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A Voyage To The Pacific Ocean

Undertaken, By The Command Of His Majesty, For Making Discoveries in the Northern Hemisphere. To Determine The Position and Extent of the West Side of North America; its Distance from Asia; and the Practicability of a Northern Passage to Europe. Performed Under The Direction Of Captians Cook, ...

King, James

Cook, James

London, 1784

Chap. I. Description of Karakakooa Bay Vast Concourse of the Natives. - Power of the Chiefs over the inferior People. - Visit from Koah, a Priest and Warrior. - The Morai at Kakooa described. - ...

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A
V O Y A G E
TO THE
P A C I F I C O C E A N.

B O O K V.

Captain King's Journal of the Transactions
on returning to the Sandwich Islands.

C H A P. I.

Description of Karakakooa Bay.—Vast Concourse of the Natives.—Power of the Chiefs over the inferior People.—Visit from Koah, a Priest and Warrior.—The Morai at Kakooa described.—Ceremonies at the Landing of Captain Cook.—Observatories erected.—Powerful Operation of the Taboo.—Method of salting Pork in tropical Climates.—Society of Priests discovered.—Their Hospitality and Munificence.—Reception of Captain Cook.—Artifice of Koah.—Arrival of Terreeoboo, King of the Island.—Singular Ceremony.—Visit from the King.—Returned by Captain Cook.

KARAKAKOOA Bay is situated on the West side of the island of Owwhyhee, in a district called Akona. It is about a mile in depth, and bounded by two low points of land, at the distance of half a league, and bearing South South East and North North West from each other.

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Sunday 17.

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B

On



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On the North point, which is flat and barren, stands the village of Kowrowa; and in the bottom of the bay, near a grove of tall cocoa-nut trees, there is another village of a more considerable size, called Kakooa: between them, runs a high rocky cliff, inaccessible from the sea shore. On the South side, the coast, for about a mile inland, has a rugged appearance; beyond which the country rises with a gradual ascent, and is overspread with cultivated inclosures and groves of cocoa-nut trees, where the habitations of the natives are scattered in great numbers. The shore, all round the bay, is covered with a black coral rock, which makes the landing very dangerous in rough weather; except at the village of Kakooa, where there is a fine sandy beach, with a *Morai*, or burying-place, at one extremity, and a small well of fresh water, at the other. This bay appearing to Captain Cook a proper place to refit the ships, and lay in an additional supply of water and provisions, we moored on the North side, about a quarter of a mile from the shore, Kowrowa bearing North West.

As soon as the inhabitants perceived our intention of anchoring in the bay, they came off from the shore in astonishing numbers, and expressed their joy by singing and shouting, and exhibiting a variety of wild and extravagant gestures. The sides, the decks, and rigging of both ships were soon completely covered with them; and a multitude of women and boys, who had not been able to get canoes, came swimming round us in shoals; many of whom, not finding room on board, remained the whole day playing in the water.

Among the chiefs who came on board the *Resolution*, was a young man, called Parcea, whom we soon perceived to be a person of great authority. On presenting himself to
 Captain

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Captain Cook, he told him, that he was *Yakance** to the king of the island, who was at that time engaged on a military expedition at Mowee, and was expected to return within three or four days. A few presents from Captain Cook attached him entirely to our interests, and he became exceedingly useful to us in the management of his countrymen, as we had soon occasion to experience. For we had not been long at anchor, when it was observed that the *Discovery* had such a number of people hanging on one side, as occasioned her to heel considerably; and that the men were unable to keep off the crowds which continued pressing into her. Captain Cook, being apprehensive that she might suffer some injury, pointed out the danger to *Pareea*, who immediately went to their assistance, cleared the ship of its incumbrances, and drove away the canoes that surrounded her.

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The authority of the chiefs over the inferior people appeared, from this incident, to be of the most despotic kind. A similar instance of it happened the same day on board the *Resolution*; where the crowd being so great, as to impede the necessary business of the ship, we were obliged to have recourse to the assistance of *Kaneena*, another of their chiefs, who had likewise attached himself to Captain Cook. The inconvenience we laboured under being made known, he immediately ordered his countrymen to quit the vessel; and we were not a little surprized to see them jump overboard, without a moment's hesitation; all except one man, who loitering behind, and shewing some unwillingness to obey,

* We afterward met with several others of the same denomination; but whether it be an office, or some degree of affinity, we could never learn with certainty.



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Kaneena took him up in his arms, and threw him into the sea.

Both these chiefs were men of strong and well-proportioned bodies, and of countenances remarkably pleasing. Kaneena especially, whose portrait Mr. Webber has drawn, was one of the finest men I ever saw. He was about six feet high, had regular and expressive features, with lively, dark eyes; his carriage was easy, firm, and graceful.

It has been already mentioned, that during our long cruize off this island, the inhabitants had always behaved with great fairness and honesty in their dealings, and had not shewn the slightest propensity to theft; which appeared to us the more extraordinary, because those with whom we had hitherto held any intercourse, were of the lowest rank, either servants or fishermen. We now found the case exceedingly altered. The immense crowd of islanders, which blocked up every part of the ships, not only afforded frequent opportunity of pilfering without risk of discovery, but our inferiority in number held forth a prospect of escaping with impunity in case of detection. Another circumstance, to which we attributed this alteration in their behaviour, was the presence and encouragement of their chiefs; for generally tracing the booty into the possession of some men of consequence, we had the strongest reason to suspect that these depredations were committed at their instigation.

Soon after the Resolution had got into her station, our two friends, Pareea and Kaneena, brought on board a third chief, named Koah, who, we were told, was a priest, and had been, in his youth, a distinguished warrior. He was
a little

a little old man, of an emaciated figure; his eyes exceedingly fore and red, and his body covered with a white leprous scurf, the effects of an immoderate use of the *ava*. Being led into the cabin, he approached Captain Cook with great veneration, and threw over his shoulders a piece of red cloth, which he had brought along with him. Then stepping a few paces back, he made an offering of a small pig, which he held in his hand, whilst he pronounced a discourse that lasted for a considerable time. This ceremony was frequently repeated during our stay at Owhyhee, and appeared to us, from many circumstances, to be a sort of religious adoration. Their idols we found always arrayed with red cloth, in the same manner as was done to Captain Cook; and a small pig was their usual offering to the *Eatoos*. Their speeches, or prayers, were uttered too with a readiness and volubility that indicated them to be according to some formulary.

When this ceremony was over, Koah dined with Captain Cook, eating plentifully of what was set before him; but, like the rest of the inhabitants of the islands in these Seas, could scarcely be prevailed on to taste a second time our wine or spirits. In the evening, Captain Cook, attended by Mr. Bayly and myself, accompanied him on shore. We landed at the beach, and were received by four men, who carried wands tipped with dog's hair, and marched before us, pronouncing with a loud voice a short sentence, in which we could only distinguish the word *Orono* *. The crowd,

* Captain Cook generally went by this name amongst the natives of Owhyhee; but we could never learn its precise meaning. Sometimes they applied it to an invisible being, who, they said, lived in the heavens. We also found that it was a title belonging to a personage of great rank and power in the island, who resembles pretty much the Delai Lama of the Tartars, and the ecclesiastical emperor of Japan.

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which had been collected on the shore, retired at our approach; and not a person was to be seen, except a few lying prostrate on the ground, near the huts of the adjoining village.

Before I proceed to relate the adoration that was paid to Captain Cook, and the peculiar ceremonies with which he was received on this fatal island, it will be necessary to describe the *Morai*, situated, as I have already mentioned, at the South side of the beach at *Kakooa*. It was a square solid pile of stones, about forty yards long, twenty broad, and fourteen in height. The top was flat, and well paved, and surrounded by a wooden rail, on which were fixed the skulls of the captives, sacrificed on the death of their chiefs. In the centre of the area, stood a ruinous old building of wood, connected with the rail, on each side, by a stone wall, which divided the whole space into two parts. On the side next the country, were five poles, upward of twenty feet high, supporting an irregular kind of scaffold; on the opposite side, toward the sea, stood two small houses, with a covered communication.

We were conducted by Koah to the top of this pile by an easy ascent, leading from the beach to the North West corner of the area. At the entrance, we saw two large wooden images, with features violently distorted, and a long piece of carved wood, of a conical form inverted, rising from the top of their heads; the rest was without form, and wrapped round with red cloth. We were here met by a tall young man with a long beard, who presented Captain Cook to the images, and after chanting a kind of hymn, in which he was joined by Koah, they led us to that end of the *Morai*, where the five poles were fixed. At the foot of them



them were twelve images ranged in a semicircular form, and before the middle figure, stood a high stand or table, exactly resembling the *Whatta** of Otaheite, on which lay a putrid hog, and under it pieces of sugar-cane, cocoa-nuts, bread-fruit, plantains, and sweet potatoes. Koah having placed the Captain under this stand, took down the hog, and held it toward him; and after having a second time addressed him in a long speech, pronounced with much vehemence and rapidity, he let it fall on the ground, and led him to the scaffolding, which they began to climb together, not without great risk of falling. At this time we saw, coming in solemn procession, at the entrance of the top of the *Morai*, ten men carrying a live hog, and a large piece of red cloth. Being advanced a few paces, they stopped, and prostrated themselves; and Kaireekee, the young man above-mentioned, went to them, and receiving the cloth, carried it to Koah, who wrapped it round the Captain, and afterward offered him the hog, which was brought by Kaireekee with the same ceremony.

Whilst Captain Cook was aloft, in this awkward situation, swathed round with red cloth, and with difficulty keeping his hold amongst the pieces of rotten scaffolding, Kaireekee and Koah began their office, chanting sometimes in concert, and sometimes alternately. This lasted a considerable time; at length Koah let the hog drop, when he and the Captain descended together. He then led him to the images before mentioned, and having said something to each in a sneering tone, snapping his fingers at them as he passed, he brought him to that in the center, which, from its being

* See Captain Cook's former Voyage.

covered

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covered with red cloth, appeared to be in greater estimation than the rest. Before this figure he prostrated himself, and kissed it, desiring Captain Cook to do the same; who suffered himself to be directed by Koah throughout the whole of this ceremony.

We were now led back into the other division of the *Morai*, where there was a space, ten or twelve feet square, sunk about three feet below the level of the area. Into this we descended, and Captain Cook was seated between two wooden idols, Koah supporting one of his arms, whilst I was desired to support the other. At this time, arrived a second procession of natives, carrying a baked hog, and a pudding, some bread-fruit, cocoa-nuts, and other vegetables. When they approached us, Kaireekkea put himself at their head, and presenting the pig to Captain Cook in the usual manner, began the same kind of chant as before, his companions making regular responses. We observed, that after every response, their parts became gradually shorter, till, toward the close, Kaireekkea's consisted of only two or three words, which the rest answered by the word *Orono*.

When this offering was concluded, which lasted a quarter of an hour, the natives sat down, fronting us, and began to cut up the baked hog, to peel the vegetables, and break the cocoa-nuts; whilst others employed themselves in brewing the *ava*; which is done, by chewing it in the same manner as at the Friendly Islands. Kaireekkea then took part of the kernel of a cocoa-nut, which he chewed, and wrapping it in a piece of cloth, rubbed with it the Captain's face, head, hands, arms, and shoulders. The *ava* was then

then handed round, and after we had tasted it, Koah and Pareea began to pull the flesh of the hog in pieces, and to put it into our mouths. I had no great objection to being fed by Pareea, who was very cleanly in his person; but Captain Cook, who was served by Koah, recollecting the putrid hog, could not swallow a morsel; and his reluctance, as may be supposed, was not diminished, when the old man, according to his own mode of civility, had chewed it for him.

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When this last ceremony was finished, which Captain Cook put an end to as soon as he decently could, we quitted the *Morai*, after distributing amongst the people some pieces of iron and other trifles, with which they seemed highly gratified. The men with wands conducted us to the boats, repeating the same words as before. The people again retired, and the few that remained, prostrated themselves as we passed along the shore. We immediately went on board, our minds full of what we had seen, and extremely well satisfied with the good dispositions of our new friends. The meaning of the various ceremonies, with which we had been received, and which, on account of their novelty and singularity, have been related at length, can only be the subject of conjectures, and those uncertain and partial: they were, however, without doubt, expressive of high respect on the part of the natives; and, as far as related to the person of Captain Cook, they seemed approaching to adoration.

The next morning, I went on shore with a guard of eight Monday 18. marines, including the corporal and lieutenant, having orders to erect the observatory in such a situation as might best enable me to superintend and protect the waterers, and



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the other working parties that were to be on shore. As we were viewing a spot conveniently situated for this purpose, in the middle of the village, Parcea, who was always ready to shew both his power and his good will, offered to pull down some houses that would have obstructed our observations. However, we thought it proper to decline this offer, and fixed on a field of sweet potatoes adjoining to the *Morai*, which was readily granted us; and the priests, to prevent the intrusion of the natives, immediately consecrated the place, by fixing their wands round the wall by which it was inclosed.

This sort of religious interdiction they call *taboo*; a word we heard often repeated, during our stay amongst these islanders, and found to be of very powerful and extensive operation. A more particular explanation of it will be given in the general account of these islands, under the article of religion; at present it is only necessary to observe, that it procured us even more privacy than we desired. No canoes ever presumed to land near us; the natives sat on the wall, but none offered to come within the *tabooed* space, till he had obtained our permission. But though the men, at our request, would come across the field with provisions, yet not all our endeavours could prevail on the women to approach us. Presents were tried, but without effect; Parcea and Koah were tempted to bring them, but in vain; we were invariably answered, that the *Eatooa* and *Terrecoboo* (which was the name of their king) would kill them. This circumstance afforded no small matter of amusement to our friends on board, where the crowds of people, and particularly of women, that continued to flock thither, obliged them almost every hour to clear the vessel, in order to have

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room to do the necessary duties of the ship. On these occasions, two or three hundred women were frequently made to jump into the water at once, where they continued swimming and playing about, till they could again procure admittance.

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From the 19th to the 24th, when Pareea and Koah left us to attend Terrecoboo, who had landed on some other part of the island, nothing very material happened on board. The caulkers were set to work on the sides of the ships, and the rigging was carefully overhauled and repaired. The salting of hogs for sea-store was also a constant, and one of the principal objects of Captain Cook's attention. As the success we met with in this experiment, during our present voyage, was much more complete than it had been in any former attempt of the same kind, it may not be improper to give an account of the detail of the operation.

Tuesday 19.

It has generally been thought impracticable to cure the flesh of animals by salting, in tropical climates; the progress of putrefaction being so rapid, as not to allow time for the salt to take (as they express it) before the meat gets a taint, which prevents the effect of the pickle. We do not find that experiments relative to this subject have been made by the navigators of any nation before Captain Cook. In his first trials, which were made in 1774, during his second voyage to the Pacific Ocean, the success he met with, though very imperfect, was yet sufficient to convince him of the error of the received opinion. As the voyage, in which he was now engaged, was likely to be protracted a year beyond the time for which the ships had been victualled, he was under the necessity of providing, by some such means, for the

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subsistence



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subsistence of the crews, or of relinquishing the further prosecution of his discoveries. He therefore lost no opportunity of renewing his attempts, and the event answered his most sanguine expectations.

The hogs, which we made use of for this purpose, were of various sizes, weighing from four to twelve stone*. The time of slaughtering was always in the afternoon; and as soon as the hair was scalded off, and the entrails removed, the hog was divided into pieces of four or eight pounds each, and the bones of the legs and chine taken out; and, in the larger sort, the ribs also. Every piece then being carefully wiped and examined, and the veins cleared of the coagulated blood, they were handed to the salters, whilst the flesh remained still warm. After they had been well rubbed with salt, they were placed in a heap, on a stage raised in the open air, covered with planks, and pressed with the heaviest weights we could lay on them. In this situation they remained till the next evening, when they were again well wiped and examined, and the suspicious parts taken away. They were then put into a tub of strong pickle, where they were always looked over once or twice a day, and if any piece had not taken the salt, which was readily discovered by the smell of the pickle, they were immediately taken out, re-examined, and the sound pieces put to fresh pickle. This, however, after the precautions before used, seldom happened. After six days, they were taken out, examined for the last time, and being again slightly pressed, they were packed in barrels, with a thin layer of salt between them. I brought home with me some barrels of this pork, which was pickled at Owhyhee in January 1779, and was tasted

* 14 lb.

by



by several persons in England about Christmas 1780, and found perfectly sound and wholesome*.

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I shall now return to our transactions on shore at the observatory, where we had not been long settled, before we discovered, in our neighbourhood, the habitations of a society of priests, whose regular attendance at the *Morai* had excited our curiosity. Their huts stood round a pond of water, and were surrounded by a grove of cocoa-nut trees, which separated them from the beach and the rest of the village, and gave the place an air of religious retirement. On my acquainting Captain Cook with these circumstances, he resolved to pay them a visit; and as he expected to be received in the same manner as before, he brought Mr. Webber with him to make a drawing of the ceremony †.

On his arrival at the beach, he was conducted to a sacred building called *Harre-no-Orono*, or the house of *Orono*, and seated before the entrance, at the foot of a wooden idol, of the same kind with those on the *Morai*. I was here again made to support one of his arms, and after wrapping him in red cloth, *Kaireekea*, accompanied by twelve priests,

* Since these papers were prepared for the press, I have been informed by Mr. Vancouver, who was one of my Midshipmen in the *Discovery*, and was afterward appointed Lieutenant of the *Martin* sloop of war, that he tried the method here recommended; both with English and Spanish pork, during a cruize on the Spanish Main, in the year 1782, and succeeded to the utmost of his expectations. He also made the experiment at Jamaica with the beef served by the victualling office to the ships, but not with the same success, which he attributes to the want of the necessary precautions in killing and handling the beasts; to their being hung up and opened before they had sufficient time to bleed, by which means the blood-vessels were exposed to the air, and the blood condensed before it had time to empty itself; and to their being hard driven and bruised. He adds, that having himself attended to the killing of an ox, which was carefully taken on board the *Martin*, he salted a part of it, which at the end of the week was found to have taken the salt completely, and he has no doubt would have kept for any length of time; but the experiment was not tried.

† See Plate, Number LX.



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made an offering of a pig with the usual solemnities. The pig was then strangled, and a fire being kindled, it was thrown into the embers, and after the hair was singed off, it was again presented, with a repetition of the chanting, in the manner before described. The dead pig was then held for a short time under the Captain's nose; after which it was laid, with a cocoa-nut, at his feet, and the performers sat down. The *ava* was then brewed, and handed round; a fat hog, ready dressed, was brought in; and we were fed as before.

During the rest of the time we remained in the bay, whenever Captain Cook came on shore, he was attended by one of these priests, who went before him, giving notice that the *Orono* had landed, and ordering the people to prostrate themselves. The same person also constantly accompanied him on the water, standing in the bow of the boat, with a wand in his hand, and giving notice of his approach to the natives, who were in canoes, on which they immediately left off paddling, and lay down on their faces till he had passed. Whenever he stopped at the observatory, Kaireekee and his brethren immediately made their appearance with hogs, cocoa-nuts, bread-fruit, &c. and presented them with the usual solemnities. It was on these occasions that some of the inferior chiefs frequently requested to be permitted to make an offering to the *Orono*. When this was granted, they presented the hog themselves, generally with evident marks of fear in their countenances; whilst Kaireekee and the priests chanted their accustomed hymns.

The civilities of this society were not, however, confined to mere ceremony and parade. Our party on shore received
from



from them, every day, a constant supply of hogs and vegetables, more than sufficient for our subsistence; and several canoes loaded with provisions were sent to the ships with the same punctuality. No return was ever demanded, or even hinted at in the most distant manner. Their presents were made with a regularity, more like the discharge of a religious duty, than the effect of mere liberality; and when we enquired at whose charge all this munificence was displayed, we were told, it was at the expence of a great man called Kaoo, the chief of the priests, and grandfather to Kaireekea, who was at that time absent attending the king of the island.

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As every thing relating to the character and behaviour of this people must be interesting to the reader, on account of the tragedy that was afterward acted here, it will be proper to acquaint him, that we had not always so much reason to be satisfied with the conduct of the warrior chiefs, or *Earees*, as with that of the priests. In all our dealings with the former, we found them sufficiently attentive to their own interests; and besides their habit of stealing, which may admit of some excuse, from the universality of the practice amongst the islanders of these seas, they made use of other artifices equally dishonourable. I shall only mention one instance, in which we discovered, with regret, our friend Koah to be a party principally concerned. As the chiefs, who brought us presents of hogs, were always sent back handsomely rewarded, we had generally a greater supply than we could make use of. On these occasions, Koah, who never failed in his attendance on us, used to beg such as we did not want, and they were always given to him. It one day happened, that a pig was presented us by a man whom Koah himself introduced as a chief, who was desirous.



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scious of paying his respects, and we recollected the pig to be the same that had been given to Koah just before. This leading us to suspect some trick, we found, on further inquiry, the pretended chief to be an ordinary person; and on connecting this with other circumstances, we had reason to suspect, that it was not the first time we had been the dupes of the like imposition.

Sunday 24.

Things continued in this state till the 24th, when we were a good deal surprized to find that no canoes were suffered to put off from the shore, and that the natives kept close to their houses. After several hours suspense, we learned that the bay was *tabooed*, and all intercourse with us interdicted, on account of the arrival of Terreeoboo. As we had not foreseen an accident of this sort, the crews of both ships were obliged to pass the day without their usual supply of vegetables. The next morning, therefore, they endeavoured,

Monday 25.

both by threats and promises, to induce the natives to come along-side; and as some of them were at last venturing to put off, a chief was observed attempting to drive them away. A musquet was immediately fired over his head, to make him desist, which had the desired effect, and refreshments were soon after purchased as usual. In the afternoon, Terreeoboo arrived, and visited the ships in a private manner, attended only by one canoe, in which were his wife and children. He staid on board till near ten o'clock, when he returned to the village of Kowrowa.

Tuesday 26.

The next day, about noon, the king, in a large canoe, attended by two others, set out from the village, and paddled toward the ships in great state. Their appearance was grand and magnificent. In the first canoe was Terreeoboo and his chiefs, dressed in their rich feathered clokes and helmets, and armed with long spears and daggers; in
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the second, came the venerable Kaoo, the chief of the priests, and his brethren, with their idols displayed on red cloth. These idols were busts of a gigantic size, made of wicker-work, and curiously covered with small feathers of various colours, wrought in the same manner with their cloaks. Their eyes were made of large pearl oysters, with a black nut fixed in the centre; their mouths were set with a double row of the fangs of dogs, and, together with the rest of their features, were strangely distorted. The third canoe was filled with hogs and various sorts of vegetables. As they went along, the priests in the centre canoe sung their hymns with great solemnity; and after paddling round the ships, instead of going on board, as was expected, they made toward the shore at the beach where we were stationed*.

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As soon as I saw them approaching, I ordered out our little guard to receive the king; and Captain Cook, perceiving that he was going on shore, followed him, and arrived nearly at the same time. We conducted them into the tent, where they had scarcely been seated, when the king rose up, and in a very graceful manner threw over the Captain's shoulders the cloak he himself wore, put a feathered helmet upon his head, and a curious fan into his hand. He also spread at his feet five or six other cloaks, all exceedingly beautiful, and of the greatest value. His attendants then brought four very large hogs, with sugar-canes, cocoa-nuts, and bread-fruit; and this part of the ceremony was concluded by the king's exchanging names with Captain Cook, which, amongst all the islanders of the Pacific Ocean, is

* This curious ceremony is represented in the annexed print. The presents were made to Captain Cook after he went on shore.



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esteemed the strongest pledge of friendship. A procession of priests, with a venerable old personage at their head, now appeared, followed by a long train of men leading large hogs, and others carrying plantains, sweet potatoes, &c. By the looks and gestures of Kaireekkea, I immediately knew the old man to be the chief of the priests before mentioned, on whose bounty we had so long subsisted. He had a piece of red cloth in his hands, which he wrapped round Captain Cook's shoulders, and afterward presented him with a small pig in the usual form. A feat was then made for him, next to the king, after which, Kaireekkea and his followers began their ceremonies, Kaoo and the chiefs joining in the responses.

I was surprized to see, in the person of this king the same infirm and emaciated old man, that came on board the Resolution when we were off the North East side of the island of Mowee; and we soon discovered amongst his attendants most of the persons who at that time had remained with us all night. Of this number were the two younger sons of the king, the eldest of whom was sixteen years of age, and his nephew Maiha-Maiha, whom at first we had some difficulty in recollecting, his hair being plastered over with a dirty brown paste and powder, which was no mean heightening to the most savage face I ever beheld.

As soon as the formalities of the meeting were over, Captain Cook carried Terreeoboo, and as many chiefs as the pinnace could hold, on board the Resolution. They were received with every mark of respect that could be shewn them; and Captain Cook, in return for the feathered cloak, put a linen shirt on the king, and girt his own hanger round him. The ancient Kaoo, and about half a dozen more old chiefs, remained



remained on shore, and took up their abode at the priests houses. During all this time, not a canoe was seen in the bay, and the natives either kept within their huts, or lay prostrate on the ground. Before the king left the Resolution, Captain Cook obtained leave for the natives to come and trade with the ships as usual; but the women, for what reason we could not learn, still continued under the effects of the *taboo*; that is, were forbidden to stir from home, or to have any communication with us.

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The quiet and inoffensive behaviour of the natives, having taken away every apprehension of danger, we did not hesitate to use ourselves amongst them as at home, and in all instances. The Officers of both ships went daily up the country, in small parties, or even singly, and the party remained out the whole night. It would be endless to recount all the instances of kindness and civility which we received upon those occasions. Whenever we went, the people looked about us, eager to offer every assistance in their power, and highly gratified if their services were accepted. Various little arts were practised to attract our notice, or to delay our departure. The boys and girls ran before us, as we walked through their villages, and begged us to stop, where there was some group of people, or every occasion, where there was some group of people. At one time we were invited to some feast, or some other entertainment, and were invited to some feast, or some other entertainment.

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CHAP.

