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

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Chap. VIII. General Account of the Sandwich Islands continued. - Government. -
People divided into three Classes. - Power of Eree-taboo. - Genealogy of the Kings of Owhyhee and Mowee. - Power of the ...

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CHAP. VIII.

General Account of the Sandwich Iſlands continued.—Government.—People divided into three Claſſes.—Power of Eree-taboo.—Genealogy of the Kings of Owhyhee and Mowee.—Power of the Chiefs.—State of the inferior Claſs.—Puniſhment of Crimes.—Religion.—Society of Prieſts.—The Orono.—Their Idols.—Songs chanted by the Chiefs, before they drink Ava.—Human Sacrifices.—Cuſtom of knocking out the Fore-teeth.—Notions with regard to a future State.—Marriages.—Remarkable Inſtance of Jealouſy.—Funeral Rites.

THE people of theſe iſlands are manifeſtly divided into three claſſes. The firſt are the *Erees*, or Chiefs, of each diſtrict; one of whom is ſuperior to the reſt, and is called at Owhyhee *Eree-taboo*, and *Eree Moee*. By the firſt of theſe words they expreſs his abſolute authority; and by the latter, that all are obliged to proſtrate themſelves (or put themſelves to ſleep, as the word ſignifies) in his preſence. The ſecond claſs are thoſe who appear to enjoy a right of property, without authority. The third are the *towtows*, or ſervants, who have neither rank nor property. 1779. March.

It is not poſſible to give any thing like a ſyſtematical account of the ſubordination of theſe claſſes to each other, without departing from that ſtrict veracity, which, in works of this nature, is more ſatisfactory than conjectures, however ingenious. I will, therefore, content myſelf with relating ſuch facts, as we were witneſſes to ourſelves, and ſuch

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The great power and high rank of Terreeoboo, the *Ereetaboo* of Owhyhee, was very evident, from the manner in which he was received at Karakakooa, on his firſt arrival. All the natives were ſeen proſtrated at the entrance of their houſes; and the canoes, for two days before, were *tabooed*, or forbidden to go out, till he took off the reſtraint. He was, at this time, juſt returned from Mowee, for the poſſeſſion of which he was contending in favour of his ſon Teewarro, who had married the daughter and only child of the late king of that iſland, againſt Taheeterree, his ſurviving brother. He was attended, in this expedition, by many of his warriors; but whether their ſervice was voluntary, or the condition on which they hold their rank and property, we could not learn.

That he collects tribute from the ſubordinate Chiefs, we had a very ſtriking proof in the inſtance of Kaoo, which has been already related in our tranſactions of the 2d and 3d of February.

I have before mentioned, that the two moſt powerful Chiefs of theſe iſlands are Terreeoboo of Owhyhee, and Perreeorannee of Woahoo; the reſt of the ſmaller iſles being ſubject to one or other of theſe; Mowee, and its dependencies, being, at this time, claimed, as we have juſt obſerved, by Terreeoboo for Teewarro his ſon and intended ſucceſſor; Atooi and Oneeheow being governed by the grandſons of Perreeorannee.

The following genealogy of the Owhyhee and Mowee kings, which I collected from the prieſts, during our reſidence at the *Morai* in Karakakooa Bay, contains all the in-

formation

formation I could procure relative to the political hiſtory of theſe iſlands. 1779. March.

This account reaches to four Chiefs, predeceſſors of the preſent; all of whom they repreſent to have lived to an old age. Their names and ſucceſſions are as follow:

Firſt, Poorahoo Awhykaia was king of Owhyhee, and had an only ſon, called Neerooagooa. At this time Mowee was governed by Mokoakea; who had alſo an only ſon, named Papikaneeou.

Secondly, Neerooagooa had three ſons, the eldeſt named Kahavee; and Papikaneeou, of the Mowee race, had an only ſon, named Kaowreeka.

Thirdly, Kahavee had an only ſon, Kayenewee a mummow; and Kaowreeka, the Mowee king, had two ſons, Maiha maiha, and Taheeterree; the latter of whom is now, by one party, acknowledged Chief of Mowee.

Fourthly, Kayenewee a mummow had two ſons, Terreeoboo and Kaihooa; and Maiha maiha, king of Mowee, had no ſon, but left a daughter, called Roaho.

Fifthly, Terreeoboo, the preſent king of Owhyhee, had a ſon named Teewarro, by Rora-rora, the widow of Maiha maiha, late king of Mowee; and this ſon has married Roaho, his half ſiſter, in whoſe right he claims Mowee and its appendages.

Taheeterree, the brother of the late king, ſupported by a conſiderable party, who were not willing that the poſſeſſions ſhould go into another family, took up arms, and oppoſed the rights of his niece.

When we were firſt off Mowee, Terreeoboo was there with his warriors to ſupport the claims of his wife, his ſon, and

1779. March. daughter-in-law, and had fought a battle with the oppofite party, in which Taheeterree was worfted. We afterward underftood, that matters had been compromifed, and that Taheeterree is to have the poffeffion of the three neighbouring iflands during his life; that Teewarro is acknowledged the Chief of Mowee, and will alfo fucceed to the kingdom of Owhyhee on the death of Terreeoboo; and alfo to the fovereignty of the three iflands, contiguous to Mowee, on the death of Taheeterree. Teewarro has been lately married to his half fifter; and fhould he die without iffue, the government of thefe iflands defcends to Maiha maiha, whom we have often had occafion to mention, he being the fon of Kaihooa, the deceafed brother of Terreeoboo. Should he alfo die without iffue, they could not tell who would fucceed; for the two youngeft fons of Terreeoboo, one of whom he appears to be exceedingly fond of, being born of a woman of no rank, would, from this circumftance, be debarred all right of fucceffion. We had not an opportunity of feeing queen Rora-rora, whom Terreeoboo had left behind at Mowee; but we have already had occafion to take notice, that he was accompanied by Kanee Kaberaia, the mother of the two youths, to whom he was very much attached.

From this account of the genealogy of the Owhyhee and Mowee monarchs, it is pretty clear that the government is hereditary; which alfo makes it very probable, that the inferior titles, and property itfelf, defcend in the fame courfe. With regard to Perreeorannee, we could only learn, that he is an *Eree Taboo;* that he was invading the poffeffion of Taheeterree, but on what pretence we were not informed; and that his grandfons governed the iflands to leeward.

The power of the *Erees* over the inferior claffes of people appears to be very abfolute. Many inftances of this occurred

curred daily during our ſtay amongſt them, and have been already related. The people, on the other hand, pay them the moſt implicit obedience; and this ſtate of ſervility has manifeſtly had a great effect in debaſing both their minds and bodies. It is, however, remarkable, that the Chiefs were never guilty, as far at leaſt as came within my knowledge, of any acts of cruelty or injuſtice, or even of inſolent behaviour toward them; though, at the ſame time, they exerciſed their power over one another in the moſt haughty and oppreſſive manner. Of this I ſhall give two inſtances. A Chief of the lower order had behaved with great civility to the maſter of the ſhip, when he went to examine Karakakooa bay, the day before the ſhip firſt arrived there; and, in return, I afterward carried him on board, and introduced him to Captain Cook, who invited him to dine with us. While we were at table, Pareea entered, whoſe face but too plainly manifeſted his indignation, at ſeeing our gueſt in ſo honourable a ſituation. He immediately ſeized him by the hair of the head, and was proceeding to drag him out of the cabin, when the Captain interfered; and, after a great deal of altercation, all the indulgence we could obtain, without coming to a quarrel with Pareea, was, that our gueſt ſhould be ſuffered to remain, being ſeated upon the floor, whilſt Pareea filled his place at the table. At another time, when Terreeoboo firſt came on board the Reſolution, Maiha-maiha, who attended him, finding Pareea on deck, turned him out of the ſhip in the moſt ignominious manner; and yet Pareea, we certainly knew, to be a man of the firſt conſequence.

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How far the property of the lower claſs is ſecured againſt the rapacity and deſpotiſm of the great Chiefs, I cannot ſay; but it ſhould ſeem, that it is ſufficiently protected againſt

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private theft, or mutual depredation. For not only their plantations, which are ſpread over the whole country, but alſo their houſes, their hogs, and their cloth, were left unguarded, without the ſmalleſt apprehenſions. I have already remarked, that they not only ſeparate their poſſeſſions by walls in the plain country, but that, in the woods likewiſe, wherever the horſe-plantains grow, they make uſe of ſmall white flags, in the ſame manner, and for the ſame purpoſe of diſcriminating property, as they do bunches of leaves at Otaheite. All which circumſtances, if they do not amount to proofs, are ſtrong indications that the power of the Chiefs, where property is concerned, is not arbitrary; but, at leaſt, ſo far circumſcribed and aſcertained, as to make it worth the while for the inferior orders to cultivate the ſoil, and to occupy their poſſeſſions diſtinct from each other.

With reſpect to the adminiſtration of juſtice, all the information we could collect was very imperfect and confined. Whenever any of the loweſt claſs of people had a quarrel amongſt themſelves, the matter in diſpute was referred to the deciſion of ſome Chief, probably the Chief of the diſtrict, or the perſon to whom they appertained. If an inferior Chief had given cauſe of offence to one of a higher rank, the feelings of the latter at the moment ſeemed the only meaſure of his puniſhment. If he had the good fortune to eſcape the firſt tranſports of his ſuperior's rage, he generally found means, through the mediation of ſome third perſon, to compound for his crime by a part or the whole of his property and effects. Theſe were the only facts that came to our knowledge on this head.

The religion of theſe people reſembles, in moſt of its principal features, that of the Society and Friendly Iſlands. Their

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Their *Morais*, their *Whattas*, their idols, their ſacrifices, and their ſacred ſongs, all of which they have in common with each other, are convincing proofs, that their religious notions are derived from the ſame ſource. In the length and number of their ceremonies, this branch indeed far exceeds the reſt; and, though in all theſe countries, there is a certain claſs of men, to whoſe care the performance of their religious rites is committed; yet we had never met with a regular ſociety of prieſts, till we diſcovered the cloiſters of Kakooa in Karakakooa Bay. The head of this order was called *Orono*; a title which we imagined to imply ſomething highly ſacred, and which, in the perſon of Omeeah, was honoured almoſt to adoration. It is probable, that the privilege of entering into this order (at leaſt as to the principal offices in it), is limited to certain families. Omeeah, the *Orono*, was the ſon of Kaoo, and the uncle of Kaireekeea; which laſt preſided, during the abſence of his grandfather, in all religious ceremonies at the *Morai*. It was alſo remarked, that the child of Omeeah, an only ſon, about five years old, was never ſuffered to appear without a number of attendants, and ſuch other marks of care and ſolicitude, as we ſaw no other like inſtance of. This ſeemed to indicate, that his life was an object of the greateſt moment, and that he was deſtined to ſucceed to the high rank of his father.

It has been mentioned, that the title of *Orono*, with all its honours, was given to Captain Cook; and it is alſo certain, that they regarded us, generally, as a race of people ſuperior to themſelves; and uſed often to ſay, that great *Eatooa* dwelled in our country. The little image, which we have before deſcribed, as the favourite idol on the *Morai* in Karakakooa Bay, they call *Koonooraekaiee*, and ſaid it

was

1779. March. was Terreeoboo's God; and that he alſo reſided amongſt us.

There are found an infinite variety of theſe images, both on the *Morais*, and within and without their houſes, to which they give different names; but it ſoon became obvious to us in how little eſtimation they were held, from their frequent expreſſions of contempt of them, and from their even offering them to ſale for trifles. At the ſame time, there ſeldom failed to be ſome one particular figure in favour, to which, whilſt this preference laſted, all their adoration was addreſſed. This conſiſted in arraying it in red cloth; beating their drums, and ſinging hymns before it; laying bunches of red feathers, and different ſorts of vegetables, at its feet; and expoſing a pig, or a dog, to rot on the *whatta* that ſtood near it.

In a bay to the Southward of Karakakooa, a party of our gentlemen were conducted to a large houſe, in which they found the black figure of a man, reſting on his fingers and toes, with his head inclined backward; the limbs well formed and exactly proportioned, and the whole beautifully poliſhed. This figure the natives called *Mace*; and round it were placed thirteen others of rude and diſtorted ſhapes, which they ſaid were the *Eatooas* of ſeveral deceaſed Chiefs, whoſe names they recounted. The place was full of *whattas*, on which lay the remains of their offerings. They likewiſe give a place in their houſes to many ludicrous and ſome obſcene idols, like the Priapus of the ancients.

It hath been remarked, by former voyagers, that both among the Society and Friendly Iſlanders, an adoration is paid to particular birds; and I am led to believe, that the ſame cuſtom prevails here; and that, probably, the raven is the

the objects of it, from seeing two of these birds tame at the village of Kakooa, which they told me were *Eatooas*; and, refusing every thing I offered for them, cautioned me, at the same time, not to hurt or offend them. 1779. March.

Amongst their religious ceremonies, may be reckoned the prayers and offerings made by the priests before their meals. Whilst the *ava* is chewing, of which they always drink before they begin their repast, the person of the highest rank takes the lead in a sort of hymn, in which he is presently joined by one, two, or more of the company; the rest moving their bodies, and striking their hands gently together, in concert with the fingers. When the *ava* is ready, cups of it are handed about to those who do not join in the song, which they keep in their hands till it is ended; when, uniting in one loud response, they drink off their cup. The performers of the hymn are then served with *ava*, who drink it after a repetition of the same ceremony; and, if there be present one of a very superior rank, a cup is, last of all, presented to him, which, after chanting some time alone, and being answered by the rest, and pouring a little out on the ground, he drinks off. A piece of the flesh that is dressed, is next cut off, without any selection of the part of the animal; which, together with some of the vegetables, being deposited at the foot of the image of the *Eatooa*, and a hymn chanted, their meal commences. A ceremony of much the same kind is also performed by the Chiefs, whenever they drink *ava*, between their meals.

Human sacrifices are more frequent here, according to the account of the natives themselves, than in any other islands we visited. These horrid rites are not only had recourse to upon the commencement of war, and preceding

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great battles, and other ſignal enterprizes; but the death of any conſiderable Chief calls for a ſacrifice of one or more *Towtows*, according to his rank; and we were told, that ten men were deſtined to ſuffer on the death of Terreeoboo. What may (if any thing poſſibly can) leſſen, in ſome ſmall degree, the horror of this practice, is, that the unhappy victims have not the moſt diſtant intimation of their fate. Thoſe who are fixed upon to fall, are ſet upon with clubs wherever they happen to be; and, after being diſpatched, are brought dead to the place, where the remainder of the rites are completed. The reader will here call to his remembrance the ſkulls of the captives, that had been ſacrificed at the death of ſome great Chief, and which were fixed on the rails round the top of the *Morai* at Kakooa. We got a farther piece of intelligence upon this ſubject at the village of Kowrowa; where, on our inquiring into the uſe of a ſmall piece of ground, incloſed with a ſtone fence, we were told that it was an *Here-eere*, or burying-ground of a Chief; and there, added our informer, pointing to one of the corners, lie the *tangata* and *waheene taboo*, or the man and woman who were ſacrificed at his funeral.

To this claſs of their cuſtoms may alſo be referred that of knocking out their fore-teeth. Scarce any of the lower people, and very few of the Chiefs, were ſeen, who had not loſt one or more of them; and we always underſtood, that this voluntary puniſhment, like the cutting off the joints of the finger at the Friendly Iſlands, was not inflicted on themſelves from the violence of grief, on the death of their friends, but was deſigned as a propitiatory ſacrifice to the *Eatooa*, to avert any danger or miſchief to which they might be expoſed.

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We were able to learn but little of their notions with regard to a future ſtate. Whenever we aſked them, whither the dead were gone? we were always anſwered, that the breath, which they appeared to conſider as the ſoul, or immortal part, was gone to the *Eatooa*; and, on puſhing our inquiries farther, they ſeemed to deſcribe ſome particular place, where they imagined the abode of the deceaſed to be; but we could not perceive, that they thought, in this ſtate, either rewards or puniſhments awaited them.

Having promiſed the Reader, in the firſt Chapter, an explanation of what was meant by the word *taboo*, I ſhall, in this place, lay before him the particular inſtances that fell under our obſervation, of its application and effects. On our inquiring into the reaſons of the interdiction of all intercourſe between us and the natives, the day preceding the arrival of Terreeoboo, we were told, that the Bay was *tabooed*. The ſame reſtriction took place, at our requeſt, the day we interred the bones of Captain Cook. In theſe two inſtances the natives paid the moſt implicit and ſcrupulous obedience; but whether on any religious principle, or merely in deference to the civil authority of their Chiefs, I cannot determine. When the ground near our obſervatories, and the place where our maſts lay, were *tabooed*, by ſticking ſmall wands round them, this operated in a manner not leſs efficacious. But though this mode of conſecration was performed by the prieſts only, yet ſtill, as the men ventured to come within the ſpace, when invited by us, it ſhould ſeem, that they were under no religious apprehenſions; and that their obedience was limited to our refuſal only. The women could, by no means, be induced to come near us; but this was probably on account of the *Morai* adjoining; which they are prohibited, at all times, and in all the

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iſlands of thoſe ſeas, from approaching. Mention hath been already made, that women are always *tabooed*, or forbidden, to eat certain kind of meats. We alſo frequently ſaw ſeveral at their meals, who had the meat put into their mouths by others; and on our aſking the reaſon of this ſingularity, were told, that they were *tabooed*, or forbidden, to feed themſelves. This prohibition, we underſtood, was always laid on them, after they had aſſiſted at any funeral, or touched a dead body, and alſo on other occaſions. It is neceſſary to obſerve, that, on theſe occaſions, they apply the word *taboo* indifferently both to perſons and things. Thus they ſay, the natives were *tabooed*, or the bay was *tabooed*, and ſo of the reſt. This word is alſo uſed to expreſs any thing ſacred, or eminent, or devoted. Thus the king of Owhyhee was called *Eree-taboo*; a human victim, *tangata taboo*; and, in the ſame manner, among the Friendly Iſlanders, Tonga, the iſland where the king reſides, is named *Tonga-taboo*.

Concerning their marriages, I can afford the reader little farther ſatisfaction, than informing him, that ſuch a relation or compact exiſts amongſt them. I have already had occaſion to mention, that at the time Terreeoboo had left his queen Rora Rora at Mowee, he was attended by another woman, by whom he had children, and to whom he was very much attached; but how far polygamy, properly ſpeaking, is allowed, or how far it is mixed with concubinage, either with reſpect to the king, the Chiefs, or among the inferior orders, too few facts came to our knowledge to juſtify any concluſions. It hath alſo been obſerved, that, except Kainee Kabareea, and the wife of the Orono, with three women whom I ſhall have occaſion hereafter to mention, we never ſaw any female of high rank. From what I had an opportunity

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nunity of obſerving of the domeſtic concerns of the loweſt claſs, the houſe ſeemed to be under the direction of one man and woman, and the children in the like ſtate of ſubordination as in civilized countries.

It will not be improper, in this place, to take notice, that we were eye-witneſſes of a fact, which, as it was the only inſtance we ſaw of any thing like jealouſy among them, ſhews, at the ſame time, that not only fidelity, but a degree of reſerve, is required from the married women of conſequence. At one of the entertainments of boxing, Omeah was obſerved to riſe from his place two or three times, and to go up to his wife with ſtrong marks of diſpleaſure, ordering her, as it appeared to us from his manner, to withdraw. Whether it was, that being very handſome, he thought ſhe drew too much of our attention, or without being able to determine what other reaſon he might have for his conduct, it is but juſtice to ſay, that there exiſted no real cauſe of jealouſy. However, ſhe kept her place; and when the entertainment was over, joined our party, and ſoliciting ſome trifling preſents, was given to underſtand, that we had none about us; but that if ſhe would accompany us toward our tent, ſhe ſhould return with ſuch as ſhe liked beſt. She was accordingly walking along with us; which Omeah obſerving, followed in a violent rage, and ſeizing her by the hair, began to inflict, with his fiſts, a ſevere corporal puniſhment. This ſight, eſpecially as we had innocently been the cauſe of it, gave us much concern; and yet we were told, that it would be highly improper to interfere between man and wife of ſuch high rank. We were, however, not left without the conſolation of ſeeing the natives at laſt interpoſe; and had the farther ſatisfaction of meeting them together the next day, in perfect good-humour with each other; and

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what is ſtill more ſingular, the lady would not ſuffer us to remonſtrate with her huſband on his treatment of her, which we were much inclined to do, and plainly told us, that he had done no more than he ought.

Whilſt I was aſhore at the obſervatory at Karakakooa Bay, I had twice an opportunity of ſeeing a conſiderable part of their funeral rites. Intelligence was brought me of the death of an old Chief in a houſe near our obſervatories, ſoon after the event happened. On going to the place, I found a number of people aſſembled, and ſeated round a ſquare *area*, fronting the houſe in which the deceaſed lay, whilſt a man, in a red feathered cap, advanced from an interior part of the houſe to the door, and putting out his head, at almoſt every moment uttered a moſt lamentable howl, accompanied with the moſt ſingular grimaces, and violent diſtortions of his face, that can be conceived. After this had paſſed a ſhort time, a large mat was ſpread upon the *area*, and two men and thirteen women came out of the houſe and ſeated themſelves down upon it, in three equal rows; the two men, and three of the women, being in front. The necks and hands of the women were decorated with feathered ruffs; and broad green leaves, curiouſly ſcolloped, were ſpread over their ſhoulders. At one corner of this *area*, near a ſmall hut, were half a dozen boys waving ſmall white banners, and the tufted wands, or *taboo* ſticks, which have been often mentioned in the former chapters, who would not permit us to approach them. This led me to imagine, that the dead body might be depoſited in this little hut; but I afterward underſtood, that it was in the houſe where the man in the red cap opened the rites, by playing his tricks at the door. The company juſt mentioned, being ſeated on the mat, began to ſing a melancholy tune,

tune, accompanied with a flow and gentle motion of the body and arms. When this had continued fome time, they raifed themfelves on their knees, and, in a pofture between kneeling and fitting, began by degrees to move their arms and their bodies with great rapidity, the tune always keeping pace with their motions. As thefe laft exertions were too violent to continue long, they refumed, at intervals, their flower movements; and, after this performance had lafted an hour, more mats were brought and fpread upon the *area*, and four or five elderly women, amongft whom, I was told, was the dead Chief's wife, advanced flowly out of the houfe, and feating themfelves in the front of the firft company, began to cry and wail moft bitterly; the women in the three rows behind joining them, whilft the two men inclined their heads over them in a very melancholy and penfive attitude. At this period of the rites, I was obliged to leave them to attend at the obfervatory; but returning within half an hour, found them in the fame fituation. I continued with them till late in the evening, and left them proceeding with little variation, as juft defcribed; refolving, however, to attend early in the morning, to fee the remainder of the ceremony. On my arrival at the houfe, as foon as it was day, I found to my mortification, the crowd difperfed, and every thing quiet; and was given to underftand, that the corpfe was removed; nor could I learn in what manner it was difpofed of. I was interrupted in making farther inquiries for this purpofe, by the approach of three women of rank, who, whilft their attendants ftood near them with their fly-flaps, fat down by us, and, entering into converfation, foon made me comprehend, that our prefence was a hindrance to the performance of fome neceffary rites.

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I had

1779. March. I had hardly got out of ſight, before I heard their cries and lamentations; and meeting them a few hours afterward, I found they had painted the lower part of their faces perfect black.

The other opportunity I had of obſerving theſe ceremonies, was in the caſe of an ordinary perſon; when, on hearing ſome mournful female cries iſſue from a miſerable looking hut, I ventured into it, and found an old woman with her daughter, weeping over the body of an elderly man, who had but juſt expired, being ſtill warm. The firſt ſtep they took, was to cover the body with cloth, after which, lying down by it, they drew the cloth over themſelves, and then began a mournful kind of ſong, frequently repeating, *Aweh medoaah! Aweh tanee!* Oh my father! Oh my huſband! A younger daughter was alſo at the ſame time lying proſtrate, in a corner of the houſe, covered over with black cloth, repeating the ſame words. On leaving this melancholy ſcene, I found at the door a number of their neighbours collected together, and liſtening to their cries with profound ſilence. I was reſolved not to miſs this opportunity of ſeeing in what manner they diſpoſe of the body; and therefore, after ſatisfying myſelf, before I went to bed, that it was not then removed, I gave orders, that the ſentries ſhould walk backward and forward before the houſe, and, in caſe they ſuſpected any meaſures were taking for the removal of the body, to give me immediate notice. However, the ſentries had not kept a good look-out, for in the morning I found the body was gone. On inquiring, what they had done with it? They pointed toward the ſea; indicating, moſt probably, thereby, that it had been committed to the deep, or perhaps that it had been carried beyond the bay, to ſome burying-ground in another

another part of the country. The Chiefs are interred in the *Morais*, or *Heree-erees*, with the men ſacrificed on the occaſion, by the ſide of them; and we obſerved, that the *Morai*, where the Chief had been buried, who, as I have already mentioned, was killed in the cave, after ſo ſtout a reſiſtance, was hung round with red cloth. 1779. March.