

chiefs were admitted with the workmen into the building ; but the crowd without was immense, and increased as the work proceeded. The printing press became a matter of universal conversation, and great multitudes came from the adjacent islands, and all the neighbouring districts, to catch a glimpse of any thing connected with this astonishing machine.

The excitement manifested, says Mr. Ellis, " frequently resembled that with which the people of England would hasten to witness, for the first time, the ascent of a balloon, or the movement of a steam carriage. So great," he adds, " was the influx of strangers, that for several weeks before the first portion of the Scriptures was finished, the district of Afaraitu resembled a public fair. The beach was lined with canoes from distant parts of Eimeo and other islands ; the houses of the inhabitants were thronged, and small parties had erected their temporary encampments in every direction. The school, during the week, and chapel on the sabbath, though capable of containing six hundred persons, were found too small for those who sought admittance."

Those who got near enough, peeped through

every crevice of the building, for the windows could hardly be got at, in order to obtain a sight of the press, and the marvellous work that was going on; whilst involuntary exclamations were often heard from them, in their admiration of British skill and knowledge. "The printing-office," continues Mr. Ellis, "was daily crowded by the strangers, who thronged the doors, &c., in such numbers, as to climb upon each other's backs, or on the sides of the windows, so as frequently to darken the place. The house had been inclosed with a fence five or six feet high; but this, instead of presenting an obstacle to the gratification of their curiosity, was converted into a means of facilitating it; numbers were constantly seen sitting on the top of the railing, whereby they were able to look over the heads of their companions who were round the windows."

Some stranger people having come to Eimeo, all the way from the pearl islands, a small cluster of little more than coral rocks, lying at a considerable distance north-east of Tabiti, had the address to get among the king's train, and were by him hospitably treated with a near inspection

of the press. When admitted into the printing-office, and when they beheld the machine worked by a native printer, "their surprise and astonishment were truly affecting. They were some time before they would approach very near, and appeared at a loss whether to consider it an animal or a machine," Mr. Ellis was able to converse with these strangers, who informed him that they also had abandoned the worship of idols, which they said were only evil spirits who had done them no good; and they, as well as the other tribes who waited without, expressed the most eager desire to be supplied with the spelling-books and scriptures, which the Missionaries were printing.

Having brought out with them to these islands the presses used by bookbinders also, they now set them up, and prepared to bind the books that they had printed. This process, when commenced, was a new object of wonder to the natives. A copy of the spelling-book they had half-bound in red morocco, which, as the first fruits of their labours, they presented to the king; and his satisfaction at this, as his Majesty was now somewhat of a learned person, was evi-

dently very great. Next, the queen, and chiefs, were supplied ; but the demand was so great, that some circumspection was necessary in the distribution of the means of knowledge. The materials for binding books which had been brought from England, were soon exhausted ; but the native cloth (which is made from the bark of a tree) was made to supply the deficiency, and this being laid together in many folds, and pressed, became a tolerably good substitute for leather.

Some of the natives having quickly learned the art of binding books in their simple manner were now overwhelmed with business, and found their new calling a very profitable trade. So great, however, was the quantity of people to be supplied, that parties of natives who had come in their canoes from the neighbouring islands, solely for the purpose of procuring copies of the spelling-books, or gospel, (which was next printed), often waited five or six weeks for them, rather than go away without. Sometimes these simple people came with bundles of letters from their friends, ordering " the word of Luke," or other books ; the letters being written on the

plantain leaf, which was rolled up like a scroll, and may have appeared like the ancient papyrus of the Jews or Egyptians.

The spelling books and similar works had been hitherto distributed gratuitously among the people ; but when Luke's Gospel was printed, it was thought expedient to take a price for the book, which was generally paid in cocoa-nut oil. It was almost affecting, we are told, to see the eagerness with which these poor islanders came from afar, in their light canoes, for gospel books ; and as they drew near the shore, where the Missionary house stood, if any one appeared in sight to receive them, their practice was to hold up their hands simultaneously, carrying the bamboo canes filled with cocoa-nut oil, and to shout *Te parua na Luka*, that is, The word of Luke ; while they showed, triumphantly, that they had the means of paying for it. " Often," says Mr. Ellis, " when standing at my door, which was but a short distance from the sea-beach, as I have gazed on the varied beauties of the rich and glowing landscape, and the truly picturesque appearance of the island of Tahiti, fourteen or eighteen miles distant, the scene has been enli-

vened by the light and nautilus-like sail of the buoyant canoes ;" seen in all the different degrees of size and distinctness as they floated on the shining bosom of the waters ; from the white speck in the far horizon, until they came skimming along within the little bay, and lowered their sail, and set up their shout for that word of divine truth, which was now made known in the charming isles of the Pacific ocean.

Previous to this time, and in consequence of the religious revolution in these islands, a change had been effected in the state of domestic society, which is so interesting as to deserve particular observation here. It had been one of the institutes of their idolatry, and was in consequence a sacred and inviolate custom in all the Georgian islands, that the females of any household should not eat with the males ; that a wife could not eat with her husband, nor a daughter with her father ; nor were they even allowed to cook their victuals at the same fire with the men, nor yet keep their food in the same place appointed for the males. The poor females, all over these islands, prepared and eat their victuals in lonely solitude, and thus all parties lost that comfort and pleasure, which

is enjoyed by families meeting together at their social meal.

Many circumstances grew out of this cruel arrangement, extremely painful to reflect upon, and degrading to the females, considering the means of enjoyment which these delightful islands afforded ; but all this was changed by the happy event of the propagation of the mild and elevating principles of christianity in these islands, which had hitherto been literally the habitations of horrid cruelty. The idols Oro and Tane, to whom so many public and private immolations had been made, both of human life, of happiness, and of peace, had no sooner been publicly burned in Tahiti, as before stated, than the wife was restored to the full society of her husband, the daughter could eat and drink in her father's presence, domestic comfort and intercourse was every where promoted, and parents and children could rejoice together in the unspeakable blessings of a humane religion.

But one of the greatest triumphs achieved by Christianity, and by the Missionaries, as the instruments of this great revolution, was the total abolition of the horrid crime of infanticide,

by which the hands of parents had been polluted with blood for ages previous, and which had of late thinned their population almost to a remnant. The extent to which the practice of this crime had long been carried, in the Georgian islands, is shocking to think of, and is too painful a subject to be dwelt upon here. The bare fact of any consideration being able to prevail over a mother's feelings, or a father's pride and hope in his offspring, so as to induce them to destroy with their own hands, as was often done, the struggling infant, whose little breast but newly palpitated with the warm life which had been bestowed upon it by its Creator, may show what horrors can be perpetrated by the debasing influence of idolatrous superstition. Suffice it to observe, that it is no light boast of the friends of benevolence, and of Missionary efforts, to be able to say, that it was Christianity and Missionary zeal that effected the abolition of this shocking practice, and introduced family comfort, humanity, and peace, as well as the elements of pure and undefiled religion, among the interesting barbarians of the South Sea.

CHAPTER IV.

Changes effected in regard to the honesty of the people—Departure of Mr. Ellis and others from Eimeo, and arrival at Huahine—Reception by the Natives, and first night on the Island—Formation of a Native Missionary Society in Eimeo—Meeting and interesting proceedings at the institution of the Society.

ANOTHER remarkable effect of the introduction of Christianity, and habits of civilisation into those islands, was exhibited in the extraordinary honesty of the people, while the Missionaries resided in Eimeo. An English servant, indeed, whom they had hired at Port Jackson, and brought with them, robbed them of linen and clothing to some amount; but as for the natives, the pilfering disposition which they had exhibited at Tahiti and Tongatabu seemed to have entirely left them, so that the confidence of the Missionaries in their honesty became so great, that the door of

the printing premises was left without lock or bolt. Its simple fastening could have been unloosed at any time by a native introducing his hand between the timbers, and the door itself sometimes remained open all night. Notwithstanding the temptations thus presented to a rude people, strongly influenced even by curiosity; during a year and a-half that the Missionaries resided at Afaraitu, Mr. Ellis does not know of a single article having been missed, excepting what was clearly stolen by the Englishman.

A considerable reinforcement of Missionaries having arrived from England, in 1817, when the printing of the books had been nearly finished, it was thought expedient to make arrangements for re-occupying the original station at Tahiti, and also for establishing a new settlement in the island of Huahine, the most windward of that group called the Society Islands. Considering it best, however, not to divide the Missionaries, it was resolved to remove the printing press, and the whole establishment at present settled at Afaraitu, to that island.

Accordingly, on the 18th of June, 1818, Mr. Ellis and his wife, with three other Missionaries

and their wives, embarked along with their goods and cattle for the new island. The same vivid ideas of the beauty of these islands, and clear effect of this fine climate, impressed them as they sailed along ; and at length they entered the bay of Tarre, and had a view of the delightful district of that name. The mountains were picturesque, but not so lofty as those of some other of the islands. Two streams, of different sizes, came winding down from the valleys under the low ridges of the high land, and fell both into the same harbour. "The lower hills at the time of our arrival," says the Missionary, "were clothed with verdure, and the mountains in the centre of the island, whose summits appeared to penetrate the clouds, were often entirely covered with trees. All was rich and luxuriant in vegetation, but it was the richness and luxuriance of a wilderness ; scarcely a trace of human culture could be perceived." Among this rich wilderness a few native houses were visible, and a few light canoes skimmed thinly along the bosom of the bay, while the indolent natives might occasionally be seen walking leisurely along under the graceful shade of the spreading trees. "They

were," to quote again the feeling description of the Missionary, "the rude untutored tenants of the place; their appearance and their actions were in perfect keeping with the scenes of wildness by which they were surrounded. The only clothing most of them wore, was a girdle of cloth bound loosely round the waist, and a shade of cocoa-nut leaves over their foreheads. Notwithstanding this, it was impossible to behold, without emotion, either the scenery or the inhabitants."

When the Missionaries landed, two houses at some distance from each other were appropriated for their immediate lodging. They had brought with them a pair of cattle which had originally been imported from New South Wales, as also a young calf and two or three milch goats. Having fastened their animals to the neighbouring trees, they settled their boxes and trunks as well as they could; and while Mr. Ellis's child played on the lap of its nurse, one of the natives of Eimeo and another child played about on the long grass near the house. The natives crowded round them; as usual full of curiosity; and receiving a present of bread fruit and fish from the

hospitable native chiefs, a youth came forward out of the crowd, who gazed on them, and generously offered his services as cook of the viands. The young man's offer being readily accepted, fixing two large stones in the ground for a fire place, and gathering a bundle of sticks from the adjacent bushes, he soon lighted a fire between the stones. Upon these he set the tea-kettle of the Missionaries and made them tea; proceeding also to fry his fish and to roast his bread-fruit and plantains, what between these and some cocoa-nut milk, and the tea, he was soon able to set before the strangers "a comfortable meal," a treat which the Missionaries by no means despised.

The house in which they were placed being an open one, Mr. Ellis and his wife had some trouble in settling themselves for the night. They formed a bed room by fastening sheets of native cloth upon four posts, which the natives cut down for them, and now they prepared to trim their evening lamp. The simplicity of this utensil is worthy of notice. Breaking a cocoa-nut into two, they took one end and filled it with the oil of the same vegetable; then fixing in the kernal

at the bottom of this natural cup, the stem of a leaf wrapped round with a little native cotton-wool, they lighted this simple wick, and the lamp burned well and brightly when kept steady and sheltered from the wind. These were the sort of lamps which the Missionaries used for several years.

The Missionaries lay this night in their open habitation, so that the land breeze from the mountains extinguished their lamp, and shook the sheeted walls which they had hung up for shelter. The roar of the surf which rolled heavily along the whole sweep of the beach, mixing with their slumbers on this strange and wild shore, had a solemn, yet somewhat soothing effect. They slept, however, soundly, the children having been nestled among the boxes and baggage, and rose refreshed on the next day. Though they had occasionally heard the dogs and pigs of the island, as well as the natives, lingering about them during the night, not the slightest depredation was committed upon their goods, and they felt themselves confident in the success of their future exertions. The natives of this island were, however, as yet, much behind those they had left in general improve-

ment. But the king here had long before followed the example of the other islands; and by ordering the idols to be publicly burnt, had thus left a readily found opening for the introduction of that religion, which was now the great object of interest amongst the islanders of the neighbourhood.

While Mr. Ellis and his friends were proceeding in the formation of this new settlement, they were invited to the original station at Eimeo, to take part in a proceeding which had been for some time in agitation, with Pomare, the converted King of Tahiti, and his chiefs; and which was one of the most important in its event, perhaps of any recorded in Missionary history. This was no other than the establishment of a native Missionary Society. A measure of this kind seems, at first sight, to have an appearance of absurdity, among a people hardly themselves converted, and who had scarcely any trade and no money; contributions and funds being the means and sinews of any social enterprise. "Do you think," said Pomare, to one of his chiefs, "you could *collect* five bamboo canes of oil in a year? and could you appropriate so much towards sending the

word of God to the *heathens*?" The chiefs thought they could make a *collection*, and thus the business was half done already. The tinder of money-collecting was now lighted, and the other chiefs were not behind in undertaking to furnish their quota of marketable oil. The Missionaries had suggested, and now urged on the matter, and the 13th of May, 1818, the same day that the anniversary meeting was held in England, was appointed for the formation of an *Auxiliary Society* in Tahiti; but the meeting was to take place at the Missionary station in Eimeo, and Mr. Ellis bestows upon it his usual luxury of description.

The chiefs and people having been all assembled, not only from the several districts of Eimeo, but many strangers and chiefs from Tahiti, headed by King Pomare in person, with his queen and the chief women of the islands; the day was begun by separate meetings of the English and the natives, who worshipped among themselves in their several languages. Finding, on both parties meeting, the multitude so great that the chapel would only serve as an embarrassment, it was agreed to hold their assembly in the open

air. "Three or four hundred yards from the chapel," says Mr. Ellis, "there was a beautiful grove. To this spot it was proposed to adjourn, and thither the natives immediately repaired, seating themselves on the ground under the cocoa nut trees. At three o'clock we walked to the grove, and on entering it we beheld one of the most imposing and delightful spectacles I think I ever witnessed in the islands. The sky was clear, the smooth surface of the ocean rippled with the cool and stirring breezes," &c., &c.

In short, the sight of a multitude of these amiable islanders, seated in order under one of the rich groves in the islands; the females clad in beautifully white native cloth, with yellow leaf shades or bonnets, covering their glossy black hair, which yet hung gracefully down over their white dresses; the chiefs also in native costume, and many wearing European costume; and this vast and picturesque company, contrasting in appearance with the black clothes and white faces of the few Missionaries, with King Pomare in the midst, accompanied by his secretary, and all seated round the cylindrical trunk of a large and remarkable looking cocoa-nut tree,—must

have been a scene peculiarly calculated to fix itself on the recollection of all who were so fortunate as to be present that day. Pomare, the black king, was chairman in the strictest sense, for a large arm chair had been provided for the occasion, and he having long ago learned to sit like a christian, took his station with the utmost dignity; being dressed "in a fine yellow tiputa," or robe, with a scarlet flower or figure on his left breast, to serve for the kingly insignia of a star. His majesty was supported on the right hand by the chief of Papara, and on the left by Upaparu, his principal secretary. It is evident from the Missionaries' graphic description of this day's *set out*, that the king was an apt scholar in other matters besides mere religion.

The hymn, with which the proceedings commenced,—sung as it was by nearly the whole of the people in this grove,—must have had a very grand and serious effect. The service was conducted by Mr. Nott, one of the oldest and most meritorious of the Missionaries, who, coming originally to these islands with the Duff, was one of the two who staid with the king when the whole body fled to Port Jackson. Mr. Nott, in

his address, began judiciously, by referring the multitude to the bondage and ignorance connected with that idolatry, from which they had lately been rescued ; and when he dwelt upon the dark features and insane cruelties of their former superstition, the assembly seemed, by their anxiously-impressed feelings, to respond in their hearts to the shocking picture drawn by the Missionary. The contrast he drew may be easily imagined ; and when, in drawing to a close, he requested that all who approved the proposal of a mission to their still unbelieving neighbours, should hold up their right hands, "two or three thousand naked arms," says Mr. Ellis, "were simultaneously elevated from the multitude assembled under the cocoa-nut grove, presenting a spectacle no less imposing and affecting than it was picturesque and new."

The necessary business of reading regulations, and choosing a Treasurer and Secretaries for the Society, was next transacted, as if the meeting had taken place in London ; and the termination of this interesting day, we think it best to give in Mr. Ellis's own pleasing and imaginative manner. "By this time," says he, "the shades

of the evening began to gather round us, and the sun was just hidden by the distant wave of the horizon, when the king rose from his chair, and the chiefs and people retired to their dwellings, under feelings of high excitement and satisfaction. There was so much rural beauty and subdued quietude in the scene, and so much that was novel and striking in the appearance of the people, as well as momentous and delightful in the object for which they had been convened, that it was altogether one of the most interesting meetings I ever attended."

CHAPTER V.

Missionary Vessel built at Eimeo—The Launch—Voyage of Mr. Ellis to Raiatea, and hospitality of the Natives—Description of a district of Raiatea, with the ruins of an Idol Temple—Arrival at the Missionary Station—General Examination of School Children—Dinner in the Grove—Procession, and Speech of an aged Chief.

BEFORE we proceed to follow Mr. Ellis in his farther travels and voyages among these islands, it may be proper to mention, that when he arrived first in Eimeo, he found the other Missionaries engaged in building a vessel of their own, which should serve them in their excursions among the islands, or go, if needful, as far as Port Jackson. In this plan, Pomare, the king, cordially joined; even finding the materials, as far as the islands could supply them, and giving

otherwise much assistance. It was not, however, until the arrival of the new supply of Missionaries, that there were found to be hands sufficient to finish it; but they, setting to work after coming to the island, it was soon completed, and on the 7th December, 1817, was intended to be launched with all the honours.

On the day appointed, crowds were gathered from all quarters to witness the launching and the naming of so great a vessel, for the ship (how she was rigged Mr. Ellis has not informed us) was of seventy tons' burden, and the king himself was to give her her name, in form and manner such as the natives had never witnessed. All things being ready, and strong ropes passed round the vessel, by which she was to be hauled forward into the water, the wedges were knocked away by the carpenters, but still the vessel did not move. The king, who stood in readiness with a bottle of wine in his hand, shouted to the natives to pull away, while one of his orators, or bards, who was perched upon a rock near, sang a launching song with great emphasis, as if his own violent gesticulations could assist in moving the ship. The natives pulled and the man sung and shouted, but

still the vessel moved not over the rollers along which she should have slid into the sea.

At length, as they persevered in hauling, she began to move, and seemed steadily riding forth to meet the wave, amid the reiterated shouts of the delighted people. Pomare had, as we said, been stationed at the edge of the beach, and just as the ship was entering the water, he, as he had been instructed, threw the bottle of wine at her bows, pronouncing her name, and wishing her prosperity, in an audible voice. This operation, the breaking of the bottle, the spilling of the wine, and the scattering of the pieces of broken glass, so astonished the islanders who were on the side where it was done, that ceasing suddenly, they stood and gazed, while those on the contrary side continued to pull; when, in an instant, the vessel heeled over and fell on her beam-ends, to the great consternation of the shouting multitude.

This was a sad disaster, although no lives were lost, for it destroyed the eclat of the launch, and greatly damped the spirits, for a time, of all concerned. However, every effort was employed to set her up again, and by exerting their united strength, by the afternoon of the same day she was quite righted, and the Pacific received,

at length, the Missionary ship, amidst the shouts of the multitude, who clad the shores of the bay. It was in this vessel that Mr. Ellis and his companions, with their baggage, were carried to their new station at Huahine; but it was in one much smaller that he soon after, having completed the necessary buildings in this island, proposed to pay a visit to the island of Raiatea, where a Missionary station had been placed sometime before.

This island was not more than thirty miles distant from Huahine, and setting sail one morning at nine o'clock, the Missionary expected to reach it long before the evening. The promising morning turned soon, however, into a lowering day. A boisterous and threatening wind arose, which continuing the whole of the day, their passage in the small boat was both disagreeable and dangerous: the storm had long hid all the shores around from their view, and it was near midnight before they again made the land, which fortunately turned out to be one part of Raiatea, to which they were bound. Having at length landed on the beach, weary and drenched, they found some houses of the natives, where the people

readily roused themselves to entertain and comfort them, and having rested for the night, the travellers went out to view that part of the island on which they had happened to land. They found this district of Raiatea remarkably well cultivated, the land being rich and good, and large gardens formed by the natives, which were well stocked with the most valuable roots and vegetables, indigenous to these islands. This was, in fact, a place of celebrity in the whole neighbourhood, it being the usual residence of the king and his family, and particularly from its being the spot where one of the most remarkable marais, or temples, for idol worship, in all this group, was situated.

When Mr. Ellis and his friend came to view this temple, they found its ruins like the one already described in Tahiti, under the head of the First Voyage of the Duff; but the sacrifices to the God Oro, which had taken place here, seem to have been more sanguinary than usual; for the spot was surrounded with human as well as other bones, lying scattered around in heaps; and, to their horror, the Missionaries found a large inclosure, the walls of which were formed

entirely of human skulls ; but these had principally or entirely belonged to those who were slain in battle ; for the natives were not so cruel at any time as to offer living sacrifices to their idols, or to kill men before them. Like all similar erections, this idol temple was situated in the midst of a grove of beautiful trees.

This small, but picturesque island, is, though longer in shape, not unlike the celebrated rock of Gibraltar ; a lofty natural fort, rising in the interior near the one end, which the natives resort to in seasons of war ; and which, although he gives no particular description of it, Mr. Ellis informs us might, with a little trouble, be made impregnable, at least against any ordinary besieging engines. This peculiar rock is called by the natives a *paré*, and it was here that, it will be remembered, the Tahitian rebels resisted all the power of King Pomare, aided by the skill of Capt. Bishop and twenty-four other Englishmen, who had brought with them a brass four pounder. This single small cannon was never used, being only like a pop-gun, when brought before this magnificent and commanding rock.

Departing from this district in the afternoon,

the travellers enjoyed a pleasant sail within the reef, along the eastern shore, on their way to the Missionary station at the other end of the island. The scenery they passed was rich and romantic as usual; and the cordial welcome of their friends and fellow labourers, made their voyage terminate delightfully. The state of the Mission and of the schools for teaching the natives. were such as to be extremely satisfactory to the visitors. In addition to learning to read and spell in their own tongue, the natives had been taught to sing translations of many psalms and hymns, to which the tunes used in England had been fitted, in a very pleasing and melodious manner. To hear the simple natives of the South Sea chanting the solemn melody of the old hundredth psalm, or warbling the soul of music and of pathos in the hymn of the Sicilian mariners, must certainly have been singularly affecting. The annual examinations of these schools was, as Mr. Ellis says, a festivity most exhilarating and interesting. They were held in the chapel of the station, and were closed by an entertainment provided by the chiefs, for the whole of the children, on a rising ground, in the vicinity of the governor's house.

Here, being followed by the multitude of their parents and friends, with the teachers, not less than three hundred boys, and two hundred girls, sat down on the grass, to a plentiful repast, on the occasion when Mr Ellis was present. In the centre, between the rows of boys and girls, tables were spread for the chiefs, as well as for the parents and friends of the children, in the style and manner of out-door festivity in England. The food was carved, and handed to the children, who sat on the grass on either side, headed by their teachers. Who could have supposed, in Captain Cook's time, that such a spectacle as this would have been witnessed in the islands of the South Sea ?

A short address from Mr. Ellis closed the entertainment ; after which the whole stood up around, and sung a hymn. Proceeding back in procession to the various schools, the youths carried banners of different colours to render the spectacle more imposing, upon which were various inscriptions and devices, dictated by the Missionaries. One of these bore an inscription which we think characteristic ; besides the white doves and olive branches on some of the others, on a banner of

white native cloth was impressed, in large letters of scarlet dye, the single word "Hosanna!"

Such meetings as these were certainly well calculated to affect the imaginations, and interest the feelings of an amiably disposed people, who had only lately emerged from a state of barbarism and idolatry. At another meeting, which was held in 1824,—with picturesque effect, upon a peninsula or pier jutting into the sea,—six hundred children assembled and were feasted by their parents. A consideration, connected with such a spectacle, is striking and affecting. From the former prevalence of infanticide, probably not one-fourth of the children, now contemplated by their delighted parents, would, but for the influence of Christianity, ever have been left in existence. This consideration was on this occasion most impressively alluded to by an aged chief, who, after witnessing the examination of the children held in the chapel, arose overpowered by his feelings, and addressed the king who was present, and the assembled multitude, to this effect. "I was a mighty chief; the spot on which we are now assembled was by me made sacred for myself and family; large was my family, but I

alone remain. They are all gone, and my heart now longs for them, but I shall see them no more. I knew not then the good word that I am now spared to hear. I am the father of nineteen children, all of whom I murdered! Had they been spared, they would now be men and women, learning and hearing what I hear this day. But no one then stayed my hand, or said to me, *spare them*. Now my heart is repenting—is weeping for my children, because they are gone for ever!”

Such a speech as this can hardly be read even now without tears; as we fancy the venerable chief weeping over his murdered infants, in the midst of this interesting assembly. He surveyed around him hundreds of promising children, who, instead of being hidden away in darkness and in death, before the lamp of life was fairly lighted, were now worshipping Him who made the gladdening sun to shine over their heads, and were enjoying a happy existence in the Elysian islands of the South Sea.

CHAPTER VI.

General Improvement of the Islanders in the Art of Building—
Schools and Chapels built in Huahine and Raiatea—Description
of the Royal Mission Chapel in Tahiti—Mr. Ellis's Voyage to
Tahiti and Eimeo—A night Scene at Sea—Sketch of the Astrono-
mical Notions of the Islanders.

AMONG the improvements of this people in the arts and in civilisation, which it is next our business to notice, and which were so rapidly introduced into the Georgian islands, after the general reception of Christianity, none were more remarkable than those connected with the erection of private and public buildings. Instead of the miserable open-sided sheds which, in many districts, contrasted painfully with the rich and noble scenery of nature, and with which many of the indolent inhabitants were contented, before

they became acquainted with European comforts ; they now began every where to copy the more elegant and convenient buildings of the Missionaries. Frames of new houses were every where set up, formed upon principles of carpentry more scientific than had ever before been thought of ; boarded sides and floors were added to the more durable roofings ; and glass windows began to be in request in the new houses of the chiefs. The art of burning lime was also speedily learnt by the teachable natives, and the handsome little dwellings which studded the beach at the bottom of the bay, or peeped forth from the hill-sides or the groves, being plastered with lime, assumed a gay and almost English appearance.

But it was in the newly erected schools and chapels of the different islands that the natives showed both their ambition and their taste. In Huahine a chapel was commenced in 1819, and finished the following year, which was an hundred feet long, sixty wide, and thirty high in the centre of the roof. The walls were plastered within and without, the windows closed with sliding shutters, and the doors were hung with iron hinges of native workmanship. The pulpit,

of a hexagonal form, was supported by six pillars of a beautiful satin-like wood, which grows on the island; the pannels, of the rich yellow wood of the bread-fruit tree, and the frame work of a fine wood of a dark chesnut colour, contrasting well with the pannels of yellow. The stairs, reading desk, and communion table, of a deep amber-coloured bread-fruit, showed specimens of native workmanship, such as the islanders might well be proud of; for the building had been completed by the people; the king of the island, and his son, a youth of seventeen, giving their effective encouragement and assistance.

Meantime, in Raiatea, a building for a similar purpose had been erected, which, as well as the former, was finished in the month of April, 1820; and, on being opened, was found to contain two thousand four hundred people within its walls. Round the pulpit were the seats for the chiefs of the island; and in the evenings, the Missionaries having contrived to erect a rude species of chandeliers, they were, to the admiration of the natives, lighted up for public worship. The frames of these chandeliers were made of a light but tough wood suspended from the roof, and the lamps which were

of the common sort, were made of the half shell of a cocoa-nut, with oil and wick. The natives when they first entered the chapel, and beheld it lighted up in this brilliant manner, never having before seen so many lamps burning together, started with astonishment and admiration.

But the greatest wonder of this sort, was the enormous building erected by King Pomare in Tahiti, which was called the Royal Mission Chapel of Papaoa. Pomare, it will be recollected, had judiciously been made president of a Missionary society, and it could not be expected that he would feel less proud of the honour, than other great men seem to be among the refined people of Europe. "It is probable," says Mr. Ellis, "that, considering the Tahitians as a Christian people, he had some desire to emulate the conduct of Solomon in building a temple, as well as surpassing in knowledge the kings and chieftains of the islands." Certain it is, that more for the show of the erection, (upon the occasion of the great meeting at the anniversary of the society, of which he was president,) than for any purpose of general usefulness, he projected a temple in his own island, which, considering

the enormous quantity of materials used, the imperfect skill which his artificers had yet attained, and the rude nature of the tools they had to work withal, may well fill Europeans with astonishment, both at the boldness of the design, and the perseverance evinced in the execution.

The Royal Mission Chapel was in length not less than 712 feet, and in breadth fifty-four; the centre of the roof was supported by thirty-six cylindrical pillars, formed of bread-fruit trees of the larger size; and the building, which was furnished with three pulpits, was intended to accommodate three congregations performing service at the same time. One hundred and thirty-three windows, furnished with sliding shutters, admitted light and air to this singular structure, and twenty-nine doors afforded ingress and egress to the several congregations. The floor of the building was strewed with long grass, in the native fashion, and furnished with forms; a stream from the mountains crossed its area near the centre, as it could not be conveniently diverted from its course; and a passage extended between the forms down the whole length of the building.

In May, 1819, when the encampment of the natives who had flocked to attend the anniversary of the Missionary society, extended along the shore a distance of four miles, this great chapel was opened for worship. Seven thousand people entered the chapel, and, divided into three congregations of above 2000 each, were ministered unto by three different preachers at the same time, who held forth from three different texts; the king and his chiefs being seated at the eastern end of this enormously long house. Had Mr. Ellis been present on this proud day, we should have been favoured with a regular description of the peculiar effect of such a Missionary meeting. But he tells us that, afterwards entering from the west, the perspective of the vista here presented, extending upwards of 700 feet, (though the building was too narrow and too low in the roof for grandeur,) had an effect that was at once singular and striking. The lengthened line of pillars, and of windows that admitted streams of light crossing the vista; the waving native ornaments with which the roof was adorned; and the perfect simplicity and uniformity of every thing; together with the con-

sideration of the labour and effort necessary for the construction of the whole, were calculated to impress the mind with astonishment, when all this was found in one of the islands of the South Sea. We speak of this ostentatious building in the past tense, as it is, we believe, now in ruins.

We now proceed to give a brief account of one of the last of Mr. Ellis's voyages among these islands, which was to Tahiti, and this also affords an opportunity for some notice of the state of the mission in that island, to which a few of the Missionaries had returned, as before stated, after the general change, and to second the brilliant prospects which had then been opened by the conversion of the king. Among the changes which had occurred in the interim, in the circumstances and policy of these islands, schemes of trade had been entertained by Pomare; into the details of which it belongs not to our plan to enter, but which called Mr. Ellis from his labours in Huahine, to attend a consultation of Missionaries, and make one of a deputation appointed to wait upon his majesty, at his residence near the old station of the Missionaries at Matavai.

His voyage in his small boat was rapid and agreeable; for, having advanced about an hundred miles in twenty hours, at midnight he heard the roaring of the surf over the coral reefs, as it dashed against the steep rocks of the harbour of Taloo in Eimeo; and in an hour after, shooting swiftly into the deep bay, they made the shore. Late as it was, Mr. Ellis proceeded up the valley, to the residence of one of the Missionaries, whom he roused from his sleep, and where he was accommodated for the remainder of the night. His companions on the voyage having in the meantime spread the sails of the boat upon polls, on the beach, to serve as a tent, kindling a fire, and laid themselves down under the sail or in the boat, and went to rest.

Next day, it being quite calm at sea, Mr. Ellis determined on not proceeding on his voyage till the evening; which gave him an opportunity of addressing a congregation of the natives which was collected to hear him. In the evening, at eight o'clock, they again put to sea; and having cleared the harbour, and entered the wide Pacific, he began to make arrangements for performing his night voyage in safety. Knowing

the disposition of the natives to become drowsy, and slacken in their watching towards the morning, he determined to take a short nap himself first, in order that he might be the better able to watch while the others were in danger of giving way to sleep. Having placed a trusty man at the helm, he accordingly lay down on the seat at the stern, and soon was oblivious to all worldly concerns.

The easy motion of the boat had so well rocked our *voyageur* in his unanxious slumbers, that he awoke not but, as it seemed, by chance, for, on opening his eyes, not a sound was to be heard around him, nor could he for an instant collect his senses to think where he was. What was his consternation, on looking up, to see the broad day-light, the man at the helm fast asleep, and every one of the other islanders also in sound repose, in different parts of the boat. Such a situation, of men in an open boat, on the bosom of the Pacific, was as strange as it might have been dangerous. But they were yet within sight of land, being about half way between the island they had left and Tahiti; the lofty mountains of which began now to appear, in the clear light of the morning sun. Mr. Ellis awoke his dormant

companions, who looked round them and rubbed their eyes in ludicrous confusion, scarcely believing the evidence of their senses, as they saw day-light, and were told that the whole ship's company had been buried in sleep. The sea, however, was extremely calm and smooth, and taking to their oars, a few hours' hard rowing after so sound a nap, brought them to a place called Burder's point in the island of Tahiti.

Landing at this point, Mr. Ellis soon came to the Missionary station, where he, and the native chiefs associated with him in the deputation, were gladly received. Here they found marks of the same march of improvement, so rapidly advancing in all these islands. Besides the comfortable plastered houses newly erected, and the flourishing gardens and enclosures which appeared in every direction, a public burying-ground, situated on the borders of the settlement, and surrounded by a neat wall, bore evidence of the progress towards those decencies of life and death, which connect themselves with sentiment, and are hallowed by virtue. A convenient school-house was also erected; and a compact chapel, built near the ruins of an ancient marai, or temple of idols, was not only supplied with seats

and pulpited within, with neatness and good taste, but was likewise fitted up with a gallery,—the first that had been seen in the Georgian islands.

Leaving this station, and rowing along the coast, Mr. Ellis came to another, near a place called Wilkes's harbour, and not far from which the queen and her sister were then residing. The chiefs who accompanied our Missionary, having gone to the residence of that lady, he, after a short interview with her, went of course to the settlement of his brethren. The principal Missionary established here was Mr. Crook, whom we have more than once had occasion to mention, as having been originally left by the Duff in Tongatabu. Mr. Crook was living with his family in an agreeable and elevated situation, on the brow of a hill, which he had called Mount Hope, and which, being on the extremity of a low ridge, which swelled into the interior of the island, commanded an extensive and delightful prospect.

Here our Missionary spent the Sunday, having preached to an attentive congregation of five hundred persons; and on the following day, again meeting with the chiefs, he proceeded to

the well known district of Matavai, where Pomare, the king, now resided. The business of the deputation having been partly accomplished, Mr. Ellis took up his abode with the veteran missionary, Mr. Nott, who was here stationed, and with him he consulted respecting the framing of those laws and public institutions, which were afterwards established among these islands, to the everlasting honour of Missionary effort. At length, on the fourth of May, he took his leave, and the observations he made on his voyage home, affords us an opportunity of briefly noticing some of the most interesting notions of the simple islanders of the south sea.

Having sailed speedily back to Eimeo, his voyage home to Huahine, the scene of his own immediate labours, was again in the night. Parting from the romantic scenery of Eimeo, shortly after they had witnessed the enchanting effects of the short twilight upon the mountains, as they rowed slowly on, the night darkened around them, and they found themselves in the solemn stillness of a calm night in the Pacific Ocean. "The night," says Mr. Ellis, "was moonless, but not dark. The stars increased in

number and variety as the evening advanced, until the whole firmament was overspread with luminaries of every magnitude and brilliancy. The agitation of the sea had subsided, and the waters around us appeared to unite with the indistinct, though visible horizon. In the heaven and the ocean all powers of vision were lost ; while the brilliant lights in the one, being reflected from the surface of the other, gave a correspondence to the appearance of both, and almost forced the illusion on the mind, that our little bark was suspended in the centre of two united hemispheres."

A scene of this kind, so imaginatively described by our Missionary, is always impressive, even in the more uncertain climate of the British islands. But here there was something in the appearance of the twinkling vault above, which had an impressive novelty to a contemplative mind. The part of the celestial hemisphere which here meets the eye, is very different from that on which we are accustomed to look in a northern sky. The splendours of Orion, and the mild twinkle of the Pleiades, were yet in view among the constellations of the zodiac ; but the celebrated pole-star,

and the great Bear of the north, were nowhere to be seen. In short the stars belonging to the southern constellations of the Fish, the Ship, the Centaur, and the Crux, supply the place of those starry shapes and figures in the sky, that northern Europeans have looked upon from infancy. So that in these antipodean regions, the contemplative native of the British Islands, upon looking up, sees above him "a new heaven," which destroys the associations, and distorts the dreaming fancies of his youth.

While sailing along on the deep by star-light, Mr. Ellis was naturally led to endeavour to ascertain the notions of his fellow voyagers upon the interesting subject of the heavens, and all they contain and show forth. Their ideas, as might naturally be expected, were, he informs us, fabulous and erroneous in the extreme. They imagined that the sea which surrounded their islands was a level plane, and that at the visible horizon, or some distance beyond it, the sky joined the ocean, enclosing as with an arch, or hollow cone, the islands in the immediate vicinity. They were acquainted with the neighbouring groups of islands, such as the Marquesas, the

Friendly Islands, the Sandwich Islands, &c., and with the more distant continents of New South Wales, Spain, and Britain, they had also of late, by many reports, become acquainted. But they imagined that each of these had a distinct atmosphere, and was inclosed in the same manner as they thought the heavens surrounded their own islands. "Hence," continues Mr. Ellis, "they spoke of foreigners as those who came from behind the sky, or from the other side of what they considered the sky of their part of the world." As to the heavens, or the material part of them, they imagined them to consist of a series of celestial strata ten in number, each stratum being the abode of spirits or gods, whose elevation was regulated by their rank or power,—that these strata were formed of different sorts of clouds or rays of light, and that the upper or inner was lost in perpetual darkness. This not unpoetical supposition, gives a faint notion of the chaotic origin of the universe, and the illimitable space in which it exists.

Considering the sun as the offspring of the gods, they thought it was a substance resembling fire; and most of the people imagined that it sank every

evening into the sea ; and that passing during the night under the great waters, by some submarine passage, it arose in the opposite quarter of the heavens in the morning. If asked at night where the sun had gone to, the answer of the natives was, “ into the sea ;” and when further enquired of how they knew that this was the case, they told of certain people belonging to the most western of the islands near them, who had heard the hissing occasioned by its plunging into the ocean. As to the moon, many supposed that she was the wife of the sun, and others that it was a beautiful country in which the Aoa grew. The stars were also by some considered to be the children of the sun and moon, but yet inhabited by the spirits of human beings ; and thus when they witness the phenomenon called a shooting star, they suppose it to be the flight of a spirit.

Like the natives of South Africa, these islanders reckon time, not by the number of days, but by nights, and have a name for every night of the moon. Their correct method of computing time, and their ability to reckon numbers, even as far as one million, justly astonished our traveller, and may be taken as a proof of their ancient

existence as a people, as well as of the goodness of their mental capacity. To return, however, to our voyagers:—passing the night in contemplation and occasional conversation, their little vessel soon came in sight of Huahine, and the same morning being Sunday, they landed again in Tarre harbour, where, finding their friends and families in good health, they gave thanks to God for their mutual preservation.

CHAPTER VII.

Summary of the Changes effected by the Introduction of Christianity into the Georgian Islands—South Sea Academy established at Eimeo—Laws promulgated, and Revenue levied—Judges and Magistrates appointed, and Trial by Jury—Parliament of Chiefs formed at Tahiti—Death of Pomare, and return of Mr. Ellis to England—General Remarks on the Customs and History of the Islanders—Insanity among them—Wild Men among the Mountains of Tahiti—Trepanning—Ancient Origin of these Nations—Conclusion.

THE further voyages and travels of Mr. Ellis, to New Zealand; to Barbora; to Hawaii, &c., it is not our purpose at present to follow. We cannot, however, part with the subject of Missionary labours in this quarter, without offering a brief summary of the principal changes effected by these, and the rapid spread of the Christian faith among the amiable inhabitants of the Georgian islands.

The peculiar customs and manners of this people, to which we have but briefly alluded in the foregoing pages, and of which such satisfactory accounts have been obtained by the researches of Mr. Ellis and others, open too wide a subject for our present plan; and are, besides, happily wearing out and becoming obsolete, through the ameliorating and civilising influence of Christianity. Yet some further allusion to a few of them is necessary in summing up, merely to show what moral instruction and Christian principle have already effected, where cruel barbarism and blind idolatry had, for ages, taught an amiable people to suppress their best feelings; and deprived them of the full amount of that happiness which abundant nature had provided for them, among the romantic vallies of these islands.

. The first effect of the reception of the new faith, included in the triumphant abolition of idol worship, was, as already noticed, the general suppression of the crime of infanticide; which, together with polygamy, and many other practices not to be named, were yearly depriving thousands of the blessings of existence, and gradually reducing these islands to a state of

desolation. Next after this, and the abolition of human sacrifices, another invaluable boon to humanity, conferred by missionary instruction and example, was the restoration of the female sex to their natural place and privileges in their family, and the creation anew to the experience of these people of the pleasures and virtues of the domestic hearth. The barbarous and painful inflictions of wounds upon themselves, with sharks' teeth,—at their periods of lamentation, and even of joy, by which inveterate custom they, with bodies streaming with blood, and savage gestures, seemed as if they intended to familiarise themselves and others with suffering,—next gave way to reason and humanity. The painful and disfiguring practice of tatooing their bodies, by which diseases often were engendered, and many yearly lost their lives, was also discontinued. Their gross and almost incredible inhumanity to the sick and aged in many cases,—their occasional practices of the crimes of fratricide and even parricide, under the delusive influence of the sorceries of an inhuman superstition,—their cruel, exterminating, and most savage wars,—their beastly indulgence of inebriety,—to which many had sadly given way of late years, and the means