

bourhood of the Missionaries, having now learned to speak many English words, the latter set about teaching them the alphabet, as they appeared quite eager to learn to read. Others of the Missionaries were employed in building additional houses, which they found were necessary; and while all these various works were going on, five of them, to please their adventurous friend, Haamanemane, the old priest, agreed to accompany him to the neighbouring island of Eimeo, there to finish the schooner which he had long been building. Setting off, therefore, they found this island quite as romantic as Captain Cook had described it, the mountains round the edge of it having the appearance of the ruins of a stupendous fortification. Being well entertained by the high priest and his friends, these five Missionaries having met with various adventures, in a few days after they had set out, returned to Matavai.

About this time, some of those remaining in Tahiti, going inland for wood, had occasion to explore a most romantic valley. They found it to run up between lofty and almost perpendicular mountains, to an extent of about seven miles in

length, whilst the general breadth, at the foot of the mountains, was only about a quarter of a mile. Through this long and verdant pass, a river slowly and silently meanders: at the bottom of the valley there is a little descent, and a light breeze sweeps down it continually. The sides of the mountains are almost covered with trees and shrubs, among which, a grey coloured bird, resembling a thrush, makes the groves musical with its everlasting song; and parrots and parroquets innumerable, with the most beautiful plumage, enliven the beauty and romance of the scene. In this happy valley, there are numbers of the natives who only see the sun a few hours in the day; his beams being intercepted by the lofty mountains, leaving a misty shadow, almost resembling a soft twilight, as the prevailing light of this pleasing spot. These indolent people, living among plantations bearing every vegetable luxury the rich earth affords in these regions, scarcely take the trouble of gathering the fruit that drops plentifully around them;* yet has their happiness

and the simplicity of their lives been fatally interrupted by the unfortunate introduction into their fertile island, of some of the worst maladies that afflict the Europeans.

When the blacksmith's forge was quite completed, and the man employed began his work, nothing could exceed the delight and astonishment with which the natives beheld his operations. To see shapeless bars, and pieces of iron, speedily turned into the most useful tools by the blowing of the fire, and the beating of the hammer, was to them like a miracle; yet some, even of the chiefs, when they saw the sparks fly from the metal, while it was struck upon the anvil, instantly fled, from the notion that it was spitting at them; and others were particularly alarmed by hearing it hissing in the water. But Pomare, the chief, and father of the king, was not a man to be so easily frightened. Going into the smithy one day, when the blacksmith was at work, he stood for a time gazing in admiration at the transformations of art, until, quite transported at what he saw, he eagerly embraced the sweating workman, touching noses with him according to the custom of the country.

During all this time, the Missionary brethren were almost daily visited by Otu, the king, and his wife, who, with the other natives, continued to supply them with abundance of provisions; and when their stores of these began to be destroyed by rats, which were as plentiful as any thing else upon the island, upon representing the matter, the attention of the king and queen to the settlers went so far as to the supplying them with cats for their protection; four of these animals being instantly sent into the Missionaries' premises, from a breed perhaps left on the island by Captain Cook.

The Missionaries readily procured servants among the natives. Having cut a sufficient quantity of wood into thin planks, and other forms, they constructed a flat-bottomed boat, which they had undertaken by the direction of Captain Wilson, for the purpose of crossing with goods the shallows at the mouth of the river that passed beside Point Venus, the spot on which the principal house of the new settlers was situated. Of this boat the working part of the Missionaries were justly proud. She measured twenty-two feet in length on the rim, six in breadth in her centre, and her general breadth was two feet six inches. This

vessel, considered to be about six tons burden, was launched with great ceremony on the last day of May, with forty of the natives, besides some of the Missionaries, on board. But to the simple Tahitians the new-fashioned canoe was nothing as a curiosity compared to the cuckoo clock, which the strangers had brought with them, and erected in their house, and which at first struck even the chiefs with astonishment and terror. An old chief, named Paitia, already mentioned, actually brought the wooden bird some food, from an apprehension that the Missionaries were disposed to starve it; while the king himself was afterwards so struck with admiration at its mechanism, that he expressed bitter regret at the comparative ignorance and incapacity of his own people, and those who could fashion such an astonishing machine.

Among the labours of the Missionaries at this early period, that in which they found the greatest difficulty, was the correct attainment of the language for themselves, even while they were teaching the natives to read. In this they had but little assistance from the ignorant Swedes, whom at the first they had used as interpreters with the

natives ; and the printed specimens of the Tahitian language, with which they had provided themselves while in England, having been hastily set down by circumnavigating sailors, were so incorrect in all the essentials of language, that they proved to be little better than perplexing puzzles. It is somewhat curious, that the principal written help to its attainment, of which they were possessed, in the shape of a vocabulary, was the manuscript production of a man who had been hanged.* The unfortunate compiler of this work, was one of the officers who mutinied in the *Bounty* some years before, who having resided in the island for several months, employed himself in setting down the words of the language, as nearly as he could, in their proper collocation. On the arrival of the *Pandora* at Tahiti, the delinquent officer was arrested and carried as a prisoner to England, where, having been fully convicted, he was executed at Portsmouth ; and it was from the clergyman who attended the wretched mutineer in his last moments, and to whom he had left it,

* Ellis's *Polynesian Researches*, Vol. i. p. 71.

that the Missionaries obtained this useful manuscript.

Another of the difficulties that our settlers had to contend with, in this necessary attainment, was the rapid manner in which the natives expressed themselves, and their perfect ignorance of all that makes the elements of words or speech. But this was in a slight degree made up by their extreme loquacity and readiness to talk, or to answer questions. All this they did to the Missionaries, aiding willingly in their instruction, without any of that ridicule of their unavoidable mistakes, with which, however, they plentifully visited any one among themselves, who so much as mispronounced any common word in their language ; and in such exercises they showed a critical ear, bespeaking a greater degree of advancement, in this important particular, than could from other considerations have been expected. The singular plenty of vowels in their words also, with their lack of double consonants, and the total absence from their language of the *s* and *c* hissing sound, so common in ours, proved specific sources of difficulty to the Missionaries in its correct attainment.

Still they persevered with a constant energy, writing down as they proceeded their respective observations, until their endeavours were ultimately crowned with success; and the language of Tahiti was transferred to books for the use of the inhabitants, being the first of the Polynesian dialects which, by the industry of Missionary labourers, had been reduced to writing.

The annoyances the new colonists met with during the progress of these labours, were not such as to be at all discouraging to them in their main purpose. One of their number, named Meiklewright, had early begun to behave ill to the natives, and afterwards joining with the Swede, Andrew Lind, who ultimately refused to continue to interpret, both these men gave the body of the Missionaries some vexation. The pilfering disposition also gradually evinced by a portion of the natives, rendered all the vigilance that the new residents could employ, quite necessary for the protection of their property. Like the Spartan children, these islanders set much more value upon a thing which they had stolen by their own dexterity, even though it was of no use to them, than a useful article given them in

barter. A woman stole a looking glass, however, which showed that this rule had exceptions when applied to the natural vanity of the sex. A man was informed against, who had stolen an axe and a check shirt, but being imprisoned, the articles were restored by his friends. Another of the thieves the Missionaries followed to the island of Eimeo, whither he had fled; and having caught him and brought him back, one of their number lectured him upon his fault. The speaker reminding this islander of the kindness shown to him while he was sick, and calling him ungrateful, the penitent delinquent acknowledged with tears that he thought himself "a very bad man."

Even the king himself seemed now to encourage, for his own gratification, a little ingenious thieving from his new subjects the Missionaries; who had come to his island possessed of so many desirable things. With this intent, he craftily recommended a new set of servants to the Missionaries, which he forthwith sent to them, desiring them at the same time to discharge their present ones, who he assured them were arrant thieves, and of whom they ought immediately to get rid. But the Missionaries suspecting that those whom

his majesty recommended, were likely to prove the greater thieves of the two; and that being designed to steal on his account, while the thieves they had, only stole on their own, these last would be much the worst to manage,—rejected his proposal, and without any ceremony sent back his thieves as they came. About this time one of them was so audacious as to steal the clothes of Mr. Gilham, the surgeon of the mission, as he went in to bathe. The thief fled, and on being pursued, was traced to a house, upon drawing near to which, the pursuers heard the sound of the native drum, and learned that a large company were there assembled. The Missionaries, nothing daunted, rushed at once into the house, and found the culprit in the midst of the assembly, finely dressed in the surgeon's clothes, and prepared to entertain his companions with a dance. The whole of those assembled, to the number of a hundred, rose in confusion upon the entrance of the Missionaries, who begged them not to be alarmed, as it was only the thief they wanted. Conscious, however, of their countenancing the exploit of their companion, they fled to a man, while the delinquent

was seized in his fine dress, and being stripped, was brought in triumph to Point Venus, and chained to a pillar of the house. The fellow, however, soon contrived to free himself from his durance, and ran off, carrying with him the padlock which had been employed to confine him ; but being taken a second time, the padlock was recovered, and he was sent about his business.

About this time a box was stolen, merely for the sake of the nails that held it together. This, however, was nothing to the robbery of the blacksmith's shop. The native who committed this depredation, might have effected an entrance, with the greatest ease, into that place, at the time he chose for it, namely, in the night, by merely cutting with a knife the slight wattles of the boards by which it was built. Preferring, however, the more difficult way, he dug into the earth several feet on the outside of the building ; and burrowing for himself a hole through the ground which went under the wall, rose through the floor of the house, and taking with him several iron articles of value, got clear off.

One practice of the natives, particularly of

those of a society among them called Areois, with whom the Missionaries gradually became fully acquainted, was of so shocking a nature that it filled the Missionaries with the deepest concern. This was the horrid custom of mothers murdering their new-born infants, which was practised to such an extent in this island, that the unnatural parents thought it no crime, and committed it without sympathy; merely saying, as they did also of their idolatrous practices, that it was the custom of their country. The Missionaries and their wives earnestly addressed Idia, the wife of Pomare, upon this subject, having learned with horror that it was her intention to take the life of her next infant as soon as it should be born; but could obtain from her little satisfaction. They next tried to influence the chief, her husband, in favour of humanity in this instance; but although he gave his promise that the child should be spared, he either could not, or would not, prevent the revolting act when the time arrived, and it was accordingly perpetrated without remorse. The other vile practices of these Areois, we shall hereafter have occasion to notice; but though the Missionaries exerted them-

selves in every prudent way to save the lives of the helpless innocents, offering to take them from their parents and rear them up as their own, the custom was too rooted among the people, and too intimately connected with their idolatry, for the humane representations of strangers to have much effect.

Some slight differences of opinion had occurred among the Missionaries, during the time of the Duff's absence, but not such as materially to affect their ordinary proceedings. They regularly kept up their religious exercises among themselves, and often addressed the natives through the interpreter, the King and Queen, old Haamane-mane, and others of the chieftains being frequently present. They drew up rules for the respective labours which were to occupy them on each day of the week. Having brought with them a bell, they rung it at six in the morning, assembled together half an hour afterwards for morning prayer, laboured till ten, when they breakfasted, and then spent the time till dinner in their various studies. At seven in the evening their bell rang again for evening prayers, after which the journal of the day was read in presence

of them all, and they retired to rest. The idea of property was by no means lost sight of in this colonial community, and upon the last arrival of the *Duff*, the division of the cargo designed for the use of the mission, was a work of some tediousness. Such articles as watches, the Missionaries cast lots for among themselves.

The mission thus far, was, upon the whole, prospering exceedingly. All employed in it were in good health, and the seeds which they had planted on the island began already to spring up; one of the sheep that they had brought with them produced its first lamb; the English pigs that they had, already began to multiply amazingly; a nest of rabbits, six in number, was also added to their stock, and promised soon to overrun the neighbouring vallies: and to crown all, on the 23d of May, shortly before the return of the *Duff*, Mrs. Henry, the wife of one of the Missionaries, increased their number by giving birth to a healthy female child, to the great delight even of the natives, who admired the infant much, and wondered exceedingly that a white woman should have chosen to perform such a feat amongst them. This infant was soon after

baptized with no little ceremony, and to the increasing amazement of the natives ; who attended, and “ looked with wonder,” says the journal, “ as if inquiring what these things might mean.”

While all these things were going on, one morning a great shout among the natives apprised the Missionaries that something novel had taken place, and looking towards the bay, the white sails of the returning Duff appeared already in sight. They immediately went off to meet her in their flat-bottomed boat, and many were the congratulations and enquiries that passed between the parties. The return of the Duff to Tahiti, for the last time before her final departure for Europe, brings us now to the point with which we concluded the foregoing chapter.

CHAPTER VI.

Pedestrian Travels round the Island of Tahiti, by Mr. Puckey—
Appearance of the Country, and Hospitality of the Natives—
Their state of comparative civilisation—Effect of the feasting
of the Areois, &c. upon the country—Their night-revelling—
Pomare's house and conversation—The great Moral, at Ohera—
The Altar and Ark of Atua—The great Feasting-house—Romantic
appearance of parts of the country from the Coral shore.

BEFORE the last arrival of the *Duff* at Tahiti, some of the Missionaries had made a tour of part of the island, chiefly with a view to ascertain the amount of the population. Their report, however, not being supposed to have been sufficiently correct, a more particular survey was proposed to be undertaken, while the *Duff* lay in the bay; for which purpose, Mr. Puckey, one of the Missionaries, was appointed to go round the island, taking with him Peter Hagersteine, the Swede, for a guide and interpreter; and as this journey comes under the head of Missionary travels, we shall give a brief account of Puckey's chief observations.

On the 11th of July, the Missionary and his guide, accompanied by two men to carry their travelling necessaries, and one whose duty it was to bear them across the numerous rivulets by which the island is intersected, set off on foot to travel eastward through the district of Matavai, and thence along the coast round the whole island. As they proceeded out of the immediate vicinity of the settlement, they found the land very much encumbered with brushwood, and their road, or rather path, far from pleasant to walk on, from a species of burr growing upon the long grass of the lowlands, which stuck to their stockings as they passed through it, and gave them much annoyance; and the heat being great, they also found the flies at times exceedingly troublesome. But in the clearer grounds, their journey was pleasant, great part of it being under the occasional deep shade of the bread fruit and cocoa-nut trees, which grew wild every where in great perfection; while their view of the wide sea on one side, and the romantic scenery of the interior on the other, was generally extensive, and often singularly interesting. In the woods they found

the cotton-tree and sugar-cane growing wild, but not luxuriant, and small plantations of the latter, and the ava-tree, near the houses of the natives. Coming to the house of one of the chiefs, who, however, was not at home, but, with his wife, lived at another of his country-seats, called Oparre, they found the mansion uncommonly neat and clean. A smooth platform of gravel stones was laid out before his door, which was levelled like a carriage way, and in front of this, a regular row of cocoa-nut trees, bore, doubtless, some resemblance to an English gentleman's avenue. The Missionary gives no account of any pond on the pleasure-grounds of this Tahitian squire, but found a pleasant rivulet of sweet water from the hills running past the side of his house *, and the servants busy (in groups on the grass,) preparing a dye, of a brownish

* The honest Missionary's account of what he saw on his journey is but barren for such a subject, as well as destitute of scientific observation; and like that of many travellers nearer home, more taken up with the badness of the roads and the goodness of the dinners, than with any remarks of such interest as might be expected. We are therefore obliged to help it out with an occasional inference.

colour, from the bark of a tree; bruising the liquid into a bowl, and softening the bark in the water, until they obtained the shade they wanted.

Ascending hills and wading rivers, (in the latter of which exercises Mr. Puckey rode, like King Otu, on a man's shoulders), the travellers passed many beautiful valleys, but found the face of the country by no means of an uniformly interesting character. Some of the districts he describes as "little better than a wilderness of rank weeds and useless trees," and that, even in the lowlands, where moderate culture would render them fertile and valuable. Through such places, and away from the sea, their journey was sometimes most fatiguing and cheerless; and when by the sea-side, their road often lay along high cliffs and on ridges of rocks, projecting over the chafing sea, which raged many fathoms below, and on which they almost feared to look. But as they proceeded through the country, they were always well entertained by the hospitable natives, who roasted pigs for them, and lodged them in their houses, generally receiving with satisfaction a trifling present in return. It being the custom to carry away with them the fragments

of what was set before them, the Missionary and his companions were never at a loss for food during the whole of their journey, although they found the population infinitely thinner than Captain Cook had imagined it, principally from the effects of the horrid crime of infanticide, which they found to prevail in the interior of the island, even among the common inhabitants.

The principal thing that struck the traveller, was, perhaps, the general comfort and comparative civilisation of the simple natives, but particularly of some of the industrious chiefs, whose houses, in some cases, were above an hundred feet in length, and whose gardens, or plantations of Ava, were laid out with taste, in the European fashion, disposed in parallel beds, with trenches two feet deep between them,—a handsome fence of bamboo inclosing the whole. One of them could speak a number of English words, which, together with several of the customs of the Europeans, he had learned from successive visitors at the island; and at his house, this chief, having had a hog roasted for the entertainment of his guest, drove four stakes into the ground and laid boards upon them to serve for a table. Having upon this

spread a clean cloth, in the English fashion, he accommodated his visitor also with an English plate, and making many apologies for the want of a knife and fork, entertained him in a style of great politeness.

At one place on the coast, the travellers fell in with a man with whom the interpreter had formerly been acquainted, who regularly followed the trade of a fisherman, obtaining from among the coral reefs before his door, among other fish, lobsters and mullet, so well known in England, a portion of both of which he gave to his visitors. This honest tradesman sold his fish to his inland neighbours, who supplied him in return with their hogs, fruit, roots, cloth, and canoes. At another part of the coast, the residence of a chief, the travellers saw a new double canoe just built, the length of which was fifty-eight feet, and the ornamented stern twelve feet high. Spars or rafters bound the two together in the usual manner, making a level platform betwixt them, where a house was intended to be raised for the accommodation, when at sea, of the chief and his men. Mr. Puckey remarked, that in all the houses along the coast, the inhabitants were

provided with iron tools, particularly hatchets ; and the *stone* hatchet which they formerly used, seemed likely soon to become a curiosity even to themselves. When asked the length of time which it would take them now to build a canoe, the natives answered, about a moon ; but when they were further questioned how long they had formerly been about such an enterprise, when they had only stone hatchets to work with, they laughed heartily at the idea, and counted in answer, ten moons. They seemed even to understand something of paper currency ; for at another place, the residence of a chief named Teboota,—“ after,” says the Missionary, “ receiving a good dinner from Teboota, and much kind treatment, my followers packed up the fragments,” for the entertainment consisted of roast fowls and a young pig, “ and I paid our generous host *with a draft* on the captain” (whom the chief had known) “ for a pair of scissars ; and as they have no doubt of the specified value of the paper, and have learnt how to negotiate the notes, he seemed to think himself quite rich. What a commencement,” adds the Missionary, “ of civilisation. ’

In proceeding on their journey they came, to a few houses, in one of which lived the mother of one of the young men who followed the Missionary as his servant. The old woman, to express her joy at meeting with her son, struck herself several times on the face, &c., with a shark's tooth, until the blood streamed down over her neck, while the son looked on without attempting to prevent her. She continued to wound herself in this cruel manner, as is usual with the natives when they express either joy or grief, until the humane Missionary checked her angrily, and appealed also to the son. He, however, seemed no way moved by this painful barbarity, but coolly replied, that it was the custom of the country. Further on, going into another house, where Peter, the interpreter, was known, he mentioned to the people that, having travelled far that day, they had not eaten any thing since the sun was at a certain height in the heavens, their usual mode of indicating the time of the day. When the natives heard this, "it was impossible to behold with indifference," says Mr. Puckey, "the joy which these kind people expressed on having an oppor-

tunity of entertaining me." Fowls and a pig were dressed with the utmost speed, and "after enjoying a comfortable meal," which the good Missionary always did enjoy when he could, "as the cool of the evening by that time drew on," he continues, "I got Peter, who, as well as myself, was rather tired with the day's walk, to accompany me to the top of one of the adjacent hills, on each side of which ran a deep valley. From the centre hills, towards the sea, for a little distance up, the hills abounded with cocoa-nuts and bread-fruit, and the more interior parts with mountain plantain, tarro, and a variety of plants which they (the natives) have recourse to when the low land cannot supply all their wants. Asking Peter what reasons they gave for not cultivating more of those articles on the low ground, as it was evident they would grow as well, or better, there; he said it was on account of the havoc made by the Areois, (a sort of wandering dancers), and those who accompany Otu (the king) in his feastings round the island; at which times, though they only stay two or three days in a district, they consume and wantonly destroy all the produce, and often the

young plants, leaving nothing for the settled inhabitants of the place to subsist on, but what they derive from the mountains. On this account they submit to the trouble of climbing almost inaccessible places, rather than expose much of the produce of their labour to those privileged robbers."

At another place where he stopped, the Missionary found a large company of these strange people, the Areois, each man having his own wife with him, "who," says Mr. Puckey, "by the attachment they showed for their husbands, seemed to discountenance the assertion of the promiscuous intercourse with which they are charged. Their great numbers," he adds, "made the house, which was one hundred and forty feet long, appear like a little village," or rather, perhaps, like the interior of a barrack, "where each claimed the place on which his mat was spread; and almost all were employed in making mats, cinnet, &c." The further account which the Missionary gives of the strange mode which this singular sect have of spending their time, is curious, and we give it in his own words. "As soon as it was dark they brought lights, and danced and sung till near

midnight, and perhaps would have continued all the night, had I not begged my taio (friend by agreement) to cause them to desist; for the drums appear not to disturb their sleep; but when tired with dancing, they lie down, and a fresh party rises to the sport; and in this manner the Areois usually spend their nights, and thus they train the youths to the same irregular living."*

In his route the Missionary had also occasion to lodge a night in the same house with Pomare, the first chief on the island, with whom he reciprocated salutations on their meeting by touching noses, and who received him with much politeness, enquiring for Captain Wilson and all his other English friends. Their sleeping places being near together, the Missionary could get little rest all night, as the chief and his people were incessantly talking. He asked Mr. Puckey many shrewd questions, regarding what he had seen on his voyage from England, both himself and his retinue regretting much their want of ships at Tahiti, to enable them to sail to a distance from

* Missionary Voyage by the Duff, p. 209.

their own group of islands. They also compared with concern their own poor knowledge in nautical affairs, and their maritime poverty, with the skill of the English and their noble vessels ; with which, as they observed, they could venture out into the widest seas with the utmost confidence ; and through the darkest nights, and amidst the strongest gales, could, by some power of calculation which they could ill comprehend, come exactly at length to their island of Tahiti. They also asked many questions as to what the Missionaries had seen of the advantages and condition of the other islanders in their own neighbourhood, and were much interested with the answers they obtained ; but when the Englishman expatiated to the chief upon the various wonders of Europe, the barbarian was at first astonished, but soon lost all comprehension of the nature of things so different from all that he had himself seen. The Missionary particularly told him, of the singular advantages his countrymen derived from what was told them in "the speaking paper," or book, which had been sent to them from their God ; and which he and his friends had come so far to teach also to his people and their children, that

they might learn to do what was good, as well as to be at length wise and powerful like the Europeans. To these things the chief seemed to pay much attention, saying in his own language, that it was all very good. The discourse upon this subject, however, soon put him to sleep.

When our traveller had got to the Western part of the island, he proceeded a short way into the interior, to see the curious pile called the Great Morai (or place of worship) of Obara, which had been noticed by Sir Joseph Banks, Capt. Cook, and others, and greatly attracted the attention of all visitors to this interesting island. He describes it as "an enormous pile of stone work, in form of a pyramid, on a parallelogram area," with "a flight of ten steps quite round it, the first of which from the ground is six feet high, the rest about five feet: it is in length, at the base, two hundred and seventy feet, width there, ninety-four feet; at the top, it is one hundred and eighty feet long, and about six wide. The steps are composed partly of regular rows of squared coral stones about eighteen inches high, and partly with bluish-coloured pebble stones nearly quite round, of a hard texture, all about

six inches in diameter, and in an unhewn state. The inside, that is to say, what composes the solid mass, for it has no hollow space, is composed of stones of various kinds and shapes. It is a wonderful structure ; and it must have cost the builders immense time and pains to bring such a quantity of stones together." How a people, without carriages or beasts of burthen, could convey such a solid mass of stone to this inland spot, is truly astonishing, "and particularly," adds the Missionary, must it have been difficult "to square the coral of the steps with the tools they had when the building was raised, for it was before iron came among them : and as they were ignorant of mortar or cement, it must have required extraordinary care to fit the stones regularly to each other, that it might stand ; and a perseverance in the whole work, that is amazing in a people so little advanced in civilisation."

The Missionary informs us, that when Sir Joseph Banks visited this curious building, there was, on its summit, a representation of a bird carved in wood, and, close by it, the figure of a fish carved in stone. How these rude sculptors

could carve such an effigy in stone, without an iron tool of any kind, is also most surprising. Both of these images were, however, gone when the Missionary visited this place ; some of the stones had fallen out of several of the upper steps ; and a wall which surrounded it, with a flat pavement which had been laid within the court, was, at this time, fast getting into ruin. Within the court, there is still a house which is called the house of the Atua, or God, in which a man constantly resides. Not far from this spot, and amidst the groves and solitudes of a great valley, the missionary found another Morai, and near it, a great altar for the offerings of the people to the Atua. This erection was a large matted platform, not less than forty feet long, and seven feet in breadth, resting upon sixteen pillars of wood, each eight feet in height. The matting with which this stage was covered, hung some way down the sides, all round, like a table cloth ; and upon this rude altar, the natives, ignorantly aiming at a propitiatory offering to the Great Spirit, laid their most valuable provisions, consisting of whole hogs, fish, turtle, and fruits, which, being left to the God, only putrified in

the sun, and turned this beautiful valley into a scene of rankness which filled those who approached it with disgust. Still more melancholy was the reflection of the Christian visitor, upon the ignorance and idolatry of these poor islanders, when the ark of the Atua, which they believed to contain their God himself, and which was kept in a house near, was brought out and laid before him. This wretched article was a sort of box, about four feet long, covered with cloth, the ends ornamented with bunches of coloured feathers; the whole being composed of two parts lashed upon each other, bearing no slight resemblance to a sailor's hammock when rolled up. Those who brought it dared not allow the Missionary to see what it contained, nor could they be brought to admit that it did not contain a great Spirit, who, when he was angry, caused their trees to bear no fruit, and brought many ills upon them in the present life; but in all that they expressed, these natives intimated nothing in connection with their god, that had any reference to a future state.

Another of the artificial curiosities which the Missionary found on his survey of the island, was

a sort of public building terminating a district, which was no less than three hundred and ninety-seven feet in length, forty-eight feet in width, and twenty in height in the middle of the roof, and supported by a hundred and twenty-four wooden pillars or posts, running round the sides of the building. This hall for public meetings was surrounded by a good wall of timber ; and here on great occasions, the natives meet for their feasting, which often last, as the visitor was informed, for many days together, during which they destroy almost all the hogs on the island. Thus, by their idolatry, their horrible infanticide, their occasional intemperance in eating, and even in drinking, (for they obtain the stupor of intoxication by a liquor made from the ava, which is much in use among them), these islanders grossly misuse those blessings of nature by which they are surrounded, and brutify those amiable dispositions, which, notwithstanding all this, they often display. The face of the greater part of their country is not only like a garden continually in bloom, but possesses romantic features, which make it almost a

paradise ; and, together with the delightful climate, render the island a most desirable region for the enjoyment of existence, and an interesting field for the efforts of philanthropy.

We conclude this brief sketch of the first missionary survey of this island, deservedly styled the Queen of the South Sea, by quoting the words of Mr. Puckey, in describing one part of it, where the winding shore, near which he stood, swept round like a circle inclosing reefs of coral. "The reef," he says, in this scrap of picturesque description, "lies a considerable way off, within it the water is smooth and shallow, and the bottom a fine white sand, interspersed with a beautiful coral, which makes the rowing over it delightful. Here the island puts on its most beautiful appearance. A large border of low ground is covered with cocoa, palms, and bread-fruit. Extensive valleys run considerably in-land, and the sides of the hills which form them, are covered with fruit trees, and their tops with grass. The lofty mountains in the higher regions, are also covered with trees, or broken into awful precipices ; and by their

various shapes and distances, and the clouds which hover over them all the day, add a sublime grandeur to the beauty of the scene below."

In the great valley where the altar, before mentioned, is placed, the travellers found, in addition to the picturesque trees common in the other parts of the island, turmeric and ginger, growing wild, and in abundance.

CHAPTER VII.

Departure of the Duff from Tahiti—Touches at Huahine—Connor the Irishman—Arrival at Tongatabu—Slight progress of the Missionaries, and villainy of Ambler, &c.—Account of the Funeral of the King of the Island—Character of the Inhabitants—Religious belief—Manners and Capabilities, &c.—Departure of the Duff, and her arrival in England.

THE calculations which Puckey's survey of the island had enabled him to make of the whole population of Tahiti, made it amount to no more than 16,050 persons, instead of 200,000, as Captain Cook had supposed it to contain at the time of his last visit.

When the surveyor returned to Matavai, he found the Duff's people, with the four Missionaries appointed on the occasion, still occupied with the division of the cargo among those who remained on this island, and the apportioning a part of it to those who had settled at Tongatabu. This tedious business having at length been finished,

and some arrangements made by the Missionaries, for the building of a good-sized vessel for carrying them to the islands in the neighbourhood, and also for the erection of another place of residence upon a more eligible spot, the *Duff* being again made ready for sea, Captain Wilson took an affectionate farewell of the colonists, and on the 4th of August finally set sail for Europe ; intending, however, to touch again at Tongatabu with the remainder of the necessaries intended for the use of the Missionaries whom he had formerly left on that island.

On the day after the *Duff* left Tahiti, she found herself off the neighbouring island of Huahine, so important, many years after, as a Missionary station, but at this time harassed continually by the interminable wars of the restless natives, who are at constant feud either among themselves, or with their neighbours of the island of Ulietea, and are hence much more courageous than the peaceable Tahitians. When the *Duff* drew near, a number of the inhabitants of Huahine came on board, among whom was one Connor, an Irishman, who had been one of the crew of the shipwrecked *Matilda*, and whom the Missionaries had

heard of at Tongatabu. When Captain Wilson came to speak to this man, he found, to his astonishment, that he had forgotten his native tongue to such a degree, that if he attempted to begin a sentence in English, he hesitated, and was obliged to finish it in the language of the islands. He, as well as the natives who accompanied him, strongly urged the English captain to go ashore and make some stay at their island. This not being agreed to, the Irishman requested to be taken home to England; for though he had by this time a native wife and a child on the island, he considered his life and theirs in continual jeopardy, from the cruel wars of the restless islanders.

Going on shore, however, to take a final leave of his wife and child, the poor Irishman found that, like many others of his countrymen, he had a warmer heart in his bosom than even he himself suspected. Overcome to tears by the sight of his infant, a beautiful baby about nine months old, from which he in vain attempted to tear himself, after going and returning to the ship, carrying the child all the time in his arms, his affection at last entirely prevailed; and informing the captain that he found it impossible to leave his infant, and

that its mother would not consent to part with it, a few useful articles being given him, he finally returned to pass his days with the savage people, rather than be separated from his wife and his offspring.

The case of this poor Irishman, who had already lived above five years among these islands, affords a remarkable instance of the power of circumstances, even over those who have experienced the advantages of civilisation. Forgetting almost entirely his native language, religion, and habits, and assimilating himself to the life and customs of the savage people among whom he lived, he passed his days in indolence, or in fishing, and sporting with the natives; and felt himself only discontented when their sanguinary wars, in which he had often been obliged to engage, put him in dread for the safety of himself and for his new family. Finding the qualities upon which he had learned to value himself whilst in Europe, almost entirely unnecessary in these remote regions, and for this simple sort of life, he never troubled himself to cultivate them, as he had given up all thoughts of returning to where they were requisite; and he had

thus even lost all remembrance of the time which had elapsed since he took to this new life, and made a mistake of about three years when he attempted to reckon it.

Having set sail from Huahine, the Duff, on the 18th of the same month, again cast anchor in the large harbour of Tongatabu; and one of the Missionaries having come off to the ship, gave information of their general health, and of their having found it necessary for their more convenient support, to separate themselves during the absence of the ship, and to live in parties of two or three under the protection of different chiefs. This necessary precaution, however, having deprived them of the advantages of association, they were not making that progress in the purposes of the mission, nor even in learning the language, which their brethren at Tahiti had done.

Nor was the disposition of the people on this island at all so favourable to the great design of the Missionaries, in several respects, as it seemed among the Tahitians. Added to this, the conduct of the two English and Irish sailors named Ambler and Connolly, whom they met on the

island on their first arrival; together with that of another Irishman, named Morgan, who had joined them from the neighbouring island of Annamooka, was so bad, both towards the Missionaries and the chiefs of the island, between whom and the former they were constantly endeavouring to excite broils and suspicions, that it had long given all parties great uneasiness; and first gave rise to the reflection so often repeated afterwards, and set down by Mr. Ellis in his account of his subsequent experience in these islands,—as “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 attachments of the priests to the interests of their gods.”* These wretches were often checked and reproved, or their wicked suggestions spurned with indignation, even by the more virtuous savage chieftains themselves; and in the island

* Polynesian Researches, vol. i. p. 89.

of Tahiti, after the departure of the Duff, Peter the Swede, who ultimately became as treacherous as the others, often said to King Otu, as he was carried about, and when he happened to come upon the Missionaries while these unsuspecting men were engaged in prayer among themselves,—“ See,” said the wretch, “ they are 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 !” It was this sort of villainous conduct that was afterwards a great cause of driving most of the harmless Missionaries from their benevolent labours in these remote islands.

In many respects the occurrences which happened to the Missionaries, who had settled in Tongatabu, were pretty similar to those already detailed in our brief account of the early experience of those living on the more agreeable island of Tahiti. In the course of their labours, —while building smithies and other houses, making inclosures for their hogs, digging their gardens, and planting the European seeds and roots,—the natives attended them with a curiosity that was troublesome, and often obliged the Missionaries

to drive them away. Most of the chiefs treated their new friends with a considerate kindness, particularly the one formerly mentioned under the name of Futtafaihe, who received them, on their first going to his house, with a disinterested politeness, apologising for the meanness of his habitation, and the small value of his gifts, and showing none of the ordinary avidity of these islanders for the presents they brought him. When the Missionaries had partaken of the refreshments which were set before them by this hospitable chief, he took his guests to the beach, near to which his house was situated, and pointing to a group of small islands which lay in sight, he advised them to make choice of one of them for their usual residence and as their property, saying at the same time, that any that they might choose was entirely at their service.

Landing next day on one of these islands, the Missionaries were shewn a well which they were told had been dug by Captain Cook, and which was both large and deep; but the water it contained was by no means good. Having crossed to another, in which they found abundance of cocoa-nut, plantain, and bread-fruit trees, as also

sugar canes, and good fresh water, they came upon a curiosity which is worthy to be noticed. This was a peculiarly shaped coral rock standing upon the beach, which rose to the height of five feet, was four feet thick, and formed like the stump of an old tree. This remarkable piece of coral was much perforated with holes, in which were numbers of water snakes, about thirty inches long, and their skins beautifully variegated, which the natives would not allow to be touched, calling them agees, or sacred animals. The bodies of these creatures were ornamented by nature with alternate circles of black and white from the tail to the head, each ring being about half an inch in breadth, relieved along the back by a beautiful streak of ultramarine blue. Though not poisonous, these snakes were represented to be very dangerous, the natives saying that they would kill a man by twisting themselves round his neck, and then biting a hole in his throat.

During their travels through this island, the Missionaries found here also a house, that was 118 feet long, and fifty-six wide, and thatched with great neatness. Several beautiful spots, and large groves of coçoa-nut trees, extending as far as the

cliffs above the sea, were also observed upon the island, with pleasant springs of fresh water, one of which gushed out from the recesses of a rocky cavern, into which the sea flowed at high water. The face of the country in this island is generally level. Before some of the houses of the natives were handsome green areas, and they cultivate and fence their lands in a very neat manner. Near the houses they generally lay out their lands in fields or small inclosures, the whole being named an abbey, and surrounded by trenches into which these fences are set. The fences are made of reeds plaited close together, and supported by stakes of the banana or some other tree, at short distances, which, taking root, form a sort of hedge rows, bearing fruit. In these fields the natives cultivate their great favourite, the Ava root, and some other esculents, as also yams, &c. They work squatted on their hams, hoeing the ground and digging it up with an instrument five feet long, pointed, with sharp edges, and made of a very hard wood.

Shortly after the arrival of the Missionaries in Tongatabu, an event occurred of a public nature, which made them early acquainted with many

of the most remarkable customs of the natives. This event was the illness and death of the old king of the island, who was a good man, and had long been held in great esteem by his subjects. These people having a fleet of war canoes, while the old king, Moomooe, was at the point of death, the chief, who acted as admiral of the fleet, set sail in a large double canoe, on a voyage which could not take up less time than two months, to fetch what he called a spirit, but which was merely an idol, that it might cure the illness of the king. The Missionaries having agreed to depute two of their number to pay him a visit in his illness, they found him surrounded by several of his wives, and learned, with horror, that the eldest of these women was, agreeably to the custom of the country, devoted to be strangled at his death. In addition to this painful insight into the customs of these islanders, the Missionaries learned some dreadful details regarding the violent death of the son of this old king. It being also a custom here, for the relatives of the sick to have their little fingers cut off, in order to appease the supposed anger of the god, that the sick may recover, a son of old Moomooe was sent for from

a distance, in order to comply with this custom. The youth, however, knowing that it was a notion among them, that by killing a victim from the family of the sick, the strength of the former would, upon his immolation, be transferred to the latter, approached the house of his father with great reluctance. Perceiving the fatal intentions of his father's attendants, as soon as he came into his presence, he tried to get away, and struggled hard for his life; but finding himself overpowered, he said that if they would use him gently, he would submit to their and his father's will. Continuing their violence, however, and evidently meaning to strangle him, he was enabled, by great strength and exertion, to beat them off, until the murderers, having obtained more assistance, including that of the youth's own sister, at length barbarously effected their purpose. This idolatrous superstition was at that time so strong among this savage people, as utterly to extinguish every feeling of humanity which was in opposition to it, although the inhabitants of the island are by no means, in general, destitute of such emotions. Toogahowe, the chief, of whom early mention was

made, was the elder brother of this unfortunate young man, and it was said, that in order to effect the recovery of their father, he had been the chief cause of the youth's death. And yet the Missionaries, on their visit to the house, found the chief sitting without, mourning over the grave of him, of whose death, for a superstitious purpose, he himself had been the principal occasion.

The ceremonies observed by the natives at the funeral of the king, who soon after died as was expected, were truly savage, and, in some respects, horrible. Two of the wives of the deceased were now devoted to be strangled at his tomb. Walking together in the mournful, or rather frightful procession, which followed the body; one of these devoted women wept bitterly at the idea of her fate, while the other evinced but little concern. The relatives of the late king cutting themselves with the shark's tooth, as they went, until the blood streamed down their faces, presented to the Missionaries a hideous appearance.

At the actual interment of the body, which did not take place, for several days after this, the scene

that presented itself round the grave was still more dreadful. Meantime the numbers that crowded from all quarters into the valley where the body was to be buried, were prodigious, and filled the Missionaries with considerable alarm; as they were informed that this vast body might make a stay in the place for two or three months, if the enormous quantity of provisions that was also pouring in, should last so long, and that during this time all sorts of excesses were likely to take place. The fiatooka, or burying place of the king, was situated in a rich valley, and consisted of a cleared area of about four acres. In the centre of this rose a mound with a gentle slope, and on the top of the mound, under an open shed, was the tomb, entirely built of coral stone. On the day of the funeral, above four thousand persons sat around this area. A great shouting and blowing of conch, or trumpet shells, was the first part of the ceremony. After this, about a hundred men rushed hastily into the area from without, and being armed with clubs and spears, began to cut and mangle themselves in a shocking manner, numbers of them striking their own heads with their clubs, until the blood streamed down, the

blows being heard among all the confusion at a distance of thirty or forty yards. Some who had spears, thrust them through their thighs, arms, and cheeks, all the time calling on the deceased by name in the most affecting tones of grief. One man, who had been a servant of the deceased, appeared on this occasion to be quite frantic. Having first oiled his hair, he entered the area carrying fire in his hand, which he soon applied to his head, and ran about with the hair all in flames. Some knocked out their teeth with stones; the shell blowers cut their heads with their shells; and the Missionaries saw with horror a man running round the area with a spear sticking through the flesh of his arm.

Unable any longer to bear this frightful scene, the Missionaries left it, and on returning about two hours after, they found the area still filled with people who continued successively to cut and mangle themselves. Shortly after, on again coming close to this barbarous exhibition, they heard at a distance a murmur of female voices, giving out low and mournful sounds, expressive of the deepest sorrow and lamentation. Presently, the now empty area began to be filled

by a procession of nearly a hundred and fifty women, who moved slowly, and in Indian file, each carrying a basket of coral sand. Then followed about eighty men in the same manner, who sang as they marched carrying their sand, a strain, the words of which imported, "This is a blessing to the dead," the women answering with corresponding responses, to which were added the voices of a third company of women bearing a quantity of cloth. This was the most interesting part of the ceremony. The three bands thus walked towards the tomb, the canopy over which, it is somewhat curious to observe, was covered entirely with black cloth, as was also the body, now brought forward on a bier. When the corpse of the king was deposited in the tomb, seven men blew a blast upon their conch-shells, and then a strain was raised by the singers, deeply expressive of heartfelt grief. Another party of men now entered the area, who went on cutting and slashing themselves as before, and were followed by sixteen of the mourners of the king's family, each of whom had cut their little fingers off. Successive scenes of singing and sorrow followed this, after which the multitude sat awhile