

it could be, that the British God should send a message to the lowest among them, as well as to their king and chiefs. This practice of interrupting a preacher by questions, was very common with these people afterwards, but the king himself did not seem at this time to take much notice of what was said, and made by no means a favourable impression as to his capacity, either upon Captain Wilson or the Missionaries.

The first few weeks after their arrival was, by the new settlers, chiefly taken up in reciprocating acts of kindness with the natives, preparing their new habitations, and other arrangements for their permanent comfort. They found a good friend in the old high priest, Haamanemane, who was the principal actor in the conveyancing ceremony, when the land was given to them ; and to him the captain, his *taio*, made a present of a metal watch, with which the old man was the more pleased, as of all the British captains who had visited these islands, none had given him such a present before. The management of a watch being, however, a charge for which his talents were as yet inadequate, Peter, one of the Swedes, formerly mentioned, was directed

to wind it up daily for its new owner. Pomare and his wife went on board the Duff, as did also the old priest ; being invited into the cabin, they showed an excellent relish for English living, drinking tea and delighting in wine, as if they had been accustomed all their lives to these luxuries. The manner in which Pomare drank his tea is somewhat amusing. His dignity not allowing him to feed himself, an attendant having poured the tea from the cup into the saucer, held the latter to his mouth, and thus he swallowed his tea, as well as in general his other victuals. "We were surprised," says Captain Wilson, quaintly, "to see so stout a man, perhaps the largest in the whole island, fed like a cuckoo." But in this manner he contrived to devour such quantities of victuals, that the Missionaries were astonished, for, at his first supper, he ate a whole fowl, with the addition of about two pounds of pork, and took his drink in proportion.

On one occasion, when the old priest was on board, King Otu and his queen, not being disposed to go to the ship, sent their presents only, and expressed a wish to see one of the great guns fired. This being consented to, and two of the

guns being unloosed, the priest desired to have the honour of firing them off, which, although almost blind with age, he took the match and did with the greatest readiness ; and having performed this feat, he was quite transported at his own unexpected courage. In the evening, when Pomare and he had eaten and drank freely, the latter began to enquire for amusements ; first, for the letting off of sky-rockets, as former captains had done ; next, for a violin and dancing : and finding himself disappointed in all these, taking a roll of cloth under his arm, and twisting his body in a humorous position, like a Highland piper, he seemed to enquire for the gratification of a tune upon that melodious instrument, the bagpipe. When the chief found that even this piece of amusement was a desideratum in the ship, he was by no means pleased ; and when some one treated him with a spring upon the German flute, he did not seem quite satisfied with so delicate a species of music.

The Missionaries were somewhat inconvenienced by the anxiety of the chiefs and natives to attach themselves to, or make *taios* of, individuals, even amongst the sailors of the Duff.

Passing over, however, many minor occurrences recorded in the Captain's Journal, we give, in his own words, the following characteristic circumstance. "To day (the 10th) the Captain landed for the purpose of presenting some showy dresses to the young king and his wife. They met him on the beach as usual. Peter (the interpreter) informed him of what was intended, and showing him the box which contained the treasure, desired Otu to walk towards his house, a temporary shed they had erected for the purpose of being near our people. This was complied with; and when they came near, the Captain, stopping under a tree, ordered them to form a ring; and placing the box in the midst, Otu was requested to alight, that the brethren might dress him. He replied, bye and by, and gazed sullenly for a considerable time, till the patience of the Captain was pretty well exhausted; repeating the request and receiving no answer, they opened the box, and on taking out the dress for the queen she instantly alighted from the man's shoulder, and Otu followed her example. The fancy cap fitted her extremely well, and she seemed exceedingly proud of it, but it was only by unripping, that the other

articles could be put upon her or Otu. When completely dressed in this gaudy attire, the surrounding crowd gazed upon them with admiration. She, true to the foibles of her sex, appeared delighted; but Otu thought little of them, saying an axe, a musket, a knife, or pair of scissors were more valuable; which was saying more for himself than we expected he had had the sense to do."*

After this amusing species of ceremony, Haamanemane the high priest, calling for Captain Wilson at the door of the house, arrayed him in a Tahitian dress, putting an elegant breast-plate over all, and in this costume they all marched to the Mission-house. This latter old gentleman was no less conceited in his person and fond of dress than the most vain of the natives; for having received from the Captain an old black coat and a glazed hat, the former he had fringed round the edges with red feathers; and when he wore this dress, which he often did with much pride, even the grave Missionaries themselves were obliged to smile at his ludicrous appear-

* *Missionary Voyage to the Southern Pacific Ocean*, 4to. Lond. 1799, pp. 69, &c.

ance. This person was one of the most remarkable characters connected with the history of the early adventures of the Missionaries in the island of Tahiti. Though his views were decidedly worldly in all he did in favour of the Mission, as appears from his own complaint on one occasion, (that the new settlers gave the people plenty of the word, which he called *parau*, that is, talk, and prayer, but very few axes, knives, or other useful articles) ; yet was he a good friend to them in general, and by his great influence, as well as his enterprising character, notwithstanding his age, he rendered them many important services.

This eccentric old man, with Pomare and Idia his wife, the parents of Otu the king, were the most remarkable personages on the island of Tahiti, and much more prominent in action, though lower in dignity, than Otu himself. The former had five wives, all very young, and as moral conduct and the priestly character had no necessary connection here, the old man indulged in all the vices to which a barbarous religion and the degrading customs of savage life gave him license. The mysteries of the Tahitian religion also (for in common with all idolatry it had deep mysteries,)

in which this man was profoundly skilled, gave him that power over the minds and persons of the common people, of which ambitious priests have in all ages been so covetous. The immolation of individuals on the altars of their idols, was no uncommon practice with the islanders of the South Sea; and this being done of course by the direction of the chief priest, who had to a certain extent the power of selecting as well as sacrificing the victim, it is easy to conceive the dread and awe in which such a man must have been held. The real government of this and the neighbouring island of Eimeo, might be said at this time to be divided between this priest and the chieftain Pomare, and a jealousy existed between them in consequence, which had ultimately a fatal termination for the former, as we shall hereafter have occasion to mention.

Some time after their landing on the island, an alarm was raised among the Missionaries of some insidious conduct on the part of the natives; and a threatened attack in the night was pretended to have been discovered by the Swedes, their interpreters. This information for a time gave them considerable uneasiness, and caused them to watch

in the night by turns, and to apply to Captain Wilson for an additional supply of arms and ammunition. After some debate among themselves, however, it was at length concluded that the Swedes had, either from mistake or treachery, given them erroneous information; and they resolved to trust without fear to the natives, among whom they had come to live, and to providence who watched over them. Soon after this, Haamanemane the priest, thinking that now was the time for making a descent upon the neighbouring island of Raiatea, of which he had formerly been king, for the purpose of recovering his authority there, by the aid of his new friends the Missionaries and their fire arms, applied to them and to Captain Wilson to assist him in the projected war. So enterprising and so eager was this active old man, that, with but little assistance from the Europeans, he had already begun to build a schooner, which he principally intended for his warlike expedition. But any danger of becoming involved in the wars of the natives, filled the Missionaries with reasonable dread, and the reply of Captain Wilson and the others was, that they had no orders from *their* king to fight in any

cause, except forced to it in their own defence. The priest being importunate, one of the Missionaries, in order to conciliate him, promised to assist in the building of his vessel, and that when they had learned the language, they would go to Raiatea and speak to the people on his behalf. With this the old man seemed for the present satisfied, and the Missionaries hoped to turn this matter into an opportunity of commencing their labours in that island also.

On their voyage, before their arrival, the Missionaries had agreed, conformably to the wishes of their friends in England, to make Tahiti the head quarters of the Mission, yet to divide themselves, if possible, throughout the three groups of the neighbouring islands. In conformity with this resolution, twenty-five persons, including the four ministers and the women and children, had destined themselves for the chief settlement of Tahiti; ten more for Tongatabu, one of the Friendly Islands, and the remaining two for one of the Marquisan Islands, named by the Spaniards, Santa Christana. The colony at Tahiti being now pretty well settled, the twelve remaining Missionaries, with Captain Wilson,

prepared for their departure; and it being deemed necessary to set apart two of their number, especially for the office of preachers, Sunday, the 19th of the present month, March, was appointed for the purpose.

The Missionaries describe this solemnity as peculiarly pleasing to their own feelings, and interesting from the external circumstances. It having been given out among the natives, that on the next day of God (Sunday) their new friends intended to address them, numbers gathered early in the morning round their dwelling, amongst whom was the chief Pomare with his sister, who said that "he had been dreaming about the book which should be sent him from the Eatua." At ten in the morning the straggling natives were called together from their indolent idling in the neighbouring groves and vallies. No Sabbath bell had ever yet echoed from the hills of Tahiti, and the Missionaries have not informed us whether, on this occasion, they struck an iron suspended from a beam, as was afterwards done when calling to worship, or blew the conch, or trumpet shell, that was used by the natives.

A multitude was soon assembled under the

shade of some large and lofty trees, and near to the stream which wound down from the mountains. Seats were placed for the chief and his sister, while the rest of the natives stood in a circle around. The Missionaries sat close under the trees, their appearance strongly contrasting with the naked simplicity of the islanders, as on the day of the former great meeting when the conveyance of the land took place. The spectacle could not have been otherwise than affecting to the humane and the religious. "God so loved the world," was the text of the Missionary who addressed the islanders, "that he gave his only son, that they who believe, might not perish, but have everlasting life." His first preaching in this romantic part of the island, must have been, according to the picturesque expression of the Baptist, "like a voice crying in the wilderness." "The Tahitians," say the Missionaries, "were silent and solemnly attentive," although every sentence of the preacher required to be repeated by the interpreter, and when the whole was over, the chief, taking the preacher by the hand said, "there were no such things before in Tahiti."

Nor was the remainder of the service of the

Missionaries among themselves on that day, less solemn and affecting. The laying on of hands upon two of their number, ordaining them to the same avocation in distant islands, to which they were now about to depart, together with the accompanying charges and responses, was a touching ceremony in these remote regions. Yet, though far distant from that country in which their own God was "well known," they knew that on that day, being Sabbath, thousands of prayers were offered up for their success; and, though like the children of the captivity, they sung their song in a strange land, they were not without that fellowship which the spirit can enjoy. The sacrament of the communion of which they all partook, added greatly to the solemnity, and the bread fruit of Tahiti was used for the first time, as a symbol and memorial of the great event of the Christian faith.

On the second day after this, before daylight in the morning, the *Duff*, with the remaining Missionaries, weighed anchor, and sailed from the island of Tahiti.

CHAPTER III.

Arrival of the Duff at the island of Eimeo, and description of the harbour and people—Departure—Palmerston island—Arrival at Tongatabu—Two Englishmen found on the island—Landing of ten Missionaries—Visit of a tall chief, and of a corpulent female of rank—Departure of the Duff.

SAILING from Matavai Bay in Tahiti, amidst a fresh gale with thunder and lightning, the Duff was in a few hours off the north east side of the neighbouring island of Eimeo, the weather having by this time become moderate. Running along the edge of coral reefs into Taloo harbour, they cast anchor quite near to a remarkably large tree, which grew close to the water's edge. The mouth of this harbour is about a quarter of a mile broad, and the sea, says Captain Wilson, "is of an amazing depth;" yet is the water so perfectly clear, that a little within the beautiful bay, the bottom can be distinctly seen; the coral in the most fantastic forms,

branching along and upwards in the crystal element.

This romantic bay struck the Missionaries as an exceedingly interesting spot. Its deep solitude and silence had something awful in it, notwithstanding its beauty, for it is so perfectly "land-locked," that not a ripple of water appeared on the shore. It is bordered with trees growing down to the very beech, from the surrounding hills, and the vessel lay under a perpendicular mountain near its inner end, "ten times" says Captain Wilson, "as high as our top-gallant mast." A fresh water river ran up at a navigable depth, several miles inwards among the mountains: a tree resembling the *lignum-vitæ*, mixed with the lofty cocoa nut on the hills, and wholly covered a single small island, which, like the haunted fairy islands of romance, stood solitary in the bosom of these glassy waters.

Amidst the solitudes which surrounded this noble bay, the Missionaries saw, for the first time in these regions, a native burying place, and afterwards several canoes filled with the islanders, broke the still waters on the bosom of the bay, and were seen to draw towards the ship. When

the natives came on board, the Captain offering to barter with them for provisions, he found they had brought no hogs with their other articles, by which he first became acquainted with a singular custom. So many of these animals are occasionally destroyed by the islanders, in their inordinate feasting, or during the ceremonies of their barbarous idolatry, that the chiefs find it necessary for the prevention of famine, to lay on, what is called the *rahoo* or prohibition, upon their most necessary provision, which extends often to the very fish of the surrounding sea, and which for this reason, or from the tyranny of their chiefs, they are not allowed to catch; nor are the hogs permitted either to be eaten or disposed of while the *rahoo* is in force. The Missionaries, however, felt no inconvenience from this law, having been plentifully supplied before their departure from Tahiti, by their generous native friends in Matavai bay.

A number of canoes filled with men and women, had paddled about the *Duff* great part of the day; and a considerable number more of the natives, some with only a log of wood to hold by occasionally, and others without any thing what-

ever, swam about and diverted themselves in the sea around, with the carelessness and ease of water-fowls in a pond. The sailors in the ship would sometimes throw them a trinket or some other small article, and though the depth of the sea was unknown to the islanders, they would dive after it, and following it for many fathoms as it sank, scarcely ever fail to bring it up again. Still the manner and aspect of these people indicated to Captain Wilson a disposition to thievishness, which caused him to watch closely such as he admitted on board; and the same night it being very dark, about eleven o'clock the watch on deck observed a naked native standing alone in the main chains without the bulwarks of the ship. The man who first saw the islander instantly attempted to seize him where he stood, upon which he jumped into the sea and disappeared; but when he was gone it was found that he had taken away about four yards of the electric chain which hung outside for the protection of the ship.

On the 24th, while the Duff still lay in Toloo harbour, in the middle of the day, as the Captain and Missionaries were at dinner in the

cabin, a canoe came quietly under the ship's stern, and a tall native climbing up on the back of the rudder, got close to the cabin windows, and reaching in his hand, snatched up a book, the only article near ; with which, giving a spring backwards, he plunged into the water. Upon hearing this, all those who sat at table started up, and getting upon deck, caused every effort to be made to catch the offender. The man for a long time eluded the pursuit of the sailors of the Duff, with all the dexterity of a wild duck ; but with the assistance of their pinnace, and by frightening him with firing small shot, they with considerable difficulty caught him at last. The poor savage, when the men got him alongside the ship, trembled much and struggled hard ; but a rope having been bound round his body, he was hoisted on board, and then lashed to the rigging for an example to his countrymen who by this time had made off to the shore, while they stood round the beach to witness his punishment. Having exposed him thus for a time, Peter, the Swede, was desired to inform him in what light the Captain considered his offence, and simply warning him and his countrymen against the

repetition of similar depredations, the trembling islander was let go, to the great joy of himself and his people.

Captain Wilson and his friends found the natives of Eimeo far behind the Tahitians in every species of approach towards civilisation ; and so thievishly inclined, that they even stole the rudder out of the jolly-boat that lay alongside the ship. In the middle of the night of the 24th also, a man was heard by the watch swimming under the bows of the ship ; and apprehending that his intention was to cut the cable, a shot from a musket was fired in the direction in which he was heard, when he made off precipitately towards the shore. But little was known by the Missionaries however, regarding the people of this island ; for Captain Cook having long before inflicted severe vengeance on them for stealing his goats, the new visitors were unwilling to trust themselves much ashore, dreading that the mischievous natives might choose to retaliate when they had them as strangers in their power.

While lying in the harbour of Toloo, where the ship was painted and prepared for a lengthened voyage, the Missionaries determined on first sail-

ing for the Friendly Islands, and then to return by the Marquesas, where the remaining two of the Missionaries designed to settle. This arrangement, they considered, would be a saving of time, and enable the Duff to touch at Tahiti for the last time on this voyage, before finally sailing for Europe. Returning for the present again to the latter island on the 26th, to see how the Missionaries were, they found them in excellent health and spirits, and every thing wearing a promising aspect. Setting sail again on the same afternoon, and accompanied out of the bay of Matavai by many canoes filled with the friendly natives, they were soon off the land again, and fairly at sea on their voyage to Tongatabu.

Sailing on to the south of the Society Islands, they passed in sight of several of them; and visiting that remarkable circular cluster of islets discovered by Captain Cook on his second voyage, called Palmerston's Island, they had a sight of the beautiful submarine grotto which that circumnavigator has so well described; and which, consisting of fanciful shoots of many sorts of coral, seen perfectly at the bottom of the glassy sea, and glowing with colours that no art can imitate,

seems to realise all that the imagination has ever conceived of the haunts of mermaids and the fabulous gods of the deep. The islands themselves are united together by reefs of coral rock, and clad in their inner recesses with nut and other trees known in these regions, among which the Missionaries, who landed on one of the islets, observed numbers of red crabs, but their time did not allow them to prosecute further discoveries. Sailing on, therefore, and passing several other islands, on Sunday the 9th of April, they saw and stood in for the harbour of Tongatabu.

In sailing into the extensive harbour of this island, our voyagers were followed by several boats filled with natives, but one in particular struck their attention from its size, and its having on board about six persons. This vessel carried a large sail, which the natives managed so well, that it shot far a-head of the Duff with all her canvass set, after which the navigators, slackening sail, and falling astern, seemed to wait triumphantly for the approach of the ship. When the Duff had cast anchor, the applications to get on board were so numerous, that sentinels were required on deck to keep off all but a very few,

amongst whom a great chief, named Futtafaihe, a man of stately gait and noble manner, who appeared about forty years of age, was introduced to Captain Wilson. The Missionaries were, however, much disconcerted on finding that these islanders spoke a language quite different from those at Tahiti; and though their chief talked a good deal, all that could be collected from his speech was, that he was a very great man, and that there were some white men upon the island whom he promised to bring to the ship on the following day. While the Missionaries were thus endeavouring to understand the chief, the Europeans he spoke of had slipped on board, and coming unexpectedly among them, gave them the unspeakable pleasure of hearing themselves addressed by strangers in the language of their own country.

The Europeans proved to be two English sailors, who had left their ship about thirteen months before, and who having been nearly all this time in Tongatabu, were pretty well acquainted with the native language; so that in this and other respects they were expected to be very useful to the Mission. The account, however, that these men

gave of the disposition of the natives, was not very encouraging, so far as the safety either of the lives or properties of the Missionaries was concerned; iron tools, in particular, presenting, as was reported, a temptation to these mischievous and subtle islanders, which they could hardly be long expected to resist. Indeed, their conduct on board the *Duff*, and various suspicious attempts they successively made upon her, with the view, it appeared, of driving her upon the rocks in some of the dark and stormy nights then occurring, that they might plunder her at their leisure, were sufficiently alarming; and it required all the vigilance of Captain Wilson and his men to protect themselves and their ship. It is true, the common natives seemed to stand greatly in awe of the chiefs, who were much better disposed towards the strangers than their thievish vassals. The only chance, therefore, for the ten Missionaries who still, with great courage, persisted in their determination to settle on this island, was to place themselves entirely under the protection of the chiefs, as the two European fugitives strongly advised them. One of these, named Toogahowe, the most powerful chieftain

in the island, and the terror not only of the ordinary natives, but of all the other chiefs of Tongatabu and its dependencies, seemed the most proper personage to become the protector of the Mission. This powerful islander is described as possessing great personal strength, his age about forty, "of a sullen and morose countenance; speaks very little, but when angry, bellows forth with a voice like the roaring of a lion." To this man the Missionaries determined to trust themselves; he, on being spoken to by Ambler, (one of the Englishmen found on the island,) having expressed a readiness to receive them kindly, and to give them a house to live in, and land for their use.

When this chief, accompanied by Ambler, came on board the Duff, the awe-struck natives almost fled at his approach; an effect which was gratifying to the anxious men, who now looked to him as their protector. Captain Wilson, however, in the presence of the Missionaries, and with Ambler for his interpreter, thought it necessary to explain personally to this chief all the particulars of the intention of the Missionaries in seeking to settle on his island, observing, that these men had come

across the sea thus far, solely for the good of the native people, and to instruct them in various important matters ; therefore, the Missionaries did not consider that in affording them a home and protection among his countrymen, the chief was conferring upon them any obligation ; so that if he and his friends were not willing to receive them upon this understanding, or did not desire their presence and instruction, they were willing to return from whence they came, and to depart on friendly terms, without even making a landing upon the island. Though great pains were taken to make these disinterested views of the Europeans, plain to the savage chieftain, it was hardly to be expected that he should fully comprehend them. He expressed, however, in reply, sufficient to show that he understood great part of what was said, and again offering the Missionaries a house, and liberty to do as they pleased, if they chose to put themselves under his protection, he said he would, on the same afternoon, send a double canoe to take their baggage on shore.

This promise was punctually performed. The canoe, on its arrival at the ship, was instantly

loaded, and seven of the Missionaries, accompanied by Ambler the interpreter, and a petty chief, whom Toogahowe had sent in charge to see every thing safe, embarked with the baggage, and proceeding westward in the bay, to a place called Aheefo, at length effected a landing at a considerable distance from the ship. Their progress to the home provided for them, was, however, more toilsome and tedious than they had imagined. The canoe was deeply laden, and a great flat projected out into the sea where they had to land, so that they could not get the boat within half a mile of the dry beach. All this distance they were obliged to wade up to the knees, carrying their goods; and, in addition to this trouble, they found that the house appointed for them was situated above a mile beyond the beach. Six hours were the Missionaries and the natives employed in this fatiguing business. The assistance of the latter was of much service, and not an article of the property was attempted to be stolen, although night overtook them in the midst of their toil; and it was an hour past midnight before every thing was safely got in, and they were left to themselves in their new habitation. The weary Missionaries

then commended themselves to God, whose presence had followed them even to the islands of the South Sea, and lay down to rest for the first time, in that spot among the heathen in which they had chosen to dwell.

Never, however, had the Missionaries slept sounder in their lives, than they did that night in their new house in Tongatabu. On their awaking, the natives had a breakfast prepared for them according to the fashion of the country, of which having partaken, they returned to the ship; and having in the course of the day landed the whole of their property, they and the remaining three Missionaries, making ten in all, soon began to settle themselves in the island, and the Duff to prepare for her departure for the Marquesas. Before setting sail, the ship was visited by a woman of rank from the island, a remarkably corpulent lady, who was attended by many chiefs and a great retinue of females. The respect paid to this stout gentlewoman, even by the men, and the treatment that females in general received here, differing as it did from their degraded condition in islands seemingly in other respects farther advanced in civilization, was a

matter which struck the Missionaries much, and induced them to form good expectations of their new neighbours.

On the 14th, the morning being delightful, the Duff again got under weigh, and on the following day was clear of the island and its reefs ; when the navigators, rejoicing in a fair wind, and good sea room, proceeded cheerily on the remainder of their voyage.

CHAPTER IV.

Arrival of the Duff at Santa Christina—Visit of seven beautiful females—State of the island—Landing of two Missionaries—Curiosity and rude kindness of the natives—Their feeling—Anecdote of a native who stole from the ship—Amiable conduct of the natives—Kindness of a chief—Cowardice, and strange adventure of Mr. Harris—Peculiarities of the natives—Return of the Duff to Tahiti.

It was not until the 11th of June, a little before sunrise, that the captain of the Duff descried Santa Christina, one of the Marquesan islands. In the course of the passage, which had been tedious and stormy, they passed within sight of the island called Crescent island, but were afraid to land, as the inhabitants shewed a hostile disposition. They had also seen the group named Gambier's islands: and a small party of them landing on one, which, for want of a name they chose to call Serle's island, were unable to get back, from the dangerous surf on the beach,

and being obliged to remain all night on the shore without shelter, they encountered no small peril before they ultimately got over the coral rocks, and again reached their ship. All their toils, however, they thought amply repaid, when, on the succeeding day, after first descriing the land, they got safe into Resolution bay, and began to get acquainted with the interesting inhabitants of these islands.

Their first visitors from the shore, says the journal of the captain's brother, "were seven beautiful young women," who swam towards the ship without any clothing but a plaiting of green leaves round their waists, and yet kept gamboling in the water for nearly three hours, before they would venture, upon the invitation of some of the native men who were by this time in the ship, to go on board. These damsels are described to have been of a fair complexion, inclining to a healthy yellow, rather than the usual tawny colour, and their forms worthy to be models for the statuary or painter. While on shore the women are always dressed with decency, in cloth of their native manufacture; but this article not being able to resist the water, a short petticoat of

leaves is all that they wear in their frequent aquatic excursions.

Their chief, whose father, the former chief, had been known to Captain Cook, came on board soon after the naked ladies. He seemed, together with his two brothers, to have a thoughtful cast of countenance, as if beset with care, or struggling for subsistence. Yet did they, as well as the women, sometimes burst out into extravagant fits of laughter, a practice not uncommon to the habitually melancholy; and then they would talk as fast as their tongues could articulate. This chief seemed to have a strangely ignorant idea of the nature and powers of the muskets of the Europeans, doubtless from seeing their effects in the hands of former visitors. Seeing one lying on the deck of the *Duff*, he carried it carefully to the captain, and begged him anxiously to "put it to sleep."

Provisions in this island seemed to be much less plentiful than on the luxurious shores of Tahiti. At least this was evidently a time of scarcity with the simple natives, for while on board the *Duff*, they complained frequently of hunger, and begged victuals. To some a little

meat was given, and chiefly to the handsome females; but here they were unfortunately in that state of subjection, that the men made no scruple of taking from them whatever they received, and were not able to conceal. The women, and others who had no canoes, remained on board the ship nearly the whole of the day; and when evening drew nigh, they leaped one by one over the side into the sea, and swam like fishes, in a body to the shore.

The two Missionaries who had destined themselves for this island, were a Mr. Crook and a Mr. Harris. When the chief, whose name was Tenae, was informed by the Captain of the intention of two Englishmen to settle among his people for their instruction, the good natured barbarian was highly delighted; and offering them a house to live in, he also promised them a share of all that he possessed. The two Missionaries afterwards going on shore to reconnoitre the place, Tenae, the chief, received them on the beach, and conducted them a little way with much decorum. He was evidently proud of the visit, and desiring to show off the strangers to the natives who crowded round, he made them all halt and form

a ring round the objects of their curiosity, those in front sitting down to allow the others to see over their heads. The mixture of simplicity and feeling in these people, seemed to the strangers very remarkable. The sister of the chief, who was present, allowing her natural curiosity to get the better of her sense of decorum, or of her obedience to her brother, did not readily comply with the order delivered, and a reproof from him, which was the consequence, affected the poor girl to tears. On another occasion, the refusal of Mr. Wilson to take the brother of the chief to the ship, had the same effect upon him, though of the firmer sex; for he strode away from the boat in which he wished to be taken on board, unable to make his feelings understood by his language, but shedding tears as he went.

When the chief had exhibited the Missionaries in this manner to the people, for about a quarter of an hour, he conducted them up the valley, to show them the house which he intended for their reception. When they reached it, they found it small and mean, compared with the lofty building that their brethren occupied in Tahiti;

and all the food that was set before them was a few cocoa nuts. The chief, however, seemed anxious to treat the strangers with kindness, as far as his means went. The people in general were glad to get the Missionaries to live with them, and one man, even upon their first landing, ran and stuffed a piece of mabie, a sour sort of paste, into the mouth of the first he met, thinking, no doubt, that he was doing him an acceptable kindness.

Upon the return of the two Missionaries to the ship, the obvious discomfort of the dwelling they had seen, and the apparent difficulties before them in this place, seemed entirely to have damped the ardour of Harris, whose impression from all he had witnessed, was very different from that made upon his brother Crook, as he was by no means willing to be left on the island. The kind reception that the chief had unquestionably given them, having left them no direct excuse for changing their minds, and Mr. Crook being perfectly satisfied, from present appearances, with all he saw, and still impressed by the importance of the undertaking; it was at length agreed that both should accept of the chief's

invitation for the following day, and that taking their beds on shore, they should make trial of their new quarters at least for one night.

On the afternoon of the following day, Mr. Crook landed again, taking with him his bed and some clothes; and as Harris declined for the present to go on shore, some of the ship's people went with Crook, and a boy whom the Captain brought from Tahiti, was left to keep him company for the night. Tenaë, the chief, again receiving the strangers at the beach, conducted them up the valley towards the house as before, and treated them throughout with perfect kindness and respect. They found the valley to abound with fruit trees of various sorts, besides the cocoa nut, the ahee nut, and the bread fruit; and that even the orchards filled with these and other trees, were inclosed within walls of stones, built loosely upon each other and formed into squares; these fence walls being often six feet in height. It was late before the officer, who conducted this expedition, was enabled to return to the ship, and it was on this occasion that, refusing on account of the lateness of the hour, to take the chief's brother on

board, the sensitive islander was so hurt in his feelings, as to give way to tears.

Mr. Crook, the Missionary, continued to remain contentedly on shore, assimilating himself as much as possible to the habits of the natives, and eating the sour mahie, and other coarse viands offered him, without a murmur. This conduct, and the pains he had taken to make himself agreeable, both before and since his arrival, so won the heart of the generous chief, that he adopted him as his own son; an act held in the most sacred sense by these islanders; the chieftain thus admitting the Missionary to the same privileges as his own children. In the mean time Harris was by both strongly invited to come on shore, which, however, he could not be persuaded to do, having become quite cowardly in the Missionary cause, and the privations connected with it in this quarter.

While the Duff lay in the harbour, the common natives had given various indications of that thievish disposition so general among the islanders of the South Sea. On the 13th of the month, while the ship's company were at dinner,

one of the natives stole an iron article called a pump-bolt, but before he could get off with this trifling prize, he was detected by the gunner and another, and prevented from making his escape. On seeing this, others of his countrymen, who at this time crowded the ship's deck, all jumped overboard and swam to the shore, while the unfortunate thief was lashed to the shrouds; and a loaded musket being brought out before him, he fully expected to be presently shot. Soon after, a young man, accompanied by a relation of the chief's, arrived from the shore in a canoe, and having brought with him a present of two pigs, with a leaf of the plantain, presented them to the captain, and earnestly entreated pardon for the offender, who, as it appeared, was no other than his own father: but the captain refused to accede to the petition of the distressed islander, and would not accept his proffered present. The scene that now took place between the father and the son was most affecting. They kissed and embraced each other, and took what they considered a last farewell, with deep feeling and evident anguish of mind. This was more than the benevolent captain was able to endure. Taking

up the loaded musket he discharged it into the air, and then gave orders for the release of the prisoner. The bewildered man could now hardly believe that he was not shot, and that he was to be set at liberty. When he found himself free, and was presented to his son, both were dumb with the consternation of joy. But the Captain would take none of the son's presents, and only warning the offender to beware of similar acts in future, he sent them both away with the pigs and the plantain leaf; and they set off rejoicing in his clemency and magnanimity.

While the *Duff* lay in the bay, and the seamen were engaged in various repairs of the ship and rigging, it seemed strange and almost affecting to these rough men, to find themselves readily assisted "by a group of the most beautiful females," natives, whom they employed to pass the ball of yarn, or to carry from one to another little articles used in the repairs; and who thus often besmeared their handsome persons with the tar of the ship, in the emulous exercise of their willing assiduity. Yet the comely modesty of these simple creatures, aided by the presence of the officers and the good principles of the men,

prevented the least appearance of indecorum ; and when the evening came, leaping overboard like a flock of sheep, they would swim ashore as on the first day of their coming. These islanders of course knew nothing of Sunday, as making a difference from the other days of the week, and used to swim out to the ship on that morning as usual. All that the captain had then to do, was to tell them that for the day the ship was *taboo*, their word for sacred, or not to be touched; upon which the docile people at once swam back again to their island.

On the 20th of the month, Mr. Crook, the Missionary, went on board the *Duff*, and there held a meeting with Mr. Harris, who was to have been his companion, and in presence of Captain Wilson, desired to know his mind as to his intention of settling on the island. The impression he had taken of the poverty and discomfort of the place, however, was so strong with Harris, that he could not bear the idea of being left in such quarters; besides, he said he could not eat the *mahŕe*, and the hogs and fish were far from plentiful. Mr. Crook, though only twenty-two years of age, was by no means so influenced by

considerations of personal comfort, and much more ardent in the cause he had undertaken. Ultimately, however, Harris consented to accompany Crook on shore, and to make another trial of the situation of a Missionary on the island. A sad and almost ludicrous disaster was the consequence, such as is frequently the portion of cowardice and imbecility.

The generous chief, Tenae, when he got both the Missionaries on shore, willing to shew them kindness, invited them to make an excursion with him to a neighbouring valley. This proposal was perfectly agreeable to Mr. Crook, who wished to see the country; but Harris would, on no account, consent to go. The chief, though disappointed, still desirous to oblige him, left him at home with his (the chief's) wife, desiring him to treat her as his own until his return. To this proposal Harris, with great modesty and simplicity, replied, that "he did not want the woman," and seemed by no means easy under this new arrangement. It was, however, the custom of the place when extraordinary kindness was meant to be conferred, to treat a stranger in this way; and the chief not understanding what the Missionary could mean,

left him at home to take care of his household, while his wife looked up to him for the time as her temporary husband.

On the departure of the chief, however, the female finding herself avoided and neglected by her new friend, began to doubt if he was like other mortals, and communicating her suspicions to the other women of the establishment, their simple curiosity induced them to watch him narrowly, especially when alone. On the night succeeding the first, crowding round him while asleep, they made so much noise, that the poor Missionary awoke in consternation, and terrified at their supposed bad conduct, instead of trying to reclaim them, he determined on flying from a place where the people seemed so abandoned to vice. Accordingly, on the following evening at dusk, having waited all day for the return of his friends, and being afraid to trust himself another night among these naughty women, he dragged down his chest and other articles towards the shore, in expectation of finding a boat to carry him back to the ship. He had not, however, calculated that, at this time of the evening, no boat was near the beach; and the ship was too

far out to answer his hail. Determined, however, to wait on the shore, rather than go back to the chief's house among the ladies, he sat himself down on the chest, willing to sit up all night where he was, or to be lulled to sleep by the waves of the shore. Here he sat in much discomfort, until about four in the morning, when several of the natives crowded round him; and showing, to his apprehension, strong symptoms, not only of a wish to help themselves to his baggage, but to assault his person, the poor man was now more terrified than ever. In order to steal his clothes while in this situation, the natives, according to his own account, drove him from the chest; upon which he fled to the hills in the utmost consternation. Here he was afterwards found in a most pitiable condition, and almost out of his senses with fear; having been sought out by one of the ship's company, who, upon the news of the disaster reaching the ship, was sent on shore to endeavour to trace him. Bringing him back to the beach where his chest was still safe, the sailors found the surf by this time so high, that they could not get the ship's boat ashore; so in order to deliver the poor Missionary

from the apprehended dangers of the island, tying a rope round his body, and also round the chest, they hauled both through the surf to the boat, and at last had them carried safe to the ship.

The experience which Mr. Crook had acquired on the island, led him to conclusions directly contrary to those of the cowardly Harris. Finding that Captain Wilson was preparing to depart, he intimated his resolution to stay on the island with no other companions save the kind hearted chieftain and his friends. This worthy young man, having had the good sense to accommodate himself, as far as possible, to the feelings and circumstances of the islanders, undertook their instruction with perfect cheerfulness ; and though sensible that the conversation and sympathy of a christian Missionary from his own country, would be a great comfort to him in these regions of ignorance, yet as that was denied, he was willing, in the strength of his divine Master, to labour alone, while there was any prospect of doing good among the people. Taking with him, therefore, an assortment of garden seeds to sow in the valley, with some implements of husbandry, some medicines, books, and other

useful articles, he contentedly prepared for his solitary labours.

Before the departure of the Duff, the Captain, for the first time, went on shore in the island; and on landing was, as usual, surrounded by a crowd of the natives, who were delighted with the honour of his company in their village. Having partaken of some refreshment in the house of the chief, the party proceeded inland towards the mountains, the upper ridge of which they were very desirous of reaching. The ascent was, in some places so difficult, that only one of the Englishmen and the chief, were able to reach it. The view from the top of the mountain, however, well rewarded the travellers for their trouble. Besides the romantic vallies of their own island spread out beneath them, the two adventurers saw all the other five Marquesan islands, rising up out of the bosom of the surrounding ocean. Tenaë, the chief, as they stood on the narrow summit of the mountain, requested the Englishman to fire his musket in the direction of Trevenan's island, now lying beneath them. When the other had done this, the chief seemed to be greatly delighted, as he listened to the

echoes of the shot, reverberating among the mountains.

When the party returned from their excursion, the chief had a roasted hog prepared for their entertainment. The hog had not been very fat, and when the company sat down to dinner, some one observed that it was not good. The chief was a man of such feeling, that he was quite affected by this observation, and walking aside, he refused to eat, unless his guest, the Captain, expressed himself satisfied with what was set before him. The politeness of the Englishman was not to be outdone by that of the sensitive islander ; therefore, seating himself beside him, and assuring him that the hog was very good, the chief was reconciled and seemed to be happy.

On the same evening, when the party had reached the beach, the Captain and his friends took a farewell of the chief, and of Mr. Crook, the intrepid and youthful Missionary. The conduct of the latter was, on this occasion, as manly and gallant as it had all along been. Betraying no sign of fear at being left alone by his friends, nor any way daunted by the work he had undertaken, " the tears glistened in his eyes," says

one of the journals, "but none fell;" and he resigned himself to the care of Him, by whom he knew he should not be forsaken.

Before we proceed further, it may be necessary to give a slight sketch of the peculiarities which Mr. Crook observed among these interesting islanders, in addition to what may already have appeared. There is no proper government or established law among them, but the rule of every thing is custom only. Neither have they any regular time for taking their food, but they eat when they are hungry, and that either plentifully or sparingly, according as the season is that of scarcity or otherwise. Like the natives of Tahiti, they have little work or employment, excepting the making of cloth or matting; and their nets and cords are principally made by the old people. But this, or the labours of their cooking, take up but little of their time, which, like that of the Tahitians, is chiefly spent in idle ease; great part of each day being occupied in sauntering about, or basking in the sun, or swimming and gamboling on the waves of the bay.

Their forms are elegant, as has already been observed; the men tall and well made, and their

bodies much tattooed ; but the women are lower in stature, though handsome, and some of them are almost as fair as Europeans. "They seem," says Mr. Crook, "to be very fond of their children ; and when I went up the valley, I saw the men often dandling them upon their knees, exactly as I have observed an old grandfather with us in a country village." There is scarcely such a thing as sickness or disease to be seen among them, the Europeans having, fortunately, never introduced among this happy people the diseases so prevalent in the Society islands. What religion they have is idolatry, and their gods are numerous ; but here, though they often sacrifice hogs to the deities they worship, they never sacrifice men, as is the barbarous practice at Tahiti and the neighbouring islands.

On the morning of the 27th of June, the day following that on which the captain had taken leave of Mr. Crook, he weighed anchor, and set sail ; meaning to return to Tahiti, as he now felt some anxiety to ascertain in what circumstances he might find those whom he had left there three months before. Having cleared the harbour of Santa Christina, those

on board saw, on the 28th, several lights upon a neighbouring island, and some canoes with natives shortly after reached the ship. On the 3d of July they obtained a sight of the nearest to them of the Society islands; and on the 6th, about noon, the Duff was again between the romantic highlands of Matavai bay, in the island of Tahiti.

CHAPTER V.

Occurrences at Tahiti during the absence of the *Duff*—Erection of a saw pit and a blacksmith's shop—Description of a romantic valley—Building of a boat—Difficulties of acquiring the language—Thievishness of the natives—Robbery of the blacksmith's shop, &c.—Infanticide of the Areois sect—Prosperity of the Mission and arrival of the *Duff*.

THE first thing the Missionaries in Tahiti did after the departure of the *Duff*, on the voyage of which we have just given a brief account, and after their own house was divided into compartments suitable to the married and single among them, was to erect a saw-pit for cutting timber, and afterwards a blacksmith's forge, for the fitting and manufacture of their iron implements. In these necessary labours the natives gave them every assistance, and when they saw them cut a tree into a great number of thin deals, they were quite astonished as well as delighted; never before having an idea that a

tree could be subdivided lengthwise into more than two parts.

Finding that they wanted thick planks for the blacksmith's shop, the Missionaries informed the king; upon which, saying only, "*Harry-mie,*" in his language, meaning in English "come along," one of them went with him to see where he had the wood, he taking with him six of his men, besides the one on whose shoulders he sat. The king started forth up the valley behind the settlement, and entering every house on his way, he searched for and took what wood he wanted, whether the owners were at home or not. Some of the people stoutly resisted, but the king and his men took all the planks that they could find, to the astonishment of the Missionary at this arbitrary proceeding. This latter person having always used the utmost familiarity with the king, boldly told him that he was acting the part of a robber or a thief. This was a view of the matter, however, which his majesty was unwilling to take; and refusing with dignity so opprobrious an epithet, he merely replied, that what he had done was according to the customs of the country. All this time the king dared

not to alight, in justice to his subjects, for, according to another custom already mentioned, every place on which he sets his foot is made sacred, and becomes his own. The man that carried him, however, taking him through places where he ran the risk every moment of breaking his neck, arrived at length upon his own property. Descending from the shoulders of the man who bore him, his majesty now took a stride or two on his own ground, and then asked the Missionary, with much complacency, if that was the manner in which King George of England walked? Being answered in the affirmative, of course, as all kings will be, who seek to be flattered, he was highly pleased, and continued to stalk on for several miles, although the rain poured down the whole time. When he had tired himself with this exercise, making the Missionary a present of a hog, in addition to the wood which he had sent to the settlement by his men an hour before, he suffered him to depart; being now in high good humour with himself, for so much resembling King George of England.

Those natives, who lived in the near neigh-