

highly exemplary and animating to all his brethren ; who, indeed, did not fail to appreciate his worth, and laid him in the grave in this remote island of the sea, with many regrets and solemn reflections.

With the death of Mr. Jefferson may be said to have ended the original mission to Tahiti.—Although the illness of the king interrupted for a short period the war which had been rekindled, and suffered the Missionaries to go on with their labours, two of their number taking opportunity to make a preaching excursion to the neighbouring islands of Huahine, Raiatia, and Barbora,—yet the general dissatisfaction of the people with Pomare's government was so strong, that it soon again manifested itself to the evident danger of the mission. While things continued in this state of vexatious uncertainty, on the 25th of October, 1808, a vessel from Port Jackson fortunately cast anchor in Matavai bay, and thus at least afforded the alarmed Missionaries the means of flying from the island, if the war should drive them to this extremity. The war did soon assume an appearance which rendered this painful step quite necessary. After the Missionaries and their families

had, warned by the king, been forced to take refuge on board the ship in the bay, and then returned to their home, vainly hoping for a time to be left in safety; the result of their many harassments was, that the whole of their number, saving two, abandoned the mission, and on the 26th of October, 1809, took their last departure from the island of Huahine, whither they had fled some months before.

The king, in the mean time, had been expelled from Tahiti and forced to take refuge in the island of Eimeo, where he now lived in exile. The two Missionaries who remained, with a view to perseverance, were a Mr. Nott, who lived in Eimeo with the king, and a Mr. Hayward, who was left in Huahine, from which the body of the Missionaries had sailed for Port Jackson. Previous to this, and shortly after the departure of the Missionary body from Tahiti, they had the pain to hear of the total destruction of their whole settlement by the rebels in that island, the erection and cultivation of which had cost them so much labour, and also of the dispersing of their thankless pupils, with whom they had long taken so much pains. All their labours seemed now to

have gone for nought, and thus ended, for the present at least, a Missionary colony, which had continued its labours in 'Tahiti for nearly thirteen years.

When the news of this second, and apparently fatal, disaster to the South Sea Mission, arrived in England, the sensation created was great and extensive. All who had originally opposed the scheme, or looked doubtfully upon its prospective success, were now convinced of its entire folly, and loudly exclaimed against those who had been most anxious in its promotion. The splendid pictures which some had, at the outset, drawn, in anticipation of what their own imaginations conceived was about to be done in the South Sea, were now quoted in derision against themselves; and the Missionary Society, in London, and all its supporters, received now the common usage with which want of success is visited by the world. The directors, however, were not totally disheartened; and knowing the value of perseverance in all human undertakings, they took measures notwithstanding all their discouragements, that proved the means of bringing about results, that turned the reproach back

upon the enemies of an undertaking, which, whatever might be its present appearance, was commenced from motives of the most praiseworthy benevolence.

## WILLIAM ELLIS.

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### VOYAGES AND RESEARCHES IN THE SOUTH SEA ISLANDS.

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#### CHAPTER I.

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Voyage from England, to the Pacific—Arrival at New Zealand, and general impressions from the Scenery and People—Arrival at Rapa, and general Sketch—Thievish Disposition of the Natives—They attempt to steal the ship's Dog—A Chief jumps overboard with the Cat—Arrival at Tabuai—Appearance of it, and of the Natives—Arrival at Tahiti.

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THE interesting islands of the South Sea, not having been totally abandoned by the Society in London, in the year 1815, Mr. William Ellis, and a Mr. Threlkeld, were appointed, not

only to go to the Pacific as Missionaries, but to make such researches in that region, and to obtain such general information, as might help to guide the opinions, as to future operations there, of the friends of Missionary undertakings in England.

It was in the month of January, 1816, that these two Missionaries and their families, sailed from Portsmouth for the Georgian and Society Islands in the South Sea. Touching at Madeira on their passage, their ship arrived in Rio Janeiro on the 20th of March; and in this port they were, with little reluctance on their part, detained for above six weeks. Sailing thence by the eastern course, they passed the Cape of Good Hope, and it was not until the 22d of July, that after various fortune as to weather, their vessel cast anchor in Port Jackson, New South Wales. Here Mr. Ellis and his friend met with several of those Missionaries who had been driven from Tahiti; and staying not less than five months on the Australian continent, in December, the same year, they again set sail in a brig called the Queen Charlotte, meaning to touch on their way to the Georgian Islands, at the celebrated island of New Zealand.

Arriving at New Zealand, the Queen Charlotte made for the Bay of Islands, where a Missionary colony having been planted by the Church Missionary Society, Mr. Ellis and his friends were greeted with much kindness by their countrymen on shore. Here the strangers were gratified with a sight of the naked copper-coloured and highly tattooed native Zealanders, so well described by Captain Cook and others; for they came off in numbers in their long canoes to the ship, anxious to sell to those on board, their fish and some curiosities of the island. Making an excursion into the country afterwards, Mr. Ellis met with Tetoro, a chief, and a number of the islanders, who, on seeing the Missionaries, ran forward to meet them, saying, "how do you do?" as in England; but touching noses with the strangers, according to the custom of his country. This chief "was a tall fine looking man," to quote the words of Mr. Ellis, "about six feet high, and proportionably stout, his limbs firm and muscular; and when dressed in his war-cloak, with all his implements of death appended to his person, he must have appeared formidable to his enemies. When acquainted with our business," says Mr.

Ellis, " he prepared to accompany us ; but before we set out, an incident occurred that greatly raised my estimation of his character. In front of the hut sat his wife, and around her were two or three little children playing. In passing from the hut to the boat, Tetoro struck one of the little ones with his foot ; the child cried, and though the chief had his mat on and his gun in his hand, and was in the act of stepping into the boat where we were waiting for him, he no sooner heard its cries, than he turned back, took the child up in his arms, patted its little head, dried its tears, and giving it to the mother, hastened to join us. His conversation in the boat, during the remainder of the voyage, indicated no inferiority of intellect nor deficiency of information, as far as he possessed the means of obtaining it." Such first impressions upon an intelligent stranger, give a lively idea of the condition and capabilities of a people, but Mr. Ellis found that there are diversities of character among these islanders, as well as among more polished nations, for he describes the brother of this noble chieftain to be in appearance, and in conduct, entirely a savage.



The impression made upon the Missionary by the sight of the forests in New Zealand, as he found them in their natural state upon the island; or what in North America, and other parts, is called the bush, we cannot avoid also offering in his own words. "We accompanied them"—the savages—says he, "to the adjacent forests. The earth was completely covered with thick, spreading, and forked roots, brambles, and creeping plants, overgrown with moss, and interwoven so as to form a kind of uneven matting, which rendered travelling exceedingly difficult. The underwood was in many parts thick, and the trunks of the lofty trees rose like clusters of pillars, supporting the canopy of interwoven boughs and verdant foliage, through which the sun's rays seldom penetrated. There were no trodden paths, and the wild and dreary solitude of the place was only broken by the voice of some lonely bird which chirped among the branches of the bushes, or, startled by our intrusion on its retirement, darted across our path. A sensation of solemnity and awe involuntarily arose in the mind, while contemplating a scene of such peculiar character, so unlike the ordinary haunts of men, and so

adapted, from the silent grandeur of his works, to elevate the soul with the sublimest conceptions of the Almighty. I was remarkably struck with the gigantic size of many of the trees, some of which appeared to rise nearly one hundred feet, without a branch, while two men with extended arms could not clasp their trunks."\* Such is the condition of the forests in New Zealand, so well described by this Missionary, and making the face of the country so different from the romantic vallies and open glades which, with lofty mountains, diversify the scenery of the delightful island of Tahiti.

Some of the native chiefs who had received a quantity of wheat from Mr. Marsden of New South Wales, about two years before, had sown it, and it had arrived at perfection ; and the Missionaries on the island having also tilled a field in the European manner, and sown wheat, Mr. Ellis found it growing green and flourishing when he visited the settlement. This progression in agricultural art, with its subsidiary labours and improvements, will doubtless extend among the New

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\* Polynesian Researches, Vol. i. p. 27.

Zealanders, even to their native flax plant, which was also found growing strong and thickly in the low lands,—its long leaves or flags, shaped like a sword, furnishing a fibre which makes a species of hemp, of which the natives manufactured fishing-lines, twine, cordage, and even dresses, and which is expected to form an important article of commerce with New South Wales and England.

The population of New Zealand is much greater than that of the other smaller islands of the South Sea, being estimated at not less than half a million. The character of the inhabitants is now well known in Europe. They are possessed of much energy, both of body and mind, and discover none of the cowardice and effeminacy of the more gentle inhabitants of the Georgian Islands. Most of the warriors are about six feet in height, and strong and muscular in proportion. The whole people are hardy and industrious, but war is their delight. They are much less superstitious than the other South Sea islanders, but they are more ferocious and sanguinary in their wars; and in cases of triumph over their enemies, their bloody vengeance and cruelty to their captives is truly horrible, and their

cannibalism has been verified beyond a doubt. So ferocious is their disposition, although their intellect is good and apt for instruction, that no impression favourable to their civilisation has been made upon them by the intercourse with a more humanised people, which the occasional visits of European ships has afforded them. On the contrary, they have been more ready to learn or to practise the vices of the Europeans than their virtues, as has been shewn in several of their late atrocities.

Among such a people it may be supposed that little improvement is to be expected, merely from the mild and patient labours of Missionaries, for a long period of time. Those, however, sent out by the church society in 1814, and now visited by Mr. Ellis in 1816, had not altogether laboured in vain. The general character of the people, in the neighbourhood of the settlement, appeared to the visitor to be improved; piety in some cases had been evinced; and the arts of civilised life had begun to attract the attention, and to employ the ingenuity of the natives. The wretched system of government in New Zealand,

bringing with it, as it did, consequences continually tending to war and encouraging treachery, and every species of disturbance and barbarity, formed the greatest obstacle to the Christianising or civilising of the natives. There is in fact no government, no general head over the people, but the whole are under a subdivided and independent chieftainship, which occasions continual jealousies, quarrels, and bloodshed; and nurses that spirit of ferocity and savage cunning, which is inimical to the introduction of all humanising virtue.

At the end of the year 1816, Mr. Ellis and his companion sailed from the Bay of Islands in New Zealand; and on the 26th of January, 1817, they, at day-break in the morning, discovered themselves to be close to an island called Rapa, which had been discovered by Vancouver in 1791. The appearance of this island from the sea, like most of those in the Pacific ocean, seems to be singularly romantic. No low land met the sea on its shores, but lofty mountains rising towards its centre, were washed at their bases by the restless waves; while a part of the banks covered with bushes and verdure

surrounded them like belts, and winding vallies between, shot farther than the eye could reach into the interior of the country. The noble mountains, which formed the high land in the centre of the island, says Mr. Ellis, were "singularly broken in shape, so as to resemble, in no small degree, a range of irregularly inclined cones, or cylindrical columns, which their original discoverer supposed to be towers, or fortifications, manned with natives."

Sailing round this picturesque island and admiring its scenery, the Missionaries observed several canoes put off from the shore, and about thirty of them soon after surrounded the ship, but kept for a long time at a considerable distance ; the natives seeming to look at the European vessel with much surprise and emotion. The bodies of these islanders were finely formed, their features regular, and in many cases handsome : their countenances partly shaded with black curling, and sometimes long straight hair ; and their skin, not tattooed like the New Zealanders, was of a dark copper colour. A girdle of yellow leaves round their waists, was all the covering they wore. After some difficulty, the Mis-

sionaries got a few of them to approach the ship's side, and one of them to accept of a few hooks, for a lobster which was perceived lying at the bottom of his boat. The chief after gazing curiously at the hooks gave them to a boy, who, having no pocket or place about his person to put them in, thrust them into his mouth. When the Missionary offered his hand to the savage chief to assist him in getting into the ship, the latter, first drawing back, afterwards put the white hand close to his nose and smelt at it, as if to ascertain what sort of being he was thus coming in contact with. When he had at length climbed up the ship's side and got on the quarter deck, the Captain politely handed him a chair and made signs for him to sit, but after examining the seat, he put it aside and sat down on the deck.

Although these islanders were shy at first, they soon became as bold in their manners as they are described to be savage in their looks. Many of them began to climb over the bulwarks of the vessel, and soon crowds of them appeared on the deck. The object of the fiercest looking seemed to be, to carry off whatever they took a fancy to, and that either by stealth or force; so

while the others were gazing about, a gigantic fellow, catching hold of one of the ship-boys, endeavoured to lift him from the deck, but the lad struggling, got free from his grasp. He next seized the cabin-boy, but the sailors interfered, and when the savage found himself prevented from carrying the boy off, he pulled the youth's woollen shirt over his head, with which he prepared to leap overboard, when the sailors arrested him, and made him give it up. Another native seized a large ship-dog, which was on board, and the animal, being terrified by the appearance of the islanders, lost all his courage, and suffered himself to be taken up in the arms of the man; who was proceeding with it over the ship's side, when the chain by which it was bound to its kennel prevented him. The savage then tried to carry off kennel and all, but finding it made fast to the deck, he was obliged to relinquish it, and seemed much disappointed.

While the natives gazed round them for something else that they could capture, a young cat, which had been brought from Port Jackson, made its appearance from the cabin gangway.



The moment the unconscious animal came upon deck, a native sprang upon it like a tiger, and, catching it up, jumped overboard with it, and plunged into the sea. Those on board immediately ran to the side, to see what the savage meant to do with the cat. He had now risen to the surface, and was swimming vigorously towards a canoe, which lay about fifty yards off. When he got to the canoe he held up the cat in both his hands, over his head, in the highest exultation, while the natives were paddling in every direction towards him, to get a sight of the strange creature which he had brought from the ship. When the Captain observed the success of the robber, he levelled his musket, and was about to fire at the man, had he not been withheld by the arguments of the Missionaries. He then gave orders to clear the ship; and a strange scene ensued, for there was a sudden scuffle between the sailors and the natives. Many of the latter were pitched clean overboard by the sailors, which was not the slightest inconvenience to them, while others clambered up the shrouds, and hung about the chains. The dog, formerly so terrified, now

sought revenge, by tearing the legs of some natives who would not leave the ship, while others required the long knives carried by seamen in sailing the South Sea to be used, before they were completely expelled.

The inhabitants of Rapa, in most particulars, bear a general resemblance to the other islanders of the Pacific Ocean; but are much less civilised in their manners, more rude in their arts, and possess, consequently, fewer comforts than the Tahitians, or any other natives of the more northern islands. Upon being afterwards visited by other Missionaries, the population of Rapa was found to contain about two thousand inhabitants; and, savage as they are, considerable improvement has been since effected among them. The island itself is about twenty miles in circumference, has an excellent harbour, though with an intricate entrance; and is tolerably well wooded and watered.

Leaving Rapa, and sailing northerly, the Missionaries, on the 3rd of February, descried the island of Tabuai, which had originally been discovered by Cook, in the year 1777. This was the first of the South Sea islands which was

seen by the Missionaries in the *Duff*, in 1797, as already related; and here, also, the mutineers who rose against their officers, whom they expelled from their ship, the *Bounty*, in 1789, found their first refuge. These unfortunate and abandoned men, having, by their lawless conduct, provoked the natives to rise against them, a murderous battle on this island ensued, wherein a number of the former were slain; but the seamen were so hard pressed by the infuriated islanders, that nothing but their own skill in the use of fire arms, and the advantageous position in which they had posted themselves, preserved them from total destruction. The final settlement of these men on Pitcairn's Island, after having landed on Tahiti, with the ultimate apprehension of several of them, and other interesting circumstances, have been celebrated by the late Lord Byron, in his poem called, "The Island; or Christian and his Companions."

The island of Tabuai is less picturesque than Rapa, but is hilly and verdant. Some of the hills had, to our visitors' apprehension, a sun-burnt appearance, unlike what is usual in the

other islands, but others were partially covered with wood. A reef of coral runs out into the sea which surrounds it, protecting the lowlands from the incursion of its waves. As the ship approached the shore, a number of canoes filled with natives, came out as usual to view the strangers. These canoes were sixteen to twenty feet long, resembling those they had seen at Rapa, but less noble in form than the prowed boats of the New Zealanders; the lower part being formed of the hollowed trunk of a tree, and the sides, stem and stern, being composed of thin planks, sewed together, with what the natives of these islands call cinet; a sort of twine made from the fibrous husk of the cocoa nut. A fine looking chief came on board the ship with the other natives, and did all in his power to induce the ship's people to land on his island. This request was, however, refused for the present, at least; and as the islander staid on board the whole of that day and night, he was considerably affected by the motion of the vessel.

The Missionary describes the manners of this man to have been mild and friendly, and was much struck with his handsome form and noble

mien ; though his only dress was a broad girdle round his loins, his body being but little tattooed, and his glassy black hair tied in a bunch on the crown of his head, while its extremities hung in ringlets over his shoulders. Next morning a party from the ship going on shore, found the people friendly, though not numerous, and quite ready to barter their fowls and island fruits, for the fish hooks and other articles of cutlery which the ship had brought. When a more extended view of the natives was obtained, the strangers found many of them, who wore, (besides a light robe of their native cloth over their shoulders,) many folds of white or yellow cloth bound round their heads, which gave them, of course, much of an Asiatic appearance. Many also had round their necks, strings of a strong scented nut called the pandanus, the smell of which is, by use, grateful to the islanders of the Pacific.

Sailing from Tabuai, on the 4th of February, unfavourable winds retarded their progress, so that it was not until the 10th, that the Missionaries were gratified with their first sight of the celebrated island of Tahiti. About sunset, their ship drew near to Point Venus, which they

descried to the south, and sailing along, charmed with the rich and varied scenery of this island-paradise, several canoes of the natives came out to meet them. Being, however, drifted off shore in the night, it was not until mid-day of the 16th February, 1817, that their ship cast anchor in Matavai bay.

## CHAPTER II.

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**Impressions of the Scenery of Tahiti.—Landing of a Horse, and astonishment of the Natives—Visit of the Queen and her Attendants to the Ship—Departure for Eimeo, and arrival there—State of the Mission, and Sketch of late Changes in these Islands—Conversion of Pomare—Abolition of Idolatry—the Idols publicly burned—Persecution of the Christians—Remarkable progress of Christianity.**

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**THE** effect produced by the scenery of the island of Tahiti upon Mr. Ellis and his friends, as their ship first sailed into Matavai Bay, within which the other Missionaries had formerly dwelt, is scarcely to be described. The sea on which they glided along, was smooth and glassy; the morning was fair, and the climate already gave an exhilaration to the spirits; a light breeze wafted along the shore, while the sky above their heads was without a cloud. All that our Missionary had ever heard of this "most enchanting island," seemed

surpassed by the reality, when its romantic scenery came fairly before his eyes. He speaks of beholding successively "all the diversity of hill and valley, broken or stupendous mountains and rocky precipices, clothed with every variety of verdure, from the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree; the oriental luxury of the tropical pandanus, or the wavering plumes of the lofty and graceful cocoa-nut grove."

We have already given some description of this bay, as it impressed Captain Wilson and his friends; but to the imaginative eye of the present Missionary traveller, it had charms of a still higher order. The cataract rushing down the mountain side, or foaming in its rocky bed below;—the clear stream stealing through those valleys which wound in fairy vistas into the broken and tangled groves of the interior;—the numerous hills and mountains towering in the back ground; over which, enveloped in clouds, the lofty Orohena, the central mountain of the island, lifts its misty head, to the great height of nearly seven thousand feet above the sea;—while in the fore-ground, the green



slopes which sweep down from the groves among the hills, are met by "the white-crested waters of the Pacific, rolling their waves of foam in splendid majesty upon the coral reefs; or dashing in spray against its broken shore,"—all formed a scene of which language can very inadequately convey an idea. Buried among the vallies, or peeping out from the groves of fruit trees, the houses of the natives are here and there seen, to give life, as well as the idea of enjoyed happiness, to this delicious Eden of the South sea.

The Missionaries regarded the natives, who had by this time crowded on board, with much interest, as those among whom the rest of their days might probably be spent; but in stopping at Matavai Bay, they were but paying a visit to Tahiti; for they were, in the first instance, bound for the neighbouring island of Eimeo, whither, it will be remembered, the original Missionaries had fled with the king, after they were forced to leave the former island, several years before. King Pomare had, however, before the present visit of Mr. Ellis, returned to Tahiti, although none of the old Missionaries had, as yet, accompanied him; a remarkable revolution having in the interim

taken place ; some account of which we shall give in its proper place. His Tahitian Majesty soon came on board, and welcomed Mr. Ellis, having sent before him his present of provisions.

Pomare II. (formerly Otu) was about forty years of age, and his tall, and almost gigantic figure, his kingly appearance for a savage monarch, his oriental features and copper colour, and his dress of white native cloth, contrasting with his glossy black hair, impressed the Missionary with involuntary respect. He spoke a little English, and enquired of the Missionaries concerning King George of Britain, Governor Maquarrie of New Holland, and Mr. Marsden ; asking also some particulars regarding the time of the departure of their ship from the latter place, and what had been the incidents of their voyage. He brought with him a small English Bible, out of which Mr. Ellis, at his request, read him two chapters, he being at this time able to understand the English language in some measure, though little able to speak it.

Ascending from the ship's cabin, where the meeting between him and the Missionary had taken place, and going to see what things had

been brought from New Holland, his Tahitian Majesty was highly delighted with a horse which was in the hold, and which had been sent to him from the latter place as a present ; it being an animal unknown in the islands of the South Seas. It was intended to send the horse ashore at once, for which purpose the king ordered a pair of large canoes to the ship's side. The animal was then hoisted out of the hold on slings, and from the deck hauled by ropes to the yard arm, in order to be from thence dropped upon the platform laid across the two canoes. While, however, the beast was hoisted up, and hung by the middle from the yard arm in the air ; to the great consternation of the king and the other natives, some of the bandages round it gave way, by which accident it was left suspended by the neck and fore legs ; and after sprawling in that situation for some time, slipped through the slings and plunged into the sea. The natives looked on in astonishment, until they perceived the animal rise to the surface, and after snorting and shaking its head, begin to swim vigorously towards the shore. They then jumped into the sea after him ; and followed him like a shoal of sharks, some seizing

him by the tail, others by his mane, until the poor beast was terrified almost into drowning. The king shouted as loud as he could, calling upon his people to leave the horse ; but the clamour and noise prevented him from being heard, and though the captain of the ship lowered down the boat for the same purpose, it was of no avail. At length the exhausted animal reached the shore in safety, and when he got out of the water, and began to walk along the beach, the natives perceiving that he was not a fish, fled with precipitation from so strange a quadruped ; some climbing trees to be enabled to get a sight of him in safety, and others crouching behind the rocks and bushes by the shore, while he passed. To them the poor horse was a sight equally astonishing and alarming ; but when they observed one of the seamen who had been sent after the beast, approach it without fear, and taking hold of the halter still hanging by its neck, proceed to lead it along, they began to gather round to satisfy their curiosity.

The queen (whom Pomare had married a few years back) soon after this, paid the Missionary a visit on board. Mr. Ellis describes her as in

stature about the middle size, extremely elegant in form, and prepossessing in her whole appearance, her complexion fairer than any of the natives he had yet seen. He thought her voice somewhat harsh, and her manners less engaging than those of some of her companions; but her dress was flowing and tastefully arranged, being of native cloth, beautifully white; it was formed like the Roman toga, fastened to her left shoulder, and hung down to her ankle. Her hair was somewhat fair, (which was remarkable in an islander), and she wore on her head a bonnet, made of green and yellow cocoa-nut leaves, which, the Missionary thought, looked light and elegant. She had no rings in her ears, but in the perforations of each, were inserted some flowers from a fragrant plant called the Cape Jessamin. Her sister, named Pomare Vahine, accompanied her to the ship, as did also her daughter, who appeared about six years of age, and who with her nurse and other attendants, was brought into the ship's cabin. A numerous retinue followed these personages, and after spending two hours on board the vessel, unable however to address a word to the Captain or the Missionary, the whole, after

receiving a few presents, took their departure, and in many canoes, returned to the shore.

But the greatest diversion the natives had, was with the horse, which had been left for the first night tied up, and under the charge of one of the most favourite of the king's chiefs. On the morning succeeding its going on shore, it was brought forth after the business of bartering for provisions had been finished, and led out while the multitude gathered around, and gazed upon it with pleasure and astonishment. The king had also come down to the beach; and a saddle and bridle having been brought and delivered to his majesty, he begged that the animal might be invested with them, and that some one might be placed on his back. The horse's accoutrements being accordingly put on, the Captain of the ship mounted him, and rode along the beach, doubtless with all the ease and grace of a seaman, *en cavalier*, upon which the natives shouted with delight, calling the animal in their language, a land-running pig, a man-carrying pig, and other names expressive of their ideas of such a wonderful creature.

The horse being left in the king's possession,

and all things settled that were intended for the present to be done in Tahiti, the ship next day weighed anchor, and soon arrived at Eimeo, which is only about fourteen miles distant from the former island. Eimeo, or as it was formerly called Moorea, is twenty-five miles in circumference, and fully as beautiful and romantic in its scenery as Tahiti itself. A coral reef surrounds it like a ring, extending in some places above a mile from the shore, and on this beautiful circle, over which the sea constantly froths and washes, several small and verdant islands rise green and romantic. This island was a favourite retreat of Pomare the then king of Tahiti, when political troubles assailed him ; and was now the head quarters of that mission to the South Sea, which amidst every discouragement had never been wholly removed or abandoned.

The ship soon entered the beautiful harbour of Taloo, the romantic character of whose scenery has already been sketched from the description of Captain Wilson, and the Missionaries by the Duff ; for its awful grandeur and deep solitude, as they first entered it, made a profound impression upon their minds. Although the

mountains round this bay are very precipitous and abrupt, and are in many parts wooded almost to the summit, they are not so lofty as the highest mountain in Tahiti; and the streams that rush from their cliffs, and wind down the valleys, are more like mountain torrents than rivers. Beyond the first range of mountains, and in the interior of the island, is a large and beautiful lake, which is well stocked with fish, besides being a great resort for wild ducks, that are often taken in great numbers on its bosom. This lake is called Tamai, and a sequestered native village of the same name, sits quietly and hermit-like on its verdant margin.

Mr. Ellis was soon enabled to go on shore at Eimeo, where he was greeted by the four Missionaries now on the island, (as well as by several of the chiefs, who had also heard of his arrival), with a cordial and most encouraging welcome. But during the time he was on his long passage, or rather before his leaving Europe, a religious revolution had taken place in these islands; so unexpected, and so effectual, that the account he now obtained of it, for the first time, filled him with a pleasing astonishment. In



short, Pomare, the king, from whom he had just parted, had, with several of the principal chiefs, been converted to Christianity; idolatry had been publicly abolished; and, both in respect of religion and civilisation, the way had been cleared, within a few short years, for those remarkable proceedings which have since taken place among the islands of the South Sea. These occurrences, however, were of a nature so interesting in themselves, as well as so important to the people among whom they took place, that a brief sketch of the chief of them may here be acceptable.

It will be recollected, that upon the expulsion of King Pomare from Tahiti, and the abandonment of the mission there, in consequence of the wars, together with the disasters that happened to the Missionaries in Tongatabu, &c., and their general departure for Port Jackson,—there still remained two in the island of Eimeo, who preferred staying with the king, and trying what could yet be done for the cause of the mission. Here they were left undisturbed in their labours, and had full opportunity of devoting themselves to the instruction, in particular of the king, who

being an exile, found relief and employment in the exercises of reading, writing, and the study of the things that were brought to his ears by the strangers, in which he took no little pleasure. While staying in this small island, "Whether," says Mr. Ellis, "the melancholy reverses he had experienced, and the depression of spirits consequent upon the dissolution of his government, and the destruction of his family, led him to doubt the truth of that idol worship to which he had been devoted, and on which he had invariably relied for success in every military, civil, and political enterprise; or whether the leisure it afforded for contemplation and inquiry, under the influence of these feelings, inclined him to reflect more seriously on the truth of those declarations he had often heard respecting the true God, and to consider his present condition as the chastening of that Being whom he had refused to acknowledge,—it is impossible to determine; but these disastrous events had evidently subdued his spirit, and softened his heart." In short, he first urged the return of such of the Missionaries as still remained at Port Jackson, then received Mr. and Mrs. Ricknell again, who obeyed his wishes and

came back to Eimeo, with the greatest affection and even joy, and afterwards began to speak of such things as they were the most earnest in teaching him, in terms which astonished the Missionaries themselves.

Other individuals also of the islanders, gave to the Missionaries the same cheering indications ; and soon after the king publicly professed his belief in the God of the Christians, desiring to be baptised in their faith. He also astonished his own people on an occasion of expected sacrifice to the idol of his island, by publicly disowning the god of the islanders, and in their presence appropriating the meat, esteemed sacred, to his own use. When the bystanders, on witnessing this conduct, began to doubt of the sanity of the king, he publicly explained the cause of having so acted ; he endeavoured to convince them that their notions of the power of their gods, was a mere imagination of their own ; and in short, that they had hitherto, in the matter of religion, been in a complete delusion. All this was very decided, as to the sentiments of the king, at least, and was followed by the usual effects. Many of the chiefs and people took courage, and entering more

seriously into these matters, ultimately followed the king's example. Others, however, zealously stigmatised and opposed him.

During all these promising appearances, the Missionaries seem to have exercised a laudable and wise caution. They neither hastily acceded to the wishes of the king and others, for baptism into the new faith, nor did they slacken in their instruction to qualify fully their converts for so sacred an ordinance. But the result of a series of circumstances connected with this growing and spreading change, such as may be imagined in such a case, was a total revolution in the religion of the whole of the Georgian islands ; their idols were publicly burned and otherwise destroyed, and the little images of wood, abounding in every house, were ultimately treated with as much ridicule and contempt, as they had once been held in sacred veneration. A new place of worship was erected in Eimeo by the express desire of the king ; and a succession of changes took place in the religious and social state of the people, which seemed hardly credible even to the Missionaries who witnessed them, considering the rapidity and brilliancy of these effects of religious instruction.

While this was going on, a deputation of chiefs, from Tahiti, came to invite the king back to resume his government; many of the people there having become tired of the unsettled state of things during his absence. Pomare gladly returned again to his own island; and although he suffered some opposition, both in civil affairs and in respect of his new profession of religion, he at length succeeded in quieting the minds of the people; and even himself laboured zealously in the abolition of idol worship, the teaching of christianity, and the promotion of civilisation among his people. Nor was this effected without a taste of that persecution which has, in all ages, afflicted the small company of those, who giving up their idols of any sort, have professed their belief in the christian faith. Scorn, contempt, and the abandonment of friends, were not the only troubles suffered on account of the new faith; an interesting and intelligent native was shot at and wounded, and narrowly escaped with his life, being marked out by the priests of the old religion as a sacrifice to their idols, because of his having embraced christianity; and another was surprised and murdered, and carried to the idol temple.

Although for a short time, therefore, or rather at several periods, during the progress of these remarkable changes, "persecution raged amid the Elysian bowers of Tahiti and Eimeo, as much as ever it had done in the valleys of Piedmont, or the metropolis of the Roman Empire," as Mr. Ellis flourishingly says ; yet in the course of two or three short years, advantages were gained for religion and humanity in these islands, which are unparalleled, perhaps, in the history of Missionary success in latter times. Before the expiration of the year 1814, the small number of Missionaries now labouring in Eimeo, were attended by about three hundred scholars ; upwards of two hundred adults had given in their names as professors of christianity, and the progressing reformation had made its way with extraordinary effect into the neighbouring islands of Huahine, Raiatea, and Sir Charles Sanders' island, besides the effects produced in the larger island of Tahiti.

In the year 1815, a pleasing example was furnished, at a public entertainment in Eimeo, of the progressing effects of this extensive reformation in the islands of the South Sea. Pomare Vahine, daughter of the King of Raiatea, and sister of the

Queen of Tahiti, wife of Pomare, having paid a visit to this island, on her way to Tahiti, where she was going to see her sister,—a grand entertainment was prepared for her by the native chiefs of Eimeo. A large quantity of food of different kinds having been dressed, it was usual that it should first be offered to the idols, as mentioned in the former case with Pomare. While the people looked on, expecting the priests to select the offering, one of Vahine's attendants, being a convert to Christianity, came forward, and uncovering his head, in an audible voice, addressed the God of Heaven with thanksgiving and acknowledgment for this food. The multitude witnessed this scene with astonishment; but no opposition was offered, and the food being now considered as offered to the God of the Missionaries, and not to their own idols, no one dared to suggest an alteration, and the stranger lady acquiesced in the bold measure of her attendant.

## CHAPTER III.

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Mr. Ellis sails to the district of Afaraitu—Description of a Tahitian dinner—Of the valleys of Afaraitu—Forming of a Missionary Station there, and setting up of a Printing Press—Astonishment and crowding of the Natives at the first working of the Press—Printing and Book-binding—Affecting eagerness of the People for Books—Extensive and humanising Effects of the Introduction of Christianity.

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It was while matters were in this state, and even more advanced than we have yet related, that Mr. Ellis landed in the island of Eimeo. In the course of the first week of his stay amongst his rejoicing brethren, he made several excursions into the interior of the district. He found the soil, in the level parts of the valleys in particular, to consist of a rich vegetable mould, with a small portion of alluvial, which seemed to have been washed down from the surrounding hills. He also saw several plantations well stocked with the several productions of the island, but want of cultivation had rendered some portion of the lowland, rank with



its own luxuriance, and thickly covered with long grass and brushwood.

He next accompanied one of the Missionaries on a canoe voyage to another district of the island, lying about twenty miles distant from the settlement. Two natives paddled their canoe, and they skimmed lightly along the smooth water that lay within the coral reef before mentioned. When they had reached a place called Moru, they landed and visited a friendly chief, who, as usual, set before them an abundant refreshment, which, being served up in the true Tahitian style, and the first native meal our traveller had eaten on the island, he observed very minutely how it was conducted. "When the food was ready," he says, "we were requested to seat ourselves on the dry grass that covered the floor of the house. A number of the broad leaves of the purau (*hibiscus tileaceus*), having the stalks plucked off close to the leaf, were then spread on the ground, in two or three successive layers, with the downy or under side upwards, and two or three were handed by a servant to each individual, instead of a plate. By the side of these vegetable plates, a small cocoa-nut shell of

salt water was placed for each person. Large quantities of fine large bread-fruit, roasted on hot stones, were now brought in, and a number of fish that had been wrapped in plaintain leaves, and broiled on the embers, were placed beside them. A bread-fruit and a fish was handed to each individual, and, having implored a blessing, we began to eat, dipping every mouthful of bread-fruit, or fish, into the small vessel of salt water, without which, it would, to the natives, have been unsavoury and tasteless. I opened the leaves, and found the fish nearly broiled, and, imitating the practice of those around me, dipped several of the first pieces I took into the dish placed by my side: but there was a bitterness in the sea water which rendered it rather unpalatable; I therefore dispensed with the further use of it, and finished my meal with the bread-fruit and fish."

The same practice of "serving up" salt water to their food, is mentioned by Mr. Puckey in the journal of his tour round Tahiti many years previous. That Missionary traveller, who never omits to mention where and when he was treated with "a comfortable meal," found himself much disappointed and almost poisoned at one time, on

finding at one part of his journey a most savoury roast goose served up to him with salt water for sauce, which was not at all suited to his taste, no more than the same liquid condiment was to that of Mr. Ellis on this occasion. It is remarkable that the natives found out or imitated a method of distilling ardent spirits from certain roots, as we shall hereafter have occasion to notice, before they had any notion of the simple art of making salt.

Resuming their journey about two in the afternoon, the Missionaries came about sun-set to the district called Afaraitu, which is on the eastern side of the island, and lies opposite to the district of Aheturu in the island of Tahiti, before alluded to. This beautiful spot, which became afterwards an important Missionary station, seems to have been very populous; for their arrival, Mr. Ellis says, created no small stir among the people. On examining the district next morning, they were delighted with its fertility, extent, and resources. It is described as comprising two vallies, or rather one large valley partially divided by a narrow hilly ridge, extending from the mountains, in the interior towards the shore. The same fertility, richness, and luxuriant verdure found in the finest

portions of this and the other islands, was abundantly displayed here ; trees and shrubberies rising green and variegated to the very summits of the mountains. " Several broad cascades," says Mr. Ellis, " flowed in silver streams down the sides of the mountains, and, broken occasionally by a jutting rock, presented their sparkly waters in beautiful contrast with the rich and dark foliage of the stately trees, and the flowering shrubs that bordered their course." Well might the intelligent Missionary, who had an eye for such beauty, and a heart to feel its impression, become a little flowery himself in his language, when describing such glorious scenery.

Not to dwell upon the further description of this charming district, the Missionaries soon saw its advantages for a second settlement. The land between the shore and the mountains was not swampy and luxuriant only, like some other parts, but high, healthy, and beautiful. An elliptical indentation of the shore at the mouth of the valley, and an opening in the coral reef in front, formed a convenient bay for small vessels, and " a picturesque little coral island, adorned with two or three clumps of hibiscus and cocoa-

nut trees," lay nearly across the mouth of the bay, which added both to the security and beauty of the maritime portion of the district. Added to all this, and to the evident salubrity of the air in this neighbourhood, was an abundance of the productions of nature all round; and a sweet and convenient stream of water wound down the valley and discharged itself into the sea at the bottom of the little bay. The exploring Missionaries perceiving all these advantages for their proposed settlement, lost no time in waiting on the principal chiefs of the neighbourhood upon the business, who were quite pleased with the idea suggested, and promised every assistance in the erection of the necessary houses.

By this time the progress of the reformation in the islands was so extensive that our travellers were only restrained from forming new settlements and prosecuting new plans with regard to the other islands, by the smallness of their present number, and the consideration of the vessels which they had begun to build being as yet far from finished for want of hands. Mr. Ellis having, however, brought with him a printing press and types from the mother country, and having

himself learned the art of printing while in England, at the request of the directors of the London Society, it was soon decided by the Missionaries, that in order to avail themselves of the present disposition of the people, they should have their printing press set up in this newly surveyed district of Afaraitu, as soon as they could erect a suitable building.

In this work, King Pomare, now at Tahiti, took a most cordial and decided interest. He wrote a letter to the chief of the district, requesting him zealously to assist the Missionaries in their undertaking; and in a few weeks came himself to the island, in order to hasten forward the work. Different parties of the natives were, for this purpose, formed by his direction; one attending to the building of the printing office, and another labouring at the erection of a house for Mr. Ellis. These houses were built of wood, in the manner usual in this island; that is—the sides formed by upright posts, about three feet apart, the interstices filled up with a wattled matting, and in some places left quite open; while rafters and cross beams uphold the roof, which is formed of the prepared leaves of the pandanas, and very

ingeniously wrought over a matting. A wall, or well formed paling, usually surrounds the houses, leaving a court of considerable extent, which is often paved with black or party-coloured pebble stones, and is usually kept smooth and clean. When the printing office was nearly complete, the Missionaries finished it, not only by making a floor chiefly of wood, that is, with the trunks of trees split in two, and boarding the sides of the house with boards of their own cutting ; but by placing in it two or three windows of glass, much to the admiration of the natives.

But the printing press was the great object of the admiring curiosity of these people. The fame of this wonderful machine had spread over all Eimeo, and also several of the neighbouring islands ; and numbers of the people, from all parts round, flocked to the spot, as well to get a sight of it, as to attend the religious instructions of the Missionaries. It was not more than three months after Mr. Ellis and his friends had paid their first visit to Afaraitu, before the house was ready, and the press set up ; and the king having been informed of the fact, by his own desire he came, accompanied by a body of his most favourite

chiefs, and followed by a large concourse of people, to witness the first operations of the famous machine.

He entered the building with his chiefs only, but the windows of it required to be screened, to prevent the annoyance of the eager multitude. It was proposed that the king should put together the first letters with his own hand. The composing stick was given to him for this purpose, and never did a king feel so proud of being a printer. By the direction of Mr. Ellis, he filled the stick out of the boxes, with the large letters of the alphabet; for they were now about setting up the first sheet of a spelling-book. As he knew the alphabet, he next set in order the small letters, and when the first page was finished, he looked with wonder upon the effects of his own talents at printing. The others having, while the king looked on, put together sufficient matter to make a form, on one side of a sheet, he was next ordered to ink the types. He took the ink balls from Mr. Ellis, and struck the face of the letters three times. This was a feat; but what was next to be done? The sheet was laid on the parchment, and covered down over the types. Now



came the grand *coup de main*. The king was directed to pull the handle of the press ; he pulled it vigorously ; and when the covering was lifted up, the chiefs and attendants pressed forward to see what their monarch had effected. When they beheld the letters black, newly impressed, and well defined, there was a general expression of wonder and delight. His Majesty repeated the act ; and now, showing one of the sheets to the crowd without, when they saw what he had produced from this marvellous machine, " they raised," as we are told, " one general shout of astonishment and joy." He continued, as well as the crowd, to watch the progress of printing, the whole of the day, and for several days after this, paid much attention to the process so interesting to all.

A spelling-book in the Tahitian language being most needed, this was the first volume printed on the island. The king in the course of his studies in this new art, was engaged in counting several of the letters as they were used ; and evinced much surprise at finding, that in sixteen pages of the spelling-book, the letter *a* was used above five thousand times. A Tahitian catechism was the

next book printed, of which between two and three thousand were thrown off; and next after this, a translation of St. Luke's Gospel into the Tahitian, prepared by Mr. Nott, one of the original Missionaries, was put to press. Before the first sheet of this latter work was printed, a new arrival from England gladdened the labourers in this work; namely the brig Active, bringing an accession to their strength of not less than six new Missionaries, at the very time when they were most required. The same vessel brought also a supply of printing paper sent by the Bible Society, than which hardly any thing could have been more seasonable.

Mr. Crook, who it will be remembered was the Missionary that several years before was left alone upon one of the Marquesan islands, gave Mr. Ellis the greatest assistance in this work; and having instructed two of the natives to perform the more laborious parts, particularly the working of the press, these men soon became good workmen, and received regular wages for their business. The curiosity of the natives to see this machine, that made "the speaking paper," was unbounded. None but the king and