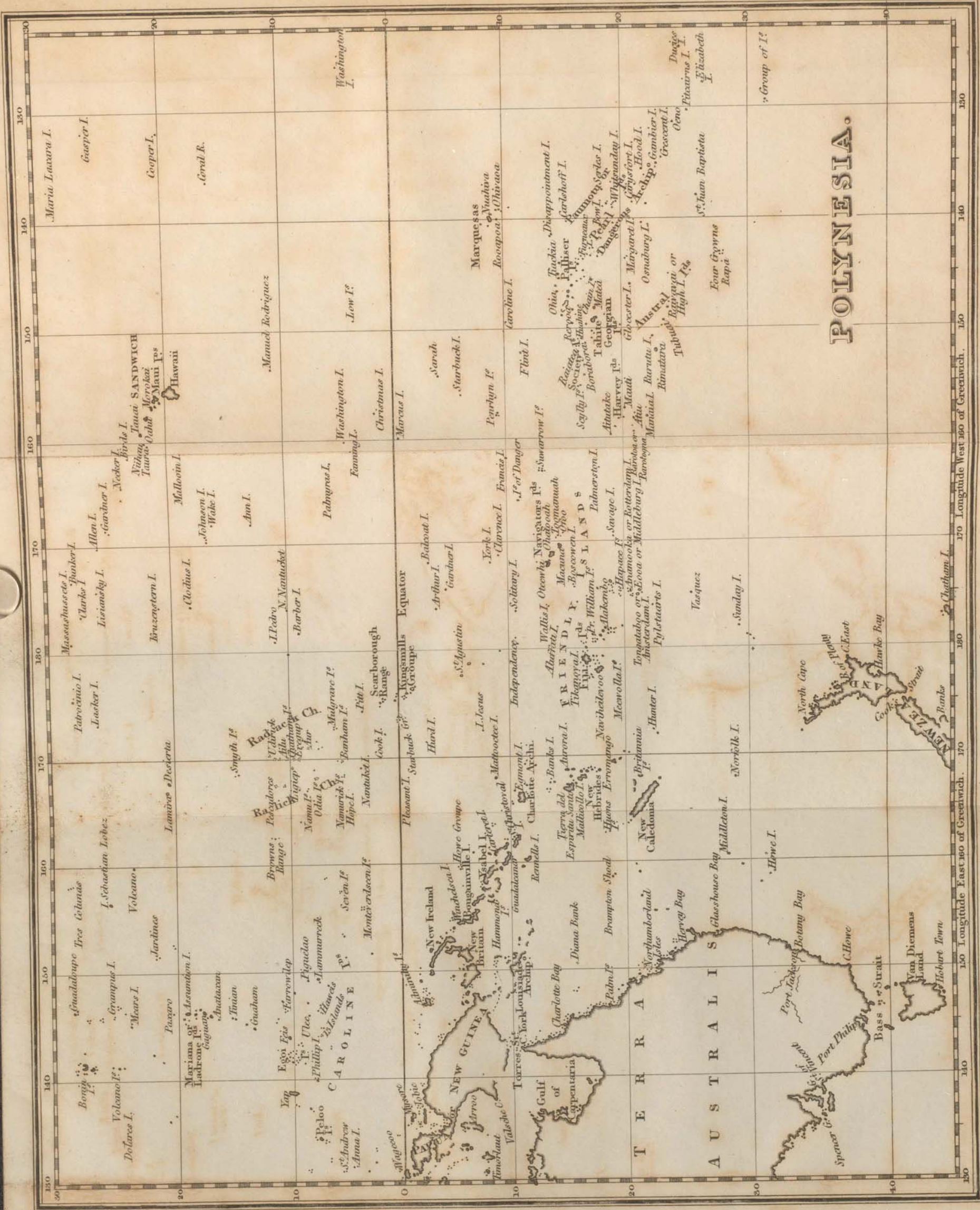
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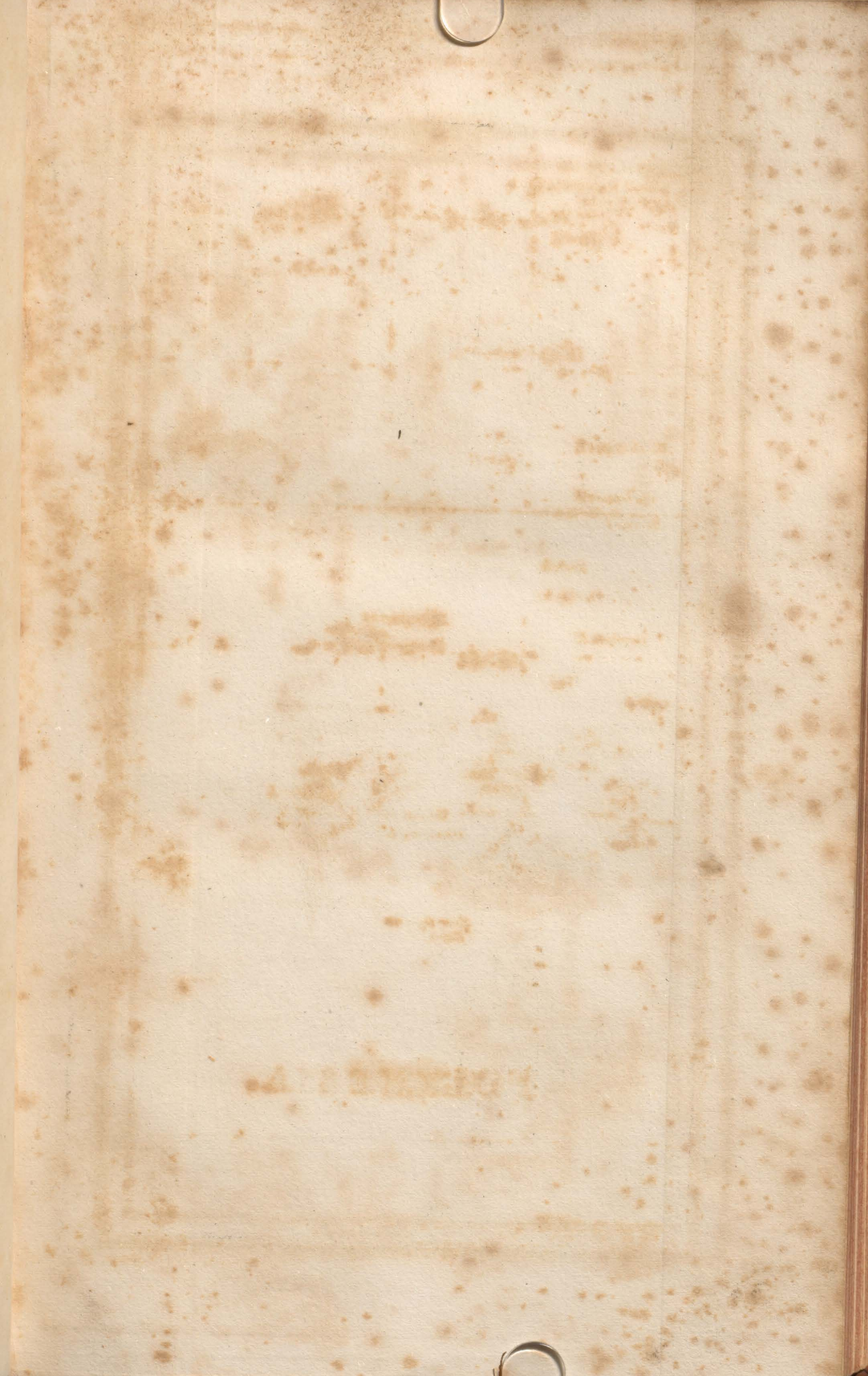
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**POLYNESIA.**







# POLYNESIAN RESEARCHES.

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Historical notice of the discovery of the Pacific—Voyage of Magellan—Discoveries of Cook—Impressions produced by his voyages—Missionary appointment to the South Sea Islands—Embarkation at Portsmouth—Last view of England. Reflections on leaving our native country—View of Madeira—Arrival at Rio de Janeiro—Appearance of the harbour—Slave ship—Incidents on shore—Voyage to New Holland—Tempest off the coast—Residence in New South Wales—Observations on the aborigines.

**T**HE Pacific, the largest ocean in the world, extending over more than one third of the surface of our globe, was discovered in the year 1513, by Vasco Nugnez de Balboa, a courageous and enterprising Spaniard, governor of the Spanish colony of Santa Maria, in the isthmus of Darien.

The desire of finding a more direct communication with the East Indies had prompted Columbus to the daring voyage which resulted in the discovery of the new world. In that immense and unexplored region, his followers pursued their career of enterprise, until Balboa, by discovering the great South Sea, accomplished what Columbus, notwithstanding his most splendid achievements, had in vain attempted. In his march across the isthmus which separates the Atlantic from the Pacific, an enterprise designated by Robertson as the boldest on



which the Spaniards had hitherto ventured in the New World, Balboa, having been informed by his Indian guides, that he might view the sea from the next mountain, advanced alone to its summit; and beholding the vast ocean spread out before him in all its majesty, fell on his knees, and rendered thanks to God for having conducted him to so important a discovery. He hastened towards the object he had so laboriously sought, and, on reaching its margin, plunged up to his middle in its waves, with his sword and buckler, and took possession of it in the name of his sovereign, Ferdinand of Spain.

Seven years after this important event, Magellan, a Portuguese, despatched by the court of Spain to ascertain the exact situation of the Molucca Islands, sailed along the eastern coast of South America, discovered the straits that bear his name; and, passing through them, first launched the ships of Europe in the Southern Sea. It is, however, probable, that neither Balboa, while he gazed with transport on its mighty waters, nor Magellan, when he first whitened with his canvass the waves of that ocean whose smooth surface induced him to call it the *PACIFIC*, had any idea either of its vast extent, of the numerous islands that studded its bosom, the diversified and beautiful structure of those foundations, which myriads of tiny architects had reared from the depths of the ocean to the level of its highest wave, or of the varied tribes of man by whom they were inhabited. Boldly pursuing his way across the untraversed surface of this immense ocean, Magellan discovered the Ladrone, and subsequently the Philippine islands. The object of the voyage was ultimately accomplished; the *Victory*, the vessel in which Magellan sailed, having performed



the first voyage ever made round the world, returned to Europe: but the intrepid commander of the expedition terminated his life without reaching his original destination, having been killed in a quarrel with the natives of one of the Philippine Islands.

Several distinguished Spanish, Dutch, and British navigators followed the adventurous course of Magellan across the waters of the Pacific, and were rewarded by the discoveries they made in that part of the world, which, under the appellation of POLYNESIA, from a Greek term signifying *many islands*, geographers have since denominated the sixth division of the globe.\*

But, although many single islands, and extensive groups of diversified forms and structure, some inhabited by isolated families of men, others peopled only by pelicans or aquatic birds, have been visited and explored, fresh discoveries continue to be made by almost every voyager; and it is by no means improbable, that there are still many islands, and even groups of islands, which remain unknown to the inhabitants of the other parts of the globe.

Most of the early voyages of discovery in this ocean attracted unusual attention; but none appear to have excited a livelier interest, or produced a deeper impression, than those performed by Captain Cook, in the latter part of the eighteenth century. These were instrumental, in a great degree, in diverting public attention from the

\* According to Pinkerton, Malte Brun, and others, Polynesia includes the various islands found in the Pacific, from the Ladrone Islands to Easter Island. The principal groups are, the Ladrone Islands—the Carolinas—the Pelew Islands—the Sandwich Islands—the Friendly Islands—the Navigators' Islands—the Harvey Islands—the Society Islands—the Georgian Islands, and the Marquesas.



splendid and stupendous discoveries in the New World, and directing it to the clustering islands spread over the Pacific; exhibiting them in all the loveliness of their natural scenery, the interesting simplicity, and novel manners, of their inhabitants. The influence of Cook's discoveries appears to have been felt by voyagers and travellers of other countries, as well as by those of his own. Humboldt, speaking of his laborious researches in South America, remarks, that, "the savages of America inspire less interest, since the celebrated navigators have made known to us the inhabitants of the South Sea, in whose character we find such a mixture of perversity and meekness: the state of half-civilization in which these islanders are found, gives a peculiar charm to the description of their manners. Here, a king, followed by a numerous suite, comes and presents the fruits of his orchard; there, the funeral festival embrowns the shade of the lofty forest. Such pictures, no doubt, have more attraction than those which portray the solemn gravity of the inhabitants of the Missouri or the Maranon."

Since the death of Captain Cook, several intelligent and scientific men from England, France, and Russia, have undertaken voyages of discovery in the South Seas, and have favoured the world with the result of their enterprises. Their accounts are read with interest by the philosopher, who seeks to study human nature under all its diversified forms; and by the naturalist, who investigates the phenomena of our globe, and the varied productions of its surface. Voyages of discovery are also favourite volumes with the juvenile reader. They impart to the youthful mind many delightful and glowing impressions relative to the strange and interest-



ing scenes they exhibit, which in after life are seldom obliterated.—There are few who do not retain the vivid recollections of their first perusal of Prince Leeboo, or Captain Cook's Voyages. Often, when a school-boy, I have found the most gratifying recreation, for a winter's evening, in reading the account of the wreck of the Antelope, the discovery of Tahiti, and other narratives of a similar kind. Little, however, did I suppose, when in imagination I have followed the discoverer from island to island in the Pacific, and have gazed in fancy on the romantic hills and valleys, together with their strange but interesting inhabitants, that I should ever visit any of these scenes, the description of which afforded me so much satisfaction. Yet this, in the providence of God, has since taken place; and I have been led, not indeed on a voyage of discovery, commercial adventure, or naval enterprise, but, as a Christian Missionary, on an errand of instruction; not only to visit, but to reside a number of years among the interesting natives of those isolated regions.

Letters written in 1812 by my esteemed pastor, the Rev. J. Campbell, during a journey in South Africa, undertaken at the request of the London Missionary Society, first directed my attention to Missionary engagements. Subsequent events led me to devote my life to these pursuits, and, under the patronage of the above Society, I was, in the year 1815, appointed a Missionary to the South Seas.

In the month of January, 1816, in company with Mr. and Mrs. Threlkeld, Mrs. Ellis and myself sailed from Portsmouth for the Georgian and Society Islands. It was the morning of the Sabbath when we embarked. Our friends in Gosport were preparing to attend public



worship, when we heard the report of a signal-gun. The sound excited a train of feelings, which can be understood only by those who have been placed in similar circumstances. It was a report announcing the arrival of that moment which was to separate, perhaps for ever, from home and all its endearments, and rend asunder every band which friendship and affection had entwined around the heart. The report we had heard might have proceeded from some other vessel; we hastened, therefore, to the windows, which commanded an extensive view of the sea, and, looking towards the anchorage, saw the small cloud of smoke rising up among the rigging, and the signal for sailing flying from the mast of our vessel. Instead of proceeding to the place of worship, we directed our steps towards the sea shore; but, before we left our dwelling, we united in prayer with our friends, and were by them affectionately committed to the guardian care of Him, in obedience to whose sacred injunction, "Go, teach all nations," we were about to embark; and on whose protection and blessing we alone depended for safety and success. A number of kind friends attended us to the beach, where, after waiting a few moments, we bade them farewell, and then raised the last foot from that earth which was our native soil, over which we had often trod under all the varied emotions of our earliest and maturer years, but which we never expected to tread again.

Among those who had walked with us to the shore, several dear brethren, students in the Missionary seminary at Gosport, anxious to defer, as long as possible, the final parting, took their seats beside us in the boat, and accompanied us to the ship. The wind was



high, the sea rough, and the snow fell thickly around us. The inclemency of the weather favoured the silence we felt disposed to indulge; and although these were the last moments we were to spend with those whom kindness had prompted to attend us to the ship, the length and nature of the voyage before us, the thoughts that lingered with those, to whom, as we supposed, we had bidden adieu for ever, and the conviction that we must soon part with those who still sat beside us, to meet no more on earth, gave a melancholy solemnity to our thoughts, and predisposed us to silence and reflection, rather than to conversation. When we reached the vessel, a scene was presented very incongenial with the frame of our minds, and unlike the stillness of the Sabbath. All was bustle and confusion. The decks were crowded with live stock, vegetables, &c. the cabins filled with packages and trunks, and the sailors all engaged in the various labours incident to getting ready for sea. The moment had now arrived when we were to separate from our last friends—we took an affectionate, though rather hurried leave of them, and committing each other to the benediction of Heaven, exchanged the parting hand at the vessel's side. As their boat pushed off from the ship, they again bade us farewell by a signal, which we involuntarily returned, while we continued with indescribable emotion to watch their progress, until the intervention of some vessel, or the swelling of the waves, hid them entirely from our view.\*

\* They shortly afterwards embarked, and commenced their labours in the East nearly as soon as we reached the distant islands in the South: two of them, however, I believe, only remain; the others have died in the Missionary field, and, after a short and laborious course, under a most inhospitable clime, have ended their toil, and entered into rest.



Although we had embarked in the forenoon, the bustle and activity of every one on board, the adjusting and securing different articles in the cabin, brought on the close of the day, before we felt in any degree settled. Towards evening, however, I left the cabin for the deck, and enjoyed an hour of solemn, and, I trust, profitable meditation. Our ship was now under way, and proceeding steadily, though not rapidly, through the water. Every headland we passed on the Isle of Wight, and every point of land on the Hampshire coast, as it receded from my view, awakened the impression that I should never behold it again. I lingered with intensity of feeling on each passing scene, until the shadows of night gathered thickly around, and the only objects visible from the ship were a few distant lights, glimmering amidst the darkness in which every thing besides was concealed. After gazing on these lights until a late hour, I directed, as I supposed, a last glance towards them, and the coasts they illuminated, and retired to rest.

The next morning I hastened on deck, and looking abroad upon the expanse of waters, distinguished with delight a point of land. It was England; my eye rested on it with strong and painful interest; the mighty waters, like those of the deluge, appeared to rise higher and higher; until, at last, the waves of the distant and naked horizon appeared to have rolled over it; and our vessel, like the ark, seemed all that remained to us of the terrestrial world. In every direction there was nothing now to be seen, but one wide waste of water below, and the outstretched heavens above. England, with all its associations and its enjoyments, its tenderest earthly ties, and its distinguished religious privileges, had vanished.



My feelings, though strong, were not discouraging, nor did my choice awaken one emotion of regret; my desire to engage in the work, was as ardent as when my services were first tendered. From many sources of happiness, and sacred Christian privileges long enjoyed, I felt myself, indeed, about to be removed; while dangers and trials, hitherto unknown, could not but be anticipated. The Divine promise, however, "Lo, I am with you always, even unto the end of the world," was my support, and under its cheering influence I could appropriate the language of the poet, and exclaim—

O thou great Arbiter of life and death!  
 Nature's immortal, immaterial sun!  
 Whose all-prolific beam late called me forth  
 From darkness, teeming darkness, where I lay  
 The worm's inferior—and, in rank, beneath  
 The dust I tread on—high to bear my brow,  
 To drink the spirit of the golden day,  
 And triumph in existence; and couldst know  
 No motive but my bliss; and hast ordained  
 A rise in blessing! with the Patriarch's joy  
 Thy call I follow to the land unknown:  
 I trust in thee, and know in whom I trust:  
 Or life or death is equal; neither weighs;  
 All weighs in this—O LET ME LIVE TO THEE!"

The parting scenes, the embarkation, the last view taken of his native land, when leaving it for a distant clime, in which he expects to end his days, awaken indescribable emotions, and render it a season to which a Missionary is accustomed to look back, during subsequent periods of his life, with no ordinary interest. I have witnessed these emotions in others, as well as experienced them myself, and shall not soon forget



the evident feeling with which Mr. Nott, who, after an absence of thirty years, visited England in the summer of 1826, exclaimed, as he a second time left the British shore, to return to the South Sea Islands, not, in the language of the poet, (Camoens,) "Ungrateful country, thou shalt not possess my bones," but, "Io nei oe e tau fenua! eita vau e tahi faahou adu ia oe:" Farewell, my native land, I shall never step on you again.

Out of sight of land, and proceeding every day farther from it, the feelings in immediate connexion therewith gradually began to subside, our thoughts were increasingly occupied with the novel scenes by which we were surrounded; and our attention was engaged by the pursuits which, at sea, we were able to follow. About three weeks after leaving Portsmouth, we touched at Madeira, and, proceeding on our voyage to Rio Janeiro, cast anchor at the mouth of its beautiful harbour in the evening of the 20th of March, 1816.

The light of the next morning presented before us one of the most magnificent and extensive landscapes I ever beheld. The mass of granite rock, surmounted by the fort of Santa Cruz on our right, the towering Sugar-loaf mountain on our left, the picturesque island at the mouth of the harbour, the distant town of St. Sebastian, the turrets of the castle, the convent of St. Antonio, the lofty range of mountains in the interior, whose receding summits were almost lost in aërial perspective, where

"Distance lends enchantment to the view,"

all successively met the eye, together with the widely expanded and beautiful bay, one of the finest in the world, studded with verdant islands, rendered more picturesque by the white cottages with which they were adorned.



The whole scene was enlivened by the numerous boats, with their white and singularly shaped sails, incessantly gliding to and fro on the smooth surface of the water, and the shipping of different nations riding at anchor in the bay, or moored to the shore. Among the vessels, which exhibited almost every variety of size and form, those by no means least interesting to us, were two British frigates; one of which was the *Alceste*, on her way to China, to join Lord Amherst's embassy. These objects excited in our minds a variety of pleasing sensations, heightened by the circumstance of the country before us being almost the first land we had seen since leaving England.

There is something very exhilarating in approaching land, or entering a friendly port, after a long voyage; and the pleasure we felt on this occasion was so much increased by the novel and delightful landscapes incessantly opening to our view, as we sailed along the bay, that we were unwilling for a moment to leave the deck. Our enjoyment was, however, interrupted by a spectacle adapted to awaken sensations very different indeed from those inspired by the loveliness and peace of the scenery around us.

We had proceeded about half way to the anchorage, when we approached a brig sailing also into the harbour, which, as we came alongside of her, appeared to be a slave ship returning from the coast of Africa. The morning was fine and the air refreshing, and this had probably induced the cruel keepers to bring their wretched captives up from the dungeons of pestilence and death in which they had been confined. The central part of the deck was crowded with almost naked Africans, constituting part of the cargo of the gloomy looking vessel.



Though their ages appeared various, the majority seemed to have just arrived at that period of human life, when the prospects of man are brightest, and the hopes of future happiness more distinct and glowing, than during any other portion of his existence; they were most of them, so far as we could judge, from fourteen to eighteen or twenty years of age; some were younger. We regarded them with a degree of melancholy interest, which for a time rendered us insensible to the beauties of nature every where spread before our eyes. Our passing, however, appeared to affect them but little. The greater part of these unhappy beings stood nearly motionless, though we did not perceive that they were chained: some directed towards us a look of seeming indifference; others, with their arms folded, appeared pensive in sadness; while several, leaning on the ship's side, were gazing on the green islands of the bay, the rocky mountains, and all the wild luxuriance of the smiling landscape; which probably awakened in their bosoms thoughts of "home and all its pleasures," from which they had so recently been torn; and, judging of the future by the past short period of their wretched bondage, their minds were perhaps distressed with painful anticipations of the toils and sufferings that would await them on the foreign shore they were approaching!

Circumstances detained us at Rio Janeiro above six weeks, and although on our arrival we were perfect strangers, we experienced the greatest hospitality and kindness from the English merchants and other residents there. During the whole of our stay, two of these gentlemen accommodated us at their country houses, a few miles distant from the city, where all that friendship could devise for our enjoyment was generously furnished,



and every thing provided, when we left, that could make the remaining part of our voyage comfortable.

The heat of the climate was rather oppressive, but the mornings and evenings were pleasant, and, during the forenoon, the sea breezes in general refreshing. The habits of the people, the singularity of the buildings, the narrow streets, projecting balconies, and trellis-work doors and windows, the varied productions of the country, with the sublime grandeur and romantic beauty of the scenery, were all adapted to arrest the attention of those who now, for the first time, found themselves in a foreign land.

To us, the moral and religious state of the people was the subject of greatest interest; and, every observation we made, was adapted to awaken the liveliest gratitude to Him who had cast our lot in a happier land. Ignorance, and disregard of all religious principle, or the substitution of ceremony in its place, appeared every where prevalent. To the freedom of the press, and liberty of conscience, the inhabitants were perfect strangers. No book, we were informed, was allowed to be printed or imported for circulation, without the inspection of individuals appointed for this duty, whose censorship, it appeared, was such as to extinguish every source of light, and perpetuate the darkness of the people. Popery is the religion of the country; and we had an opportunity of beholding it in its own element. The demise of the queen-dowager of Portugal took place about the time of our arrival; and I had an opportunity of witnessing the funeral, which took place by torch-light. Numbers of ecclesiastics, in the habits of their respective orders, appeared in the procession, mounted on mules, which were led by persons bearing large burning tapers



or torches ; and on the occasion of a ceremony, connected, as we were informed, with the passage of her soul from purgatory to the regions of glory, the royal chapel was most splendidly illuminated. Desiring to see, for myself, their kind of worship, and the appearance of the worshippers, I frequently went to the royal chapel, on our first arrival. The rich gilding and numerous paintings, the images, massy silver candlesticks, and other costly ornaments of the building ; the novel habits and sonorous voices of the priests ; and, above all, the music mixed with many of their rites, were certainly adapted to produce a powerful impression upon the feelings of the majority of those who resorted thither ; the greater part of whom had perhaps never seen a Bible ! But notwithstanding there was so much that was imposing in its accompaniments, their worship often appeared a mere heartless attendance on customary ceremonies. Images of the Virgin Mary appeared at the corners of some of the principal streets, in little glass-cases, and in the evening a small lamp was placed before them. In front of these, the poor ignorant Catholic, kneeling in the streets, and offering his prayers to the image, together with other ceremonies performed at this season of the year, presented a most lamentable spectacle. Scenes, the most ludicrous imaginable, sometimes occurred. I was surprised one morning, about the time of Good Friday, to behold what I thought was a man suspended from a tree, on the opposite side of the road : observing my attention attracted, the family informed me that it was the day on which the Catholics were accustomed to hang Judas. I was surprised to see this representation of the traitor, exhibited in a fashionable coat, waistcoat, and pantaloons, with a



pair of Hessian boots, and a cocked hat! The figure hung there till about noon, when it was taken down, and fastened upon the back of a young ox: one end of a rope was tied to each of the animal's horns, and the other end held at a distance of six or eight yards by two young men; who, keeping opposite sides of the road, ran backwards and forwards with the animal, till it became quite furious, and at last, dislodging the image of Judas from its back, the ox tore it to pieces with its horns and its feet. The spectators appeared to derive no small gratification from the exhibition; but such a scene, partaking, according to their opinion, in some degree, of a religious observance, could not be witnessed by a Christian without emotions of pain.

I draw no invidious comparisons between Roman Catholics and Protestants; I desire to cultivate towards the former, as individuals, every feeling of Christian kindness and charity; but I could contemplate Popery with no satisfaction, not because its extension circumscribes the influence of Protestantism, but because it has always appeared to me one of the most absurd and fatal delusions which the powers of darkness ever invented for the destruction of mankind.

Here, for the first time, we came into actual contact with slavery. There are, perhaps, few places where the slaves meet with milder treatment; but it was most distressing, on passing the slave market, to observe the wretched captives there bought and sold like cattle; or to see two or three interesting looking youths, wearing a thin dress, and having a new red cotton handkerchief round their heads, led through the streets by a slave-dealer, who, entering the different houses or workshops as he passed along, offered the young



negroes for sale; yet scarcely a day passed while we were in the town, during which we did not meet these heartless traffickers in human beings thus employed. In the English or Portuguese families with which we had any opportunities of becoming acquainted, although the domestic slaves did not appear to be treated with that unkindness which the slaves in the field often experience, yet, even here, the whip was frequently employed in a manner, and under circumstances, revolting to every feeling of humanity.

While we continued in Rio, I had several opportunities of preaching on the Sabbath in the dwelling houses of two of the merchants whom we were visiting. This was shortly after the treaty of peace with Great Britain, which secured to British subjects residing in Brazil, the right of public Protestant worship, but not of proselyting the inhabitants. Several of the English families attended; by whom proposals were made, requesting me to remain as a minister of religion among them. There were at that time fifty-seven British mercantile houses—two hundred and fifty English; and dependent upon them, six hundred servants, including blacks. Having, however, devoted my life to the service of the heathen, I felt it my duty to decline their invitation, and to proceed to my original destination. During the first week of May, we took leave of our friends, thankful for the attentions and kindness we had experienced. Severe domestic affliction detained my colleague, the Rev. L. E. Threlkeld, at Rio, and we were under the necessity of proceeding alone on the remainder of our voyage.

Sailing from Rio, we directed our course across the Atlantic, doubled the Cape of Good Hope, and, travers-



ing the Indian ocean, proceeded towards New South Wales. Our passage was pleasant, and eleven weeks after leaving Brazil, we made the western coast of Van Diemen's Land. We passed through Bass's Straits on the same day, and sailed along the eastern shore of New Holland towards Port Jackson. Soon after daylight the next morning, we perceived a sail some miles before us, which we found on nearer approach to be a small schooner. Our captain on visiting her found only three men on board, who were in the greatest distress. They had been at Kangaroo Island procuring seal-skins, with a quantity of which they were now bound to Sydney. They had remained on the island, catching seals, till their provisions were nearly expended; and during their voyage, they had encountered much heavy weather, had been nearly lost, and were so exhausted by fatigue, want of food, and constant exposure, that they could not even alter the sails, when a change in the wind rendered it necessary. They had been for some time living on seal-skins; pieces of which were found in a saucepan over the fire, when the boat's crew boarded them. The men from our ship trimmed their sails, and our captain offered to take them in tow; but as they were so near their port, which they hoped to reach the next day, they declined accepting his proposal. When he returned to the ship, he sent them some bread and beef, a bottle of wine, and some water; which the poor starving men received with an indescribable degree of eagerness and joy. The seamen who conveyed these supplies returned to the ship, and we kept on our way. We did not, however, hear of their arrival, and as we remained nearly six months in Sydney after this time, and received no tidings of them, it is probable their crazy bark was wrecked, or foundered



during a heavy storm that came on in the course of the following day.

The wind from the south continued fresh and favourable, and in the forenoon of the next day we sailed towards the shore, under the influence of exhilarated spirits, and the confident expectation of landing in Port Jackson before sunset. About noon we found ourselves near enough the coast to distinguish different objects along the shore, and soon discovered the flagstaff erected on one of the heads leading to Sydney, our port of destination, about four miles distant from us, but rather to windward. The captain and officers being strangers to the port, some little time was spent in scanning the coast, in the hope of finding an opening still farther northward; but at twelve o'clock our apprehensions of having missed our port were confirmed, as the latitude was then found, by an observation of the sun, to be four miles to the northward of Sydney heads. We had, in fact, sailed with a strong but favourable wind, four miles past the harbour which we ought to have entered. Hope, which had beamed in every eye, and lighted up every countenance with anticipated pleasure, when we first neared the land, had alternated with fear, or given way to most intense anxiety, when we witnessed the uncertainty that prevailed among our companions, as to our actual situation; but disappointment the most distressing, was now strongly marked in every countenance. "About ship," exclaimed the captain; immediately the ship's head was turned from the land, and, steering as near the wind as possible, we proceeded towards the open sea. After sailing in this direction for some time, the ship was again turned towards the shore; but the wind, which during the forenoon had been so favour-



able, was now against us, and as soon as we could distinguish the flagstaff on the coast, we found ourselves farther from it than before. The wind increased; and as the evening advanced, a heavy storm came on, which raged with fearful violence. The night was unusually dark; the long and heavy waves of the Pacific rolled in foam around our vessel; the stormy wind howled through the rigging; all hands were on deck, and twice or thrice, while in the act of turning the ship from the land, the sails were rent by the tempest; while the hoarse and hollow roaring of the breakers, and the occasional glimmering of lights on the coast, combined to convince us of our situation, and the proximity of our danger. The depression of spirits, resulting from the disappointment, which had been more or less felt by all on board, the noise of the tempest, the vociferations and frequent imprecations of the officers, the hurried steps and almost incessant labours of the seamen on deck, and the heavy and violent motion of the vessel, which detached from their fastenings, and dashed with violence from one side of the ship to the other, chests of drawers, trunks, and barrels, that had remained secure and stationary during the voyage, produced a state of mind peculiarly distressing. The general disorder that prevailed, with the constant apprehension of striking on some fatal rock, that might lie unseen near the craggy and iron-bound shore, and being either engulfed in the mighty deep, or wrecked on the inhospitable coast, rendered the night altogether one of the most alarming and anxious that we had passed since our departure from England. Amidst the confusion by which we were surrounded, we experienced comparative composure of mind, resting on our God:



“When o’er the fearful depth we hung,  
High on the broken wave,  
We knew He was not slow to hear,  
Nor impotent to save.”

In such a season, confidence in Him who holdeth the wind in his fists, and the waters in the hollow of his hand, can alone impart serenity and support.

As the morning advanced, the storm abated; and at sunrise we found ourselves at a considerable distance from the shore. Contrary winds kept us out at sea for nearly a fortnight, which was by far the most irksome part of our voyage. At length we again approached the coast, and were delighted, as we sailed along it on the morning of the eleventh day, to behold a pilot-boat steering towards us. Our vessel had been several times seen from the shore, since the day of our first disappointment; and as soon as we had appeared in sight this morning, the governor of New South Wales, then residing at Sydney, had despatched the pilot, with orders to go out even sixty miles, rather than return without bringing the vessel in. He boarded us about twenty miles from Port Jackson, and conducted us safely within the heads, in the evening of the same day. Early the next morning, we proceeded to Sydney Cove, where we cast anchor on the 22d of July, after a passage, including our stay in Rio Janeiro, of only a few days more than six months.

Five months elapsed before we could meet with a conveyance to the Society Islands. This detention, however, favoured me with an opportunity of visiting the chief settlements of New South Wales, and beholding several of the rare and interesting animals and vegetable productions of that important colony. I was happy also to become acquainted with Mr. Leigh, the



Wesleyan minister, and to experience, during this period, the friendship and kind attentions of the Rev. S. Marsden, senior chaplain of the colony, the steady and indefatigable friend of Missions and Missionaries in the South Seas. He resided at Paramatta, where we passed the greater part of our stay in New South Wales very pleasantly, in the family of the late Mr. Hassel, formerly a Missionary in Tahiti. Mr. and Mrs. Hassel landed at Matavai from the ship *Duff*, in 1797, but had retired to Port Jackson, in consequence of an attack made by the natives on the Missionaries.

In company with Mr. S. O. Hassel, I made several excursions into the interior of the country, where we frequently saw the inhabitants more completely in a state of nature, than those we met with in the vicinity of the principal towns. The aborigines are but thinly spread over that part of New Holland bordering on the colony; and though the population has been estimated at three millions, I am disposed to think, that, notwithstanding the geographical extent of the country, it does not contain so many inhabitants. Their appearance is generally repulsive, their faces looking more deformed from their wearing a skewer through the cartilage of the nose. Their colour is dark olive, or black, and their hair rather crisped than woolly. In proportion to the body, their limbs are small and weak, while their gait is exceedingly awkward. Excepting in the neighbourhood of the chief towns, they were usually destitute of clothing, though armed with a spear or lance, with which at a great distance they are fatal marksmen. They are represented as indolent, treacherous, and cruel. Agriculture is unknown among them, although the indigenous productions of the country yield them



little if any subsistence. Their food is frequently scanty, precarious, and loathsome, sometimes consisting of grubs and reptiles taken in the hollow or decayed trees of the forest. Occasionally, however, they procure excellent fish from the sea, or the lakes, rivers, &c. Their dwellings are low huts of bark, and afford but a mere temporary shelter from the weather.

They are a distinct people from the inhabitants of New Zealand, or the South Sea Islands; altogether inferior to them, and apparently the lowest grade of human kind. Their habits are fugitive and migratory, and this has perhaps greatly contributed to the failure of the benevolent attempts that have been made by the government and others to meliorate their condition, and elevate their character. The school for aboriginal children, under the patronage of the government, was a most interesting institution: I frequently visited it, and was surprised to learn that, though treated with every kindness, the young scholars, when an opportunity occurred, frequently left the school, and fled to their native woods, where every effort to discover the retreat, or to reclaim them, proved ineffectual. Notwithstanding their present abject condition, and all the existing barriers to their improvement, it is most ardently to be hoped, and most confidently to be anticipated, that the period will arrive, when this degraded and wretched people will be raised to the enjoyment of all the blessings of intelligence, civilization, and Christianity.



## CHAP. II.

Voyage to New Zealand—Intercourse with the inhabitants—Sabbath on shore—Visit to Waikadie—Instance of parental tenderness—Forest scenery—Sham fight and war-dances—Character of the New Zealanders—Prospects of the Mission—Arrival at the Island of Rapa—Singularity of its structure—Appearance of the natives—Violent proceedings on board—Remarkable interposition of Providence—Visit of the natives to Tahiti—Introduction of Christianity to Rapa—Increased geographical acquaintance with the Pacific.

On the tenth of December, 1816, we sailed from Sydney in the Queen Charlotte, a brig belonging to J. Birnie, Esq., bound for the Society and Marquesan Islands. On the 21st of the same month, we reached New Zealand; and here for the first time saw the rude, untutored inhabitants of the South Sea Islands, in their native state. At daylight, on the morning after our arrival on the coast, we found ourselves off Wangaroa bay, where, six years before, the murderous quarrel took place, in which the crew of the Boyd were cut off by the natives, and near which, subsequently, the Methodist Missionary station at Wesleydale, established in 1823, has been, through the alarming and violent conduct of the inhabitants, abandoned by the Missionaries, and utterly destroyed by the natives. Several canoes, with three or four men in each, approached our vessel at a very early hour, with fish, fishing-lines, hooks, and a few curiosities for sale. Their canoes were all single, generally between twenty and thirty feet long, formed



out of one tree, and nearly destitute of every kind of ornament.

The men, almost naked, were rather above the middle stature, of a dark copper colour, their features frequently well formed, their hair black and bushy, and their faces much tataued, and ornamented, or rather disfigured, by the unsparing application of a kind of white clay and red ochre mixed with oil. Their appearance and conduct, during our first interview, was by no means adapted to inspire us with prepossessions in their favour. Our captain refused to admit them into the ship, and after bartering with them for some of their fish, we proceeded on our voyage.

On reaching the Bay of Islands we were cordially welcomed by our Christian brethren, the Missionaries of the Church Missionary Society, who had been about two years engaged in promoting instruction and civilization among the New Zealanders. They were the first Missionaries we had seen on heathen ground, and it afforded us pleasure to become acquainted with those who were in some respects to be our future fellow-labourers. Having been kindly invited to spend on shore the next day, which was the Sabbath, we left the ship soon after breakfast, on the morning of the 22nd. When we reached the landing place, crowds of natives thronged around us, with an idle but by no means ceremonious curiosity, and some time elapsed before we could proceed from the beach to the houses of our friends.

The Missionaries had on the preceding day invited me to officiate for them, and I was happy to have an opportunity of preaching the gospel on the shores of New Zealand. Several of the natives appeared in our little congregation, influenced probably by curiosity, as the



service was held in a language unintelligible to them. I could not, however, but indulge the hope that the time was not distant, when, through the influence of the schools already established, and the general instructions given by the Missionaries; my brethren would have the pleasure of preaching, on every returning Sabbath, the unsearchable riches of Christ, to numerous assemblies of attentive Christian hearers. The circumstance of its being exactly two years, this Sabbath day, since Mr. Marsden, who visited New Zealand in 1814—1815, for the purpose of establishing a Christian Mission among the people, preached, not far from this spot, the first sermon that was ever delivered in New Zealand, added to the feelings of interest connected with the engagements of the day.

Circumstances detaining us about a week in the Bay of Islands, afforded me the means of becoming more fully acquainted with the Missionaries, making excursions to different parts of the adjacent country, and witnessing many of the singular manners and customs of the people. I visited, in company with the captain of our ship, and Mr. Hall, one or two of the forests which produce the New Zealand pine, recently discovered to be so valuable as spars for vessels.

In one of these excursions, shortly after leaving the Bay of Islands, we reached Kowakowa, where Mr. Hall proposed to land. As we approached the shore, no trace of inhabitants appeared, but we had scarcely landed when we were somewhat surprised by the appearance of Tetoro and a number of his people. The chief ran to meet us, greeting us in English, with "How do you do?" He perceived I was a stranger, and, on hearing my errand and destination, he offered me his hand, and saluted me, according to the custom of his country, by touching my



nose with his. He was a tall, fine-looking man, about six feet high, and proportionably stout, his limbs firm and muscular, and when dressed in his war-cloak, with all his implements of death appended to his person, he must have appeared formidable to his enemies. When acquainted with our business, he prepared to accompany us; but before we set out, an incident occurred that greatly raised my estimation of his character. In front of the hut sat his wife, and around her played two or three little children. In passing from the hut to the boat, Tetoro struck one of the little ones with his foot; the child cried, and though the chief had his mat on, and his gun in his hand, and was in the act of stepping into the boat where we were waiting for him, he no sooner heard its cries, than he turned back, took the child up in his arms, stroked its little head, dried its tears, and giving it to the mother hastened to join us. His conversation in the boat, during the remainder of the voyage, indicated no inferiority of intellect nor deficiency of information, as far as he had possessed the means of obtaining it. On reaching Waikadie, about twenty miles from our ship, we were met by Waivea, Tetoro's brother; but his relationship appeared to be almost all that he possessed in common with him, as he was both in appearance and in conduct entirely a savage.

We accompanied them to the adjacent forests. The earth was completely covered with thick-spreading and forked roots, brambles, and creeping plants, overgrown with moss, and interwoven so as to form a kind of uneven matting, which rendered travelling exceedingly difficult. The underwood was in many parts thick, and the trunks of the lofty trees rose like clusters of pillars supporting the canopy of interwoven boughs and verdant



foliage, through which the sun's rays seldom penetrated. There were no trodden paths, and the wild and dreary solitude of the place was only broken by the voice of some lonely bird, which chirped among the branches of the bushes, or, startled by our intrusion on its retirement, darted across our path. A sensation of solemnity and awe involuntarily arose in the mind, while contemplating a scene of such peculiar character, so unlike the ordinary haunts of man, and so adapted, from the silent grandeur of his works, to elevate the soul with the sublimest conceptions of the Almighty. I was remarkably struck with the gigantic size of many of the trees, some of which appeared to rise nearly one hundred feet, without a branch, while two men with extended arms could not clasp their trunks. About three in the afternoon we left Waikadie, but the darkness of night veiled every object from our view, long before we reached our vessel.

Near the settlement at Rangehoo, a small field had been tilled by the Missionaries, in the European manner. I visited it in company with Mr. King, and was pleased to see one of the first crops of wheat that had ever grown, under European culture, in New Zealand, looking green and flourishing. Two years before this, Duatere and 'Honghi had received wheat from Mr. Marsden, which they had carefully sown, and which had arrived at perfection. The introduction of the European methods of culture, and subsequent processes of converting it into bread, may naturally be expected to encourage the natives to facilitate its more extensive growth. In several parts of the low-lands the native flax-plant, *phormium tenax*, was growing remarkably strong. It is by no means like the flax or hemp plants of England, but resembles, in its appear-



ance and manner of growth, the flag or iris; the long broad sword-shaped leaves furnish the fibre so useful in making dresses for the natives, fishing lines, twine, and strong cordage employed as running rigging in most of the vessels that trade with the islanders. It is a most valuable plant, and will probably furnish an important article of commerce with New South Wales, or England.

An unusual noise from the land aroused us early on the morning of the 25th, and, on reaching the deck, a number of war-canoes were seen lying along the shore, while crowds of natives on the beach were engaged in war dances, shouting, and firing their muskets at frequent intervals. On inquiry, we found that on the day we had visited Waikadie, a chief of Rangehoo had committed suicide, by throwing himself from a high rock into the sea. This event had brought the chiefs and warriors of the adjacent country, to investigate the cause of his death; armed and prepared for revenge, in the event of his having been murdered. A council was held for some hours on the beach, when the strangers, being satisfied as to the cause and manner of the chief's death, preparations for war were discontinued, the people of Rangehoo repaired to their fields, to procure potatoes for their entertainment. It was Christmas-day, and about twelve o'clock we went on shore to dine with one of the Mission families. In the afternoon, I walked through the encampment of the strangers, which was spread along the sea-shore. Their long, stately, and in many instances beautifully carved canoes, were drawn up on the pebbly beach, and the chiefs and warriors were sitting in circles, at a small distance from them. Each party occupied the beach opposite their canoes, while the slaves or domestics at some distance further from

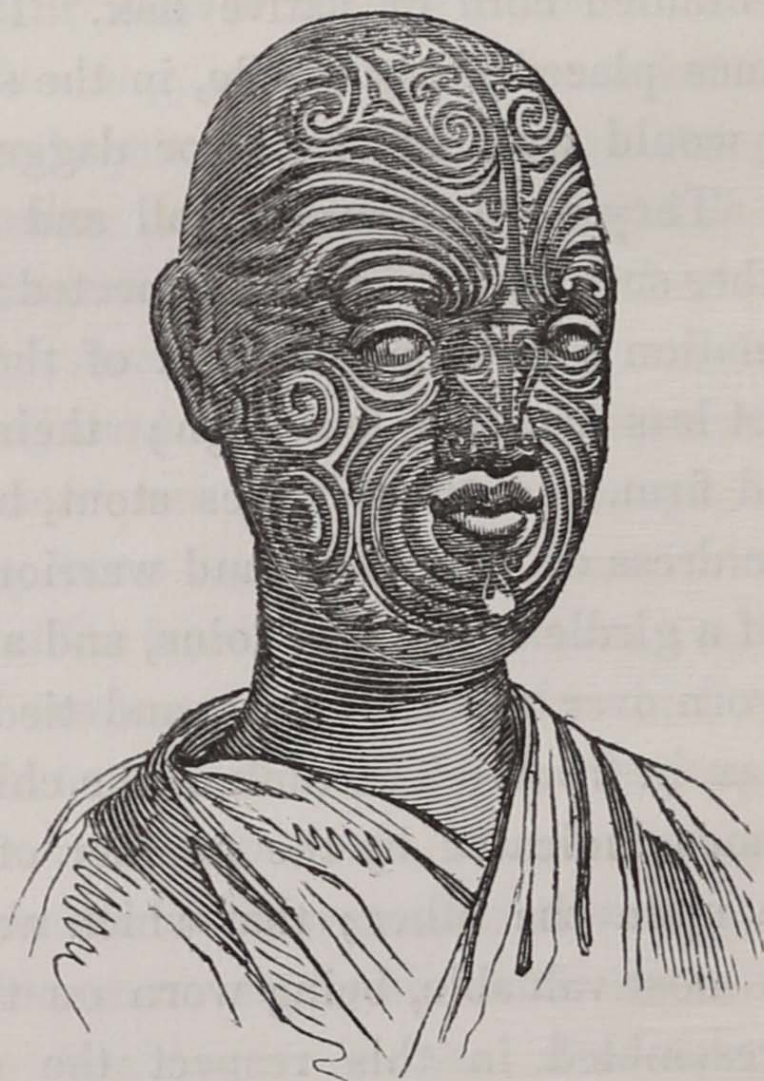


the shore, were busied round their respective fires, preparing their masters' food. Near his side, each warrior's spear was fixed in the ground, while his *patupatu*, a stone weapon, the tomakawk of the New Zealander, was hanging on his arm. Several chiefs had a large iron hatchet or bill-hook, much resembling those used by woodmen or others, in mending hedges in England. These, which in their hands were rather terrifying weapons, appeared to be highly prized; they were kept clean and polished, and generally fastened round the wrist by a braided cord of native flax. The *patupatu* was sometimes placed in the girdle, in the same manner as a Malay would wear his knife or dagger, or a Turk his pistol. They were generally tall and well-formed men, altogether such as it might be expected the warriors of a savage nation would be. Several of these fighting-men were not less than six feet high; their limbs were muscular and firm, and their bodies stout, but not corpulent. The dress of the chiefs and warriors consisted, in general, of a girdle round the loins, and a short cloak or mantle, worn over the shoulders, and tied with cords of braided flax in front. The rank of the chief appeared to be sometimes indicated by the number of his cloaks fastened one upon the other; that which was smallest, but generally most valuable, being worn on the outside: the whole resembled in this respect the capes of a travelling-coat.

Their physiognomy, indicating any thing but weakness or cowardice, often exhibited great determination. They wore no helmet, or other covering for the head. Their black and shining hair sometimes hung in ringlets on their shoulders, but was frequently tied up on the crown of their heads, and usually ornamented by a tuft



of waving feathers. Their dark eyes, though not large, were often fierce and penetrating; their prominent features in general well formed; but their whole countenance was much disfigured by the practice of tatauing. Each chief had thus imprinted on his face, the marks and involutions peculiar to his family or tribe; while the figures tataued on the faces of his dependants or retainers, though fewer in number, were the same in form as those by which the chief was distinguished. The accompanying representation of the head and face of 'Honghi, \* the cele-



brated New Zealand warrior, who was among the party that arrived this morning at the settlements, will convey no inaccurate idea of the effect of this singular practice. The tatauing of the face of a New Zealander, answering the

\* The bust, from which, by the kindness of the Secretary of the Church Missionary Society, the drawing of the above is taken, was executed with great fidelity by 'Honghi during a visit to Port Jackson.



purpose of the particular stripe or colour of the Highlander's plaid, marks the clan or tribe to which he belongs. It is considered highly ornamental, and, in addition to the distinguishing lines or curves, the intricacy and variety of the pattern, thus permanently fixed on the face, constitutes one principal distinction between the chiefs and common people, and may be regarded as the crest, or coat of arms, of the New Zealand aristocracy. Tatauing is said to be also employed as a means of enabling them to distinguish their enemies in battle. In the present instance, its effect on the countenance, where its marks are more thickly implanted than in any other part of the body, was greatly augmented by a preparation of red ochre and oil, which had been liberally applied to the cheeks and the forehead. Quantities of oil and ochre adhered to my clothes, from close contact with the natives, which I found it impossible to prevent; but this was the only inconvenience I experienced from my visit.

The warriors of New Zealand delight in swaggering and bravado, and while my companion was talking with some of Korokoro's party, one of them came up to me, and several times brandished his patupatu over my head, as if intending to strike, accompanying the action with the fiercest expressions of countenance, and the utterance of words exceedingly harsh, though to me unintelligible. After a few minutes he desisted, but when we walked away, he ran after us, and, assuming the same attitude and gestures, accompanied us till we reached another circle, where he continued for a short time these exhibitions of his skill in terrifying, &c. When he ceased, he inquired, rather significantly, if I was not afraid. I told him I was unconscious of having offended him, and that,



notwithstanding his actions, I did not think he intended to injure me. The New Zealanders are fond of endeavouring to alarm strangers, and appear to derive much satisfaction in witnessing the indications of fear they are able to excite.

A number of tribes from different parts of the Bay being now at Rangehoo, the evening was devoted to public sports on the sea beach, which most of the strangers attended. Several of their public dances seemed immoral in their tendency, but in general they were distinguished by the violent gestures and deafening vociferations of the performers. No part of the sports, however, appeared so interesting to the natives, as a sham fight, in which the warriors wore their full dresses, bore their usual weapons, and went through the different movements of actual engagement.

Shungee, or, according to the modern orthography of the Missionaries, 'Honghi, with his numerous dependants and allies, formed one party, and were ranged on the western side of the beach, below the Missionaries' dwelling. The chief wore several mats or short cloaks, of various sizes and texture, exquisitely manufactured with the native flax, one of them ornamented with small shreds of dog's skin, with the hair adhering to it; these were fastened round his neck, while in his girdle he wore a patupatu, and carried a musket in his hand. His party were generally armed with clubs, and spears nine or ten feet long. Their antagonists were ranged at the opposite side of the beach. At a signal given, they ran violently towards each other, halted, and then amidst shouts and clamour, rushed into each others ranks, some brandishing their clubs, others thrusting their spears, which were either parried or carefully avoided by the opposite party. Several were



at length thrown down, some prisoners taken, and ultimately both parties retreated to a distance, whence they renewed the combat. As the day closed, these sports were discontinued, and the combatants and spectators retired to their respective encampments.

Having filled our water casks, increased our supply of provender for the cattle and sheep I had on board, procured a number of logs of timber towards the erection of our future dwelling; and having spent a week very pleasantly with our Missionary brethren; we took leave of them, grateful for the assistance of their influence with the natives, and the kindness and hospitality we had experienced at their hands.

New Zealand comprises two large and several smaller islands, extending from 34 degrees to 47 degrees south latitude, and from 166 to about 180 degrees east long. It was discovered by Tasman, a Dutch navigator, in 1642. He sailed from the north point along the eastern shore, which was afterwards called Cook's Straits, where he anchored in a bay, to which, in consequence of an attack from the natives, he gave the name of Murderers' Bay, and finally left the coast without landing. In 1770, New Zealand was visited and explored by Captain Cook, who discovered the straits that are called by his name. The settlement at Ranghoo, and one formed subsequently by the Wesleyan Missionary Society in Wangaroa, and the Church Missionary station at Kerekere, are all on the large northern island. The climate is salubrious, the thermometer ranging between 40 and 80 degrees, avoiding the heat of the tropical climates, yet warmer than most of the temperate latitudes, generally equable, and seldom experiencing those sudden vicissitudes so frequent in the variable climate of England. The soil is



in many parts fertile ; and though few articles of food are indigenous, or when introduced grow spontaneously, yet it is capable of a high state of cultivation, and would probably favour not only the growth of wheat and other grain, but also of many of the fruits and valuable productions of the temperate and tropical climates. The mountains do not appear so lofty and broken as those of the Society Islands, and consequently the soil may be cultivated with greater facility. In addition to the growth of corn introduced by Mr. Marsden, and the assistants of the Missions at the several stations, the natives have long cultivated the Irish potato with facility and advantage. It is not indigenous, but was left by some of the ships touching here, and not only furnishes a valuable addition to the means of subsistence for the natives, but a very acceptable article of provision for the crews of the vessels by whom they are visited. Other European roots and vegetables have been introduced, but with less success. The kumara, or sweet potato, has been long cultivated, although the fern root furnishes a principal part of the food for the common people at some seasons of the year. The climate is favourable for rearing cattle and sheep, as well as the different kinds of poultry. The pine timber produced in the forests is valuable, not only to the inhabitants, but as an article of export both to New South Wales and to Great Britain. The river Thames to the south-east is a fine and capacious harbour. The coasts are well stocked with fish, which, with potatoes and fern root, constitute the food of the inhabitants. These advantages, together with its local situation in regard to New Holland, render it of importance to that growing colony.

The population of New Zealand has been estimated at



half a million ; it may exceed this number. The inhabitants are certainly far more numerous than those of the Society Islands, and appear exempt from many of the diseases which afflict their northern neighbours. They are a hardy industrious race, generally strong and active, not only capable of great physical exertion, but of high moral culture, and are by no means deficient in intellect. Their tatauing and carving frequently display great taste ; and when we consider the tools with which the latter is performed, it increases our admiration of their skill and perseverance. They are, nevertheless, addicted to the greatest vices that stain the human character, treachery, cannibalism, infanticide, and murder. Less superstitious than many of the natives of the Pacific, but perhaps as much addicted to war as any of them, if not more so ; war appears to be their delight, and the events of their lives are little else than a series of acts of oppression, robbery, and bloodshed. A conquering army, returning from an expedition of murder and devastation, bring home the men, women, and children of the vanquished, as trophies of their victory. These unhappy beings are reduced to perpetual slavery, or sacrificed to satiate the vengeance of their enemies. On these occasions, little children, whose feeble hands could scarcely hold the knife or dagger, have been initiated in the dreadful work of death, and have seemed to feel delight in stabbing captive children, thus imbruing their infant hands in the blood of those who, under other circumstances, they would have hailed as playmates, and have joined in innocent and mirthful pastimes. Their wars are not only sanguinary, but horribly demoralizing and brutal, from the circumstance of the captives, or the slain, furnishing the victors with their triumphal banquet.



The cannibalism of the inhabitants of New Zealand, and other islands of the Pacific, has been doubted by some, and denied by others, and every mind influenced by the common feelings, or exercising the common sympathies of humanity, must naturally resist the conviction of his species ever sinking to a degradation so abject, and a barbarity so horrible, until it be substantiated by the clearest evidence of indisputable facts. But however ardently we may have hoped that the accounts of their anthropophagism were only the result of inferences drawn from their familiarity with and apparent satisfaction in deeds of savage murder; the accounts of the Missionaries who have resided amongst them, no longer admit any doubt to be entertained of the revolting and humiliating fact. The intercourse they have had with the greater part of the foreign shipping visiting their shores, has not been such as to soften the natural ferocity of their character, improve their morals, inspire them with confidence, advance their civilization, or promote peace and harmony among themselves; frequently it has been the reverse, as the affair of the Boyd, and the desolation of the island of Tipahee, affectingly demonstrate.

To the eye of a Missionary, New Zealand is an interesting country, inhabited by a people of no ordinary powers, could they but be brought under the influence of right principles. By the Christian philanthropists of Britain, who are desirous not only to spread the light of revelation and Christian instruction among the ignorant at home, but are also making noble efforts to send its blessings to the remotest nations of the earth, it has not been overlooked.

In 1814, the Church Missionary Society sent their Missionaries to New Zealand; and, under the direction and



guardianship of the Rev. S. Marsden, the steady patron of the New Zealand Mission, established their first settlement at Ranghoo in the Bay of Islands. Considerable reinforcements have been sent, and three other stations formed. Since that period, the Wesleyan Missionaries commenced their labours near Wangaroa. The Missionaries and their assistants, who have laboured at these stations ever since their commencement, have not only steadily and diligently applied to the study of the language, which is a dialect of that spoken in all the eastern portion of the Pacific, established schools for the instruction of the natives, and endeavoured to unfold to them the great truths of revelation, but have from the beginning, by the establishment of forges for working iron, saw-pits, carpenters' shops, &c. laboured to introduce among the natives, habits of industry, a taste for the mechanic arts, and a desire to follow the peaceful occupations of husbandry; thereby aiming to promote their advancement in civilization, and improve their present condition, while they were pursuing the more important objects of their mission.

Success indeed has not been according to their desires, but it has not been altogether withheld; the general character of the people, in the neighbourhood of the settlements, is improved, and several pleasing instances of piety among the natives have been afforded. Difficulties attending the introduction of Christianity were from the first, and are still to be expected. The gross ignorance, prejudices, and superstition of the natives, the unbridled influence of their passions, the effects of their intercourse with foreigners inimical to the moral influence of the gospel, combine to resist its establishment. To these may also be added, their habitual



treachery and crime, and, above all, their love of war, and their wretched system of government, which is probably one of the greatest barriers to their general reception of Christianity.

It was a favourable circumstance attending the change that has taken place both in the Society and Sandwich Islands, that each island had its chief; and that in some instances several adjacent islands were under the government of a principal chief or king, whose authority was supreme, and whose influence, in uniting the people under one head, predisposed them, as a nation, to receive the instructions imparted by individuals countenanced and protected by their chief or king. Persons of the highest authority not only patronized the Missionaries, but frequently added to their instructions, their commendation, and the influence of their own example in having already received them.

In New Zealand there is no king over the whole, or even over one of the larger islands. The people are generally governed by a number of chieftains, each indeed a king over his narrow territory, supreme among his own tribe or clan, and independent of every other. The same system prevails in the Marquesas, and the Friendly and Figi islands, where no law of right is acknowledged, but that of dominion. A desire to enlarge their territory, increase their power, or satisfy revenge, leads to frequent and destructive war, strengthens jealousy, and cherishes treachery, keeps them without any common bond of union, and prevents any deep or extensive impression being made upon them as a people. This necessarily circumscribes the influence of the Missionaries, and is, in a great degree, the cause which led the Wesleyan Missionaries for a time to suspend alto-



gether their efforts, and has recently so painfully disturbed those of their brethren in connexion with the Church Missionary Society.

The labours of the mechanic and the artisan are valuable accompaniments to those of the Missionary; but Christianity must precede civilization. Little hope is to be entertained of their following to any extent the useful arts, cultivating habits of industry, or realizing the enjoyments of social and domestic life, until they are brought under the influence of those principles inculcated in the word of God. And notwithstanding the discouragements to be encountered, this happy result should be steadily and confidently anticipated by those engaged on the spot, as well as by their friends at home. Their prospect of success is daily becoming more encouraging. They have not yet laboured in hope, so long as their predecessors did in the South Sea Islands; where nearly fifteen years elapsed before they knew of one true convert. The recollection of this circumstance is adapted to inspire those employed in New Zealand with courage, and stimulate to perseverance, as there is every reason to conclude, that when the New Zealanders shall by the blessing of God become a Christian people, they will assume and maintain no secondary rank among the nations of the Pacific.

On the twenty-eighth of December, 1816, we sailed from the Bay of Islands, and proceeded in an easterly direction, with favourable winds, until the 26th of January, when, at daybreak, we discovered an island which we afterwards found to be RAPA, though usually designated Oparo. The first account of this island is given by Vancouver, who discovered it in his passage from New Zealand to Tahiti, on the 22d of December,



1791.\* According to the observation made at the time, it was found to be situated in lat. 27. 36. S. and long. 144. 11. W. The mountains are lofty and picturesque, and the summits of those forming the high land in the centre, singularly broken, so as to resemble, in no small degree, a range of irregularly inclined cones, or cylindrical columns, which their discoverer supposed to be towers, or fortifications, manned with natives.

The higher parts of the mountains seemed barren, but the lower hills, with many of the valleys, and the shores, were covered with verdure, and enriched with trees and bushes. The island did not appear to be surrounded by a reef, and, consequently, but little low land was seen. The waves of the ocean dashed against the base of those mountains, which, extending to the sea, divided the valleys that opened upon the eastern shore. As we were not far from the island when the sun withdrew his light, we lay off and on through the night, and, at daybreak, the next morning, found ourselves at some distance from the shore. We sailed towards the island till about 10 A. M.; when, being within two miles of the

\* The mingled emotions of astonishment and fear, with which the natives regarded every thing on board Vancouver's ship, prevented their replying very distinctly to the queries he proposed; and he observes, "Their answers to almost every question were in the affirmative, and our inquiries as to the name of their island, &c. were continually interrupted by incessant invitations to go on shore. At length, I had reason to believe the name of the island was *Oparo*, and that of their chief *Korie*. Although I could not positively state that their names were correctly ascertained, yet, as there was a probability of their being so, I distinguished the island by the name of *Oparo*, until it might be found more properly entitled to another." The explicit declarations of the natives, made under more favourable circumstances, have now determined *Rapa* to be the proper name of this island.



beach, the prow of our vessel was turned to the northward, and we moved slowly along in a direction nearly parallel with the coast. After advancing in this manner for some time, we saw several canoes put off from the land, and not less than thirty were afterwards seen paddling round our vessel. There were neither females nor children in any of the canoes. The men were not tataued, and wore only a girdle of yellow *ti* leaves round their waists. Their bodies, neither spare nor corpulent, were finely shaped; their complexion a dark copper colour; their features regularly formed; and their countenances, often handsome, were shaded by long black straight or curling hair. Notwithstanding all our endeavours to induce them to approach the ship, they continued for a long time at some distance, viewing us with apparent surprise and suspicion. At length, one of the canoes, containing two men and a boy, ventured alongside. Perceiving a lobster lying among a number of spears at the bottom of the canoe, I intimated, by signs, my wish to have it, and the chief readily handed it up. I gave him, in return, two or three middle-sized fish-hooks; which, after examining rather curiously, he gave to the boy, who, being destitute of any pocket, or even article of dress on which he could fasten them, instantly deposited them in his mouth, and continued to hold with both hands the rope hanging from our ship. The principal person in the canoe appearing willing to come on board, I pointed to the rope he was grasping, and put out my hand to assist him up the ship's side. He involuntarily laid hold of it, but could scarcely have felt my hand grasping his, when he instantly drew it back, and, raising it to his nostrils, smelt at it most significantly, as if to ascertain with what kind of a being he had come in con-



tact. After a few moments' pause, he climbed over the ship's side, and as soon as he had reached the deck, our captain led him to a chair on the quarter-deck, and, pointing to the seat, signified his wish that he should be seated. The chief, however, having viewed it for some time, pushed it aside, and sat down on the deck. Our captain had been desirous to have the chief on board, that he might ascertain from him whether the island produced sandal-wood, as he was bound to the Marquesas in search of this article. A piece was therefore procured and shewn to him, with the qualities of which he appeared familiar; for, after smelling it, he called it by some name, and pointed to the shore. While we had been thus engaged, many of the canoes had approached the ship; and when we turned round, a number of the natives appeared on deck, and others were climbing up over the bulwarks. They were certainly the most savage-looking natives I had ever seen, and their behaviour was as unceremonious as their appearance was uninviting. Vancouver found them unusually shy at first, but afterwards remarkably bold, and exceedingly anxious to possess every article of iron they saw: although his ship was surrounded by not fewer than three hundred natives, there were neither young children, women, nor aged persons, in any of their canoes.

A gigantic, fierce-looking fellow, seized a youth as he was standing by the gangway, and endeavoured to lift him from the deck; but the lad, struggling, escaped from his grasp. He then seized our cabin-boy, but the sailors coming to his assistance, and the native finding he could not disengage him from their hold, pulled his woollen shirt over his head, and was preparing to leap out of the ship, when he was arrested by the sailors. We



had a large ship-dog chained to his kennel on the deck, and, although this animal was not only fearless but savage, yet the appearance of the natives seemed to terrify him. One of them caught the dog in his arms, and was proceeding over the ship's side with him, but perceiving him fastened to the kennel by his chain, he was obliged to relinquish his prize, evidently disappointed. He then seized the kennel, with the dog in it; when, finding it nailed to the deck, he ceased his attempts to remove it, and gazed round the ship, in search of some object which he could secure. We had brought from Port Jackson two young kittens; one of these now came up from the cabin, but she no sooner made her appearance on the deck, than a native, springing like a tiger upon its prey, caught up the unconscious animal, and instantly leaped over the ship's side into the sea. Hastening to the side of the deck, I looked over the bulwarks, and beheld him swimming rapidly towards a canoe lying about fifty yards from the ship. As soon as he had reached this canoe, holding the cat with both hands, and elevating these above his head, he exhibited her to his companions with evident exultation; while, in every direction, the natives were seen paddling their canoes towards him, to gaze upon the strange creature he had brought from the vessel. When our captain beheld the thief thus exhibiting his prize, he seized his musket, and was in the act of levelling it at the offender, when I arrested his arm, and assured him I had no doubt the little animal would be preserved and well treated. Orders were now given to clear the ship. A general scuffle ensued between the islanders and the seamen, in which many of the former were driven headlong into the sea, where they seemed as much at home as on solid ground, while others clambered



over the vessel's side into their canoes. In the midst of the confusion, and the retreat of the natives, the dog, which had hitherto slunk into his kennel, recovered his usual boldness, and not only increased the consternation by his barking, but severely tore the leg of one of the fugitives who was hastening out of the ship, near the spot to which he was chained. The decks were now cleared, but as many of the people still hung upon the shrouds and about the chains; the sailors drew the long knives with which, when among the islands, they were furnished, and by menacing gestures, without wounding any, succeeded in detaching them altogether from the ship. Some of them seemed quite unconscious of the keenness of the knife, and, I believe, had their hands deeply cut by snatching or grasping at the blade. A proposal was now made to entice or admit some on board, and take two of them to Tahiti, that the Missionaries there might become acquainted with their language, gain a knowledge of the productions of their island, impart unto them Christian instruction, and thus prepare the way for the introduction of Christianity among their countrymen, as well as open a channel for commercial intercourse. Our captain offered to bring them to their native island again, on his return from the Marquesas; and, could their consent have been by any means obtained, I should, without hesitation, have acceded to the plan; but, as we had no means of effecting this object, I did not conceive it right to take them by force from their native island.

On a former voyage, about two years before this period, Captain Powel had been becalmed near the shores of this island. Many of the natives came off in their canoes, but did not venture on board; perceiving, however, a hawser hanging out of the stern of the ship, about fifty of



them leaped into the sea, and grasping the rope with one hand, began swimming with the other, labouring and shouting with all their might, as they supposed they were drawing the vessel towards the shore. Their clamour attracted the attention of the seamen, and it was found no easy matter, even when all hands were employed, to draw in the rope. While the greater part of the crew were thus engaged, a seaman leaning over the stern with a cutlass in his hand, so terrified the natives, that as they were drawn near the vessel they quitted their hold, and by this means the hawser was secured. A breeze shortly after springing up, they steered away, happy to escape from the savages by whom they had been surrounded.

On the present occasion we experienced a signal deliverance, which, though it did not at the time appear so remarkable, afterwards powerfully affected our minds. As soon as the ship was cleared of the natives, and the wind was wafting us from their shores, I went down to the cabin, where Mrs. Ellis and the nurse had been sitting ever since their first approach to the ship; and when I saw our little daughter, only four months old, sleeping securely in her birth, I was deeply impressed with the merciful providence of God, in the preservation of the child. During the forenoon, the infant had been playing unconsciously in her nurse's lap upon the quarter-deck, under the awning, which was usually spread in fine weather, and she had but recently taken her to the cabin, when the natives came on board. Had the child been on deck, and had my attention been for a moment diverted, even though I had been standing by the side of the nurse, there is every reason to believe that the motives which induced them to seize the boys on the deck, and even the dog in his kennel, would



have prompted them to have grasped the child in her nurse's lap or arms, and to have leaped with her into the sea before we could have been aware of their design. Had this been the case, it is impossible to say what the result would have been; bloodshed might have followed, and we might have been obliged to depart from the island, leaving our child in their hands. From the crude food with which they would have fed her, it is probable she would have died; but, from my subsequent acquaintance with the natives of the South Sea Islands, I do not think that during her infancy they would have treated her unkindly. As it was, we felt grateful for the kind Providence which had secured us from all the distressing circumstances which must necessarily have attended such an event.

These brief facts will be sufficient to shew somewhat of the character of the natives of Rapa, in 1791 and 1817. They continued in this state until within the last two or three years, during which a considerable change has taken place.

Towards the close of the summer of 1825, a cutter belonging to TATI, a chief in Tahiti, when on a voyage to the Paumotus, or pearl islands, visited Rapa, and brought two of its inhabitants to Tahiti. On their first arrival they were under evident feelings of apprehension; but the kindness of Mr. Davies the Missionary, and the natives of Papara, removed their suspicions, and inspired them with confidence. They were both delighted and astonished in viewing the strange objects presented to their notice. The European families, the houses, the gardens, the cattle, and other animals, which they saw at Tahiti, filled them with wonder. They also attended the schools and places of public worship, and learned the



alphabet. Soon after their arrival, the cutter sailed again for their island, and the two natives of Rapa returned to their countrymen loaded with presents from their new friends, and accompanied by two pious Tahitians, who were sent to gain more accurate information relative to their country, and the disposition of its inhabitants. When the vessel approached their island, and the people saw their countrymen, they appeared highly delighted; and towards the evening, when, accompanied by the two Tahitians, they drew near the beach in the ship's boat, they came out into the sea to meet them, and *carried* the men and the boat altogether to the shore. This to the strangers was rather an unexpected reception; but, though singular, it was not unfriendly, for they were treated with great kindness. The accounts the natives gave their countrymen, of what they had seen in Tahiti, were marvellous to them: the captain of the cutter procured some tons of sandal-wood, and when he left, the Tahitians returned, having received an invitation from the chiefs and people to revisit their island, and reside permanently among them; a request so congenial to their own feelings, that they at once promised to comply.

In the month of January, 1826, the two Tahitian teachers and their wives, accompanied by two others, one a schoolmaster and the other a mechanic, sailed from Tahiti for Rapa. They carried with them not only spelling books, and copies of the Tahitian translations of the Scriptures, but also a variety of useful tools, implements of husbandry, valuable seeds and plants, together with timber for a chapel, and doors, &c. for the teachers' houses. They were conducted to their new station by Mr. Davies, one of the senior Missionaries at Tahiti, who was pleased



with his visit, and, upon the whole, with the disposition of the people, although some appeared remarkably superstitious, and, as might be expected, unwilling at once to embrace Christianity. This arose from an apprehension of the anger of their gods, induced by the effects of a most destructive disease, with which they had been recently visited. The gods, they imagined, had thus punished them for their attention to the accounts from Tahiti. The teachers however landed their goods, and the frame-work of the chapel. The chiefs received them with every mark of respect and hospitality, pointed out an eligible spot for their residence, gave them some adjacent plantations of taro, and promised them protection and aid.

The sabbath which Mr. Davies spent there was probably the first ever religiously observed on the shores of Rapa. Several of the natives attended public worship, and appeared impressed with the services. These being performed in the Tahitian language, were not unintelligible to them. The native teachers were members of the church at Papara, although they were but few in number, and were surrounded by a heathen population in a remote and solitary island, and as it was then expected the vessel would sail on that or the following day, they joined with Mr. Davies their pastor in commemorating the death of Christ, under the impression that it was the last time they should ever unite in this hallowed ordinance.

The island of Rapa is about twenty miles in circumference, it is tolerably well wooded and watered, especially on the eastern side, where Aurai, a remarkably fine harbour, extending several miles inland, is situated. The entrance is intricate, but the interior capacious, the



beach good, and fresh water convenient. Situated some degrees from the southern tropic, the climate is bracing and salubrious, the soil is fertile, and while it nourishes many of the valuable roots and fruits of the inter-tropical regions, is probably not less adapted to the more useful productions of temperate climes. Mr. Davies estimates the population at about two thousand. Vancouver supposed that Rapa contained not less than fifteen hundred, merely from those he saw around his ship. In their language, complexion, general character, superstitions, and employments, they resemble the inhabitants of the other islands of the Pacific, though less civilized in their manners, more rude in their arts, and possessed of fewer comforts, than most of their northern neighbours were, when first discovered. Their intercourse with Tahiti will not only increase their knowledge, and their sources of temporal enjoyment, but it is to be hoped will be the means of introducing Christianity among them, and raising them to the participation of its "spiritual blessings."

A fresh avenue is opened for European commerce, and valuable information is likely to result from the visit of the teachers to this solitary abode. The English Missionary from Tahiti was the first foreigner that ever landed on their coasts; but many years before his arrival, an inhabitant of some other island, the only survivor of the party with whom he sailed from his native shores, had been by tempestuous weather drifted to the island, and was found there by the native teachers, who first went from Tahiti. His name was Mapuagua, and that of his country Manga-neva, which he stated was much larger than Rapa, and situated in a south-easterly direction. The people he described as numerous, and much tataued; the



name of one of their gods the same as that of one formerly worshipped by the Tahitians. An old man, who resided at the same place with the stranger, gave Mr. Davies the name of eleven places, either districts of Manganeva or adjacent islands, which are unknown to the Tahitians. The information thus obtained will be valuable in the search for those islands which has already been commenced; and if no sources of wealth be found, nor important channels of commerce opened, their discovery will increase our geographical knowledge, and extend the range of benevolent operation.



## CHAP. III.

Voyage to Tubuai—Notice of the mutineers of the *Bounty*—Origin of the inhabitants of Tubuai—Visit of Mr. Nott—Prevention of war—Settlement of native Missionaries—Arrival off Tahiti—Beauty of its natural scenery—Anchoring in Matavai Bay—Appearance of the district—Historical notice of its discovery—Of the arrival of the ship *Duff*—Settlement of the first Mission—Cession of Matavai.—Departure of the *Duff*—Influence of the mechanic arts on the minds of the people—Comparative estimate of iron and gold—Difficulties attending the acquisition of an unwritten language—Methods adopted by the Missionaries—Propensity to theft among the natives.

ON leaving Rapa, we sailed in a northerly direction till the third of February, when we reached the island of Tubuai, situated in lat. 23 degrees 25 minutes S., and long. 149 degrees 23 minutes W. At a distance it appears like two islands, but, on a nearer approach, the high land is found to be united.

Tubuai was discovered by Cook in 1777, and after the mutineers in the *Bounty* had taken possession of the vessel, and committed to the mercy of the waves, Captain Bligh with eighteen of his officers and men, this was the first island they visited. Hence they sailed to Tahiti, brought away the most serviceable of the live-stock left there by former navigators, and in 1789 attempted a settlement here. Misunderstandings between the mutineers and the natives, and the unbridled passions of the former, led to acts of violence, which the latter resented. A mur-



derous battle ensued, in which nothing but superior skill and fire-arms, together with the advantages of a rising ground, saved the mutineers from destruction. Two were wounded, and numbers of the natives slain. This led them to abandon the island; and after revisiting Tahiti, and leaving a part of their number there, they made their final settlement in Pitcairn's island. Their attempt to settle in this island is celebrated in a poem by the late Lord Byron called, "The Island, or Christian and his Companions," in which are recorded some affecting circumstances connected with the subsequent lives and ultimate apprehension of many of these unhappy men, and several interesting facts relative to the Society and Friendly Islands.

Tubuai was also the first of the South Sea Islands that gladdened the sight of the Missionaries who sailed in the *Duff*. They saw the land on the morning of the 22d of February, 1797, near thirty miles distant; and as the wind was unfavourable, the darkness of night hid the island from their view before they were near enough distinctly to behold its scenery, or the people by whom it was inhabited. I can enter in some degree into their emotions on this unusually interesting day. All that hope had anticipated in its brightest moments, was no longer to be matter of uncertainty, but was to be realized or rejected. Such feelings I have experienced, and can readily believe theirs were of the same order as those of which I was conscious, when gazing on the first of the isles of the Pacific that we approached. Theirs were probably more intense than mine, as a degree of adventurous enterprise was then thrown around Missionary efforts, which has vanished with their novelty. Our information, also, is now much more circumstantial



and explicit than theirs could possibly have been. Tubuai is stated, in the Introduction to the Voyage of the *Duff*, to have been at that time but recently peopled by some natives of an island to the westward, probably Rimatara, who, when sailing to a spot they were accustomed to visit, were driven by strong and unfavourable winds on Tubuai. A few years after this, a canoe sailing from Raiatea to Tahiti, conveying a chief who was ancestor to Idia, Pomare's mother, was also drifted upon this island, and the chief admitted to the supreme authority; a third canoe was afterwards wafted upon the shores of Tubuai, containing only a human skeleton, which a native of Tahiti, who accompanied the mutineers, supposed belonged to a man he had killed in a battle at sea. The scantiness of the population favoured the opinion that the present race had but recently become inhabitants of this abode; and the subsequent visits of Missionaries from Tahiti, with the residence of native teachers among the people, have furnished additional evidence that the present Tubuaian population is but of modern origin, compared with that inhabiting the island of Raivavai on the east, or Rurutu and Rimatara on the west.

Tubuai is compact, hilly, and verdant; many of the hills appeared brown and sunburnt, while others were partially wooded. It is less picturesque than Rapa, but is surrounded by a reef of coral, which protects the lowland from the violence of the sea. As we approached this natural safeguard to the level shore, a number of natives came out to meet us. Their canoes, resembling those of Rapa, were generally sixteen or twenty feet long; the lower part being hollowed out of the trunk of a tree, and the sides, stem, and stern formed by pieces of thin plank sewn together with cinet made of the fibrous husk of the



cocoa nut. The stem projected nearly horizontally, but the stern being considerably elevated, extended obliquely from the seat occupied by the steersman. The sterns were ornamented with rude carving, and, together with the sides, painted with a kind of red ochre, while the seams were covered with the feathers of aquatic birds. A tabu had been recently laid on the island by the priests, which they had supposed would prevent the arrival of any vessel, and they were consequently rather disconcerted by our approach. Among the natives who came on board, was a remarkably fine, tall, well-made man, who appeared, from the respect paid him by the others, to be a chief. His body was but partially tataued, his only dress was a girdle or broad bandage round his loins, and his glossy black and curling hair was tied in a bunch on the crown of his head, while its extremities hung in ringlets on his shoulders. His disposition appeared mild and friendly. His endeavours to induce us to land were unremitted, until it was nearly sunset; when, finding them unavailing, and receiving from the captain an assurance that he would keep near the island till the morrow, he remained on board, although considerably affected by the motion of the vessel.

The next morning we stood in close to the reefs, and a party from the ship accompanied the chief to the shore; the population appeared but small, the people were friendly, and readily bartered fowls, taro, and mountain plantains for articles of cutlery and fish-hooks. Their gardens were unfenced, and the few pigs they had, were kept in holes or wide pits four or five feet deep, and fed with bread-fruit and other vegetables. Only one was brought on board, and very readily purchased. Many of the natives, in addition to the common bandage encircling their bodies,



and a light cloth over their shoulders, wore large folds of white or yellow cloth bound round their heads, in some degree resembling a turban, which gave them a remarkably Asiatic appearance. They also wore necklaces of the nuts of the pandanus; the scent of which, though strong, is grateful to most of the islanders of the Pacific. A few weeks before our arrival, a canoe from Tahiti, bound to the Paumotu or pearl islands, had been drifted on Tubuai; and the people on board, although peaceable in their conduct, had incurred the displeasure of the inhabitants by endeavouring to persuade them to renounce idolatry and embrace Christianity. The strangers, though plundered and otherwise ill-treated, forbore to retaliate, from the influence of Christian principles which they had imbibed at Tahiti.

Subsequently, the Tubuaiians heard more ample details of the change that had taken place in the adjacent island of Rurutu, as well as in the Society Islands—that the inhabitants had renounced their idolatry, and erected places for the worship of the true God—and determined to follow their example. In the month of March, 1822, they sent a deputation to Tahiti, requesting teachers and books. The messengers from Tubuai were kindly welcomed, and not only hospitably entertained by the Tahitian Christians, but led to their schools and their places of public worship. Two native teachers were selected by the church in Matavai, and publicly designated by the Missionaries to instruct the natives of Tubuai. The churches in Tahiti, so far as their means admitted, furnished them with a supply of articles most likely to be useful in their missionary station; and the 13th of June, 1822, they embarked for the island of Tubuai. Mr. Nott the senior Missionary in Tahiti, embarked in



the same vessel, for the purpose of preaching to the people, and affording the native Missionaries every assistance in the commencement of their undertaking.

Finding, on their arrival, the whole of the small population of the island engaged in war, and on the eve of a battle, Mr. Nott and his companions repaired to the encampment of Tamatoa, who was, by hereditary right, the king of the island; acquainted him with the design of their visit, and recommended him to return to his ordinary place of abode. The king expressed his willingness to accede to the proposal, provided his rival, who was encamped but a short distance from him, and whom he expected on the morrow to engage, would also suspend hostilities. Paofai, a chief who accompanied Mr. Nott, went to Tahuhuatama, the chief of the opposite party, with a message to this effect. He was kindly received, his proposal agreed to, and a time appointed for the chiefs to meet midway between the hostile parties, and arrange the conditions of peace.

On the same evening, or early the next morning, the chieftains with their adherents, probably not exceeding one hundred on either side, quitted their encampments, which were about a mile and a half or two miles apart, and proceeded to the appointed place of rendezvous. When they came within fifty yards of each other, they halted. The chiefs then left their respective bands, and met midway between them; they were attended by the Missionaries, and after several propositions had been made by one party, and acceded to by the other, peace was concluded. The chiefs then embraced each other; and the warriors in each little army, wherein the nearest relations were probably arranged against each other, perceiving the reconciliation of their chiefs, dropped their imple-



ments of war, and, rushing into each other's arms, presented a scene of gratulation and joy very different from the murderous conflict in which they expected to have been engaged. They repaired in company to the residence of the principal chief, where an entertainment was provided. Here the Missionaries had a second interview with the chiefs, who welcomed them to the island, and expressed their desires to be instructed concerning the true God, and the new religion, as they usually denominated Christianity.

On the following morning, the inhabitants of Tubuai were invited to attend public worship, when Mr. Nott delivered, in a new building erected for the purpose, the first Christian discourse to which they had ever listened. It was truly gratifying to behold those, who had only the day before expected to have been engaged in shedding each other's blood, now mingled in one quiet and attentive assembly, where the warriors of rival chieftains might be seen sitting side by side, and listening to the gospel of peace.

Mr. Nott was unexpectedly detained several weeks at Tubuai; during this time he made the tour of the island, conversed with the people, and preached on every favourable occasion that occurred. The Queen Charlotte at length arrived; when, having introduced the native teachers to the chiefs and people, and recommended them to their protection, he bade them farewell, and prosecuted his voyage to High Island. The chiefs had desired that one teacher might be left with each; and, in order to meet their wishes, two, Hapunia and Samuela, from the church at Papeete, were stationed by Mr. Nott in this island, one with each of the chiefs. The native Missionaries found the productions of Tubuai less various and



abundant than those of Tahiti, and the adjacent islands. The habits of the natives were remarkably indolent, and inimical to health, especially the practice of dressing their bread-fruit, &c. only once in five days. Against this the teachers invariably remonstrated, and presented to them, also, a better example, by cooking for themselves fresh food every day. Since that time, a distressing epidemic has, in common with most of the islands, prevailed in Tubuai, and has swept off many of the people. Nevertheless, the native teachers continue their labours, and the condition of the people is improved. In February, 1826, when Mr. Davies visited them, the profession of Christianity was general; 38 adults and four children were baptized. The chiefs and people were assisting the teachers in building comfortable dwellings, and erecting a neat and substantial house for public worship.

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

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



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

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

There is no reason to suppose that Tahiti, or any other island of the group, is altogether volcanic in its origin, as Hawaii and the whole of the Sandwich Islands decidedly



are. The entire mass of matter composing the latter, has evidently been in a state of fusion, and in that state has been ejected from the focus of an immense volcano, or volcanoes, originating, probably, at the bottom of the sea, and forming, by their action through successive ages, the whole group of islands; in which, nothing like primitive or secondary rock has yet been found. In Tahiti, and other islands of the southern cluster, there are basalts, whinstone dykes, and homogeneous earthy lava, retaining all the convolutions which cooling lava is known to assume; there are also kinds of hornstone, limestone, silex, breccia, and other substances, which have never, under the action of fire, altered their original form. 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 convulsions of the earth; and have, from this circumstance, assumed their bold, irregular, and romantic forms.

Midday was past before we entered Matavai bay. As we sailed into the harbour, we passed near the coral reef, on which Captain Wallis struck on the 19th of June, 1767, when he first entered the bay. His ship remained stationary nearly an hour; and, in consequence of this circumstance, the reef has received the name of the Dolphin rock. As we passed by it, we felt grateful that the winds were fair and the weather calm, and that we had reached our anchorage in safety. Ma-ta-vai, or Port Royal, as it was called by Captain Wallis, is situated in latitude  $17^{\circ}.36'$  S. and longitude  $149^{\circ}.35'$  W.



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

Such, without much alteration, in all probability, was the appearance of this beautiful bay, when discovered by Captain Wallis, in 1767; and two years after, when first visited by Captain Cook; or when Captain Bligh, in the *Bounty*, spent six months at anchor here in 1788 and 1789; when Captain Vancouver arrived in 1792; Captain New, of the *Dædalus*, in 1793; and Captain Wilson, in the *Duff*, who anchored in the same bay on the 6th of March, 1797.

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

“ \_\_\_\_\_the messengers  
 Of peace, and light and life, whose eye unsealed  
 Saw up the path of immortality,  
 Far into bliss. Saw men, immortal men,  
 Wide wandering from the way, eclipsed in night,



Dark, moonless, moral night, living like beasts,  
Like beasts descending to the grave, untaught  
Of life to come, unsanctified, unsaved."

To reclaim the inhabitants from error and superstition, to impart to them the truths of revelation, to improve their present condition, and direct them to future blessedness, were the ends at which they aimed; and here they commenced those labours which some of them have continued unto the present time; and which, under the blessing of God, have been productive of the moral change that has since taken place among the inhabitants of this and the adjacent islands. Decisive and extensive as that change has since become, it was long before any salutary effects appeared as the result of their endeavours. And, although the scene before me was now one of loveliness and quietude, cheerful, yet placid as the smooth waters of the bay, that scarcely rippled by the vessel's side, it has often worn a very different aspect. Here the first Missionaries frequently heard the song accompanying the licentious areois dance, the deafening noise of idol worship, and saw the human victim carried by for sacrifice: here, too, they often heard the startling cry of war, and saw their frightened neighbours fly before the murderous spear and plundering hand of lawless power. The invaders' torch reduced the native hut to ashes, while the lurid flame seared the green foliage of the trees, and clouds of smoke, rising up among their groves, darkened for a time surrounding objects. On such occasions, and they were not infrequent, the contrast between the country, and the inhabitants, must have been most affecting, appearing as if the demons of darkness had lighted up infernal fires, even in the bowers of paradise.



Within sight of the spot where our vessel lay, four of the Missionaries were stripped and maltreated by the natives, two of them nearly assassinated, from the anger of the king, and one of them was murdered. Here the first Missionary dwelling was erected, the first temple for the worship of Jehovah reared, and the first Missionary grave opened; and here, after having been obliged to convert their house into a garrison, and watch night and day in constant expectation of attack, the Missionaries were obliged, almost in hopeless despair, to abandon a field, on which they had bestowed the toil and culture of twelve anxious and eventful years.

On the 7th of March, 1797, the first Missionaries went on shore, and were met on the beach by the late Pomare and his queen, then called Otoo and Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district. They were conducted to a large, oval-shaped native house, which had been but recently finished for Captain Bligh, whom they expected to return. Their dwelling was pleasantly situated on the western side of the river, near the extremity of Point Venus. The natives were delighted to behold foreigners coming to take up their permanent residence among them; as those they had heretofore seen, with the exception of a Spaniard, had been transient visitors. The Spaniard had saved his life by escaping from Langara's ship, while it was lying at anchor in Tairabu, in March 1773, at which time three of his shipmates were executed. The benefit the natives had derived from this individual, and the mutineers of the *Bounty*, prior to their apprehension by the people of the *Pandora*, and the residence of several of the crew of the *Matilda*, which had been wrecked on a reef not far distant, led them to desire the



residence of foreigners. The inhabitants of Tahiti had never seen any European females or children, and were consequently filled with amazement and delight, when the wives and children of the Missionaries landed. Several times during the first days of their residence on shore, large parties arrived from different places in front of the house, requesting that the white women and children, would come to the door and shew themselves. The chiefs and people were not satisfied with giving them the large and commodious Fare Beritani (British House,) as they called the one they had built for Bligh, but readily and cheerfully ceded to Captain Wilson and the Missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with Otoo his father, and Idia his mother, and the most influential persons in the nation, were present, and Haamanemane, an aged chief of Raiatea, and chief priest of Tahiti, was the principal agent for the natives on the occasion. The accompanying plate, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late Captain Wilson. It exhibits, not only the rich luxuriance of the scenery, but the complexion, expression, dress, and tatauing of the natives, with remarkable fidelity and spirit. The two figures on men's shoulders are the late king and queen. Near the queen on the right stands Peter the Swede, their interpreter, and behind him stands Idia, the mother of the king. The person seated on the right hand is Paitia, the chief of the district; behind him stand Mr. and Mrs. Henry, Mr. Jefferson, and others. The principal person on this side is Captain Wilson; between him and his nephew Captain W. Wilson, stands a child





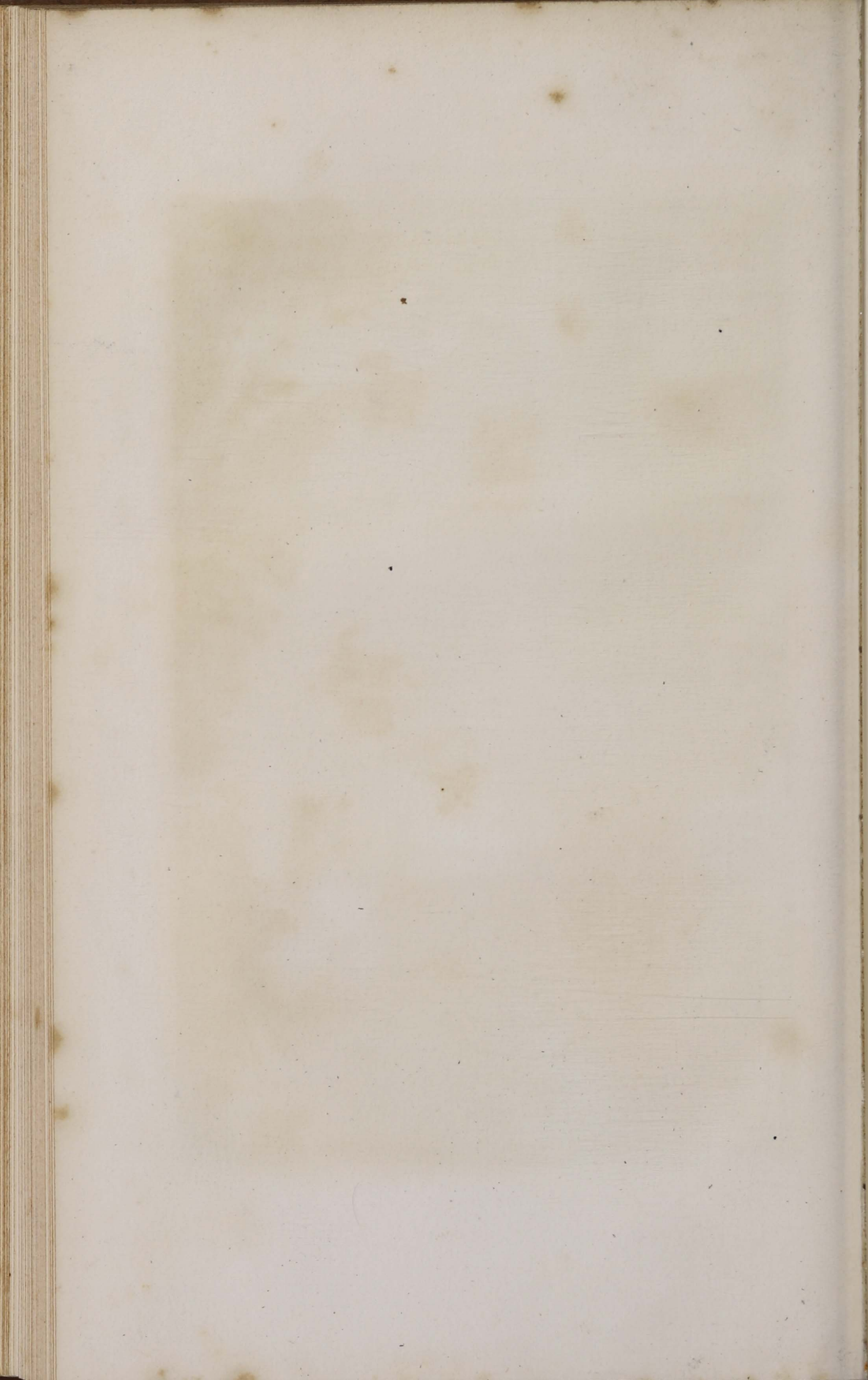
Printed by R. Smirke, R.A.

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

FISHER, SON & CO. LONDON, 1839.







of Mr. Hassel; Mrs. Hassel with an infant is before them. On the left, next to the king, stands his father Pomare, the upper part of his body uncovered in homage to his son, and behind him is Hapai, the king's grandfather. Haamanemane, the high-priest, appears in a crouching position, addressing Captain Wilson, and surrendering the district.—Haamanemane was also the *taio*, or friend, of Captain Wilson; and rendered him considerable service, in procuring supplies, facilitating the settlement of the Mission, and accomplishing other objects of his visit.

Presentations of this kind were not uncommon among the islanders, as a compliment, or matter of courtesy, to a visitor; and were regulated by the rank and means of the donors, or the dignity of the guests. Houses, plantations, districts, and even whole islands, were sometimes presented; still, those who thus received them, never thought of appropriating them to their own use, and excluding their original proprietors, any more than a visitor in England, who should be told by his host to make himself perfectly at home, and to do as he would if he were in his own house, would, from this declaration, think of altering the apartments of the house, or removing from it any part of the furniture. It is, however, probable, that such was their estimate of the advantages that would result from the residence of the Mission families among them, that, in order to afford every facility for the accomplishment of an object so desirable, and hold out every inducement to confidence for the Missionaries, as to their future support, they were sincere in thus ceding the district. They might wish them to reside in it, exercise the office of chiefs over the whole, cultivate as much of it as they desired, and



receive tribute from those who might occupy the remaining parts; but by no means, perpetually to alienate it from the king, or chief, to whom it originally belonged. This they knew could not be done without their permission, and that permission they could at any time withhold. In 1801, when the Royal Admiral arrived, Pomare was asked, when the Missionaries were introduced to him, if they were still to consider the district theirs; and though he replied in the affirmative, and even asked if they wished the inhabitants to remove, it afterwards appeared that the natives considered them only as tenants at will. All they desired was, the permanent occupation of the ground on which their dwellings and gardens were situated; yet, in writing to the Society, in 1804, they remark, in reference to the district, "The inhabitants do not consider the district, nor any part of it, as belonging to us, except the small sandy spot we occupy with our dwellings and gardens; and even as to that, there are persons who claim the ground as theirs." Whatever advantages the kings or chiefs might expect to derive from this settlement on the island, it must not be supposed that it was from any desire to receive general or religious instructions. This was evident, from a speech once made by Haamanemane, who said that they gave the people plenty of the *parau* (word) talk and prayer, but very few knives, axes, scissors, or cloth. These, however, were soon afterwards amply supplied. A desire to possess such property, and to receive the assistance of the Europeans in the exercise of the mechanic arts, or in their wars, was probably the motive by which the natives were most strongly influenced.

Captain Wilson was, however, happy to find the king,



chiefs, and people so willing to receive the Missionaries, and so friendly towards them; and the latter being now settled comfortably in their new sphere of labour, the *Duff* sailed for the Friendly Islands on the 26th of March.

Having landed ten Missionaries at Tongatabu, in the Friendly Islands, Captain Wilson visited and surveyed several of the Marquesan Islands, and left Mr. Crook a Missionary there; he then returned to Tahiti, and on the 6th of July, the *Duff* again anchored in Matavai Bay. The health of the Missionaries had not been affected by the climate. The conduct of the natives had been friendly and respectful; and supplies in abundance had been furnished during his absence. While the ship remained at Tahiti, Mr. W. Wilson made the tour of the island; the iron, tools, and other supplies for the Mission, were landed: the Missionaries, and their friends on board, having spent a month in agreeable intercourse, now affectionately bade each other farewell. Dr. Gilham having intimated to Captain W. his wish to return to England, was taken on board, and the *Duff* finally sailed from Matavai on the 4th of August, 1797. The Missionaries returning from the ship, as well as those on shore, watched her course as she slowly receded from their view, under no ordinary sensations. They now felt that they were cut off from all but Divine guidance, protection, and support, and had parted with those by whose counsels and presence they had been assisted in entering upon their labours, but whom on earth they did not expect to meet again. Captain Wilson coasted along the south and western shores of Huahine, and then sailed to Tongatabu; where, after spending twenty days with the Missionaries, who appeared comfortably settled, he sailed for Canton, where he received a cargo, with



which he returned to England, and arrived safely in the Thames; having completed his perilous voyage, under circumstances adapted to afford the highest satisfaction, and to excite the sincerest gratitude from all who were interested in the success of the important enterprise.

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

Their acquaintance with the most useful of the mechanic arts, not only delighted the natives, but raised the Missionaries in their estimation, and led them to desire their friendship. This was strikingly evinced on several occasions, when they beheld them use their carpenters' tools; cut with a saw a number of boards out of a tree, which they had never thought it possible to split into more than two, and make with these, chests, and articles of furniture. When they beheld a boat, built upwards of twenty feet long, and six tons burden, they were pleased and surprised; but when the blacksmith's shop was erected, and the forge and anvil were first employed on their shores, they were filled with astonishment. They had long been acquainted with the properties and uses of iron, having procured some from the natives of a neighbouring island, where a Dutch ship, belonging to Roggewein's squadron, had been wrecked many years before they were visited by Captain Wallis.



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

While some of the Missionaries were employed in the exercise of those arts which were adapted to make the most powerful impression upon the minds of the natives, others were equally diligent in exploring the adjacent country, planting the seeds they had brought with them



from Europe and Brazil, and studiously endeavouring to gain an acquaintance with the native language, which they justly considered essential to the accomplishment of their objects.

This was a most laborious and tedious undertaking. The language was altogether oral; consequently, neither alphabet, spelling-book, grammar, nor dictionary existed. On their arrival, they found two Swedes, Peter Hagersteine, and Andrew Cornelius Lind; the former had been wrecked in the *Matilda*, and the latter had been left by Captain New of the *Dædalus*, only a few years before the Missionaries arrived. Peter had a slight knowledge of the colloquial language of the natives; and in all their early communications with the chiefs and people, the Missionaries were glad to avail themselves of his aid as interpreter. He was a man of low education and bad principles; and if he did not intentionally misrepresent the communications of the Missionaries, his statements must often have conveyed to the natives' minds very erroneous impressions of their sentiments and wishes. From him, as an instructor, they could derive no advantage; as he seldom came near them excepting when he bore some message from the king, or the chief with whom he resided. The remarks of former voyagers, and the specimens of the language they had given, were of little service, as they could only be the names of the principal persons and things that had come under the notice of such individuals, and even in the representation of these, the orthography was as various as the writers had been numerous. In reference to their attempts to acquire the knowledge of Tahitian, they remarked, that they found all Europeans, who had visited Tahiti, had mistaken the language as to spelling, pronunciation,



and ease of acquisition. In addition to the printed specimens, they had a small vocabulary, compiled by one of the officers of the mutineers in the *Bounty*, who had resided some months in Tahiti, prior to the arrival of the *Pandora*; when he was arrested, and brought a prisoner to England, where he was executed at Portsmouth. This vocabulary he left with the worthy clergyman who attended him in his confinement, and by him it was kindly given to the Missionaries; who found it more useful than every aid besides. On their voyage, they had carefully studied it, but though they were thus put in possession of a number of words, in their proper collocation they discovered they had every thing to learn. They had arranged a number of words in sentences according to the English idiom, which they supposed would be serviceable on landing; but the use of which they soon found it necessary to discontinue. One of these sentences, *Mity po tuaana*, often afterwards amused the king, when he came to know what they intended by it. *Mitai* is good, *po* is night, and *tuaana* brother. Good-night, brother, was the sentiment intended; but if the natives understood the English word *mighty*, it would mean, Mighty night, brother; or, if they understood *mity* as their word *mitai*, the phrase would be an assertion to this effect, Good (is the) night, brother. This circumstance shews the difficulties they had to contend with, even when they had acquired the meaning of many of the substantives and adjectives in the language.

In these embarrassments they had no elementary books to consult, no preceptors to whom they could apply, but were obliged, partly by gestures and signs, to endeavour to obtain the desired information from the natives; who



often misunderstood the purport of their questions, and whose answers must, as often, have been quite unintelligible to the Missionaries. A knowledge of the language was, however, indispensable; and many of the Missionaries employed much of their time among the natives, making excursions through the neighbouring districts, spending several days together with the chiefs at their own habitations, for the purpose of observing their customs, and obtaining an acquaintance with the words which they employed in social intercourse among themselves. This was the more necessary, as the natives who reside in those parts visited by shipping, soon pick up a few of the most common English phrases, which they apply almost indiscriminately, supposing they are thereby better understood, than they would be if they used only native words; yet these words are so changed in a native's mouth, who cannot sound any sibilant, or many of our consonants, and who must also introduce a vowel between every double consonant, that no Englishman would recognize them as his own, but would write them down as native words. *Pickaninny* is a specimen of this kind.

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

Part of each day was by several devoted to the study



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

It was a circumstance highly advantageous to the Missionaries, that the Tahitians were remarkably loquacious, often spending hours in conversation, however trivial its topics might be, patiently listening to inquiries, and anxious to make themselves intelligible. Although among themselves accustomed to hear critically, and to ridicule with great effect, any of their own countrymen who should use a wrong word, mispronounce or place the accent erroneously on the one they used, yet they seldom laughed at the mistakes of the newly arrived residents. They endeavoured to correct them in the most friendly manner, and were evidently desirous that the foreigners should be able to understand their language, and convey their own ideas to them with distinctness and perspicuity.

When the Missionaries heard the natives make use of a word or sentence with which they were not already acquainted, they wrote it down, and repeated distinctly several times what they had written. If the natives



affirmed that the word or sentence was correctly pronounced by the Missionary, it was left for more careful and deliberate investigation. Sometimes they endeavoured to find out words, by presenting to the natives different combinations of the letters of their alphabet: thus they would pronounce the letters a a, and say, "what is that?" The natives would answer by pointing to the fibrous roots of a tree, or the matted fibres round the cocoa-nut stalk, which are called *aa*. They would then pronounce others, as a i, and ask what it meant; the natives, putting their hand to the back of the neck, and repeating *ai*, told them that that part of the body was thus called. By this means they sometimes discovered the meaning of a variety of words, which they did not before know were even parts of the language. In speaking of their progress, shortly after they had commenced this department of labour, they observe, "We have already joined some thousands of words together, and believe some thousands yet remain." Still their progress was but slow, and one of them, who has perhaps made himself most familiar with the native tongue, has frequently assured me, he was ten years on the island, before he knew the meaning of the word *ahiri*, corresponding to the English word *if*, used only in connexion with the past tense of the verb *to have*, as "If I had seen," &c.

While the Missionaries were thus employed, the chiefs continued friendly and attentive; the people, however, began to manifest that propensity to theft, which they evinced even on the first visits they received. This obliged them to watch very narrowly their property. Clothing and iron tools appeared to be most earnestly sought; and, notwithstanding the measures of security which they adopted, their blacksmith's shop was robbed by



a native, who dug two or three feet into the ground on the outside, and, burrowing his way under the wall or side of the house, came up through the earthen floor within, and stole several valuable articles.

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

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



is acquired, and the facility with which it is used by the natives themselves, are evidences of its accuracy and its utility.

The Missionaries have been charged with affectation in their orthography, &c. but so far from this, they have studied nothing with more attention than simplicity and perspicuity. The declaration and the pronunciation of the natives formed their only rule in fixing the spelling of proper names, as well as other parts of the language. They aimed at precision, and having adopted the English character, affixed to each letter a distinct and invariable sound. The letters of each word constitute the word, so that a person pronouncing the letters used in spelling a word, would, in fact, pronounce the word itself. Pursuing this plan, they were under the necessity of presenting to the natives a mode of spelling different from that which had been given to Europeans in the narratives of early voyagers. They did this reluctantly. Their early associations and strongest predilections were all in favour of Otaheite, Ulitea, Otahaa, &c., and it was only from the firm conviction that such were not the native designations of these islands, that they adopted others.

As the native names of persons and places will unavoidably occur in the succeeding pages, a brief notice of the sounds of the letters, and the division of some of the principal words, will probably familiarise them to the eye of the reader, and facilitate their pronunciation.

The different Polynesian dialects abound in vowel sounds perhaps above any other language; they have also another striking peculiarity, that of rejecting all double consonants, possessing invariably vowel terminations, both of their syllables and words. Every final



vowel is therefore distinctly sounded. Several consonants used in the English language, do not exist in those of the Georgian and Society Islands. There is no sibilant, or hissing sound: *s* and *c*, and the corresponding letters, are therefore unnecessary. The consonants that are used retain the sound usually attached to them in English.

The natives sound the vowels with great distinctness; *a* has the sound of *a* in father, *e* the sound of *a* in fate, *i* that of *i* in marine or *e* in me, *o* that of *o* in no, and *u* that of *oo* in root. The diphthong *ai* is sounded as *i* in wine. The following are some of the names most frequently used in the present work.

The first column presents them in the proper syllabic divisions observed by the people. In the second column I have endeavoured to exhibit the native orthoëpy, by employing those letters which, according to their general use in the English language, would secure, as nearly as possible, the accurate pronunciation of the native words. The *h* is placed after the *a* only to secure to that vowel the uniform sound of *a* in father, or *a* in the interjection *ah*, or *aha*. *Y* is also placed after *a*, to secure for the Tahitian vowel *e*, invariably the sound of *a* in *hay* or *day*.

#### NAMES OF PLACES.

Ta-hi-ti	.....pronounced as	.....Tah-he-te
Ma-ta-vai	.....	Máh-tah-vye
Pa-re	.....	Pah-ray
Pa-pe-e-te	.....	Pah-pay-ây-tay
A-te-hu-ru	.....	Ah-tay-hoo-roo
Tai-a-ra-bu	.....	Tye-ah-rah-boo
Ei-me-o	.....	Eye-may-o
Mo-o-re-a	.....	Mo-o-ray-ah
A-fa-re-ai-tu	.....	Ah-fah-ray-eye-too



O-pu-no-hu .....	O-poo-no-hoo
Hu-a-hi-ne .....	Hoo-ah-hé-nay
Fa-re .....	Fáh-ray
Rai-a-te-a .....	Rye-ah-tay-ah
O-po-a.....	O-po-ah
U-tu-mao-ro.....	Oo-too-mao-ro
Ta-ha-a .....	Tah-ha-ah
Bo-ra-bo-ra .....	Bo-rah-bo-rah
Mau-ru-a .....	Mou-roo-ah
Ra-pa .....	Rah pah
Ai-tu-ta-ke .....	Eye-too-tah-kay
Mi-ti-a-ro .....	Me-te-ah-ro
Ma-u-te.....	Mah-oo-tay
A-tu-i .....	Ah-too-e
Ra-ro-to-gna .....	Rah-ro-to-na
or	or
Ra-ro-ton-ga .....	Rah-ro-ton-ga
Tu-bu-ai .....	Too-boo-eye
Rai-va-vai .....	Ry-vah-vye
Ri-ma-ta-ra .....	Re-mah-tah-rah

## NAMES OF PERSONS.

Po-ma-re .....	Po-mah-ray
I-di-a .....	E-dee-ah
Ai-ma-ta .....	Eye-mah-tah
Te-ri-ta-ri-a .....	Tay-ree-tah-re-ah
Ta-ro-a-ri-i.....	Tah-ro-ah-ree
Ma-hi-ne.....	Mah-he-nay
Te-rai-ma-no .....	Tay-rye-mah-no
Tau-a .....	Tou-ah
Ta-ma-to-a .....	Tah-mah-to-ah
Fe-nu-a-pe-ho .....	Fay-noo-ah-pay-ah
Mai .....	Mye
Au-na .....	Ou-nah

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A-tu-a .....	(God).....	Ah-too-ah
Va-ru-a.....	(Spirit) .....	Vah-roo-ah
Ta-a-ta .....	(Man).....	Ta-ah-tah
A-ri-i .....	(King).....	Ah-re-e
Ra-a-ti-ra.....	(Chief).....	Ra-ah-té-rah.



## CHAP. IV.

Character and death of Haamanemane—Efforts to prevent human sacrifices and infant murder—Resolution of the Missionaries, relative to the use of fire-arms—Arrival of the first ship after the Duff's departure—Assault upon the Missionaries—Its disastrous Consequences—Pomare's revenge—Death of Oripaia—Invasion of Matavai—Murder of Mr. Lewis—Pomare's offering for the Mission Chapel—Arrival of a king's ship—Friendly communications from the governor of New South Wales—Government orders—Act of parliament for the protection of the South Sea Islanders—Arrival of the Royal Admiral—Landing of the Missionaries—Departure of Mr. Broomhall—Notice of his subsequent history.

HAAMANEMANE, the old priest, who had been Captain Wilson's *taio*, or friend, was frequently with the Missionaries, and uniformly kind to them. He was evidently a shrewd and enterprising man; yet I should think sometimes rather eccentric. When arrayed in a favourite dress, which was a glazed hat, and a black coat fringed round the edges with red feathers, his appearance must have been somewhat ludicrous, although this was probably his sacerdotal habit, as red feathers were always considered emblematical of their deities. He had formerly been a principal chief in Raiatea, and still possessed great influence over the natives, especially in the adjacent island of Eimeo, where, with a little assistance from the European workmen, he had built a schooner, in which he



came over to see his friend Captain Wilson, during the second visit of the *Duff* to Tahiti. This vessel, considering it as their first effort at ship-building, was an astonishing performance. To him, the Missionaries had frequent opportunities of speaking, though apparently with but little good effect, against many of the sanguinary features of their idolatry, especially the offering of human sacrifices, in which they knew he had been more than once engaged since their arrival. Sometimes, however, he spoke as if he officiated, in these horrid rites, more from necessity than choice.

He was remarkably active and vigorous, and, though far advanced in years and nearly blind, indulged, without restraint, in all the degrading vices of his country. Moral character, and virtuous conduct, were never considered requisite, even in those whose office was most sacred. As a priest, he practised every species of extortion and cruelty; neither was he less familiar with intrigue, nor free from ambition, as a politician. His supposed influence with the gods, his deep skill in the mysteries of their worship, and the constant dread of his displeasure, which would probably have doomed the individual, by whom it was incurred, to immolation on the altar of his idol, favoured, in no small degree, his assumption and exercise of civil power, both in Eimeo and Tahiti. A jealousy appeared to exist between him and Pomare, the father of Otu, who was king of the island; and during the absence of the former, on a visit to a neighbouring island, he formed a league with Otu, to deprive Pomare of all authority in Tahiti. Having offered a human victim to his idol, he invaded the district of the absent chieftain, and brought war to the very doors of the Mission-house, in less than seven-



teen months after the departure of the *Duff*. The attack was made at daybreak, in the western border of Matavai: four individuals were killed, and afterwards offered by the priest to his deity. The inhabitants, unable to withstand the young king and his ally, abandoned their plantations and their dwellings, and fled for their lives. The invaders divided the district, and the priest, taking possession of the eastern side, revelled in all the profligacy and insolence of plunder and destruction. His triumph, however, was but short. Pomare sent privately to Idia directions for his assassination. After two or three solicitations from his mother, Otu, though in closest alliance with him, consented to his death, and he was murdered by one of Idia's men, at the foot of One-tree Hill, as he was on his way to Pare, on the 3d of December 1798, ten days after the invasion of Matavai.

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



ple listened attentively to the proposition, appeared pleased, and said that no more children should be murdered. It was, however, only a promise.

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

The persons and the habitations of the Missionaries had hitherto been secure, excepting from petty thefts; they were, however, occasionally alarmed by rumours of war. Haamanemane had formerly requested their aid in a descent he intended to make upon Raiatea for the recovery of his authority there; but this they had firmly declined. The pilfering habits of the people rendered it necessary for them to watch their property during the



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

On the 6th of March 1798, exactly twelve months from the day on which the *Duff* first anchored in Matavai bay, a vessel arrived at Tahiti ; which, being the first they had seen since the departure of Captain Wilson, awakened considerable interest. She was boarded by three of the Missionaries at the mouth of the harbour, and found to be the *Nautilus* of Macao, commanded by Captain



Bishop, and originally bound to the north-west coast of America for furs. Being driven by a heavy gale to Kamtschatka, and, unable to pursue her intended voyage, she had altered her course for Massuefero, near the South American coast, but had been compelled by stress of weather to steer for Tahiti. The ship was in great distress, the crew in want of most of the necessaries of life, and the captain had nothing to barter with the natives for supplies, but muskets and powder. These indeed were formerly the only articles of trade, with the exception of ardent spirits, that many adventurers ever thought of giving to uncivilized nations, in exchange for the produce of their countries! The natives crowded the ship; and Pomare, who was on board, beheld with expressions of contempt the poverty of the vessel, and the distress of her crew. In the minds of the Missionaries their circumstances awakened compassion, and they readily offered to furnish the captain with such supplies as the island afforded, and to assist him in procuring water.

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

Exactly a fortnight after her departure, this vessel again entered Matavai Bay, much to the surprise of the Missionaries, who were informed by the captain and supercargo, that, in consequence of a severe gale off Huahine, she was unfitted for her voyage to Massuefero, and that they intended to proceed to Port Jackson,



when they had increased their supplies. In the course of the night, two seamen absconded with the ship's boat; and the next morning the captain and supercargo addressed a letter to the Missionaries, acquainting them with the desertion of the men; and their determination, in consequence of their deficiency of hands, to recover them, cost what it would; soliciting, at the same time, aid in effecting their apprehension. The Missionaries recovered the boat, on the following day; and, anxious to afford the captain and supercargo of the *Nautilus* every assistance in their power, agreed to use their influence with the king, and two of the principal chiefs, to induce them to send the seamen on board. Four of the Missionaries went on this errand to the district of Pare, where the king and chiefs were residing. After walking between two and three hours, they reached the residence of Otu, the young king. The Sandwich Islanders were among his attendants, and they had reason to suspect that he had favoured the concealment of the seamen.

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

As they passed along, the natives tendered their usual salutations, and about thirty accompanied them. They had, however, scarcely proceeded a mile on their way, when, on approaching the margin of a river, they were each suddenly seized by a number of natives, who stripped them, dragged two of them through the river, attempted to drown them, and, after other



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



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

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

The report of the departure of the Missionaries soon spread through the island, and appeared to be regretted by many of the people. Pomare, who had ever been most friendly, manifested unusual sorrow, and used extraordinary efforts to persuade them to stay. He went through every room in their house, and every berth on board, and addressed each individual by name, with earnest entreaties to remain, and assurances of protection. *Noti, eiaha e haere*, Mr. Nott, don't go, was his



language to that individual, and such was also used to others. His evident satisfaction was proportionate, when he perceived that Mr. and Mrs. Eyre, and five of the single Missionaries, resolved to continue in Tahiti.

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

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



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

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



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

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



of useful iron articles; but the skill he had acquired, instead of being employed to promote the industry, civilization, and comfort of his countrymen, was soon applied to purposes of barbarity and murder; and the Missionaries beheld with regret that he was often employed in manufacturing not only useful tools, but weapons for battle.

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

Five months after the departure of the Missionaries in the Nautilus, two large vessels were seen standing towards Matavai bay. As soon as they hoisted English colours, the natives were thrown into the greatest consternation, and, packing up whatever they could carry away, abandoned their houses, and were seen in every direction flying towards the mountains. Being asked their reasons for such a proceeding, they answered, that seeing two large English ships, they apprehended they were come to revenge the assault upon the Missionaries. After many assurances to the contrary, their fears seemed to be removed. When the Captains came on shore in the evening, they were welcomed by the Missionaries, and introduced to the chiefs, whose familiarity and cheerfulness soon evinced that every feeling of suspicion had subsided. These vessels were the Cornwall and the Sally of London, South Sea whalers. As the ships were in repair, and the crews in health, they remained only three days in the harbour, and sailed from the island on the 27th of August; having made a number of presents to the chiefs, they did not leave any of their crews on shore, which was a matter of great satisfaction to the Mis-



sionaries, who had beheld with regret the baneful influence of unprincipled seamen, on the minds and habits of the people.

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



the Missionaries extremely cautious in administering medicine to any of the chiefs. Native remedies were now applied, to relieve the sufferings of Oripaia, but they were unavailing, and, after languishing for some time in the greatest agony, he expired. The body of the deceased chief was embalmed by a process peculiar to the inhabitants of the South Sea Islands. It was placed on a kind of platform; and a number of superstitious ceremonies were observed. During the performance of these rites, Pomare's orator, and some of the inhabitants of Matavai, used insulting expressions in reference to the corpse; which so incensed Otu, that, aided by the chief priest, he immediately made war upon the district of Matavai. Late in the evening, the Missionaries and people had some intimation of his intention: before daylight the next morning, the attack was commenced at one end of the district; the inhabitants fled before the assailants; and by sunrise, the warriors of Otu had scoured the district from one end to the other, driving before them every inhabitant, excepting a few in the immediate vicinity of the Missionary dwellings. Several warriors, with clubs and spears, surrounded the Missionary house, but its inmates remained unmolested; and in the course of the day, Haamanemane arrived, and assured the Mission family no evil was designed against them. In the evening they were also visited in an amicable manner by Otu and his queen.

In connexion with this attack upon the district of Matavai, which belonged to Pomare, Otu and Haamanemane declared that Pomare was deprived of all authority in the larger peninsula. The districts on the west and south side declared for Otu, and those on the western were threatened with invasion in the event of refusal.



In the division of the territory thus seized, the chief priest received the eastern part of Matavai; but he did not long enjoy it, he was murdered, as already stated, very shortly afterwards. This event gave a new aspect to political affairs in the island, and appeared to unite in one interest Otu and Pomare his father. The inhabitants of Matavai left their places of retreat, and, having presented their peace-offering, re-occupied their lands. The Missionaries resumed their attempts to instruct the natives, but found the acquisition of the language so difficult, and the insensibility of the people so great, that they were exceedingly discouraged. Some of the natives, however, were led to inquire how it was that Cook, Vancouver, Bligh, and other early visitors, had never told them any of those things which they heard from the teachers now residing with them.

Towards the close of the year 1799, the Missionaries were called to the melancholy duty of conveying to the silent grave, under very distressing circumstances, Mr. Lewis, one of their number, and the first Missionary who had terminated his life on the shores of Tahiti. He landed from the ship *Duff* in 1797, continued to labour with his companions, respected and useful, until about three months after the departure of the *Nautilus* with the families to Port Jackson, when he left the Mission house, and took up his residence with a taio, or friend, in the eastern part of the district. Three weeks afterwards, he intimated to his companions his intention of uniting in marriage with a native of the island, solemnly purposing to abide faithful towards her until death. Considering her an idolatress, the Missionaries deemed this an inconsistent and unlawful act, but Mr. Lewis, persevering in his determination, they dissolved the con-



nexion that had subsisted between him and themselves, as members of the church of Christ, and discontinued all Christian and social intercourse with him. He was still constant in attendance on public worship, industrious in the culture of his garden, and in working for the king and principal chiefs, who were evidently much attached to him. On the 23d of November, the Missionaries heard he had died on the preceding evening. They hastened to his house, and found the corpse lying on a bed; the forehead and face considerably disfigured with wounds, apparently inflicted with a stone and a sharp instrument. The female with whom he had lived as his wife, informed them that he went out of the house on the preceding evening, and that hearing a noise shortly afterwards, she hastened to the spot whence it proceeded, and saw him on the pavement in front of the house, beating his head against the stones. On looking at that part of the pavement where he had fallen, one or two of the stones were stained with blood. Some of the natives said that he had acted as if insane, others that the evil spirit had entered into him; but, from several expressions that were used, there was reason to apprehend he had been murdered.

Assisted by two or three natives, Mr. Bicknell and Mr. Nott dug his grave in a spot near their dwelling on the north side of Matavai bay, which had been selected as a place of interment. On the evening of the 29th of November, 1799, Mr. Nott, Mr. Jefferson, Mr. Eyre, and Mr. Bicknell, bore his remains to the grave, where Mr. Harris read the xcth Psalm, and offered up an appropriate prayer to Almighty God. The circumstances of his death were truly affecting, and the feelings of the Missionaries such as it would be in vain to attempt to



describe. They have since learned that he was murdered, and some of them have also regretted that after his separation, that kindness and friendly intercourse were not continued, which might perhaps, without compromise of character, have been consistently maintained. Pomare, considering himself the protector of the Missionaries, though he did not appear to think he had been murdered, yet proposed, if it appeared to the survivors that such had been the fact, to destroy the inhabitants of the district; and so much did many of the latter fear such an event, that several fled to the mountains. The Missionaries, considering that in such retaliation the innocent would suffer with the guilty, interposed, and prevailed upon the king to spare the district, but to punish the guilty whenever they might be discovered.

Scarcely were the remains of Mr. Lewis consigned to the silent grave, when an event occurred, which again reduced the number of this already weakened band. The *Betsy* of London, a letter of marque, arrived with a Spanish brig her prize, with which she was proceeding from South America to Port Jackson. The commander of the *Betsy* having intimated his intention of returning in five or six months, Mr. Harris proposed to his companions to visit New South Wales; and on the 1st of January 1800, he sailed from Matavai bay, intending to return when the ship should revisit the islands. By this conveyance, the remaining Missionaries wrote an account of their circumstances and their prospects to the directors in London, stating, that although they had not acquired a sufficient knowledge of the language to enable them publicly to preach the gospel, they had observed, whenever they had conversed with the natives, that though they could perceive the difference



between Christianity and paganism, their attachment to the abominations of the latter was too strong to be removed by any other influence than that of the Spirit of God.

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

Five days after the departure of the *Betsy*, the Missionaries had the satisfaction to welcome again to their Society, Mr. and Mrs. Henry; who returned from Port Jackson in the *Eliza*, a South Sea whaler. Mr. Henry was the only one of the number who had left, that resumed his labours in Tahiti. By his arrival, the Missionaries received the pleasing intelligence of the *Duff's* second destination to Tahiti, and were led to expect with her arrival a reinforcement of labourers, and the various supplies of which they stood so much in need. Having repaired the vessel and recruited his stores, the captain sailed from Tahiti on the 14th of January, leaving on the island three of his seamen, whose influence among the inhabitants in general was soon found to be most unfavourable.

Hitherto, the public worship of God had been performed in one of the apartments of the Mission-house, but as it appeared expedient to erect a place for this



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

The pleasing anticipations which the Missionaries had been led to indulge in connexion with the second visit of the *Duff*, were destroyed by the arrival of the *Albion*, in Matavai bay on the 27th of December in the same year. Her commander, Captain Bunker, brought them no letters from England, but conveyed the melancholy tidings of the capture of the *Duff* by a French privateer. He also delivered from Mr. Harris, who was settled in Norfolk Island, a letter acquainting them with the murder of three of the Missionaries in the Friendly Islands, the departure of one, the flight of the rest to Port Jackson, and the total destruction of the Tonga Mission. Their own circumstances were by no means prosperous; they had heard but once from England; they were expecting every day the arrival of the *Duff* with cheering tidings and additional aid; but the intelligence



now received, not only disappointed their hopes, but depressed their spirits, and darkened their prospects. In the letter sent at this time to the directors, they express their anxiety to hear from England, their conviction of the facilities that would be afforded towards the establishing the gospel in Tahiti and the neighbouring islands, if they were joined by a body of Missionaries and an experienced director, and recommended that a surgeon and several mechanics should be included in the number of those who might be sent.

The Albion had scarcely sailed, when large fleets of canoes, filled with fighting men, arrived, and the island was agitated with the apprehension of hostilities between the king and chiefs. The removal of Oro, the national idol, from Pare to Atehuru, was the cause of the threatened conflict: ammunition was prepared; a large assembly of chiefs and warriors met at Pare; and it was daily expected that the long concealed elements of war would there explode, and plunge the nation in anarchy and bloodshed. At this critical period, his majesty's ship, Porpoise, arrived in Matavai bay. The letter and presents Pomare received by this conveyance from the governor of New South Wales, and the attentions paid to him by the commander of the vessel, tended, in no small degree, to confirm Otu in his government, and to intimidate his enemies.

The governors of the colony of New South Wales have uniformly manifested the most friendly concern for the safety of the Missionaries, and the success of the several Missions in the South Seas. On the present occasion, Governor King, in a letter to Pomare, remarked, that he could "not too strongly recommend to his kind protection, the society of Missionaries whom



he had taken under his care ;” and that, “such protection could not fail to excite the gratitude of the Missionaries, and the friendship of King George.” Governor Macquarie, his successor, manifested the same kindness towards the Missionaries, and an equal regard for the welfare and security of the natives. In order to protect the inhabitants of New Zealand and the South Sea Islands from the oppression, violence, and murder, of unprincipled and lawless Europeans, he issued, in December, 1813, an order, alike creditable to the enlightened policy of his administration, and the benevolence of his heart. A copy was brought to the Society Islands, and is here inserted.

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

“No ship or vessel shall clear out from any of the ports within this territory, (New South Wales,) for New Zealand, or any other island in the South Pacific, unless the Master, if of British or Indian, or the Master and Owners, if of Plantation Registry, shall enter into bonds with the Naval Officer, under £1000 penalty, that themselves and crew shall properly demean themselves towards the natives ; and not commit acts of trespass on their gardens, lands, habitations, burial grounds, tombs, or properties, and not make war, or at all interfere in their quarrels, or excite any animosities among them, but leave them to the free enjoyment of their rites and ceremonies ; and not take from the islands any male native, without his own and his chief’s and parents’ consent ; and shall not take from thence any female native, without the like consent—or, in case of shipping any male natives, as mariners, divers, &c. then, at their own request at any time, to discharge them, first paying them all wages, &c. And, the natives of all the said islands being under His Majesty’s protection, all acts of rapine, plunder, piracy, murders, or other outrages against their persons or property, will, upon conviction, be severely punished.”

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



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

Although the justice and humanity of the governor of New South Wales were so distinctly manifested in the foregoing Orders, these regulations were found insufficient to prevent outrage upon the natives, from the masters and crews of vessels visiting the islands: an act was therefore passed in the British parliament, in the month of June, 1817, entitled, “An Act of the 57th of the King, for the more effectual punishment of Murders and Manslaughters committed in places not within His Majesty’s dominions.” As it is a document important to the peace and security of the inhabitants of Polynesia, I deem no apology necessary, for inserting it nearly entire. In the preamble of the bill, it is stated,

“That grievous murders and manslaughter had been committed in the South Pacific Ocean, as well on the high seas, as on land, in the islands of New Zealand and Otaheite, and in other islands, countries, and places, not within His Majesty’s dominions, by the masters and crews of British ships, and other persons, who have, for the most part, deserted from, or left their ships, and have continued to live and reside amongst the inhabitants of these islands; whereby great violence has been done, and a general scandal and prejudice raised against the name and character of British and other European traders: And, whereas, such crimes and offences do escape unpunished, by reason of the difficulty of bringing to trial the persons guilty thereof: For remedy whereof, be it enacted by the King’s most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and the Commons, in this present parliament assembled, and by the authority of the same, that from and



after the passing of this Act, all murders and manslaughters committed, or that shall be committed, in the said islands of New Zealand and Otaheite, or within any other islands, countries, or places, not within His Majesty's dominions, nor subject to any European state or power, nor within the territory of the United States of America, by the master or crew of any British ship, or vessel, or any of them, or by any person sailing in, or belonging thereto; or that shall have sailed in, or belonged to, and have quitted any British ship, or vessel, to live in any of the said islands, countries, or places, or either of them, or that shall be there living, shall and may be tried, and adjudged, and punished, in any of His Majesty's islands, plantations, colonies, dominions, forts, or factories, under or by virtue of the King's commission, or commissions, which shall have been, or may hereafter be issued, under and by virtue, and in pursuance, of an Act passed in the forty-sixth year of His present Majesty, entitled, an Act for the more speedy trial of offences committed in distant countries, or upon the sea."

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

On the 13th of July, 1801, Captain Wilson, and the eight Missionaries from England, landed near Point Venus, and were introduced to Otu, Pomare, and other principal chiefs, by whom they were welcomed to Tahiti. Pomare said he was pleased with their arrival, and ex-



pressed his willingness that others should join them. The gratification he expressed on their landing, however, did not arise from any desire after religious instruction, for in this interview he spoke of their engaging in war with him, and probably rejoiced in their arrival only as a means of increasing the strength of his influence, and the stability of his government. After remaining about three weeks at Tahiti, and assisting the society in their regulations by his counsel, and in the preparation of their houses by the carpenters of the ship, Captain Wilson sailed from Matavai on the 31st of July. With him, Mr. Broomhall left Tahiti for China or India. He had been above five years on the island, having arrived in the *Duff*, in 1797. He was an intelligent, active young man, 24 years of age, had been highly serviceable to the Mission, and was respected by the natives until about twelve months prior to the arrival of the Royal Admiral, when he intimated his doubts as to the reality of Divine influence on the mind, and the immortality of the soul. His companions endeavoured to remove his scepticism; but failing in their efforts, he was separated from their communion, having on several occasions publicly declared his sentiments to be deistical. He then lived some time with a native female, as his wife, but was soon left by her; and, on the arrival of Captain Wilson, requested permission to leave the island in his ship. His departure from the island, under such circumstances, although desirable on account of the influence of his principles and conduct on the minds of the inhabitants, could not but be peculiarly distressing to those he left behind. They followed him with their compassionate regard and their prayers, and, after a number of years, learned that he had been engaged in a vessel



trading in the Indian seas; that he had at length made himself known to the Baptist Missionaries at Serampore, from whom they heard that he had renounced his erroneous sentiments, and professed his belief in the truth of the Christian revelation.

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

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

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

"At the time appointed, he called on brother Marshman, at brother Carey's rooms, and, after a little conversation on the state of his soul, he added, You now behold an apostate Missionary. I am ———, who



left his brethren nine years ago. Is it possible you can behold me without despising me?—The effect which this discovery of Divine mercy displayed to a backslider, had on brother Marshman's mind, can better be conceived than described. It for the moment took away the anguish occasioned by a note that instant received from Serampore, saying that brother Carey was at the point of death! Brother Marshman entreated this returning prodigal to be assured of the utmost love on our part; encouraged him in his determination to return to his Missionary brethren, and promised to intercede on his behalf, both with his brethren, and those who sent him out."

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



## CHAP. V.

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

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



in several parts of Tahiti; and though the natives were told it was palatable food, they were so mistaken in the nature of the fruit, that they baked numbers of them, in their native ovens, before they attempted to eat any undressed.

The Missionaries who had arrived in the *Duff*, had now acquired so much of the language as to be able to preach to the natives in their own tongue, and to engage in the catechetical instruction of the children. In these exercises they did not confine themselves to the inhabitants of their own vicinity, but visited the adjacent districts; and, in the month of March, 1802, Mr. Nott, accompanied by Mr. Elder, made the first Missionary tour of Tahiti, for the purpose of instructing the inhabitants. They were, in general, hospitably entertained, and had many opportunities of speaking to the people, who frequently listened with attention, and often made inquiries, either while the preacher was speaking, or after the service had ended. They seemed interested in the account of the creation, and deeply affected with the exhibition of Jesus Christ, as the true atonement for sin; instead of pearls, or pigs, or other offerings, which they had been accustomed to consider as the best means of propitiating their deities. Some said they desired to pray to the true God, but were afraid the gods of Tahiti would destroy them if they did: others remarked, that the *Duff* came last among the ships, and that, if the gospel had been conveyed by the first ship, the gods of feathers, as they denominated their idols, would long ago have been destroyed: and one of the principal chiefs, at whose residence they spent the night, observed to the natives around, that he believed they had the true foundation, or source of knowledge.



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

On the following day, when the king, chiefs, and people, were assembled within the temple, Otu and his father, pretending to have received intimation that Oro wished to be conveyed to Tautira, in Taiarabu, Pomare addressed the chiefs of Atehuru, requesting them to give him up; but the orators of the Atehuruan chiefs resisted. Otu then demanded him, but the chiefs still refused compliance. Pomare then recommended his son, the king, to allow the Atehuruan chiefs to retain the idol until a certain ceremony had been performed. This the king declined, and again insisted that Oro should be given up. This was still refused; and, having asked for some time without effect, he rose up in anger, and ordered his party to withdraw. A number of his attendants rushed upon the canoes, others seized the god by force, tore him away from the people



of Atehuru, and bore him towards the sea. This was not only the signal for war, but the commencement of hostilities. The Atehurians fled to the valley, and the king and Pomare set sail with their fleet to the place of rendezvous; and, lest Oro should feel indignant at the treatment he had received, a human sacrifice was ordered; and, as no captive was at hand, one of Pomare's own servants was murdered, and offered, as soon as the king reached the shore. The next morning, the fleet sailed with the idol for Tautira, and the Missionaries returned to their companions, with the tidings of these threatening events. When the fleet reached Papara, Pomare sent them word that it was probable the Atehurians would attack them, and advised them to be upon their guard. Ten days after, they heard that the inhabitants of Atehuru had invaded the district of Faa, murdered those who had not escaped by flight, burnt down the houses, and continued their murderous and desolating course into the district of Pare, which joins Matavai on the south. Here they drove out the inhabitants, burned their habitations, and then returned to their own territory; not, however, without threatening to enter the district of Matavai, assault the Missionaries, and plunder their property.

This rebellion, called in the annals of Tahiti, *Te tamai ia Rua*, The war of Rua, (Rua being the name of the principal leader of the rebellion,) was the most powerful and alarming that had yet taken place; and the circumstances by which God providentially preserved the Missionaries from its rage, and from inevitable ruin, were remarkable. About six weeks before Mr. Nott commenced his tour of Tahiti, the Norfolk, an armed brig from Port Jackson, arrived at Matavai, and brought



Mr. and Mrs. Shelly to join the Mission. About a week after the arrival of the Norfolk, the Venus, another colonial vessel, came into the bay, and left on shore Captain Bishop and six seamen, to purchase pigs and salt pork for Port Jackson, while Captain Bass pursued his voyage to the Sandwich Islands, on the same errand. About the 30th of March the Norfolk was wrecked in Matavai bay, having been driven on shore by a heavy gale of wind. The hull was destroyed, but all the stores were preserved. Seventeen Englishmen were thus cast ashore, and added to the number of those already residing there. These, together with Captain Bishop and his men, exposed to one common enemy, united with the Missionaries for mutual defence; and to them, under God, the Missionaries owed their preservation. Two or three hundred warriors came from Eimeo to Pomare's aid. They encamped in the northern part of Pare, where they were joined by a number of the inhabitants of those districts, favourable to his cause; but they were attacked and driven in confusion before the rebels towards Matavai, which had now become the frontier district.

On the day of the engagement, Captain Bishop, with a strong party, occupied the pass on the top of One-tree Hill, arrested the progress of the victors, and favoured the retreat of the vanquished, whose courage appeared to have forsaken them, under the conviction that the god Oro had fought with their enemies, and rendered them invincible. The rebels did not attempt to enter the district, but sent a messenger with proposals of alliance, offering the English the government of Matavai, and the two districts to the southward, which they had already ravaged. If this was not agreed to, they demanded permission to



march through the district to attack their enemies beyond Matavai, and, in the event of refusal, declared their intention of forcing a passage with the club and the spear. The refugees from the conquered districts had already sheltered themselves under the protection of the Missionaries and their companions, and they would have fallen a sacrifice to the cruelty of their enemies, had these been allowed to pass through the district. The English, therefore, acceded to the first proposition. The Atehurians ratified the treaty, returned to their own land, and thus afforded the foreigners at Matavai, and those under their protection, a short respite from the dread of immediate attack. Had the Missionaries been the only Englishmen residing on the island at the time, it is most probable the victors would not have been checked by them in their career of conquest. They would have prosecuted their march of destruction; and, as the Missionaries remark, they must have retreated, or fallen a sacrifice to their fury.

Flushed with success, and animated with the belief that the god fought with them, the rebels, having offered in sacrifice the bodies of the slain, and united in their confederacy the districts of Papara, and the whole of the south-west side of the larger peninsula, crossed the isthmus, marched at once to Tautira, and attacked the king and Pomare; who, ever since their arrival with the idol they had seized in Atehuru, had been engaged in offering human sacrifices, and, by other acts of worship, propitiating the favour of Oro. The rebels conducted their expedition with so much secrecy and despatch, that the king was taken by surprise. Notwithstanding this, the assailants were, in their first onset, repulsed; but, renewing their attack in the night,



although Pomare's party had forty muskets, and those in the hands of the rebels were not more than fourteen, they threw the king's forces into confusion, killed a chief of influence, a near relative of Pomare's, and, driving his warriors to their canoes, retook the object of their murderous contention, the image of Oro, and remained masters of the whole of Tairabu, as well as of the south and western side of the large peninsula.

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

The rebels were now masters of the greater part of the island; and, as the Missionaries had every reason to believe they would attempt the conquest of the remainder, and knew that their establishment was the only point where they were likely to meet with the slightest resistance, they neglected no means of defence. The Mission-house was converted into a garrison. The enclosures of the garden were destroyed, the bread-fruit and cocoa-nut trees cut down, to prevent their affording shelter to the enemy, and the means of annoyance from their muskets or their slings. Their chapel was also pulled down, lest the enemy should occupy it or burn it, and from it set fire



to their own dwelling. A strong paling, or stockade, was planted round the house; boards, covered with nails, were sunk in the paths leading to it; and thither the Missionaries, Captain Bishop, Captain House, commander of the vessel that had been wrecked, and the seamen under their orders, now retired, as they daily received the most alarming accounts of the intention of the rebels to make their next attack upon them. The veranda in front of their dwelling was protected by chests, bedding, and other articles, so as to afford a secure defence from musket-balls; and the sides of the house, which were only boarded, were fortified with similar materials. Four brass cannon, which had been saved from the wreck of the Norfolk, were fixed in two of the upper rooms, and the inmates of the dwelling were placed under arms, as far as the number of muskets would admit. The Missionaries, as well as the seamen, stood sentinels in turn, night and day, in order to prevent surprise. Their situation at this time must have been most distressing. Independently of the desolation that surrounded them, and the confusion and disquietude that must necessarily have attended their being all confined in one house, together with the two captains and their seamen, they were daily expecting an attack. Sometimes they heard that the rebels were entering Matavai from the east, at other times from the west, and sometimes they received intelligence that they had divided their forces, and intended to commence the attack from two opposite points at the same time.

Pomare erected some works on One-tree Hill, to arrest their progress, should they attempt the district in that direction; and, hearing they were still ravaging the peninsula of Tairabu, sent a strong party to *tabu-te ohua*,



strike their encampment at home. His party reached Atehuru, without molestation, late at night; and, after a short concealment, falling upon the unconscious and defenceless victims, under the cover of the darkness of midnight, in two hours destroyed nearly two hundred men, women, and children. The men who remained at home, in times of war, were generally either aged or sick, and incapable of bearing arms. This unprovoked act of cruelty, on the part of Pomare, heightened to such a degree the rage of the rebels, that they vowed the entire destruction of the reigning family.

While the affairs of the island remained in this unsettled state, the Nautilus arrived, and Pomare prevailing on the captain to furnish him with a boat manned by British seamen armed, went to Atehuru to present some costly offering to Oro, whose favour he still considered to be the only means of restoring his authority. Although that idol was now in the hands of his enemies, yet, as his errand was of a sacred character, the Atehurans, notwithstanding they would not admit him to the temple, allowed him to present his offerings, which he deposited on a part of the beach near the temple, and peaceably retired.

When Pomare returned, he solicited from the captains, men and arms to go against the insurgents; and on the 3d of July, Captain Bishop and the mate of the Nautilus, with twenty-three Europeans, well supplied with ammunition, arms, and a four-pound cannon, accompanied Pomare's forces to the attack. All the Missionaries remained at Matavai, excepting one, who accompanied Captain Bishop as surgeon. On reaching Atehuru, they found the rebels had taken refuge in their *Pare* or natural fortress, about four miles and a half from the



beach. This retreat was rendered by nature almost impregnable to the native warriors, and the only avenues leading to it being defended by the barriers its occupants had thrown up, it appeared difficult, if not impossible, to take it by storm, even with the foreign aid by which the king was supported. After spending the day in almost harmless firing at the enemy, the English and the natives were on the point of embarking to return, when the rebels having been decoyed from their encampment by the daring and challenges of an active and courageous young man, who had assumed the name of *To-morrow morning*, chased him and his companions down to the sea-side. Here they were checked by Pomare's musketeers, and retreated a few moments, when they halted, and faced their pursuers; but on the arrival of the English, they were seized with a panic, and fled. Seventeen of the rebel warriors, including Rua, one of their leaders, were taken, and killed on the spot by Pomare; whose followers, according to their savage rules of war, treated their bodies with the most wanton brutality.

Pomare and his English allies marched the next morning to the strong-hold of the natives, and were much disappointed at finding it filled with men determined to defend it to the last. A female was sent, as a herald, with a flag of truce to the warriors in the fortress, informing them of the number slain, and proposing to them the king's terms of peace. Taatahee, the remaining chief of the rebels, who was related to Pomare, directed her to tell him that when they had done to him, as they had done to Rua the slain chief, then, and not till then, there would be peace. As it appeared improbable that the place could be attacked with advantage to the assailants, and equally improbable that its occupants would accept any



terms of capitulation that the king would offer, Captain Bishop returned to Matavai, and on the day following Pomare sailed about twelve miles towards Pare. Here he fixed his encampment; and, although peace was not concluded, hostilities appear to have been for some time suspended.

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

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

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

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

The cessation of hostilities afforded the Missionaries a respite from anxious watching, and allowed them to pur-



sue their former avocations. Their gardens were again enclosed, and such seeds as they had preserved were committed to the ground. The study of the language, which, under the guidance and assistance of Mr. Nott, had been regularly pursued one or two evenings every week, was resumed. In the instruction of the children, the greatest difficulties had been experienced from the restless unrestrained dispositions and habits of the scholars, who, unaccustomed to any steady application or to the least control, seldom attended to their lessons long enough to derive any advantage from the efforts of their teachers. As opportunity offered, the Missionaries also preached to the people, and catechized the children. The natives, however, continued their depredations on the little remaining property of the Mission; and, in order to deter others, one of them, who had been detected, was publicly flogged by the king's order.

Towards the close of the year 1802, Mr. Jefferson and Mr. Scott made the tour of Tahiti, for the purpose of preaching to the people. In most of the places they were hospitably entertained, though, on one occasion, the chief refused them lodging, because a former Missionary had not rewarded him for his attentions. In some instances, the natives appeared to listen with attention and interest to their message, but they frequently found great difficulty in inducing them to attend and often observed with pain that their instructions were received with indifference or with ridicule. At one place, though the people on their first arrival welcomed them cordially, yet when they understood the object of their visit, a very marked, and by no means pleasing change, appeared in their behaviour.

For many years, the first Missionaries were annoyed



in almost all their attempts to preach to the people. Sometimes, when they had gone to every house in a village, and the people promising to attend had left their houses, they often found, on reaching the appointed place, that only two or three had arrived there; at other times they either talked all the while about their dress, complexion, or features, and endeavoured to irritate them by false insinuations as to the objects of their visit; or to excite the mirth of their companions by ludicrous gestures, or low witticisms on the statements that were made. Brainard remarks, that while he was preaching, the Indians sometimes played with his dog: but the first teachers in Tahiti were often disturbed by a number of natives bringing their dogs, and setting them to fight on the outside of the circle they were addressing; or they would bring their fighting cocks, and set them at each other, so as completely to divert the audience, who would at once turn with avidity from the Missionary, to the birds or the dogs. On some occasions, while they have been preaching, a number of *Areois*, or strolling players, passing by, have commenced their pantomime or their dance, and drawn away every one of the hearers. At such times, those who had stood round the Missionary only to insult him by their insinuations, ridicule him by their vulgar wit, or afflict his mind by their death-like apathy and indifference to the important truths he had declared, have instantly formed a ring around the *areois*, and have gazed on their exhibitions of folly and of vice with interest and pleasure.

In addition to these sources of disturbance, they were sometimes charged with being the authors of all the disasters and suffering of the people, in consequence of praying to their God, whom the natives called a bad God



when compared with Oro. Under these circumstances, it required no small degree of forbearance and self-possession, as well as patient toil, to persevere in preaching the gospel among a people whose spirit and conduct afforded so little encouragement to hope it would ever be by them received.

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

The same year, in the month of November, *Teu*, an aged and respected chief, the father of Pomare, and the grandfather of the king, died at his habitation not far from the Mission-house. He was remarkably venerable in his appearance, being tall and well made, his countenance open and mild, his forehead high, his hair blanched with age, and his beard, as white as silver, hanging down upon his breast.\* He had led a quiet and peaceful life ever since the arrival of the Mission, was probably the oldest man in the island, and, what is rather unusual, died apparently from the exhaustion of nature, or old age. He was esteemed by the natives, and supposed to be a favourite with the gods. But whenever the Missionaries had endeavoured to pour into his benighted mind the rays of divine light and truth, revealed in the sacred volume, it was a circumstance deeply regretted by them, that he had generally manifested indifference or insensibility.

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



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

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

Towards the close of the last year, Otu's brother Teariinahoroa, the young prince of Tairabu, removed from the smaller peninsula in consequence of the increase of his disorder, which appeared to be consumption. Pomare, his mother, Idia, his brother and sister, and the chiefs, paid him every attention; human sacrifices were offered; and both Pomare and Otu frequently invoked their gods in his favour, and presented the most costly offerings. For a number of days no fires were allowed to be lighted, in order that these might be



effectual : but all were unavailing ; the young chief, who had scarcely arrived at the age of manhood, died in the district of Pare on the 19th of June 1803. The Missionaries frequently visited him after his arrival in Pare, and, as far as their scanty means would allow, administered cordials suited to his languid state. They were, however, most anxious to direct his mind to the great Physician of souls, and to lead him to apply for those remedies that would heal his spiritual maladies, and prepare him for his approaching dissolution. On this subject, they noticed with distress not only the unwillingness of his friends that any thing should be said, but also the insensibility of the young chieftain himself. It was supposed by the people, that his illness and death were occasioned by the incantations of Metia, a priest of Oro, a famous wrestler and sorcerer, whose influence, ceremonies, and prayers, had induced the evil spirits to enter into the young prince, and destroy him. Counter ceremonies were performed ; prayers, called *faatere*, were offered, to drive the evil spirits from him, and these, it was imagined, would all be unavailing, should the Europeans direct his mind to any other source, or offer on his behalf prayers to any other god, and hence in part may have proceeded the aversion of his friends to the presence and efforts of the Missionaries.

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



The state of the people was at this time most affecting. Diseases, introduced by Europeans, were spreading, unmitigated, their destructive ravages, and some members of almost every family were languishing under the influence of foreign maladies, or dying in the midst of their days. The survivors, jealous of the Missionaries, viewed them as the murderers of their countrymen, under the supposition that these multiplied evils were brought upon them by the influence of the foreigners with their God. They did not scruple to tell them that He was killing the people; but that by and by, when Oro gained the ascendancy, they should feel the effects of his vengeance. In addition to the diseases resulting from their immorality, there were others of a contagious and often fatal character, to which the natives were formerly strangers. These had been conveyed to the islands either by the visits of ships, or the desertion of seamen afflicted with them; they produced the most distressing sickness and mortality among the people; and, although nothing could be more absurdly imagined, yet, according to their ideas of the causes of disease and death, that they originated in the displeasure of some offended deity, or were inflicted in answer to the prayers of some malignant enemy, they were, from the representations of some, and the conjectures of others, led to suppose that these diseases were sent by the God of the Missionaries, in answer to their prayers, and because they would not reject Oro, and join in their worship.

At this time an event transpired, which threatened at first a revival of all the confusion and desolation of war. This was the demise of Pomare, the father of Otu the king. His death was sudden; he had taken his dinner, and was proceeding with two of his attendants in a



single canoe towards the Dart, a vessel on the point of sailing from the bay. While advancing towards the ship, he felt a pain in his back, which occasioned him involuntarily to start in his seat; and, placing his hand on the part affected, he fell forward in the canoe, and instantly expired. The suddenness and circumstances of his death, taken in connexion with the troubles in which he had recently been engaged with the greater part of the people of the island, on account of his violent seizure of the idol at Atehuru, strengthened in no small degree the idolatrous veneration with which the natives regarded their god; and the anger of Oro was by them supposed to be the direct cause of Pomare's death.

In person, Pomare, like most of the chiefs of the South Sea Islands, was tall and stout; in stature he was six feet four inches high, his limbs active and well proportioned, his whole form and gait imposing. He was often seen at Matavai, walking along with firm steady steps, and using with ease as a walking-stick a club of polished iron-wood, that would have been almost sufficient for an ordinary native to have carried. His countenance was open and prepossessing, his conversation affable, though his manner was grave and dignified. He was originally only a chief of the district of Pare, but his natural enterprise and ambition, together with the attention shewn him by the commanders of British vessels, their presents of fire-arms and ammunition, and the aid of European seamen, especially the mutineers of the *Bounty*, had enabled him to assume and maintain the supreme authority in Tahiti. Though not possessed of the greatest personal courage, he was a good politician, and a man of unusual activity and perseverance. He laboured diligently to multiply the resources of the island,



and improve the condition of the people, and his adherents were always well furnished with all that the island afforded. The uncultivated sides of the mountains, and the low flat sandy parts of the shore, seldom tilled by the natives, were reclaimed by his industry; and many extensive groves of cocoa-nut trees in Tahiti and Eimeo, which the inhabitants say were planted by Pomare, remain as monuments of his industry, and yield no small emolument to their present proprietors. In all these labours he endeavoured to infuse his own spirit into the bosom of his followers, and to animate them by his example, usually labouring with his people, and planting with his own hands many of the trees.

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



native of Raiatea; he was born in the district of Pare; and at the time of his death, which took place on the 3d of September, 1803, was between fifty and sixty years of age.

In the circumstances attending the formation of his character, and in the commencement, progress, and result of his public career, there was a striking resemblance between Pomare, the first king of that name in Tahiti, and his contemporary, Tamehameha, the first king of the Sandwich Islands. Both rose from a comparatively humble station in society, to the supreme authority; both owed their elevation principally to their own energies, and the aid they derived from their intercourse with foreigners; both appeared the main pillars of the idolatry of their respective countries; and both left to their heirs the undisputed government of the islands they had conquered. Each appeared to have possessed natural endowments of a high order, and both were probably influenced by ambition. Pomare was distinguished by laborious and patient perseverance; Tamehameha, by bold and daring enterprise. The characters of their immediate descendants were in some respects similar to each other, though both were very different persons from their respective predecessors.

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

The death of Pomare did not alter the political state of Tahiti; its only influence on the people was such as



tended to confirm them in their superstition ; for, on the occasion of a religious ceremony, wherein his spirit was invoked, and which took place shortly after his decease, it was declared that he was seen by Idia, and one of the priests. To the latter it was said he appeared, above the waters of the sea, having the upper part of his person bound with many folds of finely braided cinet. From this circumstance his favourite wife assumed the name of *Tane ruruu*, from Tane, a husband, and ruruu, bound round, or bound repeatedly.

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

Peace continued during the remainder of the year, and



the Missionaries were enabled to persevere in their labours, although they were cheerless, and apparently useless. Great attention had, during the last year, been paid to the instruction of the children in the short catechism, in which the first principles of Christianity were familiarly exhibited to the minds of the young people. Mr. Davies, in particular, had devoted much of his time to this work; and although it had hitherto been found impracticable to teach the children letters, a number had committed the catechism to memory. The gospel was preached, not only in the immediate neighbourhood of Matavai, but in every district in Tahiti and Eimeo; yet the people seemed more than ever disposed to neglect or ridicule the message. Sometimes they said, We will hear our own gods; at other times they scoffingly asked the Missionaries, if the people of Matavai had attended to their word; if the king, or any of his family, had cast away Oro; declaring, that when the king and chiefs heard the word of Jehovah, then they would also.

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



rienced a heavy loss, in the destruction of a large and flourishing plantation.

Three of the Missionaries had cleared, enclosed, and cultivated it; and had rendered it, as far as the productions of the island were available, subservient to their interests. They had stocked it with cocoa-nuts, oranges, limes, and citrons, of which, not fewer than six hundred plants, with other productions, were growing remarkably well. In one hour, however, the whole of the fence was burnt to the ground, and the plantation destroyed, or the few plants that remained were so much injured as to be nearly useless. Great as was the loss experienced on this occasion, they had reason to fear it was caused by some of their neighbours, who had designedly set fire to the long dry grass immediately to windward of the plantation. This was probably done from motives of jealousy, lest, by cultivating the land, and reaping the fruits of it, the foreigners should suppose it had become theirs, and the natives cease to be its proprietors. On this account, much as they suffered by its destruction, they deemed it inexpedient to complain to the king.

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

Early in the year 1806, the Mission was again



weakened by the departure of Mr. Shelly, with his family. He relinquished Missionary pursuits, and sailed for Port Jackson on the ninth of March.

In the month of July, following, the queen of Tahiti died, in the district of Pare, after an illness of nearly eight weeks. About the time her indisposition commenced, she had become the mother of a still-born child; the sickness that followed, and the fatal termination to which it led, were supposed to be the results of a cruel and unnatural practice, that cannot be described—a species of infanticide often resorted to by females of high rank in the island, although not unfrequently issuing, as was imagined on the present occasion, in the death of the perpetrator. Pomare had offered his prayers to the gods of his family, and many ceremonies had been performed, but to no purpose. The queen was in person about the middle stature; mild and affable in her behaviour; addicted to all the vices of her country; and was cut off in the prime of life, being about twenty-four years of age at the time of her death. The king and his mother appeared affected with their loss; and the grief of his relatives was severe, as the death of so many members of Pomare's family threatened, at no very remote period, its total extinction. Pomare was left a widower and childless, all the children of the late queen having been destroyed.

Although reports of war were heard during the year, there was no actual hostility; and, under discouragements every day increasing, the Missionaries were enabled to prosecute their labours. Having found it difficult to engage the attention of the children, while attempting to teach them in the presence of the adults, who ridiculed the idea of their learning letters, they



opened a school in a part of their own dwelling. In October, Mr. Davies proposed to begin with the boys attached to their own houses, and met them three nights in the week for the purpose of instructing them in the catechism, and teaching them to read those few specimens of writing they had been able to prepare. At the same time, Messrs. Nott and Davies were requested to draw up a brief summary of the leading events, and a short account of the principal persons mentioned in the Old Testament, in the form of a scripture history, for the use of these scholars. In the course of the following year, a spelling book, which Mr. Davies had composed and used, was sent to England. Here it was printed, and afterwards transmitted to the islands, for the use of the schools.

No long period had elapsed since the first establishment of the Mission, without a vessel's touching at Tahiti. By many of these the Missionaries had been able to write to the directors and their friends in England, and from several they had secured a small supply of such articles as they most needed. But since the arrival of the Royal Admiral, in July, 1801, although the directors had repeatedly sent out articles to Port Jackson for Tahiti, yet the Missionaries had received neither supplies nor letters from England. Many vessels had sailed from Port Jackson, where the supplies were lying, and had afterwards touched at the island; but the captains, having no intention of doing so when they sailed, had refused to take the goods on board. Tea and sugar, and many other comforts, they had long been destitute of; and their apparel was scarcely such as to enable them to appear respectably in the company of any of their countrymen who might visit the island. Several of them were



some years with only one pair of shoes; and often, in many of their journeys undertaken for the purpose of preaching and instructing the natives, they had travelled barefoot. In addition to these privations, the gloom and discouragement that depressed their spirits, on account of the total want of success attending their labours, must have been increased, in no ordinary degree, by the uncertainty and anxiety of remaining, at that remote distance from home, five years without even once hearing by letter from their native country, or their friends. From this distressing state of feeling, they were in a great measure relieved by the arrival of the *Hawkesbury*, a colonial vessel, which anchored in Matavai bay on the 26th of November, 1806.

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

The repeated trials with which the Missionaries were exercised, the privations they endured, and the painful and protracted discouragements by which, at this period,



they were depressed, were of no ordinary character. Few among modern Missionaries have been called to endure such afflictions; and it is matter of devout acknowledgment, that, notwithstanding the darkness of their prospects and the destitution of their circumstances, they were still enabled to persevere, and leave the event with Him, at whose command they had entered on their work.

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

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



where they had intended to have addressed the people. Instead of listening with attention, the natives seemed only irritated by being, as they said, mocked with promises of advantage from a God by whom so much suffering had been inflicted. Under these circumstances, their distresses were somewhat relieved by the arrival of Mr. Warner; who, after due preparation, had been sent from England in the capacity of surgeon to the Mission, which he joined on the 12th of May, 1807. The strength, however, which his arrival added to their establishment, was somewhat counterbalanced by the removal of Mr. Youl, one of those who had arrived in the Royal Admiral, and who departed in the vessel that conveyed Mr. Warner to Tahiti.

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

Towards the close of the year, the Mission sustained a heavy loss in the death of Mr. Jefferson. He was one of those Missionaries that arrived in the ship *Duff*; he had borne "the heat and burden of the day," and finished his course on the 25th of Sept., 1807. He was a man of intelligence and ability, possessing extraordinary de-



votedness and patient zeal. He had laboured unremittingly for ten anxious years; filling, with credit to himself and advantage to the Mission, the most important station among his brethren, by whom he was highly and justly respected. He maintained an arduous post among the pioneers of the little army of Christian Missionaries; who, "unarmed with bow and sword," had ventured to attack idolatry in its strongest holds among these distant islands; and,

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

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

Shortly after Mr. Jefferson's death, Mr. Nott, accompanied by Mr. Hayward, visited the islands of Huahine, Raiatea, and Borabora; travelled round each, preach-



ing and teaching the people; and thus, for the first time, published among their inhabitants the great truths of Christianity. Many of the natives listened with attention and apparent interest. The illness of the king terminated, for a time, the war which he had commenced against the people of Atehuru, and allowed the Missionaries uninterruptedly to pursue their labours in Tahiti.

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

On the Sabbath-day, the 6th of November, the district



of Matavai was thrown into great confusion, and numbers of men appeared in arms. The king, who was on board the ship at the time, hastened on shore, and was only restrained from commencing an immediate attack by the counsel of his uncle, who urged the necessity of invoking the favour of the gods before commencing hostilities. This afforded the people of Matavai time to retire, and encamp in the adjoining district with the people of Apaiano. Proposals of peace were sent by the king, but the rebels, being reinforced from the districts to the eastward, refused to meet Pomare, or negotiate with him; and war appeared inevitable.

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



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

The affairs of Tahiti continued in the same state until the 22d of December; when the king, influenced by Metia the prophet of Oro, attacked the rebels; who were not only superior in numbers, but favoured in the conflict by the occupation of an advantageous position. Notwithstanding the prophet's prediction of victory, Pomare was defeated, and fled with precipitation to Pare; leaving a number of muskets in the hands of his enemies, and several principal warriors among the slain. Convinced, that though the chiefs of the victorious army might be friendly to them, yet that they could not re-



strain their followers, who, in time of war, threw off all subordination; and expecting that the victors, after this success, would instantly attack their dwelling, and that their lives were no longer secure, the Missionaries remaining at Tahiti fled to Eimeo, where they were shortly after joined by the king. Some months afterwards, three others were compelled to follow their companions to Huahine. During their residence here, some among them had made the tour of the island, and endeavoured, with but little prospect of success, to instruct the inhabitants.

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

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

During such seasons, it was not merely apprehension, but actual danger, to which all the Europeans were



exposed. On one occasion, Mr. Nott, returning from a visit to the king, was resting in a native house, when a party of the rebels approached the spot; his native companion, one of Pomare's warriors, observing them, touched him on the shoulder, and urged him to fly to the canoe lying on the beach: he and his fellow-traveller had scarcely pushed off from the shore, when the men came up, and, finding they had escaped, invited them to land, or requested the native to allow the foreigner to walk. Mr. Nott's companion assured him, however, that if he landed, his life would certainly be taken, merely because he was a friend to the king. The natives followed the canoe for some miles, but Mr. Nott was mercifully preserved, and reached Matavai in safety, indebted, under God, to the vigilance and promptitude of his Tahitian friend for his life. Before this time, a musket ball (aimed at a native who had taken shelter in his house) was fired through the window of the room in which he was sitting; and during another war, the spear of one of the king's enemies was already poised, and would in all probability have inflicted a fatal wound in his body, when the interference of one of Mr. Nott's friends at the moment, saved him from the deadly thrust.

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



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

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



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



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

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

The rebels were no sooner masters of the island, than they determined to murder the captain and officers, and seize the first vessel that should arrive. The Missionaries, aware of this, wrote a letter, which they gave to a native, to hand to the master of the first ship that might touch there. The Venus schooner, however, arrived, and was seized by the people, before the native could deliver his letter : the master and seamen were not murdered, but kept prisoners, to be offered in sacrifice to Oro. The Hibernia, Captain Campbell, also arrived shortly afterwards ; but Captain Campbell, receiving the letter, was warned of his danger, and not only secured his own vessel, but succeeded in rescuing the schooner and her crew.



Although most of the Missionaries returned to the islands, and resumed their labours in Eimeo in 1811 and 1812, yet their efforts in Tahiti were not resumed till the close of 1817, so that on my arrival I found no one here. Hence, I have been induced to give the foregoing brief historical sketch of the leading facts connected with the establishment and termination of the first Mission to Tahiti, in connexion with my first visit to Matavai.

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## CHAP. VI.

Anchorage in Matavai—Visit from Pomare—Landing his horse—Interview with the queen and princess—Astonishment of the natives on viewing the horse and his rider—Description of Eimeo—Opunohu, or Taloo harbour—Landing at Eimeo—Welcome from the natives—First night on shore—Present from the chiefs—Visit to the schools—First Sabbath in the islands—Appearance and behaviour of native congregations—Voyage to Afareaitu—Native meal—Description of Afareaitu—Removal thither—Means of conveyance—Description of the various kinds of canoes used in the Society Islands—Origin of the name—Account of Tetuaroa, the watering-place of Tahiti—Methods of navigating their canoes—Danger from sharks—Affecting wreck—Accident in a single canoe—Length of the voyages occasionally made.

THE sea had been calm, the morning fair, the sky without a cloud, and the lightness of the breeze had afforded us leisure for gazing upon the varied, picturesque, and beautiful scenery of this most enchanting island. We had beheld successively, as we had slowly sailed along its shore, all the diversity of hill and valley, broken or stupendous mountains, and rocky precipices, clothed with every variety of verdure, from the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree, the Oriental luxuriance of the tropical pandanus, or the waving plumes of the lofty and graceful cocoa-nut grove. The scene was enlivened by the waterfall on the mountain's side, the cataract that chafed along its rocky bed in the recesses of the ravine, or the stream that slowly wound



its way through the fertile and cultivated valleys, and the whole was surrounded by the white-crested waters of the Pacific, rolling their waves of foam in splendid majesty upon the coral reefs, or dashing in spray against its broken shore.

The cataracts and waterfalls, though occasionally seen, are by no means so numerous on any part of the Tahitian coast, as in the north-eastern shores of Hawaii. The mountains of Tahiti are less grand and stupendous than those of the northern group—but there is a greater richness of verdure and variety of landscape; the mountains are much broken in the interior, and deep and frequent ravines intersect their declivity from the centre to the shore. As we advanced towards the anchorage, I had time to observe, not only the diversified scenery, but the general structure and form, of the island. Tahiti, excepting a border of low alluvial land, by which it is nearly surrounded, is altogether mountainous, and highest in the centre. The mountains frequently diverge in short ranges from the interior towards the shore, though some rise like pyramids with pointed summits, and others present a conical, or sugar-loaf form, while the outline of several is regular, and almost circular. Orohena, the central and loftiest mountain in Tahiti, is six or seven thousand feet above the sea. Its summit is generally enveloped in clouds; but when the sky is clear, its appearance is broken and picturesque.

The level land at the mouth of Matavai valley is broad, but along the eastern and southern sides the mountains approach much nearer to the sea. A dark-coloured sandy beach extends all round the bay, except at its southern extremity, near One-tree Hill, where the shore is



rocky and bold. Groves of bread-fruit and cocoa-nut trees appear in every direction, and amid the luxuriance of vegetation, every where presented, the low and rustic habitations of the natives gave a pleasing variety to the delightful scene.

Most of the islanders who had boarded us in the morning continued in the ship, others arrived as we approached the bay, and long before we anchored, our decks were crowded with natives. Our prepossessions in their favour continued to increase, and we viewed them with no ordinary interest, as those among whom we were to spend the remainder of our days. Many of them wore some article of European dress, and all were attired in native cloth, though several had only a maro, or broad girdle, round the waist. There was a degree of openness in their countenances, and vivacity in their manners, which was not displeasing.

We had not been long at anchor, before Pomare sent us a large albicore, and a variety of provisions, and shortly after came on board. I was struck with his tall and almost gigantic appearance; he was upwards of six feet high, and seemed about forty years of age. His forehead was rather prominent and high, his eyebrows narrow, well defended, and nearly straight; his hair, which was combed back from his forehead, and the sides of his face, was of a glossy black colour, slightly curled behind; his eyes were small, sometimes appearing remarkably keen, at others rather heavy; his nose was straight, and the nostrils by no means large, his lips were thick, and his chin projecting. He was arrayed in a handsome tiputa of native manufacture. His body was stout, but not disproportioned to his height; and his limbs, though well formed, were not firm



and muscular. He welcomed me to Tahiti ; but, at the same time, appeared disappointed when he learned that only one Missionary had arrived, having been led to expect several. His acquaintance with English was very partial, and mine with Tahitian much more so ; our conversation was, consequently, neither very free nor animated. He inquired after King George, Governor Macquarrie, and Mr. Marsden, the time of our departure from New Holland, the nature of our voyage, &c. These inquiries I answered, and handed him a number of small presents which I had brought from England, adding a curious penknife of my own, which he had appeared desirous to possess. He had a small English Bible, and, at his request, I read to him one or two chapters. He appeared to understand, in some degree, the English language, although unable to speak it. After spending some time in the cabin, the king went to see the cattle we had brought from New South Wales, and particularly a horse, which the owners of the ship had sent him as a present.

Pomare was greatly delighted with the horse ; and, in the course of the afternoon, the poor animal, after having been hung in slings, and unable to lie down during the greater part of the voyage, was hoisted out of the hold, to be taken ashore in a large pair of canoes which the king had ordered alongside for that purpose. During this transition, while the horse was suspended midway between the gangway and the yard-arm, some of the bandages gave way ; when the animal, after hanging some time by the neck and fore-legs, to the great terror both of Pomare and the captain, slipped through the slings, and, clearing the ship's side, fell into the sea. He instantly rose to the surface ; and, snorting,



as if glad, even under these circumstances, to gain his freedom, swam towards the shore; but the natives no sooner saw him at liberty, than they plunged into the water, and followed like a shoal of sharks or porpoises after him. Some seizing his mane, others his tail, endeavoured to hold him, till the terrified creature appeared in great danger of a watery grave. The captain lowered down the boat; the king shouting, directed the natives to leave the horse to himself; but his voice was lost amid the din and clamour of the crowds that accompanied the exhausted and frightened animal to the land. At length he reached the beach in safety; and, as he rose out of the water, the natives on the shore fled with precipitation, climbing the trees, or crouching behind the rocks and the bushes for security. When, however, they saw one of the seamen, who had landed with the captain from the ship, take hold of the halter that was on his neck, they returned, to gratify their curiosity. Most of them had heard of horses, and some of them had, perhaps, seen those belonging to Mai, (Omai,) landed on the island by Captain Cook, forty years before; but it was undoubtedly the first animal of the kind the greater part of them had ever seen.

The king had not been long on board, when the queen arrived, and was ushered into the cabin. Her person was about the middle stature; her complexion fairer than any other native I have ever seen; her form elegant, and her whole appearance remarkably prepossessing. Her voice, however, was by no means soft, and her manners were less engaging than those of several of her companions. She was attired in a light loose and flowing dress of beautifully white native cloth, tastefully fastened on the left shoulder,



and reaching to the ankle; her hair was rather lighter than that of the natives in general; and on her head she wore a light and elegant native bonnet, of green and yellow cocoa-nut leaves; each ear was perforated, and in the perforation two or three flowers of the fragrant Cape jessamin were inserted. She was accompanied by her sister, Pomare Vahine. Aimata, the young princess, only daughter of Pomare and the queen, who appeared about six years of age, was brought by her nurse, and followed by her attendants into the cabin. We delivered the few presents we had brought for them, regretting that we could not enter into conversation. They spent about two hours on board; and then, followed by their numerous retinue, returned to the shore.

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

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



day the captain returned to the ship; and we shortly afterwards weighed anchor, and sailed for the island of Eimeo.

Moorea, the name most frequently given by the natives to this island, was discovered by Captain Wallis, and by him called Duke of York Island. It is situated about twelve or fourteen miles west from Tahiti, and is twenty-five miles in circumference. In the varied forms its mountains exhibit, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery, this island far exceeds any other, in either the Georgian or Society groups. A reef of coral, like a ring, surrounds the island; in some places one or two miles distant from the shore, in others united to the beach. Several small and verdant islands adorn the reef: one lies opposite the district of Afareaitu on the eastern side; two others, a few miles south of Papetoai; the latter are covered with the elegantly growing *Casuarina*, or Aito trees, and were a favourite retreat of Pomare the Second. Eimeo is not only distinguished by its varied and beautiful natural scenery, but also by the excellence of its harbours, which are better than those in any of the other islands.

On the north side is Taloo harbour, in lat.  $17^{\circ} 30'$  north, long.  $150^{\circ}$  west: one of the most secure and delightful anchoring places to be met with in the Pacific; Opunohu is the proper name of this harbour; near the mouth of which, on the right-hand side, there is a small rock, called by the natives *Tareu*, towards which, it is possible, Captain Cook was pointing, or looking, when he inquired of the natives the name of the harbour his ship was then entering. Tareu might be easily understood as if spelled Taloo, and the name of the rock



thus mistaken for that of the harbour. Separated from Opunohu by a high mountain, is another capacious bay, called, after its discoverer, Cook's harbour; it is equally convenient for anchorage with the former, but is rather more difficult of access.

On the north-eastern side of Eimeo, between the mountain and the sea, is an extensive and beautiful lake, called Tamai, on the border of which stands a sequestered village, bearing the same name. The lake is stocked with fish, and is a place of resort for flocks of wild ducks, which are sometimes taken in great numbers. The rivers of Eimeo are but small, and are principally mountain streams, which originate in the high lands, roll down the rocky bottoms of the deep ravines, and wind their way through the valleys to the sea. The mountains are broken, and considerably elevated, but by no means so high as those of Tahiti, which are probably 7000 feet above the level of the sea.

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

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



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

At a late hour we retired to rest, but not to sleep. We needed and sought repose, but the incidents of the day had produced a degree of excitement that did not speedily subside; in addition to which, the constant and loud roaring of the surf kept us awake till nearly daybreak. The house in which we lodged was near the shore; and the long heavy billows of the sea rolling



in successive surges over the coral reefs that surround the island, kept up, through the night, a hollow and heavy sound, resembling that produced by the rumbling of carriages in a vast city, heard at a distance in the stillness of evening. The wall, or outside of the dwelling, was composed only of large sticks, or poles, placed perpendicularly from the floor to the roof, two or three inches apart, so that we could see the ocean on one side, and the dark outline of the inland mountains on the other; while looking up *through* the roof, we could easily discern the stars twinkling in a blue and cloudless sky. We did not, however, feel the air too cool; and our lodging was quite as good as that in which the Missionaries to the Sandwich Islands passed their first night in Honoruru; and much better than Mr. Marsden, and his companion, procured in New Zealand. The first night he passed on shore, he slept on the earthen floor, by the side of a warrior, the murderer of the crew of the *Boyd*, and a cannibal; and the spot on which he lay was encircled by native spears fixed in the ground.

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

I was astonished at the accounts I now received, of the change that had taken place among the people. The profession of Christianity was general, many had learned to read, and were teaching others; all were regular in their exercises of devotion; and, in many of the small



gardens attached to the native houses, it was pleasing to see the little *fare bure huna*, house for hidden prayer. The greater part of the Missionaries, who had fled to Port Jackson, when expelled from Tahiti in 1808, having been invited by Pomare, returned in 1812. In 1816 they were joined by Mr. Crook, who had been stationed by Captain Wilson in the Marquesas: they had visited Tahiti, for the purpose of preaching to the inhabitants, but they had not been able to re-establish the Mission in their original station, and were, consequently, all residing at Eimeo when we arrived.

The chiefs of the district, and island, soon visited us, received a few articles as presents, and appeared highly gratified with what they saw, especially with some engravings of natural history. They sent us a present of food; or, as they call it, "*faamua*," a feeding; consisting of two or three large pigs, which were dragged along by force, squalling terribly all the way, and tied to a stick near the door; a number of bunches of plantains, bananas, cocoa-nuts, and bread-fruit, were also brought, and piled up in three heaps on the sand, near the pigs. I was then called out, and a native repeated the names of the chiefs who had sent us the food; and, pointing to the heaps of fruit and the pigs, said one was for me, and another for Mrs. Ellis, and the third for our infant daughter. He then directed the native servants of the house to take care of it, and departed.

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



The building, in which they were taught, stood near the sea-beach, under the shade of a clump of cocoa-nut trees. Though of no very durable kind, it appeared well adapted to the purpose to which it was appropriated. It was upwards of sixty feet long, and rather narrow. The thatch was composed of the leaves of the pandanus, neatly fastened on rafters of purau or hibiscus, and the walls, or sides and ends, were formed with straight branches resembling the rafters, and planted in the ground about two inches asunder. There was a door at each end; windows were altogether unnecessary in such a building, as the space between the poles, forming the outside, admitted light and air in abundance; and wind, with rain, sometimes in larger quantities than was quite agreeable. The floor, which was of sand, was covered with long dry grass. A rustic sort of table, or desk, between three and four feet high, stood on one side, equally distant from each end, and the whole of the building was filled with low forms, on which the natives were sitting; while, on one side I saw one or two forms longer and broader than the rest, with small ledges on the sides, filled with sand, for the purpose of teaching writing, after the manner of the national schools in England. A number of pillars in the centre supported the ridge pole, or rather the different ridge poles, which unitedly sustained the roof of the building. The different joints in these, and the narrow horizontal boards supporting the bottoms of the rafters, presented a kind of chronological index to the history of the place. It was first erected by the liberality of a gentleman in London. He presented to Tapioi, the Marquesan youth who accompanied Mr. Bicknell to England, the articles with which



the natives were hired to build this first school and chapel in Eimeo. It was then much more compact, and the width better proportioned than it now appeared. It had always been employed, not only as a school, but also as a chapel. When the number of scholars and worshippers of the true God increased, so as to render accommodation difficult, one of the ends had been taken down, a new piece of timber joined to the ridge pole, the building lengthened about twelve or fifteen feet, and the end then closed up. When the place became again too small, a similar enlargement had been made; and, as the new piece which supported the roof, was laid upon the former ridge pole, it distinctly marked the increase of Christian worshippers at the place within the last four or five years.

The first Sabbath I spent in the islands, was a day of deep and delightful interest. The Missionaries were accustomed to meet for prayer at sun-rise, on the morning of the Sabbath. This service I attended, and was also gratified to find, that not fewer than four or five hundred of the natives, imitating their teachers in this respect, met for the purpose of praise and supplication to the true God, during the interval of public worship, which was held early in the morning, and four in the afternoon.

About a quarter before nine in the morning, I accompanied Mr. Crook to the public worship of the natives, held in the same house in which I had visited the school a day or two before. It was, indeed, a rude and perishable building, totally destitute of every thing imposing in effect, or exquisite in workmanship; yet I beheld it with emotions of pleasure, as the first roof under which the natives of Tahiti had assembled, in



any number, to receive the elements of useful knowledge, to listen with sincerity and satisfaction to the word of God, and to render publicly unto Him the homage of their grateful praise ; for,

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

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

The place was thronged with people, and numbers were standing or sitting round the doors and the outside of the building. When we arrived, they readily made way for us to enter ; when a scene, destitute indeed of magnificence and splendour as to the structure itself, or the richness in personal adornment of its inmates, but certainly the most delightful and affecting I had ever beheld, appeared before me. Between five and six hundred native Christians were there assembled, to worship the true God. Their persons were cleanly, their apparel neat, their countenances either thoughtful, or beaming with serenity and gladness. The heads of the men were uncovered, their hair cut and combed, and their beards shaven. Their dress was generally a pareu round the waist ; and a native tiputa, over their shoulders,



which covered the upper part of the body, excepting the arms. The appearance of the females was equally interesting; the greater part of them wore a neat and tasteful bonnet, made with the rich yellow-tinted cocoa-nut leaf. Their countenances were open and lively; many of them had inserted a small bunch of the fragrant and delicately white gardenia, or Cape jessamine flowers, in their hair; in addition to which, several of their chief women wore two or three fine native pearls fastened together with finely braided human hair, and hanging pendent from one of their ears, while the other was adorned with a native flower. Their dress was remarkably modest and becoming, being generally what they term *ahu bu*, which consists of large quantities of beautifully white native cloth, wound round the body, then passed under one arm, and fastened on the other shoulder, leaving uncovered only the neck and face, and part of one arm.

The assembly maintained the most perfect silence, until Mr. Davies, who officiated on the occasion, and was seated behind the table, which answered the double purpose of a desk for the schoolmaster, and a pulpit for the minister, rose up, and gave out a hymn in the native language. The whole congregation now rose, and many of them joined in the singing. A prayer was then offered, during which the congregation remained standing; another hymn was sung; the people then sat down, and listened attentively to a discourse, delivered by the Missionary standing on the ground behind the desk. When this was ended, a short prayer was offered, the benediction pronounced, and the service closed. The assembly dispersed with the utmost propriety and order; many of them, as they passed by, cordially shook me by



the hand, and expressed their joy at seeing me among them. My joy, and excitement of feeling, was not less than theirs. There was something so pleasing and novel in their appearance, so peculiar in their voices when singing, and in their native language, both during the prayers and sermon, and something so solemn and earnest in their attention, with such an air of sincerity in devotion during the whole service, that it deeply affected my heart. I was desirous of speaking to them in return, and expressing the grateful satisfaction with which I had beheld their worship; but the scene before me had taken such a powerful hold of my feelings, that I returned home in silence, filled with astonishment at the change that had taken place, and deeply impressed with the evidence it afforded of the efficacy of the gospel, and the power of the Almighty. At eleven o'clock I attended public worship in the English language.

At four in the afternoon the natives again assembled, and I attended at their worship. Though I could not understand their language, I was pleased with the large attendance, and the serious and earnest manner in which the people listened to an animated discourse delivered by Mr. Nott. In the evening several of the Missionaries met for social worship, and with this sacred exercise we closed our first Sabbath in the Society Islands, under a deep impression of the advantages of Christianity, and the pleasing effects which we had that day witnessed, of Divine influence over the hearts of the most profligate idolaters.

In the afternoon of the succeeding Sabbaths, I visited a number of Christian chiefs at their own houses. We usually found them either reading together, conversing



on the contents of their books, or some other religious subject. At Hitoti's dwelling which, I visited on the second Sabbath after my arrival, the household were about to kneel down for prayer when we entered; we joined them, and several of the petitions which the chief offered up to God, appeared, when interpreted by my companion, remarkably appropriate and expressive.

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

I also accompanied one of the Missionaries on a voyage to the opposite side of the island, about twenty miles distant from the settlement at Papetoai. Two natives paddled our light single canoe along the smooth water within the reefs till we reached Moru, where we landed, to take some refreshment at the house of a friendly chief. This was the first native meal I had sat down to, and it was served up in true Tahitian style. When the food was ready, we were requested to seat ourselves on the dry grass that covered the floor of the house. A number of the broad leaves of the purau, hibiscus tileaceus, having the stalks plucked off close to the leaf, were then spread on the ground, in two or three succes-



sive layers, with the downy or underside upwards, and two or three were handed by a servant to each individual, instead of a plate. By the side of these vegetable plates, a small cocoa-nut shell of salt water was placed for each person. Quantities of fine large bread-fruit, roasted on hot stones, were now peeled and brought in, and a number of fish that had been wrapped in plantain leaves, and broiled on the embers, were placed beside them. A bread-fruit and a fish was handed to each individual, and, having implored a blessing, we began to eat, dipping every mouthful of bread-fruit or fish into the small vessel of salt water,—without which, to the natives, it would have been unsavoury and tasteless. I opened the leaves, and found the fish nicely broiled; and, imitating the practice of those around me, dipped several of the first pieces I took into the dish placed by my side: but there was a bitterness in the sea water which rendered it rather unpalatable, I therefore dispensed with the further use of it, and finished my meal with the bread-fruit and fish.

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

The next morning we examined the district, and were delighted with its fertility, extent, and resources. Afareaitu is on the eastern side of Eimeo, opposite the district of Atehuru in Tahiti, and is certainly one of the finest districts in the island. It comprises two valleys, or rather one large valley partially divided by a narrow hilly ridge extending from the mountains in the interior, towards the shore. The soil of the bottom of



the valley is rich and fertile, well stocked with coconuts and bread-fruit trees. The surrounding hills are clothed with shrubs or grass, and the lofty and romantic mountains forming the central boundary, are adorned with trees or bushes even to their summits. Several broad cascades flowed in silvery streams down the sides of the mountain, and, broken occasionally by a jutting rock, presented their sparkling waters in beautiful contrast with the rich and dark foliage of the stately trees, and the flowering shrubs that bordered their course. A number of streams originating in these water-falls pursued their course through the valley, and one, receiving in its way the tributary waters of a number of sequestered streamlets, swelled at times into what in these islands might be called a river, and flowed along the most fertile portions of the district into the sea.

A small bay was formed by an elliptical indentation of the coast, an opening in the reef opposite the bay admitted small vessels to enter, and a picturesque little coral island, adorned with two or three clumps of hibiscus and cocoa-nut trees, added greatly to the beauty of its appearance. There was no swamp or marshy land between the shore and the mountains; the ground was high, and the whole district not only remarkably beautiful, but apparently dry and healthy. The abundance of natural productions, the apparent salubrity of the air, the convenience of the stream of water, the facility of the harbour, combined to recommend it as an eligible spot for at least the temporary residence of a part of the Missionaries. We therefore waited on the principal chiefs, one of whom had accompanied us from Papetoai, and inquired if it would be agreeable to them for us to come and reside there. They expressed



themselves pleased with the prospect of such an event, and promised every assistance in the erection of our houses, &c. Having accomplished the object of our visit, we left Afareaitu, and returned to Papetoai the same evening.

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

The natives in the several islands were in want, not only of teachers, but also of books. I had taken out a printing-press and types, and having, at the request of the Directors, learned the art of printing in England, it was proposed, that as a temporary measure, to supply the existing demand for books, the press should be set up at Afareaitu. By this arrangement two stations would be formed in Eimeo, and the whole of the inhabitants be brought more fully under religious instruction. In order to carry these plans into effect, we left Papetoai on the 25th of March, with Mr. Davies, Mr. and Mrs. Crook and family. Mrs. Ellis, and myself, with an infant and her nurse, set out in a native canoe, having most of our goods and luggage on board. Mr. Crook and family preceded us in a fine large double canoe, called "*Tiaitoerau*," literally "wait for the west wind," from *tiai* to wait, and *toerau* west wind. It was between thirty and forty feet in length, very strong, and, as a



piece of native workmanship, well built. The keel, or bottom, was formed with a number of pieces of tough Tamanu wood, *inophyllum callophyllum*, twelve or sixteen inches broad, and two inches thick, hollowed on the inside, and rounded without, so as to form a convex angle along the bottom of the canoe; these were fastened together by lacings of tough elastic cinet, made with the fibres of the cocoa-nut husk. On the front end of the keel, a solid piece, cut out of the trunk of a tree, so contrived as to constitute the forepart of the canoe; was fixed with the same lashing; and on the upper part of it, a thick board or plank projected horizontally, and formed a line parallel with the surface of the water. This front piece, usually five or six feet long, and twelve or eighteen inches wide, was called the *ihu vaa*, nose of the canoe, and, without any joining, comprised the stem, bows, and bowsprit of the vessel.

The sides of the canoe were composed of two lines of short plank or board, an inch and a half or two inches thick. The lowest line was convex on the outside, and nine or twelve inches broad; the upper one straight. The stern was considerably elevated, the keel was inclined upwards, and the lower part of the stern resembled the bottom of a pointed shield, while the upper part of the noo, or stern, was nine or ten feet above the level of the sides. The whole was fastened together with cinet, not continued along the seams, but by two, or at most, three holes made in each board, within an inch of each other, and corresponding holes made in the opposite piece, and the cinet passed through from one to the other. A space of nine inches or a foot was left, and then a similar set of holes made. The joints or seams were not grooved together,



but the edge of one simply laid on that of the other, and fitted with remarkable exactness by the adze of the workman, guided only by his eye: they never used line or rule. The edges of their planks were usually covered with a kind of pitch or gum from the bread-fruit tree, and a thin layer of cocoa-nut husk spread between them. The husk of the cocoa-nut swelling when in contact with the water, fills any apertures that may exist, and, considering the manner in which they are put together, the canoes are often remarkably dry. The two canoes forming Tiaitoerau, which was a double one, were fastened together by strong curved pieces of wood, placed horizontally across the upper edges of the canoes, to which they were fixed by strong lashings of thick cinet.

*Skreened Canoe.*



The space between the two bowsprits, or broad planks projecting from the front of our canoe, was covered with boards, and furnished a platform of considerable extent; over this a kind of temporary awning of platted cocoa-nut leaves was spread, and under it the passengers sat during the voyage. The upper part of each of the canoes was not above twelve or fifteen inches wide; little projections were formed on the inner part of the sides, on which small moveable thwarts or seats were fixed, whereon the men sat who paddled it



along, while the luggage was either placed in the bottom, piled up against the stern, or laid on the elevated stage between the two canoes. The heat of the sun was extreme, and we found that our rustic awning afforded a grateful shade.

The rowers appeared to labour hard. Their paddles, being made of the tough wood of the hibiscus, were not heavy; yet, having no pins in the sides of the canoe, against which the handles of the paddles could bear, but leaning the whole body over the canoe, first on one side, and then on the other, and working the paddle with one hand near the blade, and the other at the upper end of the handle, and shovelling as it were the water, appeared a great waste of strength. They often, however, paddle for a time with remarkable swiftness, keeping time with the greatest regularity. The steersman stands or sits in the stern, with a large paddle; the rowers sit in each canoe two or three feet apart, the leader sits next, the steersman gives the signal to start, by striking his paddle violently against the side of the canoe, every paddle is then put in and taken out of the water with every stroke at the same moment; and after they have thus continued on one side for five or six minutes, the leader strikes his paddle, and the rowers instantly and simultaneously turn to the other side, and thus alternately working on each side of the canoe, they go along at a considerable rate. There is generally a good deal of striking the paddle when a chief leaves or approaches the shore, and the effect pretty much resembles that of the smacking of the whip, or sounding of the horn, at the starting or arrival of a coach.

The isolated situation of the islanders, and their dependence on the sea for a large proportion of the



means of subsistence, necessarily impart a maritime character to their habits, and render the building, fitting, and managing of the vessels one of the most general and important of their avocations. It also procures no small respect and emolument for the *Tahua tarai vaa*, builder of canoes. *Vaa waa*, or *vaka*, is the name of a canoe, in most of the islands of the Pacific; though by foreigners they are uniformly called canoes, a name first given to this sort of boat by the natives of the Caribbean Islands,\* and adopted by Europeans ever since, to designate the rude boats used by the uncivilized natives in every part of the world.

The canoes of the Society Islanders are various, both in size and shape, and are double or single. The canoes belonging to the principal chiefs, and the *vaa mataaina*, public district canoes, were in general large—fifty, sixty, or nearly seventy feet long, and each about two feet wide, and three or four feet deep; the sterns remarkably high, sometimes fifteen or eighteen feet above the water, and frequently ornamented with rudely carved hollow cylinders, square pieces, or grotesque figures, called *tiis*. The rank or dignity of a chief was supposed, in some degree, to be indicated by the size of his canoe, the carving and ornaments with which it was embellished, and the number of his rowers.—Next in size to these was the *pahi*, or war canoe. I never saw but one of these: the stern was low, and covered, so as to afford a shelter from the stones of the assailants; the bottom was round, the upper part of the sides

\* After his first interview with the natives of the newly discovered islands, in the Caribbean sea, we are informed by Robertson, that Columbus returned to his ship, accompanied by many of the islanders in their boats, which they called *canoes*; and though rudely formed out of the trunk of a single tree, they rowed them with surprising dexterity.



was narrower, and perpendicular; a rude imitation of the human head, or some other grotesque figure, was carved on the stern of each canoe. The stern, often elevated and curved like the neck of a swan, terminated in the carved figure of a bird's head, and the whole was more solid and compact than the other vessels. There was a kind of platform in the front, or generally near the centre, on which the fighting men were stationed: these canoes were sometimes sixty feet long, between three and four feet deep, and with their platforms in front, or in the centre, were capable of holding fifty fighting men.\*

*War Canoe.*



The vaatii, or sacred canoe, was always strong and large, more highly ornamented with carving and feathers than any of the others. Small houses were erected in each, and the image of the god, sometimes in the shape of a large bird, at other times resembling a hollow cylinder ornamented with various coloured feathers,

\* In Cook's voyages, a description is given of some, one hundred and eight feet long; but I never saw any so large.



was kept in these houses. Here the prayers were frequently preferred, and the sacrifices offered.

Their war canoes were generally strong, well built, and highly ornamented. They formerly possessed large and magnificent fleets of these, and other large canoes; and, at their general public meetings, or festivals, no small portion of the entertainment was derived from the regattas, or naval reviews, in which the whole fleet, ornamented with carved images, and decorated with flags and streamers, of various native coloured cloth, went through the different tactics with great precision. On these occasions the crews by which they were navigated, anxious to gain the plaudits of the king and chiefs, emulated each other in the exhibition of their seamanship. The *vaatii*, or sacred canoes, formed part of every fleet, and were generally the most imposing in appearance, and attractive in their decorations.

The peculiar and almost classical shape of the large Tahitian canoes, the elevated prow and stern, the rude figures, carving, and other ornaments, the loose folding drapery of the natives on board, and the maritime aspect of their general places of abode, are all adapted to produce a singular effect on the mind of the beholder. I have often thought, when I have seen a fleet of thirty or forty approaching the shore, that they exhibited no faint representation of the ships in which the Argonauts sailed, or the vessels that conveyed the heroes of Homer to the siege of Troy.

Every canoe, of any size, had a distinct name, always arbitrary, but frequently descriptive of some real or imaginary excellence in the canoe, or in memory of some event connected with it. Neither the names



of any of their gods, or chiefs, were ever given to their vessels; such an act, instead of being considered an honour, would have been deemed the greatest insult that could have been offered. The names of canoes, in some instances, appear to have been perpetuated, as the king's state canoe was always called Anuanua, or the rainbow. The most general and useful kind of canoe is the tipairua, or common double canoe, usually from twenty to thirty feet long, strong and capacious, with a projection from the stem, and a low shield-shaped stern. These are very valuable, and usually form the mode of conveyance for every chief of respectability or influence, in the island. They are also used to transport provisions, or other goods, from one place to another.

They have also a remarkably neat double canoe, called Maihi, or twins, each of which is made out of a single tree, and are both exactly alike. The stem and stern are usually sharp; although, occasionally, there is a small board projecting from each stem. These are light, safe, and swift, easily managed, and seldom used but by the chiefs. A canoe of this kind was a favourite conveyance with the late king Pomare.

The single canoes are built in the same manner, and with the same materials, as the double ones. Their usual name is *tipaihoe*, single landing, and they are more various in their kind than the others. The small *buhoe*, the literal name of which is single shell, is generally a trunk of a tree, seldom more than twenty feet in length, rounded on the outside, and hollow within; sometimes sharp at both ends, though generally only at the stem. It is used by fishermen among the reefs, and also along the shore, and in shallow water,



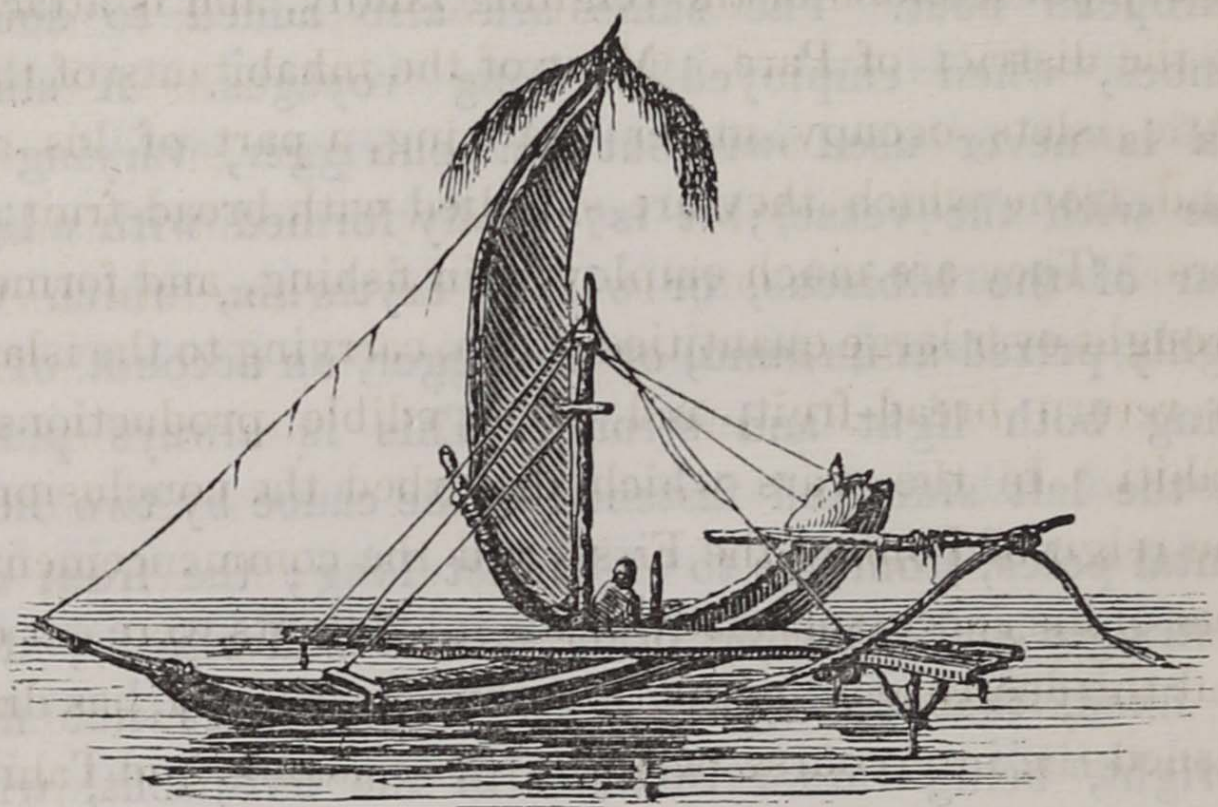
seldom carrying more than two persons. The single maihi is only a neater kind of buhoe.

The *vaa motu*, island-canoe, is generally a large, strong, single vessel, built for sailing, and principally used in distant voyages, from one island to another. In addition to the ordinary edge, or gunwale, of the canoe, planks, twelve or fifteen inches wide, are fastened along their sides, after the manner of wash-boards in a European boat. The same are also added to double canoes, when employed on long voyages. A single vaa is never used without an outrigger, varying in size with the vessel; it is usually formed with a light spar of the hibiscus, or of the erythrina, which was highly prized as an *ama*, or outrigger, on account of its being both light and strong. This is always placed on the left side, and fastened to the canoe by two horizontal poles, from five to eight feet long; the front one is straight and firm, the other curved and elastic; it is so fixed, that the bark, when empty, does not float upright, being rather inclined to the left; but, when sunk into the water, on being laden, &c. it is generally erect, while the outrigger, which is firmly and ingeniously fastened to the sides by repeated bands of strong cinet, floats on the surface. In addition to this, the island-canoes have a strong plank, twelve or fourteen feet long, fastened horizontally across the centre, in an inclined position, one end attached to the outrigger, and the other extending five or six feet over the opposite side, and perhaps elevated four or five feet above the sea. A small railing of rods is fastened along the sides of this plank, and it is designed to assist the navigators in balancing the keel, as a native takes his station on the one side or the other, to counteract the inclination which



the wind or sea might give to the vessel. Sometimes they approach the shore with a native standing or sitting on the extremity of the plank, and presenting a singular appearance, which it is impossible to behold without expecting every undulation of the sea will detach him from his apparently insecure situation, and precipitate him into the water.

*Single, or Island Canoe.*



This kind of canoe is principally employed in the voyages which the natives make to *Tetuaroa*, a cluster of islands, five in number; the names of which are Rimatu, Onehoa, Moturua, Hoatere, and Reiona; these are enclosed in one reef, in which there is an opening on the north-west, but only such as to admit, and that with difficulty, their own canoes. The whole cluster is called Tetuaroa. They are low coralline islands, the highest parts being not more than three or four feet above the water, and the only soil they contain is composed of sand and fragments of coral, with which is mingled vegetable mould produced on the islands, or carried from Tahiti. The chief article of food produced in these islands is the fruit of the cocoa-nut



tree ; with extensive and verdant groves of which they are adorned. They seem, at a distance, as if they were growing on the surface of the water, and the roots and stems of many are washed by the spray, or by the tide, when it rises a few inches higher than usual. Upon the kernel of the cocoa-nut, and the fish taken among the reefs, the inhabitants principally subsist.

*Tetuaroa*, the long, or distant, sea, is part of the hereditary possessions of the reigning family, and is attached to the district of Pare. Most of the inhabitants of these little islets occupy, under the king, a part of his own land, from which they are supplied with bread-fruit and taro. They are much employed in fishing, and formerly brought over large quantities of fish, carrying to the islands in return bread-fruit, and other edible productions of Tahiti. In the wars which disturbed the conclusion of the reign of Pomare the First, and the commencement of that of his successor, many of the inhabitants were cut off ; and the decrease of population, thus occasioned, has diminished the intercourse between these islands and Tahiti.

In addition to the fishery carried on here, *Tetuaroa* has long been a kind of watering-place for the royal family, and a frequent resort for what might be called the fashionable and gay of Tahiti.—Hither the areois, dancers, and singers, were accustomed to repair, together with those whose lives were professedly devoted to indolent pleasures. It was also frequented by the females of the higher class, for the purposes of *haapori*, increasing the corpulency of their persons, and removing, by luxurious ease under the embowering shade of the cocoa-nut groves, the dark tinge which the vertical sun of Tahiti might have burnt upon the complexions. So great was the intercourse formerly, that a hundred of



these island-canoes have been seen at a time upon the beach of Tetuaroa.

In navigating their double canoes, the natives frequently use two sails, but in their single vessels only one. The masts are moveable, and are only raised when the sails are used. They are slightly fixed upon a kind of step placed across the canoe, and fastened by strong ropes or braces extending to both sides, and to the stem and stern. The sails were made with the leaves of the pandanus split into thin strips, neatly woven into a kind of matting. The shape of the sails of the island-canoes is singular, the side attached to the mast is straight, the outer part resembling the section of an oval, cut in the longest direction. The other sails are commonly used in the same manner as sprit or lugger sails are used in European boats. The ropes from the corners of the sails are not usually fastened, but held in the hands of the natives. The rigging is neither varied nor complex; the cordage is made with the twisted bark of the hibiscus, or the fibres of the cocoa-nut husk—of which a very good *coiar* rope is manufactured.

The paddles of the Tahitians are plain, having a smooth round handle, and an oblong-shaped blade. Their canoes have no rudder, but are steered by a man in the stern, with a paddle generally longer than the rest. In long voyages they have two or three steering paddles, including a very large one, which they employ in stormy weather, to prevent the vessel from drifting to leeward. The *tataa*, or scoop, with which they bale out the leakage, is generally a neat and convenient article, cut out of a solid piece of wood. Their canoes were formerly ornamented with streamers of various coloured cloths, and tufts of fringe and tassels of feathers were



attached to the masts and sails, though they are now seldom used. A small kind of house or awning was erected in the centre, or attached to the stern, to skreen the passengers from the sun by day and the damp by night. The latter is still used, though the former is but seldom seen. They do not appear ever to have ornamented the body or hull of their vessels with carving or painting; but, notwithstanding this seeming deficiency, they had by no means an unfinished appearance.

In building their vessels, all the parts were first accurately fitted to each other, the whole was taken to pieces, and the outside of each plank smoothed by rubbing it with a piece of coral and sand moistened with water; it was then dried, and polished with fine dry coral. The wood was generally of a rich yellow colour, the *cinet* nearly the same, and a new well-built canoe is perhaps one of the best specimens of native skill, ingenuity, and perseverance, to be seen in the islands. Most of the natives can hollow out a buhoe, but it is only those who have been regularly trained to the work, that can build a large canoe, and in this there is a considerable division of labour,—some laying down the keel and building the hull, some making and fixing the sails, and others fastening the outriggers, or adding the ornaments. The principal chiefs usually kept canoe-builders attached to their establishments, but the inferior chiefs generally hired workmen, paying them a given number of pigs, or fathoms of cloth, for a canoe, and finding them in provision while they are employed. The trees that are cut down in the mountains, or the interior of the islands, are often hollowed out there, sometimes by burning, but generally by the adze, or cut into the shape designed and then brought down to the shore.



Idolatry was interwoven with their naval architecture, as well as every other pursuit. The priest had certain ceremonies to perform, and numerous and costly offerings were made to the gods of the chief, and of the craft or profession, when the keel was laid down, when the canoe was finished, and when it was launched. Valuable canoes were often among the national offerings presented to the gods, being ever afterwards sacred to the service of the idol.

The double canoes of the Society Islands were larger, and more imposing in appearance, than most of those used in New Zealand or the Sandwich Islands, but by no means so strong as the former, nor so neat and light as the latter. I have, however, made several voyages in them. In fine weather, and with a fair wind, they are tolerably safe and comfortable; but when the weather is rough, and the wind contrary, they are miserable sea-boats, and are tossed about completely at the mercy of the winds. Many of the natives that have set out on voyages from one island to another have been carried from the group altogether, and have either perished at sea, or drifted to some distant island.

In long voyages, single canoes are considered safer than double ones, as the latter are sometimes broken asunder, and are then unmanageable; but, even though the former should fill or upset at sea, as the wood is specifically lighter than the water, there is no fear of their sinking. When a canoe is upset or fills, the natives on board jump into the sea, and all taking hold of one end, which they press down, so as to elevate the other end considerably above the sea, a great part of the water runs out; they then suddenly loose their hold of the canoe, which falls upon the water, emptied in some



degree of its contents. Swimming along by the side of it, they bale out the rest, and then climb into it again, and pursue their voyage. This has frequently been the case; and, unless the canoe is broken by upsetting or filling, they are seldom prevented from accomplishing their voyage. The only evil they fear in such circumstances is that of being attacked by sharks, which have sometimes made sad havock among those who have been wrecked at sea.

An instance of this kind occurred a few years ago, when a number of chiefs and people, all together thirty-two, were passing from one island to another, in a large double canoe. They were overtaken by a severe tempest, the violence of which tore their canoes asunder, and separated them from the horizontal spars by which they were united. It was in vain for them to endeavour to place them upright, or empty out the water, for they could not keep them in an erect position, nor prevent their incessant overturning. As their only resource, they collected the scattered spars and boards, and constructed a raft, on which they hoped they might drift to land. The weight of the whole number, who were now collected on the raft, was so great as to sink it so far below the surface, that they sometimes stood above their knees in water. They made very little progress, and soon became exhausted by fatigue and hunger. In this condition they were attacked by a number of sharks. Destitute of a knife, or any other weapon of defence, they fell an easy prey to these rapacious monsters. One after another was seized and devoured, or carried away by them; and the survivors, who with dreadful anguish beheld their companions thus destroyed, saw the number of assailants apparently increasing, as each body



was carried away, until only two or three remained. The raft, thus lightened of its load, rose to the surface of the water, and placed them beyond the reach of the voracious jaws of their relentless destroyers. The voyage on which they had set out, was only from one of the Society Islands to another, consequently they were not very far from land. The tide and the current now carried them to the shore, where they landed, to tell the melancholy fate of their fellow-voyagers.

But for the sharks, the South Sea Islanders would be in comparatively but little danger from casualties in their voyages among the islands; and although when armed they have sometimes been known to attack a shark in the water, yet when destitute of a knife or other weapon, they become an easy prey, and are consequently much terrified at such merciless antagonists.

Another circumstance also, that added to this dread of sharks, was, the superstitious ideas they entertained relative to some of the species. Although they would not only kill, but eat certain kinds of shark; the large blue sharks, *squalus glaucus*, were deified by them, and, rather than attempt to destroy them, they would endeavour to propitiate their favour by prayers and offerings. Temples were erected, in which priests officiated, and offerings were presented to the deified sharks, while fishermen and others, who were much at sea, sought their favour. Many ludicrous legends were formerly in circulation among the people, relative to the regard paid by the sharks at sea, to priests of their temples, whom they were always said to recognize, and never to injure. I received one from



the mouth of a man, formerly a priest of an *akua mao*, shark god; but it is too absurd to be recorded. The principal motives, however, by which the people appear to have been influenced in their homage to these creatures, was the same that operated on their minds in reference to other acts of idolatry; it was the principle of fear, and a desire to avoid destruction, in the event of being exposed to their anger at sea.

The superstitious fears of the people have now entirely ceased. I was once in a boat, on a voyage to Borabora, when a ravenous shark approaching the boat, seized the blade of one of the oars, and being detached from that, darted at the keel of the boat, which he attempted to bite. While he was thus employed, the native whose oar he had seized, leaning over the side of the boat, grasped him by the tail, succeeded in lifting him out of the water, and, with the help of his companions, dragged him alive into the boat, where he began to flounder and strike his tail with great rage and violence. We were climbing up on the seats out of his way, but the natives, giving him two or three blows on the nose with a small wooden mallet, quieted him, and then cut off his head. We landed the same evening, when I believe they baked and ate him.

The single canoes, though safer at sea, were yet liable to accident, notwithstanding the outrigger, which required to be fixed with care, to prevent them from upsetting. To the natives this is a matter of slight inconvenience, but to a foreigner it is not always pleasant or safe. Mrs. Osmond, Mrs. Barf, Mrs. Ellis, and myself, with our two children, and one or two natives, were once crossing the small harbour at Fare, in Hua-



hine; a female servant was sitting in the fore part of the canoe, with our little girl in her arms, our little boy was at his mother's breast, and a native, with a long light pole, was paddling the canoe along, when a small buhoe, with a native youth sitting in it, darted out from behind a bush that hung over the water, and before we could turn, or the youth could stop his canoe, it ran across our outrigger. This in an instant went down, our canoe was turned bottom upwards, and the whole party precipitated into the sea. The sun had set soon after we started from the opposite side, and the twilight being very short, the shades of evening had already thickened around us, and prevented the natives on the shore from perceiving our situation. The native woman held our little girl up with one hand, and swam with the other towards the shore, aiding, as well as she could, Mrs. Osmond, who had caught hold of her dark hair, which floated on the water behind her; Mrs. Barf, on rising to the surface, caught hold of the outrigger of the canoe that had occasioned our disaster, and, calling out for help, informed the people on the shore of our danger, and speedily brought them to our assistance.

Mr. Osmond no sooner reached the beach, than he plunged into the sea; Mrs. O. leaving the native by whom she had been supported, caught hold of her husband, and not only prevented his swimming, but sunk him so deep in the water, that, but for the timely arrival of the natives, both would probably have found a watery grave. Mahine-vahine, the queen, sprang in, and conveyed Mrs. Barf to the shore. I came up on the side opposite to that on which the canoe had turned over, and found Mrs. Ellis struggling in the water, with the



child still at her breast. I immediately climbed upon the canoe, and raised her so far out of the water, as to allow the little boy to breathe, till a small canoe came off to our assistance, into which she was taken, when I swam to the shore, grateful for the deliverance we had experienced.

It was not far from the beach where this occurred, yet the water was deep, and several articles which we had in the canoe, were seen the next day lying at the bottom, among coral and sand, seventeen or eighteen fathoms below the surface. Accidents of this kind, however, occur but seldom; and though we have made many voyages, this is the only occasion on which we have been in danger.

The natives of the eastern isles frequently come down to the Society Islands in large double canoes, which the Tahitians dignify with the name of *pahi*, the term for a ship. They are built with much smaller pieces of wood than those employed in the structure of the Tahitian canoes, as the low coralline islands produce but very small kinds of timber, yet they are much superior both for strength, convenience, and sustaining a tempest at sea. They are always double, and one canoe has a permanent covered residence for the crew. The two masts are also stationary, and a kind of ladder, or wooden shroud, extends from the sides to the head of the mast. The sails are large, and made with fine matting. Several of the principal chiefs possess a *pahi paumotu*, which they use as a more safe and convenient mode of conveyance than their own canoes. One canoe, that brought over a chief from Rurutu, upwards of three hundred miles, was very large. It was somewhat in the shape of a crescent, the stem and stern high and pointed,



and the sides deep ; the depth from the upper edge of the middle to the keel, was not less than twelve feet. It was built with thick planks of the *Barringtonia*, some of which were four feet wide ; they were sewn together with coconut cinet, and although they brought the chief safely, probably more than six hundred miles, they must have been very ungovernable and unsafe in a storm or heavy sea.



## CHAP. VII.

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

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

Here we also saw the family idols of Pomare, which had been sent from the islands to be forwarded to England, as specimens of the objects they had been accustomed to worship. When we reached the islands, we found, not only that the reports we had heard were correct, but that the change had progressively advanced, becoming daily more extensive in its influence,



and decisive in its character, and that the whole of the inhabitants were no longer idolaters, but either professors of Christianity, or desirous to receive religious instruction.

We had now spent some weeks with the Missionaries and people at Papetoai; this had afforded us the means of learning from those who had been on the spot, many of the particulars connected with this amazing and important work. We had also witnessed something of its effects in the conversation and deportment of numbers who had experienced its moral influence, and evinced its benign and elevating power. It was naturally a matter of the deepest interest to a Missionary's mind, important in all its bearings on the object nearest to his heart, and first in the aims and the purposes of his life.

The accounts given by the Missionaries, on my first arrival, and the many interesting facts which subsequently came to my knowledge, when I had acquired such an acquaintance with the language of the people, as to be able to pursue my inquiries among them, have not only excited the highest delight, but convinced me, that, in the circumstances under which the change occurred, the agency by which it was accomplished, and the permanency of its effects, it is altogether one of the most remarkable displays of Divine power that has occurred in the history of mankind, and is, perhaps, unparalleled since the days of the apostles. Detached notices of this event have been transmitted to England in the letters of the Missionaries, and in the different publications of the Missionary Society. No connected and regular account has, however, yet been furnished; and, notwithstanding all that has been



recorded, it may still be affirmed in the language of the deputation sent by the Society to the South Seas, that "God has indeed done great things here."

It is much to be regretted, that the Missionaries on the spot—who were intimately acquainted with every indication of the moral and spiritual process that was going on, even in its incipient stages, and every event which marked its gradual development, until, in the language of the natives on another but similar occasion, it burst upon them like the light of the morning—did not, at the time, prepare a full and particular account of the work which, under God, they had been instrumental in effecting: but their motto always was, to "say too little rather than too much," to persevere in labour, rather than employ their time in detailing their engagements; and to exercise the greatest caution and brevity in speaking of any thing connected with themselves, or the people around them, lest subsequent events should disappoint the anticipations which present favourable appearances might originate. This prudential reserve, on some accounts, cannot be too highly commended; yet, it is possible to carry it too far; and, in the present instance, however honourable to the individuals who maintained it, it cannot be doubted that the world has been thereby deprived of a full record of events, intimately connected with the destinies of the people among whom they transpired, and with the propagation of the gospel in the most distant parts of the world, during every future age of the Christian church.

Before proceeding to narrate the leading matters connected with our residence in Afareaitu, some account of that change may, perhaps, be neither impro-



perly nor unacceptably introduced in this place, where our Missionary life may be said to have commenced. It was on my first arrival in Eimeo, that the accounts of this work, although partial, produced the greatest effect on my own mind, and left an impression that was only deepened by subsequent details from the natives themselves; and which, through whatever scenes I may yet pass, will never be effaced. I would, however, only offer it as a substitute for the more explicit statement which my predecessors in the islands might render; and if, by attracting their attention to the subject, I should induce them to furnish such a desideratum, my attempts will not have been altogether in vain. Should this be elicited, they will confer no ordinary benefit on the cause of Missions, and afford great satisfaction to the Christian world.

In the year 1809, Mr. Nott alone remained with the king and the people in the island of Eimeo; the other Missionaries, with the exception of Mr. Hayward, removed from Huahine to Port Jackson. Although the gospel had been fully, faithfully, and constantly preached, for some years in Tahiti, occasionally in most of the other islands, and many of the people had imbibed a tolerably clear speculative knowledge of the leading doctrines taught in the sacred volume, yet there was no individual on whom they could look, as having been benefited by their instructions—no one whose mind was savingly enlightened, or whose heart had experienced any moral change. Discouraging as these circumstances were, the Missionaries would not have abandoned their station, but for the destruction with which the civil war, and the defeat of the king, seriously threatened them; and, in addition to this darkened aspect



of affairs, as it regarded the success of their enterprise, the state of feeling bordering on hopeless despair, under which they departed from the islands, greatly augmented their distress.

While in Port Jackson, they received affectionate and encouraging letters from the Society, and their friends in England, and communications of a most touching, yet confident kind, from the king, who invited their return.

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

When the Missionaries who returned from Port Jackson landed in Eimeo, the king received them with the warmest demonstrations of joy. Mr. and Mrs. Bicknell,



the first who arrived, resided some time in the same house with him. He spent much of his time in reading and writing, in conversation, and in earnest inquiry about God, and the way of acceptance with Him,—and sometimes spoke in terms astonishing even to the Missionaries themselves. One or two other natives appeared also favourably impressed in regard to the religion of the Bible. Under these auspicious appearances, although prevented by the unsettled state of Tahiti from resuming their station in Matavai, the Missionaries were enabled to commence their labours in the island of Eimeo. They also indulged a hope of establishing a Mission in Raiatea, one of the Leeward or Society Islands, when a series of domestic trials frustrated all their plans of extended usefulness, and confined them for several years to this island.

On the 28th of July, 1812, Mrs. Henry finished her earthly career. She had accompanied her husband from her native country in the ship *Duff*, with the first Missionaries who landed in Tahiti. In all the trials of the Mission she had sustained her part; and, with unwavering devotedness to its interests, had endeavoured to perform with efficiency and cheerfulness the duties of her station, until her life fell a sacrifice to the privations and toils of her eventful and perilous career. It was, however, a sacrifice cheerfully offered on her part. Her memory was greatly esteemed by those who had borne with her the burden of the day, and survived her in the field. In a letter to the Directors of the London Missionary Society, under the date of June 24, 1813, the Rev. S. Marsden thus wrote of Mrs. Henry—“No woman, in my opinion, could be more sincere, and more devoted to the work, than she was. Her natural



disposition was amiable, her piety unaffected, and her love for the poor heathens unfeigned. I trust she is now resting from her labours in Abraham's bosom; and that some poor heathens, amongst whom she had lived, have gone before, and that some will follow after, to glory." This afflictive bereavement was followed by another equally painful, viz. the death of Mrs. Davies,—which took place on the fourth of the following September. Her disconsolate partner had scarcely received the sympathies of his companions in exile and labour, when the newly closed grave of the mother was opened again, to receive the remains of an infant daughter, who survived its parent but three short weeks. In one week more, Mrs. Hayward terminated in death her sufferings, and was buried by the side of her departed sisters. The letters which conveyed to England the animating tidings of the first dawning of a brighter day on Tahiti, conveyed also the sad recital of these inroads of death; and well might the Missionaries on that occasion "sing of mercy and of judgment."

When death enters a family, and removes a wife and a mother from the social and domestic circle, though every alleviation which society, friendship, and religion can impart are available, there is a chasm left, and a wound inflicted on the survivors, which must be felt in order to be understood: when death repeatedly enters in this way a family connexion, the distress is proportionably augmented; but it is impossible to form an adequate idea of the desolateness of the Mission family, (for such it might be called,) at this time, and the cheerless solitude of those thus bereft of the partners of their days, and the mothers of their children. They were left to sustain alone the toils,



sorrows, and privations of their remote and isolated station, and to pursue in solitary pilgrimage the arduous and rugged track in which the providence of God had called them to walk, far from the sympathy of the kindred and friends of the departed. They were equally remote from all the kind attentions of tenderest friendship, the rich consolations of Christian intercourse, and the public ordinances of that religion, which is alone adapted to impart effectual consolation. Cut off also from the endearments of home, the pleasures of delightful intercourse in civilized life, the satisfaction derived from books, and the reciprocal interchange of all the offices of friendship, the only earthly solace a Missionary enjoys among an uncivilized people, except what he derives from his work, is found in the social endearments of the domestic circle. However remote from the land of his nativity may be its locality, however rustic his abode, however rude its appendages, or limited its sources of comfort, compared with what in other parts may be enjoyed,—around his rural hearth, and in the bosom of his family, there he finds the scene of his richest earthly felicity. In any situation, bereavements such as those which befell the little band at Eimeo at this time, would have been distressing: to the Missionaries they were peculiarly so. The channels of comfort were dried up, and though they had full and free access to the fountain of all blessedness and consolation, and were enabled to say—“He hath done all things well,” yet their trial must have been peculiarly poignant and severe. It is remarkable, that at a period of such unparalleled domestic distress, the most encouraging appearances of the Divine favour towards the nation around them, should have been afforded; and it is probable that the



very cheering prospects under which they were at this time called upon to pursue their Missionary engagements, greatly alleviated their sorrow.

They had established public worship ; Mr. Davies had opened a school ; an increased and pleasing attention had been manifested, by several, to the instructions communicated ; and only ten days before the death of Mrs. Henry, Pomare, the king of Tahiti, publicly professed his belief in Jehovah the true God, and his determination to serve him. He also requested to be baptized, and to become one of the disciples of the Lord Jesus Christ, assuring the Missionaries that his resolution to give himself up to God, was the result of long and increasing conviction of the truth and superiority of the religion of the Bible, expressing at the same time his desire to be more fully instructed in the matters to which it referred.

Pomare had for some time past shewn his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favour of the true God. The natives had watched the change in his mind with the most fearful apprehension, as to its results upon the minds of his subjects. They were powerfully affected on one occasion when a present was brought him of a *turtle*, which was always held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the Marae, when Pomare called them back, and told them to prepare an oven, to bake it in his own kitchen, and serve it up, without offering it to the idol. The people around were astonished, and could hardly believe the king was in a state of sanity,



or was really in earnest. The king repeated his direction; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood, in mute expectation of some fearful visitation of the god's anger, as soon as the king should touch a morsel of the fish; by which he had, in this instance, committed, as they imagined, an act of daring impiety. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same; but no one could be induced to touch it, as they expected every moment to see him either fall down dead, or seized with strong convulsions. The king endeavoured to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion; but the people could not believe him: and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting some judgment would overtake him before the morrow, for they could not believe that an act of sacrilege, such as he had been guilty of, could be committed with impunity.

The conduct and conversation of Pomare in reference to the gods, on this and similar occasions, must necessarily have weakened the influence of idolatry on the minds of those by whom he was attended; and if it produced no immediate and salutary effect on them, it doubtless confirmed his own belief in the vanity of idols, and the folly of indulging either hope or fear respecting them. A number of the principal chiefs of the Leeward Islands, as well as the adherents to his cause, and the friends of his family in Tahiti, constantly resided with the



king, after his expulsion from the island of his ancestors, and accompanied him on his return to resume his former government. He spared no efforts favourably to impress them in regard to Christianity; but to no purpose for a long time. When he offered himself for baptism, he stated that he had endeavoured to persuade Tamatoa, his father-in-law, and Tapoa, the king and principal chief of Raiatea, to renounce idolatry, and become the disciples of Jesus Christ; but they had assured him, whatever he might do, they would adhere to Oro. Others expressed the same determination; and Pomare came forward alone, requesting baptism, and desiring to hear and obey the word of God, as he said "he desired to be happy after death, and to be saved at the day of judgment." He did not confine his efforts to private conversation, but in public council urged upon Tamatoa and Mahine, the chiefs of Raiatea and Huahine, the adoption of the Christian religion; hereby publicly evincing his own determination to adhere to the choice he had made.

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



than they had yet observed it. The king acquiesced in their proposal, and requested their instructions.

At the same time that the king thus publicly desired to profess Christianity, he proposed to erect a large and substantial building for the worship of the true God. His own affairs remained unsettled and discouraging; he was still an exile in Eimeo, and rumours of war not only prevailed in Tahiti, but invasion threatened Eimeo. This island the Missionaries considered only as a temporary residence, till they should be able to resume their labours in Tahiti, or establish a mission in the leeward islands, and therefore recommended him to defer it. But he replied, "No, let us not mind these things, let it be built."

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

Pomare, in infancy, had been rocked in the cradle of paganism, and trained under its influence through subse-



quent life. His father Pomare, and his mother Idia, were probably more infatuated with idolatry, and more uniformly attached to the idols, and every institution connected with their worship, than even the priests, or perhaps any other individuals in the islands. He had been early and often initiated in all the mysteries of falsehood and abomination connected with the system, and had engaged with avidity in the bloody and murderous rites of idol worship. In addition to this, he had been nurtured amid the debasing and polluting immorality, for which his country, ever since its discovery, had been distinguished; and although his ideas of the moral perfections of the true God might be but indistinct, and his views of the purity required in the gospel but partial, yet it might naturally be expected, that the convictions of guilt in such an individual, when first awakened to a sense of the nature and consequence of sin, would be deep and severe. That this was actually the case, appears from several letters which he wrote to the Missionaries soon after his arrival in Tahiti, as well as from the conversation they had with him on the subject.

In a letter, dated Tahiti, September 25, 1812, he thus expresses himself: "May the anger of Jehovah be appeased towards me, who am a wicked man, guilty of accumulated crimes,—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ, our only Saviour! I am



a wicked man, and my sins are great and accumulated. But O, that we may all be saved, through Jesus Christ." Referring to his illness about this time, he said, "My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved, through Jesus Christ! May Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favour of Jehovah."

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

Such was the interesting state of Pomare's mind, at the close of the year 1812, and the commencement of 1813. At the same time that this event shed such light upon the prospects of the Missionaries, other circumstances concurred, to confirm them in the conviction, that God was about to favour in a signal manner their enterprise, to follow their labours with his blessing, and with still greater success. Of one or



two other natives they had every reason to hope most favourably, while one, who died about this time, left a pleasing testimony behind, of repentance, and reliance on the pardoning mercy of God.

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



ancestors, and insulted those to whom his family was indebted for the elevated distinction to which it had been raised in Tahiti, and the neighbouring islands. Pomare, however, was uninfluenced by any of these representations, and, notwithstanding the embarrassed state of his affairs, and the uncertainty of the result, to which the present agitation, and the approaching national assembly of chiefs and people, might lead, and though his friends added insult and reproach to his misfortunes, he remained "steadfast and unmoveable."

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

On the following morning, according to the usual practice when travelling among the people, they



retired to the bushes near their lodgings, for meditation and secret prayer. The houses of the natives, however large they might be, never contained more than one room; and were generally so crowded with people, that retirement was altogether unattainable. While seeking this, about the dawn of the day, on the morning after their arrival, Mr. Scott heard a voice at no great distance from his retreat. It was not a few detached sentences that were spoken, but a continued address; not in the lively tone of conversation, but solemn, as devotion; or pathetic, as the voice of lamentation and supplication.

A variety of feelings led him to approach the spot whence these sounds proceeded, in order to hear more distinctly. O, what hallowed music must have broke upon his listening ear, and what rapture must have thrilled his soul, when he distinctly recognized the voice of prayer, and heard a native, in the accents of his mother-tongue, with an ardour that proved his sincerity, addressing petitions and thanksgivings to the throne of mercy. It was the first time he knew that a native on Tahiti's shores had prayed to any but his idols; it was the first native voice in praise and prayer, that he had ever heard, and he listened almost entranced with the propriety and glowing language of devotion, then employed, until his feelings could be restrained no longer. Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could hardly forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed as it were to the spot, till the native retired; when he bowed his knees, and, screened from human observation by the verdant shrubs, offered up, under the



canopy of heaven, his grateful adoration to the Most High, under all the melting of soul, and the excitement of spirit, which the unprecedented, unexpected, though long-desired events of the morning had inspired. When the Missionaries met at the house in which they had lodged, the good tidings were communicated; the individual was sought out; and they were cheered with the simple yet affecting account he gave of what God had done for his own soul, and of the pleasing state of the minds of several of his countrymen.

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



Tuahine's mind, on the subject of the Christian religion, was in a state resembling that of Oito's. Their conversation deepened their impressions; they frequently met afterwards for this purpose, and often retired to the privacy of the sequestered valleys or verdant shrubberies adjacent to their dwellings, for conversation and prayer. The singularity of their conduct, together with the report of the change in the sentiments of the king, soon attracted observation: many derided them, but several young men and boys attached themselves to Oito and Tuahine, and this little band, without any Missionary to teach them, or even before any one was acquainted with the circumstance, agreed to refrain from worshipping the idols—from the evil practices of their country—to observe the Sabbath-day,—and to worship Jehovah alone. They had established among themselves a prayer-meeting, which they held on the Sabbath, and often assembled at other times for social worship.

This intelligence was like life from the dead to the Missionaries; they thanked God, and took courage; but before commencing their journey round Tahiti, they wrote to their brethren in Eimeo an account of what they had seen and heard: declaring all that they had heard was true, that God had “also granted to the Gentiles repentance unto life,” that some had cast away their idols, and were stretching out their hands in prayer to God, &c. The effect of their letter was scarcely less on the minds of the Missionaries in Eimeo, than the recital had been to themselves in Tahiti. They were deeply affected, even unto tears. I have often heard Mr. Nott speak, with evident indications of strong feeling, of the emotions with which this letter was read. And when we consider the long and cheerless years, which he



and some of his associates had spent in fruitless, hopeless toil, on that unpromising field, the slightest prospect of an ultimate harvest, which these facts certainly warranted, was adapted to produce unusual and exalted joys,—emphatically a Missionary's own,—joys “that a stranger intermeddleth not with.”

Messrs. Scott and Hayward made the tour of Tahiti, preaching to the people whenever they could collect a congregation, and then returned to Eimeo with Tuahine, Oito, and their companions,—who accompanied them, in order to attend the school, and receive more full instruction in those things, respecting which, though formerly so indifferent, they were now most anxious to be informed.

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

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

In the exterior, or border landscapes, of Tahiti and the other islands, there is a variety in the objects of natural beauty; a happy combination of land and water, of precipices and level plains, of trees, often hanging their branches clothed with thick dark foliage over the



sea, and distant mountains shewn in sublime outline and richest hues ; and the whole often blended in the harmony of nature, produces sensations of admiration and delight. The inland scenery is of a different character, but not less impressive. The landscapes are occasionally extensive, but more frequently circumscribed. There is, however, a startling boldness in the towering piles of basalt, often heaped in romantic confusion near the source or margin of some cool and crystal stream, that flows in silence at their base, or dashes over the rocky fragments that arrest its progress : and there is the wildness of romance about the deep and lonely glens, around which the mountains rise like the steep sides of a natural amphitheatre, till the clouds seem supported by them—this arrests the attention of the beholder, and for a time suspends his faculties in mute astonishment. There is also so much that is new in the character and growth of trees and flowers, irregular, spontaneous, and luxuriant in the vegetation, which is sustained by a prolific soil, and matured by the genial heat of a tropic clime, that it is adapted to produce an indescribable effect. Often, when, either alone, or attended by one or two companions, I have journeyed through some of the inland parts of the islands, such has been the effect of the scenery through which I have passed, and the unbroken stillness which has pervaded the whole, that imagination, unrestrained, might easily have induced the delusion, that we were walking on enchanted ground, or passing over fairy lands. It has at such seasons appeared as if we had been carried back to the primitive ages of the world, and beheld the face of the earth, as it was perhaps often exhibited, when the Creator's works were spread over it in all their endless variety, and all the vigour of ex-



haustless energy, and before population had extended, or the genius and enterprise of man had altered, the aspect of its surface.

The valleys of Tahiti present some of the richest inland scenery that can be imagined. Those in the southern parts are remarkable for their beauty, but none more so than those of Hautaua, Matavai, and Apaiano. Those portions of them, in which the incipient effects of the advancement of civilization appear, are the most interesting; presenting the neat white plastered cottages in beautiful contrast with the picturesque appearance of the mountains, and the rich verdure of the plains.

The accompanying plate represents a scene in the valley of Matavai, near the bank of the river which flows through the district. It was taken on the spot by Capt. Elliot, who spent some time at Matavai, in the beginning of 1821. The rustic building by the side of the stream is a Missionary's cottage, and was at that time occupied by Mr. Nott. The surrounding scenery is delineated with accuracy and care; but the effect of the lofty mountain in the centre, which often appeared encircled with clouds, through which its romantic peaks sometimes penetrated, and of the rich purple hue that glowed on its sides, with other parts of the landscape, are such as to surpass the efforts of the graphic art.





Sketched by Capt. R. Elliot, R.N.

Engraved by B. Winkles.

INTERIOR OF THE DISTRICT OF MATAVAI, IN TAHITI.

Fisher, Son & Co London, 1829.







## CHAP. VIII.

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

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



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



areoi, and chief priest of Huahine, who had long been one of the main pillars of idolatry in the island to which he belonged.

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

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



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

On the following Sabbath, Taaroarii attended; his father also became, a few months afterwards, a sincere convert. They accompanied us to Huahine in 1818. Taaroarii died rather suddenly in 1821. His father is the venerable king of Huahine; and has, ever since his return, proved not only a father to the people, but a



uniform and bright ornament to the religion of the Cross.

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

In one of the visits which Mr. Nott made to the residence of Taaroarii, for the purpose of preaching to his people, he was followed by Patii, the priest of the temple in Papetoai, the district in which the Missionaries resided. This individual appeared to listen most attentively to what was said; and after the conclusion of the service, he and Mr. Nott proceeded together along the beach towards the settlement. As they walked, Patii fully disclosed the feelings of his mind to Mr. Nott, and assured him that on the morrow, at a certain hour, he would bring out the idols under his care, and publicly burn them. The declaration was astounding; it was too decisive and important in its nature, and promised results almost too momentous to be true. Mr. Nott replied, "I fear you are jesting with me, and stating what you think we wish, rather than what you intend. I can scarcely allow myself to believe what you say." "Don't be unbelieving," replied

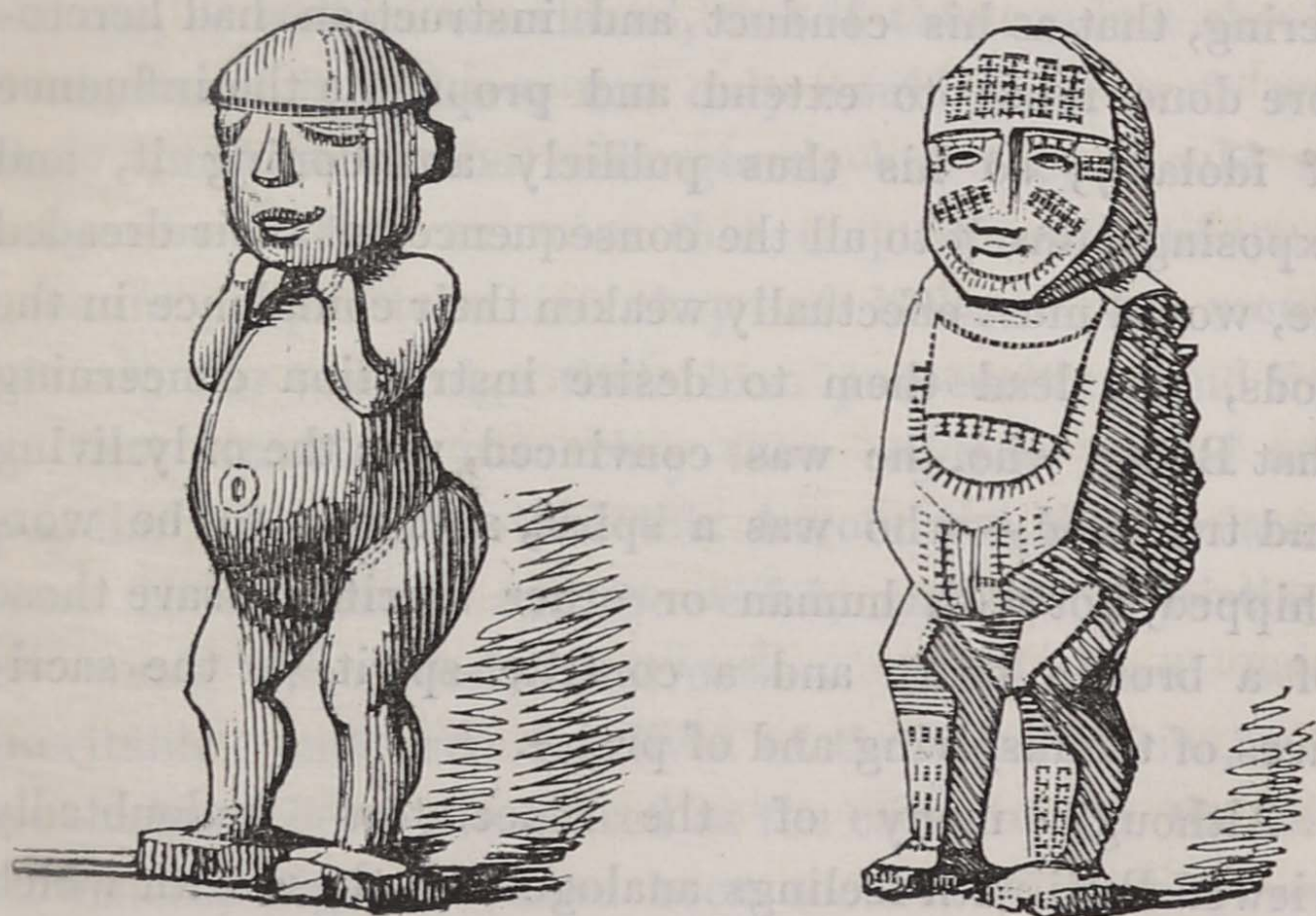


Patii, "wait till to-morrow, and you shall see." The religion of Jesus Christ was the topic of conversation until they reached the settlement; when Patii took his leave, and Mr. Nott informed his colleagues of the success of his visit to the young chief of Huahine, and the determination which the priest of the district had made known to him. The impression which the intelligence of these events produced upon their minds, was that of mingled admiration, gratitude, and hope, to a degree that may be better imagined than expressed.

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



of the spectators; resembling, perhaps in no small degree, the feeling depicted in the visages of the assembled Israelites, when the prophet Elijah summoned them to prove the power of Baal, or to acknowledge the omnipotence of the Lord God of Israel. short time before sun-set, Patii appeared, and ordered his attendants to apply fire to the pile. This being done, he hastened to the sacred depository of his gods, brought them out, not indeed as he had been on some occasions accustomed to do, that they might receive the blind homage of the waiting populace,—but to convince the deluded multitude of the impotency and the vanity of the objects of their adoration and their dread. When he approached the burning pile, he laid them down on the ground. They were small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided and curiously wrought cinet of cocoa-nut fibres, and ornamented with red feathers. The accompanying representations will convey some idea of the shape and appearance of the former kind.





Patii tore off the sacred cloth in which they were enveloped, to be safe from the gaze of vulgar eyes; stripped them of their ornaments, which he cast into the fire; and then one by one threw the idols themselves into the crackling flames—sometimes pronouncing the name and pedigree of the idol, and expressing his own regret at having worshipped it—at others, calling upon the spectators to behold their inability even to help themselves. Thus were the idols which Patii, who was a powerful priest in Eimeo, had worshipped, publicly destroyed. The flames became extinct, and the sun, which had never before shed his rays upon such a scene in those islands, cast his last beams, as he sunk behind the western wave, upon the expiring embers of that fire, which had already mingled with the earth upon which it had been kindled—the ashes of the once obeyed and dreaded idols of Eimeo.

Patii on this occasion was not prompted by a spirit of daring bravado, but by the conviction of truth, deeply impressed upon his heart, and a desire to undeceive his deluded countrymen; probably considering, that as his conduct and instruction had heretofore done much to extend and propagate the influence of idolatry, so his thus publicly abandoning it, and exposing himself to all the consequences of their dreaded ire, would most effectually weaken their confidence in the gods, and lead them to desire instruction concerning that Being, who, he was convinced, was the only living and true God,—who was a spirit, and was to be worshipped, not with human or other sacrifices, save those of a broken heart and a contrite spirit, or the sacrifices of thanksgiving and of praise.

Although many of the spectators undoubtedly viewed Patii with feelings analogous to those with which



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

The watchful providence of God, over His infant cause in these islands, was remarkably conspicuous in preserving Patii and his friends, and allowing them, after the events of the evening, safely and peacefully to return. There were many present, who were indignant at the insult, and filled with rage at the impiety of the act, as well as convinced, that if this conduct should be imitated by others, not only would their craft and their emoluments be endangered, but they would no longer be able to exercise that unquestioned influence over the people, to which they had hitherto been accustomed; nor to indulge their base propensities, and live in that luxurious ease they then enjoyed. Had any popular tumult followed this heroic act, the idolaters were so numerous and powerful, and the Christians so weak, that their destruction would have been inevitable; and even the lives of the Missionaries, who would have been considered as the cause of all the disturbances, might not have been secure. God, however,



preserved them, and they returned, to render to him the thanks and the glory due unto his name.

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

Patii became the pupil of the Missionaries, and a constant worshipper of the true God, persevering amidst much ridicule and persecution. Whether his mind had at this time undergone a divine and decisive change, it is not necessary now to inquire; every evidence that could be required, has since been given, of the sincerity of his profession of Christianity, and the influence of its principles on his heart. His conduct, from this period, has been uniformly moral and upright, his mind humble, his disposition affectionate and mild, and his habits of life reformed and industrious. The influence of his character in Papetoai, where he is best known, has occasioned his election to an important office in the Christian church. He is a valuable and steady friend, and an assistant, in whom the Missionaries can repose confidence. Although not a chief of the highest rank, he had been raised by the king and people to the office of a magistrate, in his own district. His conduct on the above occasion gave idolatry a stab more deadly than any which it had before received, and inflicted a wound, from which, with all the energy subsequently manifested, it never could recover.



In the month of March, 1814, Mr. Nott, accompanied by Mr. Hayward, visited Huahine, Raiatea, and Tahaa, the principal of the Society Islands, conversing with the inhabitants, travelling round the islands, and preaching to the people wherever it was convenient. In every place they were welcomed and entertained with hospitality. The inhabitants frequently assembled to hear their instructions, as soon as they knew of their arrival in a district or village; whereas, on every former occasion, it had required much time and labour, by personal application, to assemble the smallest congregations. Many appeared to listen with earnestness and satisfaction to the message they delivered, called God the good spirit, and scrupled not to designate their own gods as *varua maamaa*, and *varua ino*, foolish spirits, and evil spirits.

In the autumn of the same year, Mr. Wilson went on board a vessel at Eimeo, which was driven to the leeward islands, where contrary winds detained him and his companions for three months. During this period he was much among the people, preached to attentive congregations on the Sabbath and other days, and was happy to find that those whose names had been written down at Tahiti continued steadfast. He also added to their number thirty-nine others, whose names, at their own desire, were recorded as the professed worshippers of the true God. When he left them, they expressed the deepest regret, and requested that one of the Missionaries would come and reside among them.

Before Mr. Nott visited the Society Islands, he finished the translation of the Gospel of Luke; and, in the course of the same year, the Missionaries sent a copy of their catechism to New South Wales, to be



printed there. They were exceedingly anxious to obtain a supply of elementary books, as the spelling books from England were expended, and the desire for instruction had increased to such a degree, that upwards of two hundred scholars attended their school at Papetoai.

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

Tamatoa and his brother, with other chiefs, had been residing for some time at the Missionary station in Eimeo, they had attended the school and public instruction in the place of worship; and several, among the most promising, of whom was *Paumoana*, at present a valuable native Missionary in the Harvey islands, appeared to be under the decisive influence of Christian principle.

After an absence of two years, during which he had resided in Tahiti, vainly expecting the restoration of his government, and endeavouring to recover his authority in his hereditary dominions, Pomare returned to Eimeo in the autumn of 1814, accompanied by a large train of adherents and dependants, all professors, at least, of Christianity. These regularly attended the school, and increased the congregation to such a degree, that it was necessary to enlarge the place of worship. The king had been unable to withstand the temptation with which he had been assailed at Tahiti, to use ardent spirits; and although not addicted to entire



intoxication, yet it induced the Missionaries to fear that he, like Agrippa, was but almost a Christian. They could not but indulge unfavourable apprehensions on his account; yet, considering his previous habits, that intemperance had ever been the vice to which he was most addicted, and the peculiar temptations to which his residence in Tahiti had exposed him, they could not readily relinquish the hopes they had entertained respecting him.

The numerous attendance and increasing earnestness of the people, induced the Missionaries to meet them for Divine worship twice on the Lord's day, and once during the week. In addition to these public instructions, they held a meeting every Sabbath evening with those whose names had been written down as the disciples of Christ, and spent much time in more private endeavours to direct the views, and confirm the belief, of those who were desirous to be added to their number. These sacred exercises were enlivened by the natives, who united with their teachers in celebrating the praises of Jehovah, a number of the natives having been taught to sing hymns that had been composed in the native language. The Missionaries had often, with mingled feelings of horror and pity, heard their songs of licentiousness or of war, as well as the cantillations of their heathen worship, and their songs in honour of their idols; and it is hardly possible to form an adequate idea of the delightful transport with which, at first, they must have heard the high praises of the Almighty ascend from native voices.

*Upaparu*, a principal chief in the eastern part of Tahiti, came over to Eimeo for the express purpose of seeking Christian instruction, and attending the



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

A variety of events occurred at this time, to confirm the attachment of those who had professed themselves favourable to Christianity, and to induce those who were undecided to join them. On one occasion, a family in Eimeo were plunged into great distress, on account of the sufferings of one of its members, and the prospect of a fatal issue. A priest was sent for, who implored the assistance of his god; but, continuing his intercession for a long time, without any apparent relief to the sufferer, he deserted, and left the family in hopeless disappointment. A native, who was a worshipper of Jehovah, was among the attending friends. He kneeled down, and offered up a fervent prayer to the true God. While he was thus engaged, relief was afforded, and the weeping and forebodings of the family turned into grateful wonder, and joyous gratulations.\* I simply

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



state the fact, as it is recorded by the Missionary in the island at the time, without making any comment; which, indeed, it neither requires nor admits. On the minds of the family, and the inhabitants of the place, it produced a powerful impression. They hastened to the idol temple of the district, which they demolished, breaking down the altars, and bringing forth their gods, which they execrated as false, and publicly committed to the flames.

A similar instance occurred early in this year. One of the scholars, the wife of an areoi, who had for some time, with her husband's consent, attended the school, was suddenly taken ill. The members of the family were alarmed; and, accustomed to attribute every calamity to the anger of the gods, immediately concluded that her illness was occasioned by their displeasure, which she had probably incurred by attending the school and the Christian worship of the Missionaries. *Patii*, the priest of the district, was instantly sent for. On his arrival, a small pig and a young plantain were procured, and handed to *Patii*; who, in offering them to his god, thus addressed him: *O Satani! eiaha oe e riri, faaora, faaora, Teie te hapa, ua faarue ia oe, ua haavarehia e te papaa, Teie te buaa, eiaha e riri*; "O Satan! be not angry, restore, restore; this is the sin, deceived by the foreigners (she) has forsaken you. Here is a pig (as an atonement,) be not angry." In this address it is singular to notice the application of the term Satan to the god *Patii* invoked. It was introduced by the Missionaries, and at this time adopted by the Christians, when speaking of any of the idols of Tahiti. Although dangerously ill at the time these efforts were made, the woman recovered; and, notwithstanding all the fearful



representation of consequences, made by her friends, attended the school again, so soon as her strength admitted. Her infatuation, as they conceived it to be in this respect, not only encouraged her school-fellows, but, with other circumstances which occurred about the same time, made a considerable impression on the minds of the idolaters, and occasioned some of the priests publicly to declare their firm conviction "that the religion of the foreigners would prevail, *in spite of all opposition.*"

The progress of Divine truth was so rapid among the natives, that, in the close of 1814, not fewer than 300 hearers regularly attended the preaching of the gospel. Upwards of 200 had given in their names, as professors of Christianity. Three hundred scholars attended the means of instruction in Eimeo; besides which, there were a number in Sir Charles Sander's Island, Huahine, and Raiatea; so that, at this time there is reason to believe that between five and six hundred had renounced idol-worship.

These encouraging appearances, in regard to the affairs of the new converts, only appeared to arouse the anger of their idolatrous enemies, who were no longer satisfied with simply ridiculing, and treating with contempt, the objects of their hatred, but proceeded to more alarming plans of resistance against the progress of those new principles which were daily gaining ground among the people. It was by no means an uncontested triumph, nor an undisputed possession, that Christianity acquired in those islands; every inch was reluctantly surrendered; and, at several periods, persecution raged, amid the Elysian bowers of Tahiti and Eimeo, as much as ever it had done in the valleys of Piedmont, or the metropolis



of the Roman empire. Many, in Tahiti especially, were plundered of their property, banished from their homes and their possessions, their houses were burnt, and they themselves hunted for sacrifices to be offered to Oro, merely because they were *Bure Atua* prayers to God. In some places, the persecutions were so inveterate as to produce remonstrances, even from several of the inferior chiefs, who were themselves idolaters.

The commencement of the year 1815 is distinguished, in the annals of Tahiti, by changes in society, affecting deeply, not only the religious, but the domestic condition of the people, especially of the females. Idolatry had exerted all its withering and deadly influence, not only over every moment of their earthly existence, but every department of life, destroying, by its debasing and unsocial dictates, every tender feeling, and all the enjoyments of domestic intercourse. The father and the mother, with their children, never, as one social happy band, surrounded the domestic hearth, or, assembling under the grateful shade of the verdant grove, partook together, as a family, of the bounties of Providence. The nameless but delightful emotions, experienced on such occasions, were unknown to them, and all that we are accustomed to distinguish by the endearing appellation of domestic happiness. The institutes of Oro and Tane inexorably required, not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, or prepare her food at the same fire. This restriction applied not only to the wife, with regard to her husband, but to all the individuals of the female sex, from their birth to the day of their death. In sickness or pain, or whatever other circumstances,



the mother, the wife, the sister, or the daughter, might be brought into, it was never relaxed. The men, especially those who occasionally attended on the services of idol worship in the temple, were considered *ra*, or sacred; while the female sex, altogether, was considered *noa*, or common: the men were allowed to eat the flesh of the pig, and of fowls, and a variety of fish, cocoa-nuts, and plantains, and whatever was presented as an offering to the gods, which the females, on pain of death, were forbidden to touch; as it was supposed, they would pollute them. The fires at which the men's food was cooked, were also sacred, and were forbidden to be used by the females. The baskets in which their provision was kept, and the house in which the men ate, were also sacred, and prohibited to the females under the same cruel penalty. Hence the inferior food, both for wives, daughters, &c. was cooked at separate fires, deposited in distinct baskets, and eaten in lonely solitude by the females, in little huts erected for the purpose.

The most offensive and frequent imprecations which the men were accustomed to use towards each other, referred also to this degraded condition of the females. *E taha miti noa oe no to medua*, Mayest thou become a bottle, to hold salt water for thy mother; or another, Mayest thou be baked as food for thy mother; were imprecations they were accustomed to denounce upon each other: or, Take out your eye-ball, and give it to your mother to eat.

To this cheerless and debasing distinction, the female sex had been for ages subject, from the direct injunctions of their false system of religion; and as its cumbrous fabric began to give way, this barbarous and arbitrary requisition was proportionably disregarded.



Not only were the sacred materials with which the altars, and the appendages of the temple, had been constructed, converted into fuel; but the food, considered sacred, was esteemed so no longer, the invidious and debasing distinctions attached to the females were removed, and both sexes, among those who professed Christianity, sat down together to their cheerful meal.

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

Such was the pleasing state of things in the commencement of 1815. The importance and advantages of education appeared to be more extensively appreciated, and between forty and fifty, principally adults, regularly attended the Mission school. The agents of vice, idolatry, and cruelty, were not inactive. The struggle between light and darkness, truth and error, order, and anarchy, benevolence and barbarism, had never appeared more intense and conspicuous, than at this time. The little band of scholars in the Mission school, and worshippers in the chapel, unwilling to enjoy their privileges alone, employed every proper and persuasive means to induce their friends and relatives to attend to these things; at least to make a trial of the school, and to hear what was said about



the true God. The latter, however, frequently became indignant at the very proposal, charging the God of the foreigners with all the maladies under which they suffered, and the disturbances that agitated the country; accusing them also of bringing down the vengeance of their own gods upon the family, by deserting their altars, and worshipping with the strangers. Frequently, however, they answered their entreaties only with ridicule and scorn, tauntingly inquiring, Where is the good of which you speak so much—the salvation of which you tell us? the foreigners themselves die, their pupils die, or suffer the same pain that we do; and what good have you derived from going to their schools? Let us see—if you go this week, and bring home a good bundle of cloth, or scissors, or knives, or any thing else worth having, then we will go too; if not, we will have nothing to do with such profitless work. The state of things resembled greatly that described by the Saviour, when speaking of the results that should follow the promulgation of his gospel. In many a family, the husband was an idolater, and the wife a Christian,—or the reverse; the parents addicted to the gods of their ancestors, and the child a disciple of Jesus Christ; and many a wife was beaten by her husband, and many a child driven from the parental roof, solely on account of their attachment to the new religion. In Tahiti, the idolaters proceeded to the greatest acts of lawless violence and horrid murder.

More than once, individuals were selected to be offered in sacrifice to the gods, only because they were Christians. Mr. Davies, in his journey round Tahiti, in 1816, met with the murderer of the young man who was offered in sacrifice by the people of Taia-



rabu, to insure success in their last attack upon the people of Atehuru and Papara, and whose tragical death he justly considered, ought to be recorded, because it is hoped it was "the last human sacrifice offered in Tahiti," and because the victim was selected "on account of his attachment to Christianity."

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


An immolation, equally affecting, was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of Christ, and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship; these he also declined. He then was threatened with all their weight of vengeance; and still remaining firm







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and Christian principle. Before, however, these feelings could be exercised, and the earth had drank up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, received the welcome greeting of his Saviour, and, invested with the robes of victory, the palm of triumph, and the crown of glory, had joined "the noble army of martyrs;" and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death. Those who heard the young man's dying words, and witnessed his calm unshaken firmness in the moment of trial, with many, among whom the report circulated, were probably led to think differently of the religion he professed, than they had done before. The blood of the martyrs has ever been the seed of the church; and, from an exhibition of principles so unequivocal in their nature, and so happy in their effects, it is not too much to presume that it proved so on the present occasion.



## CHAP. IX.

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

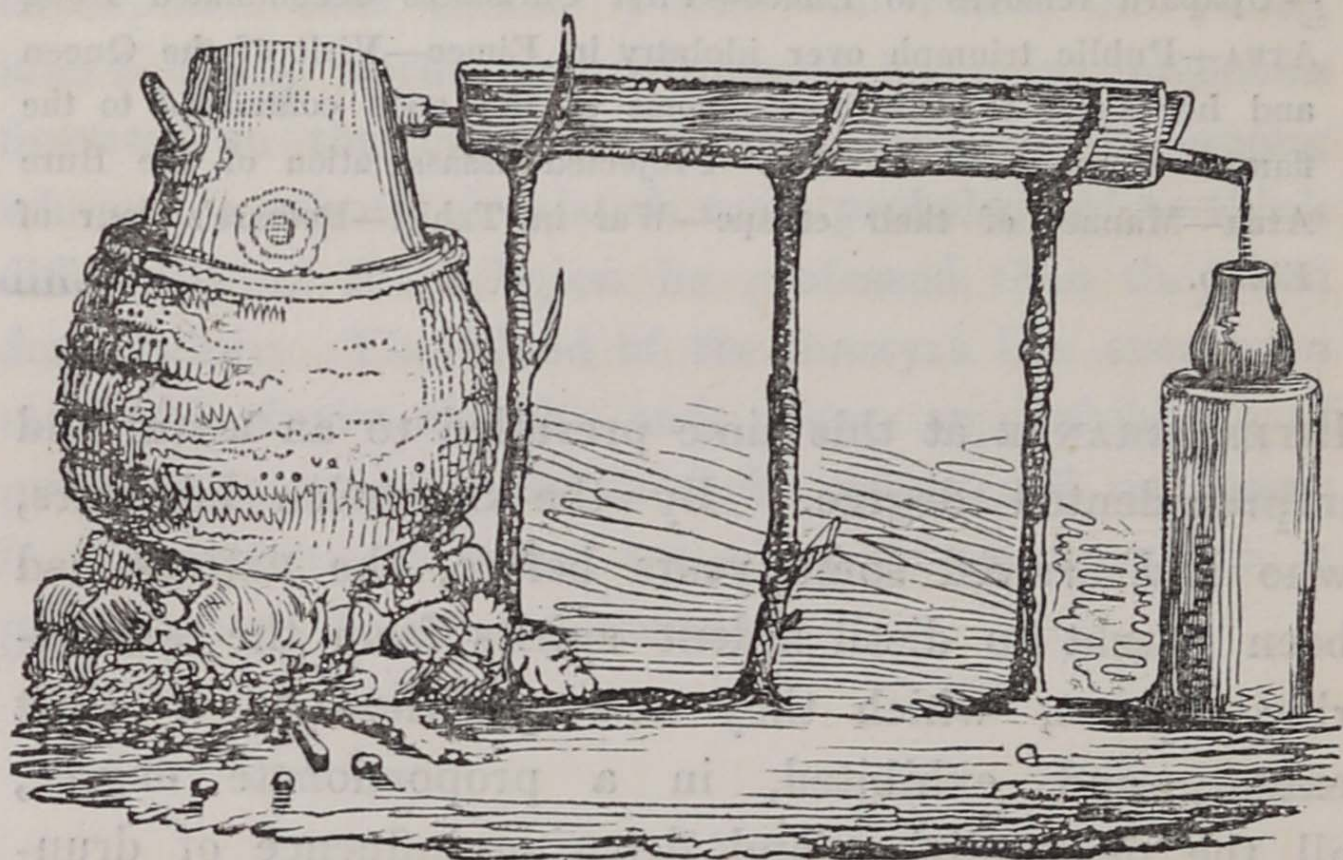
INTEMPERANCE at this time prevailed to an awful and unprecedented degree. By the Sandwich Islanders, who had arrived some years before, the natives had been taught to distil ardent spirits from the saccharine *ti* root, which they now practised to a great extent, and exhibited, in a proportionate degree,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

Whole districts frequently united, to erect what might be termed a public still. It was a rude, unsightly machine, yet it answered but too well the purpose for which it was made. It generally consisted of a large fragment of rock, hollowed in a rough manner, and fixed firmly upon a solid pile of stones, leaving a space underneath for a fire-place. The but-end of a large tree was then hollowed out, and placed upon the rough stone boiler for a cap. The baked *ti* root, *Dracaneæ terminalis*,



macerated in water, and already in a state of fermentation, was then put into the hollow stone, and covered with the unwieldy cap. The fire was kindled underneath; a hole was made in the wooden cap of the still, into which a long, small, bamboo cane, placed in a trough of cold water, was inserted at one end, and, when the process of distillation was commenced, the spirit flowed from the other into a calabash, cocoa-nut shell, or other vessel, placed underneath to receive it.

*Tahitian Still.*



When the materials were prepared, the men and boys of the district assembled in a kind of temporary house, erected over the still, in order to drink the *ava*, as they called the spirit. The first that issued from the still being the strongest, they called the *ao*; it was carefully received, and given to the chief; that subsequently procured, was drunk by the people in general. In this employment they were sometimes engaged for several days together, drinking the spirit as it issued from the still, sinking into a state of indescribable



wretchedness, and often practising the most ferocious barbarities.

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

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

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

Towards the autumn of 1813, Mr. Shelly, formerly a Missionary in Tongatabu, and subsequently in Matavai, arrived as master of the *Queen Charlotte*, at Eimeo, on his way to the Paumotu, or Pearl Islands. These lie to the eastward of Tahiti, and form what is denominated the Dangerous Archipelago. The vessel was but imperfectly manned, and a number of natives, of Raiatea and Tahiti, were taken on board, to dive among the lagoon islands for the pearl oyster. They proceeded to their destination, but had scarcely commenced their pearl-fishing, when the natives attacked the crew, barbarously



murdered the first and second officers, who were men of fine stature and benevolent dispositions; and killing one of the seamen, took possession of the ship. Mr. Shelly's life was threatened, and only spared at the instance of two Tahitians, who, anxious to save him, requested that he might be kept, to navigate the vessel to Tahiti, whither they intended to return. One of these natives was Upaparu, a chief of rank, present secretary to the government of Tahiti, and a steady friend to foreigners. When the vessel arrived at Tahiti, Pomare succeeded in securing to Mr. Shelly its restoration, though most of the property had been plundered. Masting was procured for sails, and the vessel reached Port Jackson in safety.

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

These acts of daring outrage and appalling crime, on the one side, and of increasing and decided attachment to the principles of order, humanity, and religion, on the other, seemed to indicate that matters in Tahiti were fast verging to an important issue, and that, before long,



some violent convulsion in society must follow. The Missionaries could not view these things with insensibility, as they saw what they had to expect, should they fall into the hands of those who had been guilty of such wanton cruelty; their support was, however, derived from the conviction, that their God was governor among the nations, and that the Lord omnipotent reigned.

Towards the close of the year 1813, one of the early scholars departed to the world of spirits, under the consolation that pure religion imparts in the hour of death. He was often heard to say, while confined to his couch, when he saw his former companions going to the school, or the place of worship, "My feet cannot follow, but my heart goes with you." He did not pretend to know much, but he knew that he was a sinner, and that Jesus Christ came into the world to save sinners, and this knowledge removed from his mind the fear of death.

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

The report of the increase of the Christians, and their advancement in knowledge, &c. had already circulated throughout Tahiti; the minds of many were unsettled, and numbers were halting between two opinions. Upa-paru, a chief of rank and influence in the eastern part of Tahiti, with his wife, and twelve or thirteen of his people, came over to Eimeo, in order to receive instruction. The inhabitants of the Leeward Islands, whose encampment he passed when on his way to Papetoai, strongly persuaded him to join their party, and carry the flag of the gods to Raiatea, entreat-



ing him to adhere to the religion of his fathers, and to beware of *Matupuupu*, a man of influence, an areoi, and a high-priest, from Huahine, who had recently joined the Christian converts, and Utami, a well-informed and enterprising man, chief in the island of Tahaa, who, with his wife, had also attached himself to their number.

Fifty had now given in their names, as having renounced idolatry, desiring to acknowledge Jehovah alone as the true God, and to be instructed in the obedience his word required. Others attended in such numbers, that it was found necessary to enlarge the first place of worship they had ever used in the islands. The converts were punctual and regular in their observance of the outward ordinances of religion, in frequent social meetings for prayer, and seasons of retirement for private devotion. Their whole moral conduct seemed changed; the things they once delighted in, they now abhorred, and found enjoyment in what had formerly been a source of ridicule or aversion. Their habit of invariably asking a blessing, and returning thanks after meals, and their frequent attention to prayer, attracted the notice of their countrymen, and procured for them, as a term of reproach from their enemies, the designation of *Bure Atua*, literally Prayers to God; from *Bure*, to pray, and *Atua*, God; the meaning of which was, the people who prayed to God, or the praying people. *Bure Atua* is a designation in no respect dishonourable to those to whom it was applied, and of which they have never been ashamed, though considered as an epithet of contempt or opprobrium, and applied in a manner similar to that in which the term Saint or Methodist is used in the present day,



or the designation of Nazarene or Christian was given to the first disciples. Since the profession of Christianity has become general, it has been much less used than formerly. *Haapii parau*, learners, or brethren, friends, and disciples, are the terms most frequently employed by the converts themselves.

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

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

An expensive and sumptuous entertainment of this kind was furnished by the chiefs of Eimeo for the queen's sister. A large quantity of every valuable kind



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

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

From the few Christians in the neighbourhood, they were happy to learn that the inhabitants of large sections of Pare, and the adjacent district of Matavai, the former residence of their teachers, had renounced idolatry, and were desirous to receive Christian instruction.

By the queen, or her sister, the king sent over a new book to *Aimata*, his infant daughter, which being con-



sidered as an indication of his purpose that she should be trained up in the new religion, was a source of great encouragement to the converts, and of corresponding dissatisfaction to the idolaters, who already began to meditate on the means of their destruction.

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

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

When a present of food and cloth was brought to the visitors by some of the chiefs of Tahiti, the priests also attended, and, observing the party disinclined to acknowledge or render the customary homage to the gods, began to expatiate on the power of the gods, and, pointing to some bunches of *ura*, or red feathers, which were always considered emblematical of their deities, employed insulting language, and threatened with vengeance the queen's companions. One of Pomare-vahine's men, the individual who had offered their acknowledgments to



God, on the presentation of food in Eimeo, hearing this, and pointing to the feathers, said, "Are those the mighty things you so extol, and with whose anger you threaten us? If so, I will soon convince you of their inability even to preserve themselves." Running at the same time to the spot where they were fixed, he seized the bunches of feathers, and cast them into a large fire close by, where they were instantly consumed. The people stood aghast, and uttered exclamations of horror at the sacrilegious deed; and it is probable that this act increased the hatred already rankling in the bosoms of the idolatrous party.

The individual who acted so heroic and conspicuous a part on these occasions was *Farefau*, a native of Borabora, but attached to the household of Pomare-vahine, with whom he had arrived from the Leeward Islands in 1814. When he reached Eimeo, he was an idolater, but soon became a pupil in the school; and, in the close of the same year, desired that his name might be recorded among the converts. He occupied a prominent station in all the struggles between paganism and true religion; and maintained an unblemished character, and an unwavering profession, through the varied scenes of that unsettled period. He engaged with diligence in teaching the inhabitants of the remote and rocky parts of Taiarabu the catechism and the art of reading; and after a lingering illness, during which he enjoyed the presence and support which true religion alone can impart, delivered, as he expressed himself on the last day of his life, from the fear of death, and having his hopes fixed or relying on the Son of God as the only Saviour, he died in peace, at our Missionary station in Afareaitu, on the



29th of July, 1817, nearly two years after the total overthrow of idolatry in 1815.

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

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

A project was formed by the pagan chiefs of Pare, Matavai, and Hapaiano, to assassinate, in one night, every individual of the Bure Atua. The persecuted party was already formidable in point of numbers and rank, and the idolaters, in order to ensure success in their murderous design, invited the chiefs of Atehuru and Papara to join them. The time was fixed for the perpetration of this bloody deed. At the hour of midnight they were to be attacked, their property plundered, their houses burnt, and every prisoner secured,



to be slaughtered on the spot. The parties, who for a long time had been inveterate enemies to each other, readily agreeing to the proposal, were made friends on the occasion, and cordially assented to the plan of destroying the Christians. The intended victims of this treachery were unconscious of their danger, until the evening of the 7th of July; when, a few hours only before the horrid massacre was to have commenced, they received secret intelligence of the ruin that was ready to burst upon them.

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

At this remarkably critical period, the whole of the party having to attend a meeting either for public worship, or for some other general purpose, assembled in the evening near the sea. No time was to be lost. Their canoes were lying on the beach. They were instantly launched; and, hurrying away what few things they could take, they embarked soon after sunset, and reached Eimeo in safety on the following morning, grateful for the happy and surprising deliverance they had experienced. The different parties, as they arrived towards midnight, learned, with no ordinary remorse and disappointment, that their prey had been alarmed, and had escaped beyond their power.



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

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

Success did not bring peace or rest to the victorious party. Proud of their triumph, insolent in crime, and impatient of control, the Atehuruans and natives of Papara quarrelled with the Taiarabuans, who had joined them in destroying the Porionu. A battle followed. The natives of Taiarabu were defeated, and fled to their fortresses in the mountains of their craggy peninsula, leaving the Oropaa masters of the island.



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

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

Notwithstanding the Bure Atua had escaped the machinations of their enemies, and the murderous counsel of the idolaters had issued in their own defeat, yet it was impossible, that, amidst the agitation which prevailed in Tahiti, the adjacent island of Eimeo should remain free from apprehension and disquiet; and although the king had sent repeated messages of a peaceable tendency to the conquerors, and had received assurances that there was no feeling of hostility towards him and his adherents, yet they knew, by past experience, that no reliance was to be placed on such professions, and were not without daily fears that a hostile fleet might disembark an invading army on their shores.

When the queen and her sister went over to Tahiti, Pomare undertook a journey round Eimeo, purposing



to travel by short stages, and, by conversation with the chiefs of the different districts, to inform them of the nature of Christianity, endeavour to induce them to receive it, and recommend it to the people. He was not at first exempt from some degree of ridicule in this undertaking; for many of the chiefs and landed proprietors in Eimeo, were by no means strongly attached to his family. They were, moreover, at that time the firm supporters of idolatry, and considered his neglect of the gods of his ancestors, as the cause of his own troubles, and the disastrous war then desolating Tahiti, his hereditary kingdom. He was not, however, discouraged; and it must have been truly gratifying to have beheld him thus usefully engaged.

Whatever may have been the influence of Christian principles on his own mind, in subsequent periods of his life, Pomare certainly was employed by the Almighty, as an instrument most effectually to promote the important process, at this time changing altogether the moral, civil, and religious aspect of the nation. The success that attended his endeavours appears from a letter which he addressed to the Missionaries while encamped in the district of Maatea, on the side of the island nearly opposite to that in which the European settlement stood. In this letter he stated his delight in beholding the chiefs inclined to obey the word of God; which, he said, Jehovah himself was causing to grow, so that it prospered exceedingly. Thirty-four or thirty-six, in one district, had, to use his own expression, "laid hold of the word of God," though there were others who paid no attention to those things.



At Haumi, the adjoining district, but few were prevailed upon to forsake paganism; but among them was an intelligent man, who was a priest.

At Maatea, the district from which the king wrote, ninety-six renounced idolatry while he was there, in addition to others who had done so before. The change appeared to be general here. The chiefs, priests, and people publicly committed their idols to the flames, attended public worship, requested to have their names written down as desirous of becoming Christians, and importuned the king and his attendants to protract their visit, that they might be more fully informed in all the matters connected with the profession they had now made.

The Bure Atua had hitherto escaped the ruin intended for them by their enemies; and, though these were masters of Tahiti, in Eimeo, and secretly in Tahiti, the number of those who had joined the Christians was greatly increased. This state of things could not long remain. The haughty and turbulent spirit of the victors was such as to prevent it: and in the event of their proceeding to the object for which they had taken up arms, viz. the suppression of Christianity, it was by no means improbable that both the native Christians and their teachers, if they were not destroyed by their enemies, might be expelled from Tahiti and Eimeo.

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## CHAP. X.

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

IN the commencement of the year 1815, the affairs of Tahiti and Eimeo, in reference to the supremacy of Christianity or idolatry, were evidently tending to a crisis; and although the converts had carefully avoided all interference in the late wars which had desolated the larger island, they were convinced that the time was not very remote, when their faith and principles must rise pre-eminent above the power and influence of that system of delusion and crime, of which they had so long been the slaves. To maintain the Christian faith, and enjoy a continuance of their present peace and comfort, they foresaw would be impossible. Under the influence of these impressions, the 14th of July, 1815, was set apart as a day of solemn fasting and prayer to God, whose guidance and protection was implored. A chastened and dependent frame of mind was very generally experienced at this period by the



Christians, which led them to be prepared for whatever in the course of Divine providence might transpire.

Soon after this event, the pagan chiefs of Tahiti sent messengers to the refugees in Eimeo, inviting them to return, and re-occupy the lands they had deserted. This invitation they accepted; and, as the presence of the king was necessary in several of the usages and ceremonies observed on these occasions, Pomare went over about the same time, formally to reinstate them in their hereditary possessions. A large number of Pomare's adherents, who were professors of Christianity, and inhabitants of Huahine, Raiatea, and Eimeo, with Pomare-vahine and Mahine, the chief of Eimeo and Huahine, accompanied the king and the refugees to Tahiti. When they approached the shores of this island, the idolatrous party appeared in considerable force on the beach, assumed a hostile attitude, prohibited their landing, and repeatedly fired upon the king's party. Instead of returning the fire, the king sent a flag of truce and a proposal of peace. Several messages were exchanged, and the negotiations appeared to terminate in confidence and friendship. The king and his followers were allowed to land, and several of the people returned unmolested to their respective districts and plantations. Negotiations for the adjustment of the differences that had existed between the king and his friends, and the idolatrous chiefs, were for a time carried on, and at length arranged, apparently to the satisfaction of the respective parties. The king, and those attached to his interest, were not however without suspicion, that it was only an apparent satisfaction; and they were not mistaken. The idolaters had indeed joined with them in



bending the wreath of amity and peace, while they were at the same time secretly and actively concerting measures for their destruction.

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



offered to the Almighty, and the service closed. Those who were unarmed, now repaired to their tents, and procured their weapons.

In assuming the posture of defence, the king's friends formed themselves into two or three columns, one on the sea-beach, and the other at a short distance towards the mountains. Attached to Pomare's camp, was a number of refugees, who had, during the late commotions in Tahiti, taken shelter under his protection, but had not embraced Christianity; on these the king and his adherents placed no reliance, but stationed them in the centre, or the rear, of the column. The *Bure Atua* requested to form the *viri* or frontlet, advanced guard; and the *paparia*, or cheek of their forces; while the people of Eimeo, immediately in the rear, formed what they called the *taponu*, or shoulder, of their army. In the front of the line, *Auna*, *Upaparu*, *Hitote*, and others equally distinguished for their steady adherence to the system they had adopted, took their station on this occasion, and shewed their readiness to lay down their lives rather than relinquish the Christian faith, and the privileges it conferred. Mahine, the king of Huahine, and Pomare-vahine, the heroic daughter of the king of Raiatea, with those of their people who had professed Christianity, arranged themselves in battle-array immediately behind the people of Eimeo, forming the body of the army. Mahine on this occasion wore a curious helmet, covered on the outside with plates of the beautifully spotted cowrie, or tiger shell, so abundant in the islands; and ornamented with a plume of the tropic, or man-of-war bird's feathers. The queen's sister, like a daughter of Pallas, tall, and rather masculine in her stature and features, walked and fought by Mahine's side;



clothed in a kind of armour of net-work, made with small and strongly twisted cords of *romaha*, or native flax, and armed with a musket and a spear. She was supported on one side by Farefau, her steady and courageous friend, who acted as her squire or champion; while Mahine was supported on the other by Patini, a fine, tall, manly chief, a relative of Mahine's family; and one who, with his wife and two children, has long enjoyed the parental and domestic happiness resulting from Christianity,—but whose wife, prior to their renunciation of idolatry, had murdered twelve or fourteen children.

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

Before the king's friends had properly formed themselves for regular defence, the idolatrous army arrived, and the battle commenced. The impetuous attack of the idolaters, attended with all the fury, imprecations, and boasting shouts, practised by the savage when rushing to the onset, produced by its shock a temporary confusion in the advanced guard of the Christian army: some were slain, others wounded, and Upaparu, one of Pomare's leading men, saved his life only by rushing into the sea, and leaving part of his dress in the hands of the antagonist\* with whom he had grappled. Not-

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



withstanding this, the assailants met with steady and determined resistance.

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

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

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

The battle continued to rage with fierceness; several were killed on both sides; the idolaters still pursued their way, and victory seemed to attend their desolating march, until they came to the position occupied by Mahine, Pomare-vahine, and their companions in arms. The advanced ranks of these united bands met, and arrested the progress of the hitherto victorious idolaters. One of Mahine's men, *Raveae*,\* pierced the body of *Upufara*,

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



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

The idolatrous army continued to fight with obstinate fury, but were unable to advance, or make any impression on Mahine and Pomare-vahine's forces. These not only maintained their ground, but forced their adversaries back; and the scale of victory now appeared to hang in doubtful suspense over the contending parties. *Tino*, the idolatrous priest, and his companions, had, in the name of Oro, promised their adherents a certain and an



easy triumph. This inspired them for the conflict, and made them more confident and obstinate in battle than they would otherwise have been ; but the tide of conquest, which had rolled with them in the onset, and during the early part of the engagement, was already turned against them, and as the tidings of their leader's death became more extensively known, they spread a panic through the ranks he had commanded. The pagan army now gave way before their opponents, and soon fled precipitately from the field, seeking shelter in their pari's, strong-holds, or hiding places, in the mountains ; leaving Pomare, Mahine, and the princess from Raiatea, in undisputed possession of the field.

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

While, however, the king refused to allow his men to pursue their conquered enemies, or to take the spoils of victory, he called a chosen band, among which was Farefau, who had offered up the public thanksgiving at the festival in Eimeo and Patini, a near relative of Mahine, who had been his champion on that day, and sent them to Tautira, where the temple stood in which the great national idol, Oro, was deposited. He gave them orders to destroy the temple, altars, and idols, with every appendage of idolatry that they might find.

In the evening of the day, when the confusion of



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



shipped only the idols of their country, but who now desired to acknowledge Jehovah as God alone.

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

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

Upufara, the late chief of Papara, was an intelligent and interesting man; his death was deeply regretted by *Tati*, his near relative, and successor in the government of the district. His mind had been for a long time wavering, and he was, almost to the morning



of the battle, undetermined whether he should renounce the idols, or still continue their votary. One of his intimate companions informed me, that a short time before his death, he had a dream which somewhat alarmed him. He thought he saw an immense oven, (such as that used in preparing *opio*,) intensely heated, and in the midst of the fire a large fish writhing in apparent agony, unable to get out, and yet unconsumed, living and suffering in the midst of the fire. An impression at this time fixed itself on his mind, that perhaps this suffering was designed to shew the intensity of the torments which the wicked would endure in the place of punishment. He awoke in a state of great agitation of mind, with profuse perspiration covering his body, and was so affected, that he could not sleep again that night. The same individual who resided with Upufara stated also, that only a day or two before the battle, he said to some one, with whom he was conversing, "Perhaps we are wrong: let us send a message to the king and Tati, and ask for peace; and also for books, that we may know what this new word, or this new religion, is." But the priests resisted his proposal, and assured the chiefs, that Oro would deliver the Bure Atua into their hands, and the *hau* and *mana*, government and power, would be with the gods of Tahiti. In addition to this, and any latent conviction that still might linger in his mind, of the power of Oro, and the result of his anger should he draw back; he stood pledged to the cause of the gods, and probably might feel a degree of pride influencing his adherence to their interest, lest he should be charged with cowardice in wishing to avoid the war, on which the chiefs, who were united to suppress Christianity, had determined.



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



wood, called by the natives the body of Oro, into which they imagined the god at times entered, and through which his influence was exerted, Pomare's party bore away on their shoulders, and, on returning to the camp, laid in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitchen, and used in a most contemptuous manner, by having baskets of food suspended from it; and, finally, it was riven up for fuel. This was the end of the principal idol of the Tahitians, on whom they had long been so deluded as to suppose their destinies depended; whose favour, kings, and chiefs, and warriors had sought; whose anger all had deprecated; and who had been the occasion of more bloody and desolating wars, for the preceding thirty years, than all other causes combined. Their most zealous devotees were in general now convinced of their delusion, and the people united in declaring that the gods had deceived them, were unworthy of their confidence, and should no longer be objects of respect or trust.

Thus was idolatry abolished in Tahiti and Eimeo; the idols hurled from the thrones they had for ages occupied; and the remnant of the people liberated from the slavery and delusion in which, by the cunningly devised fables of the priests, and the "doctrines of devils," they had been for ages held as in fetters of iron. It is impossible to contemplate the mighty deliverance thus effected, without exclaiming, "What hath God wrought!" and desiring, with regard to other parts of the world, the arrival of that promised and auspicious era, when the gods "that have not made the heavens" shall be destroyed, and "the idols shall be utterly abolished."



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

The conduct of the victors, on the memorable 12th of November, had an astonishing effect on the minds of the vanquished, who had sought shelter in the mountains. Under cover of the darkness of night, they sent spies from the retreats to their habitations, and to the places of security in which they had left their aged and helpless relatives, their children, and their wives. These found every one remaining as they had left them on the morning of the battle, and were informed, by the wives and relatives of the defeated warriors, that Pomare and the chiefs had, without any exception, sent assurances of security to all who had fled. This intelligence, when conveyed to those who had taken refuge in the mountains, appeared to them incredible. After waiting, however, some days in their hiding-places, they ventured forth, and singly, or in small parties, returned



to their dwellings; and when they found their plantations uninjured, their property secure, their wives and children safe, they were utterly astonished. From the king they received assurances of pardon, and were not backward in unitedly tendering submission to his authority, and imploring his forgiveness for having appeared in arms against him. Pomare was now, by the unanimous will of the people, reinstated on the throne of his father, and raised to the supreme authority in his dominions. His clemency in the late victory still continued to be matter of surprise to all parties who had been his opponents. "Where," said they, "can the king and the Bure Atua have imbibed these new principles of humanity and forbearance? We have done every thing in our power, by treachery, stratagem, and open force, to destroy him and his adherents; and yet, when the power was placed in his hand, victory on his side, we at his mercy, and his feet upon our necks, he has not only spared our lives, and the lives of our families, but has respected our houses and our property!" While making these inquiries, many of them, doubtless, recollected the conduct of his father, in sending one night, when the warriors of Atehuru had gone over to Tautira, a body of men, who at midnight fell upon their defenceless victims, the aged relations, wives, and children of the Atehurians, and in cold blood cruelly murdered upwards of one hundred helpless individuals; and this probably made the conduct of Pomare II. appear more remarkable. At length, they concluded that it must be from the new religion, as they termed Christianity; and hence they unanimously declared their determination to embrace it, and to place themselves and their families under the direction of its precepts.



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

What an astonishing and happy change must have taken place in the views, feelings, and pursuits of the inhabitants of Tahiti, in the course of a few weeks, from the battle of Narii, or Bunaauïa! A flood of light, like the rays of the morning, had broken in upon the intellectual and spiritual night, which, like a funeral pall, had long been spread over the inhabitants of the valleys and hills of Tahiti, and had rendered their abodes, though naturally verdant and lovely as the bowers of Eden, yet morally cheerless and desolate as the region of the shadow of death!

If the spirits of departed prophets, from their seats of bliss, look down upon our globe; how must Judah's royal bard have bent with rapture, to behold the accomplishment of triumphs, which, while he swept the hallowed harp of prophecy, he had foretold:—The multitude of



the isles made glad\* under Jehovah's reign, and the kings of the isles bringing presents† to his Son! And what new transport must have thrilled Isaiah's ardent spirit, when he now beheld a partial accomplishment of what, in distant ages, he had delighted to sing. "The wilderness rejoiced—the desert blossomed as the rose—the sword was beaten into the ploughshare—the wolf and the lamb dwelt together—and the islands sang the praises of Jehovah!"‡

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

\* Psalm xcvi. 1. † Psalm lxxii. 10. ‡ Isaiah xlii. 10.

§ The late Countess of Huntingdon.



perceptions which they possess enabled them to look not only on the outward change in circumstances and in conduct, but on that more delightful transformation of character, which every day unfolded to their view some new and lovely features. And with what loud ecstatic songs of gratitude and praise, must they have welcomed, to those realms of happiness, the first arrivals from those clustering isles, of redeemed and purified spirits, who had been made partakers of the grace of life, and heirs with them of immortality.

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

Their Sabbaths must have presented spectacles on which angels might look down with joy. Crowds, who never had before attended any worship but that of their demon gods, might now be seen repairing to the rustic and lowly temple erected for Jehovah's praise; amidst their throng, mothers, wives, sisters, and daughters,



who never were before allowed to join the other sex in any acts of worship. Few remained behind; all the inhabitants of the district or village, who were able, attended public worship. It is true, there was no Missionary to preach the gospel to them, or to lead their public service, yet it was performed with earnestness, propriety, and devotional feeling.

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

“Jehovah, thou God of our salvation, hear our prayers, pardon thou our sins, and save our souls. Our sins are great, and more in number than the fishes\* in the

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



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

While these delightful changes were advancing in Tahiti, the king and his friends were not unmindful of those who had been left behind in a state of painful uncertainty at Eimeo. As soon as possible after the battle, a canoe was despatched by Mahine, king of Eimeo and Huahine, with the tidings of its result. Matapuupuu, or, as he is now called, Taua, was the bearer of the gladdening intelligence, and was a very suitable person to be sent on such an errand. He was a native of Huahine, where he had been chief priest since the death of his elder brother, who had sustained that office before him. He



came up from Huahine to Pomare's assistance in 1811; early in the year 1813, he had made a profession of Christianity, and was among the first whose names were written down at Eimeo. He was not only a priest, but an areoi, and a warrior of no ordinary prowess. When his canoe approached the shore of Eimeo, the teachers and their pupils hastened to the beach, under the conflicting emotions of hope and fear. The warrior was seen standing on the prow of his light skiff, that seemed impatiently dashing through the spray, and rushing along the tops of the waves towards the shore, which its keel scarcely touched, when, with his light mat around his loins, his scarf hanging loosely over his shoulder, and his spear in his hand, he leaped upon the sandy beach. Before they had time to ask a single question, he exclaimed, "Ua pau! Ua pau! i te bure anae;" Vanquished! vanquished! by prayer alone! His words at first seemed but as words of irony or jest; but the earnestness of his manner, the details he gave, and the intelligence he brought from the king and some of the chiefs, confirmed the declaration.

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



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

Not fewer than three thousand persons at this time possessed a knowledge of the books in their native language, which were in daily use. Besides eight hundred copies of the Abridgment of Scripture, and many copies of part of the Gospel of St. Luke in manuscript, about two thousand seven hundred spelling-books had already been distributed among the pupils at Eimeo, or sent over to Tahiti; still they were unable to meet the daily increasing demand of the people.

The mighty workings of the Spirit of God, in producing this remarkable change, were not confined to Tahiti, Eimeo, and the adjacent islands, forming the



Georgian group, it extended also to the Leeward or Society Islands. A simultaneous movement appears to have taken place among the rulers of the people, to throw off the yoke of pagan priestcraft, to rend asunder their fetters, and remove from the eyes of the nation, in its remote extremities, the veil of delusion by which they had so long been blinded. Tamatoa, the king of Raiatea, shortly after his return from Tahiti, publicly renounced idol-worship, and declared himself a believer in Jehovah and Jesus Christ. Many of the chiefs, and a number of the people, followed his example.

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

The chiefs and greater part of the population of Tahaa, an island included in the same reef with Raiatea, imitated



the example of Tamatoa and the Raiatean Christians, and destroyed their idols.

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

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

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

During the same year, the profession of Christianity became general throughout the whole of the Society Islands. Several of the chiefs and people of Borabora and Raiatea visited Maurua, the most westerly of the Leeward Islands, and succeeded in persuading the chiefs and people to demolish their temples and idols, and



receive Christian instruction. The most pleasing results continued to attend the efforts of the new converts in Tahiti. Pomare sent most of his own family idols to the Missionaries, that, as he observed in a letter accompanying them, dated February 19th, 1816, "they might either commit them to the flames, or send them to England."

These idols I saw at Port Jackson, in 1816; they are now deposited in the Missionary Museum, Austin Friars. It is impossible to behold them without sympathizing in the feelings of Pomare, when he calls them—Tahiti's foolish gods.

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

In regard to the *time* of its occurrence. During no period in the history of the Mission, could "the time to favour" the nation have appeared more unlikely than the present. The king's mind appears to have been first seriously exercised in reference to the declaration which he subsequently made, after the dispersion of the Missionaries, and their departure from the islands, when only one (*viz.* Mr. Nott) remained with him; and when, in consequence of the state of perpetual alarm and agitation in which the people were kept by the war, none could be induced to attend preaching or instruction.



It is probable that at that period public ordinances were altogether discontinued. The first public or open indications of the change, were given at a time which, according to human probabilities, was but little favourable to such events. The Missionaries had but recently returned from their banishment, and the work of instruction had scarcely been resumed; it was the beginning, and but the beginning, of a second attempt to plant the gospel in those islands. The Missionaries considering the whole of the twelve years spent in Tahiti as so much time lost, were commencing afresh their endeavours on another island, and could hardly expect that at this time, after such a protracted delay, God would at once prosper their undertaking.

The *circumstances* of the nation, and of the Mission, were by no means favourable to such a change. It was not a time of peace, and leisure, but of protracted, obstinate, and barbarous war—the king and his adherents were in exile, alternately agitated by the entreaties of their auxiliaries to attempt to retrieve their affairs by a descent upon Tahiti, or expecting their retreat to be invaded by their audacious and rebellious conquerors. It was a period of humiliation, darkness, and distress; while the population of Tahiti itself was torn by factions, and desolated by wars, that threatened its extinction. Their teachers were not much more favourably circumstanced. Few in number, compared with what they had been when they maintained their former station in Matavai, and suffering under the heaviest domestic bereavements; prevented by personal indisposition, and other circumstances, from engaging, either very frequently or extensively, in the main work of instructing the people; their exertions, greatly to their own regret, were



exceedingly circumscribed. In addition to these discouragements, the prejudices of many of the king's most warm and valuable friends were unusually strong, as they considered the continuance of his misfortunes to result, in part, from the countenance he was giving, and the inclination he manifested towards the religion of the foreigners.

In the *means* employed there was nothing extraordinary. It is recorded, in the history of the Greenland Missions, that the Moravian brethren, for five or seven years, laboured patiently and diligently in teaching their hearers what are termed the first principles of religion,—inculcating the doctrines of the being and attributes of God, and the requirements of his law,—without making the least favourable impression upon them, or being, in many instances, able to secure the attention of the people to their instructions. The first instance of decisive and salutary effect from their teaching, was, we are informed, what would, in general, be termed accidental, and occasioned by their reading to some native visitors an account of the sufferings and death of the Saviour, which they were translating into the vernacular tongue. The attention of one of the party was arrested, his heart deeply affected, and ultimately his character entirely changed. This circumstance led to a complete alteration in the instructions they gave. The incarnation, the life, especially the sufferings and death, of the Lord Jesus Christ, were, from this time, the principal subjects brought before the minds of their hearers, and the results were such as to shew the propriety of the alteration. Where they had before been unable to make the least impression, they now beheld numbers deeply affected, and on whom these truths appeared to



produce an entire change of character and deportment. I do not, however, suppose we are to infer from the account that is given of this amazing work in Greenland, that, during the first five or seven years of their labours there, the being and character of God, &c. were inculcated, to the exclusion or neglect of the way of salvation through Jesus Christ. Their teaching would, in that case, have been more defective than I am willing to suppose it was. Nor do I think we are to conclude, that, after the change in their instruction, the doctrines of the Saviour's advent, sufferings, and death, were insisted on, to the exclusion of the former; this mode of exhibiting scripture truth would have been almost as defective as the other: but I suppose that, during the earliest years of their labours, the first principles of religion were more frequent and prominent in their instructions, than the doctrines peculiar to the gospel, and that, subsequently, these points received that more frequent attention, which the character, being, and law of God, had formerly obtained. No alteration, even of this kind, however, appears to have taken place in the kind of doctrines inculcated by the Missionaries among the Tahitians. From the time of my arrival in the islands, I had always a great desire to know whether any change had been made by the early preachers in their discourses, and other means employed at this period: I have not, however, been able to learn that there was any thing extraordinary; they do not appear in any respect to have varied the manner, or the matter, of their instructions. I have often asked Mr. Nott, and others who were on the spot, if there was any alteration in the mode of instruction, or the nature of their addresses, as to the prominency of any of the



doctrines of the gospel, which had not been so fully exhibited before; but I have invariably learned, that they were not aware of the least difference in the kind of instruction, or the manner of representing the truths taught at this period, and those inculcated during their former residence in Tahiti.

Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God, they had always endeavoured to represent as a powerful, benevolent, and holy Being, justly requiring the grateful homage, and willing obedience, of his creatures. Man, they had represented as the Scripture described him, and their own observation represented him to be, a sinner against his Maker, and exposed to the consequences of his guilt;—the love of God, in the gift of his only begotten Son as a propitiation for sin, and the only medium of reconciliation with God, restoration to the enjoyment of his favour, and the blessing of immortality; faith in this atonement, and the sinner's justification before God, were truths frequently exhibited. The doctrine of Divine benevolence thus displayed, was altogether new to the Tahitians; nothing analogous to it had ever entered into any part of their mythology. Its impression on their minds was at this time proportionate. The necessity also of Divine influences, to make the declaration of these truths effectual to conversion, and to meeten those who believed for the heavenly state, had ever been inculcated in the catechetical and other exercises of the school, in the meetings for reading the Scriptures and conversation,



and in the discourses delivered in their assemblies for public worship.

The wonderful change that now seemed to be wrought in the minds and hearts of many, did not appear to be more the immediate result of instructions given at the time, than the remote but certain effect of truth imparted, and precious seed, which, having been scattered years before, was now revived with a power, that the individuals themselves could not comprehend, nor on ordinary principles explain. This circumstance should never be lost sight of; it is a wonderful manifestation of the faithfulness of God, who has declared that his word shall not return unto him void, but shall be found even after many days; and it is remarkably adapted to cheer the hearts of all who are called to labour and wait patiently, sowing season after season in hope, without reaping the wished-for harvest.

The universal, and in many instances permanent, moral and religious change, that has been effected in the South Sea Islands, (of the commencement, and more important parts of which, a regular, though necessarily brief account, has now been given,) appears, in whatever view we can possibly contemplate either its nature or its results, nothing less than a moral miracle. A change so important in its character, so rapid in its progress, so decisive in its influence, sublime almost in proportion to the feebleness of the agency by which it was, under God, accomplished, although effected on but a small tribe or people, is perhaps not exceeded in the history of nations, or the revolutions of empires, that have so often altered the moral and civil aspect of our world. This great and important event, confirmed in its results, and strengthened in its character, by the



extension of its influence, and the increasing power of the principles it implanted, during the last fourteen years, already occupies no inferior place among the modern evidences of Christianity, and the demonstrations of its legitimate tendency to ameliorate the condition, and elevate the moral and intellectual character, of the most wretched and depraved among mankind. Emotions of astonishment, admiration, and gratitude, involuntarily arise in every mind in the least degree susceptible of humanity or religion; while increasing convictions of the divine origin of revelation must fasten on the understanding, and additional encouragement strengthen the hopes, of every individual who, according to the promise of God, is anticipating the arrival of a period, when a transformation, equally decisive and lovely, shall change the moral deserts of the earth into regions of order and beauty, and the wilderness shall become as the garden of the Lord.

In order more fully to illustrate the kind of scripture truth that appears, in connexion with others, to have affected deeply the minds of the people, one single instance, among many that might be adduced, will shew, that in the mild and verdant islands of the south, as well as the frozen and barren regions of the north, in Tahiti as well as in Greenland, the attractions of the Cross move and melt the human heart. It was the custom of the Missionaries, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading, from manuscript, such portions of the scripture as were deemed suitable to their circumstances. On one of these occasions, Mr. Nott was reading the first portions



incorrect ideas of the work, or mistaken views of the qualifications necessary for its accomplishment. It is not, however, to those who abandoned the task, that I refer so much, as to those who (except when driven from it by the approaching desolations of murderous war) maintained their post, and died in the field; or who, after having sustained the privation and toil of thirty years of exile from country and from home, are still willing to end their days among the people with whose interests and destiny they have identified themselves.

Their family connexions may not indeed have been of the highest class, neither may the individuals themselves have enjoyed the advantages of a very liberal education, nor possessed any very extensive acquaintance with the world. It is only in comparatively recent times that individuals of this class have, by embarking personally on the arduous and self-denying work of propagating Christianity amongst the pagan nations, exhibited some noble examples of Christian devotedness. Many of the first Missionaries to the South Sea Islands were acquainted with the most useful of the mechanic arts, which were adapted to produce a very favourable impression upon the minds of the people. They had obtained a creditable English, if not a classical, education, a due knowledge of the scriptures, and an experimental acquaintance with the principles of Christianity; while some, with great mental vigour combined no small degree of intellectual culture. Their own improvement, and the preparation for the work, was prosecuted contemporaneously with their efforts to instruct the people; and the numerous and respectable philological and other manuscripts which these have transmitted to England,



although never published, shew that they were far from being unqualified for their work.

Had the first Mission to the South Seas been composed entirely of individuals eminent for their scientific knowledge and classical attainments, they would probably have been less suitable agents than those who actually went; as, it may be presumed, their previous habits of life would not have furnished the best preparatives for the privations and difficulties to which they would have been exposed. Yet it would undoubtedly have been highly advantageous to the Mission, had some such gifted individuals been included among its members. Such were not, however, at that time so ready, as they have subsequently been, to engage in the enterprise, and the service necessarily devolved on those who were willing, under every accompanying disadvantage, to undertake it. They were not perhaps distinguished by brilliancy of genius, or loftiness of intellect; but in uncompromising sternness of principle, unaffected piety, ardour of devotedness, uncomplaining endurance of privations, not easily comprehended by those who have always remained at home, or visited only civilized portions of foreign climes, in undeviating perseverance in exertion under discouragements the most protracted and depressing, and in plain and honest detail of their endeavours and success, they have been inferior to few who have been honoured to labour in the Missionary field. I have known some of these devoted men, who, though not insensible to the endearments of kindred and home, and the comforts of civilized life, have for years been deprived of what most would deem the necessaries of life. These self-denying individuals have been so destitute of a change of apparel, that they could



not, without some sacrifice of feeling, meet any of their own countrymen by whom the island might be visited; and, often rising in the morning from the rustic bed, without knowing whence the supplies of even native food for the day were to be derived, they have sent out a native servant-boy to seek for bread-fruit in the mountains, or to solicit a supply from the trees of some friendly chief in the neighbourhood, while they have repaired to the school, and pursued their daily exercises of instruction, cheered and encouraged only by the progress of their scholars.

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



## CHAP. XI.

Account of the music and amusements of the islanders—Description of the sacred drum—Heiva drum, &c. Occasions of their use—The bu or trumpet—Ihara—The vivo, or flute—General character of their songs—Ballads, a kind of classical authority—Entertainments and amusements—Taupiti, or festival—Wrestling and boxing—Effects of victory and defeat—Foot-races—Martial games—Sham fights—Naval reviews—Apai, bandy or cricket—Tuiraa, or foot-ball—The haruraa puu, a female game—Native dances—Heiva, &c.—The te-a, or archery—Bows and arrows—Religious ceremonies connected with the game—Cock-fighting—Aquatic sports—Swimming on the surf—Danger from sharks—Juvenile amusements.

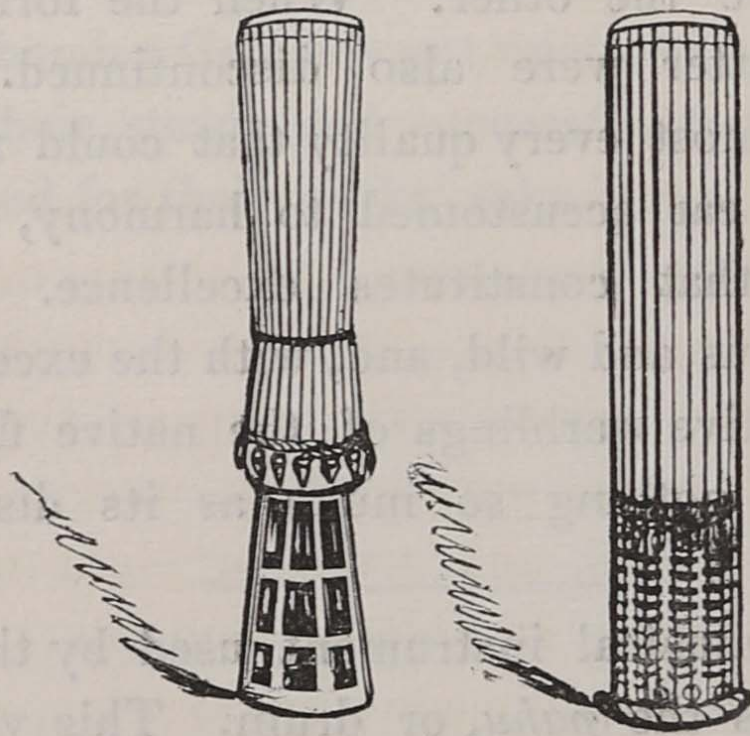
WITH the ancient idolatry of the people, their music, their dances, and the whole circle of their amusements, had been so intimately blended, that the one could not survive the other. When the former was abolished, the latter were also discontinued. Their music wanted almost every quality that could render it agreeable to the ear accustomed to harmony, and was deficient in all that constitutes excellence. It was generally boisterous and wild, and, with the exception of the soft and plaintive warblings of the native flute, was distinguished by nothing so much as its discordant, deafening sounds.

The principal musical instrument used by the South Sea Islanders, was the *pahu*, or drum. This varied in size and shape, according to the purpose for which it was designed. Their drums were all cut out of a solid piece of wood. The block out of which they were



made, being hollowed out from one end, remaining solid at the other, and having the top covered with a piece of shark's skin, occasioned their frequently resembling, in construction and appearance, a kettle-drum. The *pua* and the *reva*, which are remarkably close-grained and durable, were esteemed the most suitable kinds of wood for the manufacture of their drums. The *pahu ra*, sacred drum, which was *rutu*, or beaten, on every occasion of extraordinary ceremony at the idol temple, was particularly large, standing sometimes eight feet high. The sides of one, that I saw in Tane's marae at Maeva, was not more than a foot in diameter, but many were much larger. In some of the islands, these instruments were very curiously carved. One which I brought from High Island, and have deposited in the Missionary Museum, is not inelegantly decorated; others, however, I have seen, exhibiting very superior workmanship.

*Tahitian Drums.*



The drums used in their heivas and dances were ingeniously made. Their construction resembled that of those employed in the temple, the skin forming the



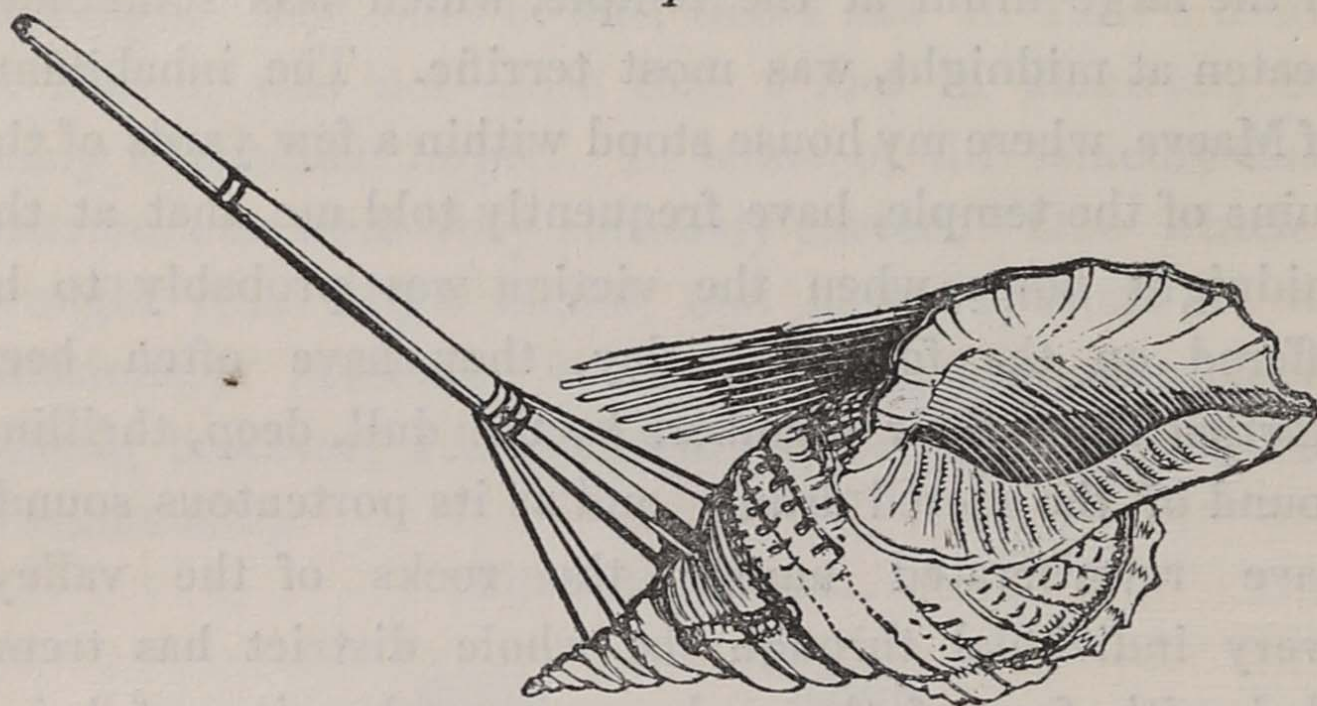
head was fastened to the open work at the bottom by strings of finely-braided cinet, made with the fibres of the cocoa-nut husk. The drums beaten as accompaniments to the recital of their songs, were the same in shape, but smaller. They were all neatly made, and finely polished. The large drums were beaten with two heavy sticks, the smaller ones with the naked hand. When used, they were not suspended from the shoulders of the performers, but fixed upon the ground, and consequently produced no very musical effect. The sound of the large drum at the temple, which was sometimes beaten at midnight, was most terrific. The inhabitants of Maeva, where my house stood within a few yards of the ruins of the temple, have frequently told me, that at the midnight hour, when the victim was probably to be offered on the following day, they have often been startled from their slumbers by the dull, deep, thrilling sound of the sacred drum; and as its portentous sounds have reverberated among the rocks of the valley, every individual through the whole district has trembled with fear of the gods, or apprehension of being seized as the victim for sacrifice.

The sound of the trumpet, or shell, a species of murex used by the priests in the temple, and also by the herald, and others on board their fleets, was more horrific than that of the drum. The largest shells were usually selected for this purpose, and were sometimes above a foot in length, and seven or eight inches in diameter at the mouth. In order to facilitate the blowing of this trumpet, they made a perforation, about an inch in diameter, near the apex of the shell. Into this they inserted a bamboo cane, about three feet in length, which was secured by binding it to the shell with



finely-braided cinet; the aperture was rendered air-tight by cementing the outsides of it with a resinous gum from the bread-fruit tree. These shells were blown when any procession marched to the temple, at the inauguration of the king, during the worship at the temple, or when a tabu, or restriction, was imposed in the name of the gods. We have sometimes heard them blown. The sound is extremely loud, but the most monotonous and dismal that it is possible to imagine.

*The Trumpet Shell.*



The *ihara* was another exceedingly noisy instrument. It was formed from the single joint of a large bamboo cane, cut off a short distance beyond the two ends or joints. In the centre, a long aperture was made from one joint towards the other. The *ihara*, when used, was placed horizontally on the ground, and beaten with sticks. It was not used in their worship, but simply as an amusement; its sounds were harsh and discordant.

The *vivo*, or flute, was the most agreeable instrument the Tahitians appear to have been acquainted with. It was usually a bamboo cane, about an inch in diameter, and twelve or eighteen inches long. The joint in the



cane formed one end of the flute; the aperture through which it was blown was close to the end; it seldom had more than four holes, three in the upper side covered with the fingers, and one beneath, against which the thumb was placed. Sometimes, however, there were four holes on the upper side. It was occasionally plain, but more frequently ornamented, by being partially scorched or burnt with a hot stone, or having fine and beautifully plaited strings of human hair wound round it alternately with rings of neatly-braided cinet. It was not blown from the mouth, but the nostril. The performer usually placed the thumb of the right hand upon the right nostril, applied the aperture of the flute, which he held with the fingers of his right hand, to the other nostril, and, moving his fingers on the holes, produced his music. The sound was soft, and not unpleasant, though the notes were few; it was generally played in a plaintive strain, though frequently used as an accompaniment to their *pehes*, or songs. These were closely identified both with the music and the dances. The *ihara*, the drum and the flute, were generally accompanied by the song, as was also the native dance.

Their songs were generally historical ballads, and varied in their nature with the subjects to which they referred. They were exceedingly numerous, and adapted to every department of society, and every period of life. The children were early taught these *ubus*, and took great delight in their recital. Many of their songs referred to the legends or achievements of the gods, some to the exploits of their distinguished heroes and chieftains; while others were of a more objectionable character. They were often, when recited on public occasions, accompanied with gestures and actions corresponding to