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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, ...

**Cook, James**

**London, 1784**

Chap. IX.

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## C H A P. IX.

*A grand Solemnity, called NATCHÉ, in Honour of the King's Son, performed.—The Processions and other Ceremonies, during the first Day, described.—The Manner of passing the Night at the King's House.—Continuation of the Solemnity, the next Day.—Conjectures about the Nature of it.—Departure from Tongataboo, and Arrival at Eooa.—Account of that Island, and Transactions there.*

1777.  
July.  
Sunday 6.

WE were now ready to sail; but the wind being Easterly, we had not sufficient day-light to turn through the narrows, either with the morning, or with the evening flood; the one falling out too early, and the other too late. So that, without a leading wind, we were under a necessity of waiting two or three days.

Monday 7.  
Tuesday 8.

I took the opportunity of this delay, to be present at a public solemnity, to which the king had invited us, when we went last to visit him, and which, he had informed us, was to be performed on the 8th. With a view to this, he and all the people of note, quitted our neighbourhood on the 7th, and repaired to Mooa, where the solemnity was to be exhibited. A party of us followed them, the next morning. We understood, from what Poulaho had said to us, that his son and heir was now to be initiated into certain

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privileges;





privileges; amongst which was, that of eating with his father; an honour he had not, as yet, been admitted to.

1777.  
July.

We arrived at Mooa about eight o'clock, and found the king, with a large circle of attendants sitting before him, within an inclosure so small and dirty, as to excite my wonder that any such could be found in that neighbourhood. They were intent upon their usual morning occupation, in preparing a bowl of *kava*. As this was no liquor for us, we walked out to visit some of our friends, and to observe what preparations might be making for the ceremony, which was soon to begin. About ten o'clock, the people began to assemble, in a large area, which is before the *malae*, or great house, to which we had been conducted the first time we visited Mooa. At the end of a road, that opens into this area, stood some men with spears and clubs, who kept constantly reciting, or chanting, short sentences, in a mournful tone, which conveyed some idea of distress, and as if they called for something. This was continued about an hour; and, in the mean time, many people came down the road, each of them bringing a yam, tied to the middle of a pole, which they laid down, before the persons who continued repeating the sentences. While this was going on, the king and prince arrived, and seated themselves upon the area; and we were desired to sit down by them, but to pull off our hats, and to untie our hair. The bearers of the yams being all come in, each pole was taken up between two men, who carried it over their shoulders. After forming themselves into companies, of ten or twelve persons each, they marched across the place, with a quick pace; each company, headed by a man bearing a club or spear, and guarded, on the right, by several others, armed with different weapons. A man carrying a living pigeon on a perch, closed the rear of the





1777.  
July.

procession, in which about two hundred and fifty persons walked.

Omai was desired by me, to ask the Chief, to what place the yams were to be thus carried, with so much solemnity? but, as he seemed unwilling to give us the information we wanted, two or three of us followed the procession, contrary to his inclination. We found, that they stopped before a *morai* or *fiatooka* \* of one house standing upon a mount, which was hardly a quarter of a mile from the place where they first assembled. Here we observed them depositing the yams, and making them up into bundles; but for what purpose, we could not learn. And, as our presence seemed to give them uneasiness, we left them, and returned to Poulaho, who told us, we might amuse ourselves by walking about, as nothing would be done for some time. The fear of losing any part of the ceremony, prevented our being long absent. When we returned to the king, he desired me to order the boat's crew not to stir from the boat; for, as every thing would, very soon, be *taboo*, if any of our people, or of their own, should be found walking about, they would be knocked down with clubs; nay *mateed*, that is, killed. He also acquainted us, that we could not be present at the ceremony; but that we should be conducted to a place, where we might see every thing that passed. Objections were made to our dress. We were told, that, to qualify us to be present, it was necessary that we should be naked as low as the breast, with our hats off, and our hair untied. Omai offered to conform to these requisites, and began to strip; other objections were then started; so that the exclusion was given to him equally with ourselves.

\* This is the *fiatooka* mentioned above by Mr. Anderson, p. 321.

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I did





I did not much like this restriction; and, therefore, stole out, to see what might now be going forward. I found very few people stirring, except those dressed to attend the ceremony; some of whom had in their hands small poles, about four feet long, and to the under-part of these were fastened two or three other sticks, not bigger than one's finger, and about six inches in length. These men were going toward the *morai* just mentioned. I took the same road, and was, several times, stopped by them, all crying out *taboo*. However, I went forward, without much regarding them, till I came in sight of the *morai*, and of the people who were sitting before it. I was now urged, very strongly, to go back; and, not knowing what might be the consequence of a refusal, I complied. I had observed, that the people, who carried the poles, passed this *morai*, or what I may, as well, call temple; and guessing, from this circumstance, that something was transacting beyond it, which might be worth looking at, I had thoughts of advancing, by making a round, for this purpose; but I was so closely watched by three men, that I could not put my design in execution. In order to shake these fellows off, I returned to the *malae*, where I had left the king, and, from thence, made an elopement a second time; but I instantly met with the same three men; so that it seemed, as if they had been ordered to watch my motions. I paid no regard to what they said or did, till I came within sight of the king's principal *fiatooka* or *morai*, which I have already described\*, before which a great number of men were sitting, being the same persons whom I had just before seen pass by the other *morai*, from which this was but a little distant. Observing, that I could watch the proceedings of this company from the

1777.  
July.

\* See p. 313.





1777.  
July.

king's plantation, I repaired thither, very much to the satisfaction of those who attended me.

As soon as I got in, I acquainted the gentlemen who had come with me from the ships, with what I had seen; and we took a proper station, to watch the result. The number of people, at the *fatooka*, continued to increase for some time; and, at length, we could see them quit their sitting posture, and march off in procession. They walked in pairs, one after another, every pair carrying, between them, one of the small poles above-mentioned, on their shoulders. We were told, that the small pieces of sticks, fastened to the poles, were yams; so that, probably, they were meant to represent this root emblematically. The hindmost men of each couple, for the most part, placed one of his hands to the middle of the pole, as if, without this additional support, it were not strong enough to carry the weight that hung to it, and under which they all seemed to bend, as they walked. This procession consisted of one hundred and eight pairs, and all, or most of them, men of rank. They came close by the fence behind which we stood; so that we had a full view of them.

Having waited here, till they had all passed, we then repaired to Poulaho's house, and saw him going out. We could not be allowed to follow him; but were, forthwith, conducted to the place allotted to us, which was behind a fence, adjoining to the area of the *fatooka* where the yams had been deposited in the forenoon. As we were not the only people who were excluded from being publicly present at this ceremony, but allowed to peep from behind the curtain, we had a good deal of company; and I observed, that all the other inclosures, round the place, were filled with  
people.



people. And, yet, all imaginable care seemed to be taken, that they should see as little as possible; for the fences had not only been repaired that morning, but, in many places, raised higher than common; so that the tallest man could not look over them. To remedy this defect in our station, we took the liberty to cut holes in the fence, with our knives; and, by this means, we could see, pretty distinctly, every thing that was transacting on the other side.

On our arrival at our station, we found two or three hundred people, sitting on the grass, near the end of the road that opened into the area of the *morai*; and the number continually increased, by others joining them. At length, arrived a few men carrying some small poles, and branches or leaves of the cocoa-nut tree; and, upon their first appearance, an old man seated himself in the road, and, with his face toward them, pronounced a long oration in a serious tone. He then retired back, and the others advancing to the middle of the area, began to erect a small shed; employing, for that purpose, the materials above-mentioned. When they had finished their work, they all squatted down, for a moment, before it, then rose up, and retired to the rest of the company. Soon after, came Poulaho's son, preceded by four or five men, and they seated themselves a little aside from the shed, and rather behind it. After them, appeared twelve or fourteen women of the first rank, walking slowly in pairs, each pair carrying between them, a narrow piece of white cloth extended, about two or three yards in length. These marched up to the prince, squatted down before him; and, having wrapped some of the pieces of the cloth they had brought, round his body, they rose up, and retired in the same order, to some distance on his left, and there seated themselves. Poulaho himself soon made his appearance, preceded

1777.  
July.





1777.  
July.

preceded by four men, who walked two and two abreast, and sat down on his son's left hand, about twenty paces from him. The young prince, then, quitting his first position, went and sat down under the shed, with his attendants; and a considerable number more placed themselves on the grass, before this royal canopy. The prince himself sat facing the people, with his back to the *morai*. This being done, three companies, of ten or a dozen men in each, started up from amongst the large crowd, a little after each other, and running hastily to the opposite side of the area, sat down for a few seconds; after which, they returned, in the same manner, to their former stations. To them succeeded two men, each of whom held a small green branch in his hand, who got up and approached the prince, sitting down, for a few seconds, three different times, as they advanced; and then, turning their backs, retired in the same manner, inclining their branches to each other as they sat. In a little time, two more repeated this ceremony.

The grand procession, which I had seen march off from the other *morai*, now began to come in. To judge of the circuit they had made, from the time they had been absent, it must have been pretty large. As they entered the area, they marched up to the right of the shed, and, having prostrated themselves on the grass, deposited their pretended burthens (the poles above-mentioned), and faced round to the prince. They then rose up, and retired in the same order, closing their hands, which they held before them, with the most serious aspect, and seated themselves along the front of the area. During all the time that this numerous band were coming in, and depositing their poles, three men, who sat under the shed, with the prince, continued pronouncing  
separate



separate sentences, in a melancholy tone. After this, a profound silence ensued, for a little time, and then a man, who sat in the front of the area, began an oration (or prayer), during which, at several different times, he went and broke one of the poles, which had been brought in by those who had walked in procession. When he had ended, the people, sitting before the shed, separated, to make a lane, through which the prince and his attendants passed, and the assembly broke up.

1777.  
July.

Some of our party, satisfied with what they had already seen, now returned to the ships; but I, and two or three more of the officers, remained at Mooa, to see the conclusion of the solemnity, which was not to be till the next day; being desirous of omitting no opportunity, which might afford any information about the religious or the political institutions of this people. The small sticks or poles, which had been brought into the area, by those who walked in procession, being left lying on the ground, after the crowd had dispersed, I went and examined them. I found, that to the middle of each, two or three small sticks were tied, as has been related. Yet we had been repeatedly told by the natives, who stood near us, that they were young yams; insomuch that some of our gentlemen believed them, rather than their own eyes. As I had the demonstration of my senses to satisfy me, that they were not real yams, it is clear, that we ought to have understood them, that they were only the artificial representations of these roots.

Our supper was got ready about seven o'clock. It consisted of fish and yams. We might have had pork also; but we did not choose to kill a large hog, which the king had given to us for that purpose. He supped with us, and drank pretty freely of brandy and water; so that he went to bed with





1777.  
July.

with a sufficient dose. We passed the night in the same house with him, and several of his attendants.

Wednesd. 9.

About one or two o'clock in the morning they waked, and conversed for about an hour, and then went to sleep again. All, but Poulaho himself, rose at day-break, and went, I know not whither. Soon after, a woman, one of those who generally attended upon the Chief, came in, and inquired where he was. I pointed him out to her; and she immediately sat down by him, and began the same operation, which Mr. Anderson had seen practised upon Futafaihe, tapping or beating gently, with her clinched fists, on his thighs. This, instead of prolonging his sleep, as was intended, had the contrary effect; however, though he awaked, he continued to lie down.

Omai, and I, now went to visit the prince, who had parted from us early in the evening. For he did not lodge with the king; but in apartments of his own, or, at least, such as had been allotted to him, at some distance from his father's house. We found him with a circle of boys, or youths, about his own age, sitting before him; and an old woman, and an old man, who seemed to have the care of him, sitting behind. There were others, both men and women, employed about their necessary affairs, in different departments; who, probably, belonged to his household.

From the prince we returned to the king. By this time he had got up, and had a crowded circle before him, composed chiefly of old men. While a large bowl of *kava* was preparing, a baked hog and yams, smoking hot, were brought in; the greatest part of which fell to our share, and was very acceptable to the boat's crew: for these people  
eat





eat very little in a morning; especially the *kava* drinkers. I afterward walked out, and visited several other Chiefs; and found, that all of them were taking their morning draught, or had already taken it. Returning to the king, I found him asleep in a small retired hut, with two women tapping on his breech. About eleven o'clock he arose again; and then some fish and yams, which tasted as if they had been stewed in cocoa-nut milk, were brought to him. Of these he eat a large portion, and lay down once more to sleep. I now left him, and carried to the prince a present of cloth, beads, and other articles, which I had brought with me from the ship for the purpose. There was a sufficient quantity of cloth to make him a complete suit; and he was immediately decked out with it. Proud of his dress, he first went to shew himself to his father; and then conducted me to his mother; with whom were about ten or a dozen other women of a respectable appearance. Here the prince changed his apparel, and made me a present of two pieces of the cloth manufactured in the island. By this time, it was past noon, when, by appointment, I repaired to the palace to dinner. Several of our gentlemen had returned, this morning, from the ships; and we were all invited to the feast, which was presently served up, and consisted of two pigs and yams. I roused the drowsy monarch, to partake of what he had provided for our entertainment. In the mean time, two mullets, and some shell-fish, were brought to him, as I supposed, for his separate portion. But he joined it to our fare, sat down with us, and made a hearty meal.

When dinner was over, we were told that the ceremony would soon begin; and were strictly enjoined not to walk out. I had resolved, however, to peep no longer

VOL. I.

Y y

from

1777.  
July.



1777.  
July.

from behind the curtain, but to mix with the actors themselves, if possible. With this view, I stole out from the plantation, and walked toward the *morai*, the scene of the solemnity. I was, several times, desired to go back, by people whom I met; but I paid no regard to them; and they suffered me to pass on. When I arrived at the *morai*, I found a number of men seated on the side of the area, on each side of the road that leads up to it. A few were sitting on the opposite side of the area; and two men in the middle of it, with their faces turned to the *morai*. When I got into the midst of the first company, I was desired to sit down; which I accordingly did. Where I sat, there were lying a number of small bundles or parcels, composed of cocoa-nut leaves, and tied to sticks made into the form of hand-barrows. All the information I could get about them was, that they were *taboo*. Our number kept continually increasing; every one coming from the same quarter. From time to time, one or another of the company turned himself to those who were coming to join us, and made a short speech; in which I could remark that the word *arekee*, that is King, was generally mentioned. One man said something that produced bursts of hearty laughter from all the crowd; others, of the speakers, met with public applause. I was, several times, desired to leave the place; and, at last, when they found that I would not stir, after some seeming consultation, they applied to me to uncover my shoulders as theirs were. With this request I complied; and then they seemed to be no longer uneasy at my presence.

I sat a full hour, without any thing more going forward, beside what I have mentioned. At length the prince, the women, and the king, all came in, as they had done the day before. The prince, being placed under the shed, after

his





his father's arrival, two men, each carrying a piece of mat, came, repeating something seriously, and put them about him. The assembled people now began their operations; and first, three companies ran backward and forward across the area, as described in the account of the proceedings of the former day. Soon after, the two men, who sat in the middle of the area, made a short speech or prayer; and then the whole body, amongst whom I had my place, started up, and ran and seated themselves before the shed under which the prince, and three or four men, were sitting. I was now partly under the management of one of the company, who seemed very assiduous to serve me. By his means, I was placed in such a situation, that, if I had been allowed to make use of my eyes, nothing that passed could have escaped me. But it was necessary to sit with down-cast looks, and demure as maids.

1777.  
July.

Soon after, the procession came in, as on the day before; each two persons bearing on their shoulders a pole, round the middle of which, a cocoa-nut leaf was plaited. These were deposited with ceremonies similar to those observed on the preceding day. This first procession was followed by a second; the men composing which, brought baskets, such as are usually employed by this people to carry provisions in, and made of palm leaves. These were followed by a third procession, in which were brought different kinds of small fish; each fixed at the end of a forked stick. The baskets were carried up to an old man, whom I took to be the Chief Priest, and who sat on the prince's right-hand, without the shed. He held each in his hand, while he made a short speech or prayer; then laid it down, and called for another, repeating the same words as before; and thus he went through the whole number of baskets. The fish were

Y y 2

presented,





1777.  
July.

presented, one by one, on the forked sticks, as they came in, to two men, who sat on the left; and who, till now, held green branches in their hands. The first fish they laid down on their right, and the second on their left. When the third was presented, a stout looking man, who sat behind the other two, reached his arm over between them, and made a snatch at it; as also did the other two, at the very same time. Thus they seemed to contend for every fish that was presented; but as there were two hands against one, besides the advantage of situation, the man behind got nothing but pieces; for he never quitted his hold, till the fish was torn out of his hand; and what little remained in it, he shook out behind him. The others laid what they got, on the right and left alternately. At length, either by accident or design, the man behind got possession of a whole fish, without either of the other two so much as touching it. At this, the word *marceai*, which signifies *very good*, or *well done*, was uttered in a low voice throughout the whole crowd. It seemed, that he had performed now all that was expected from him; for he made no attempt upon the few fish that came after. These fish, as also the baskets, were all delivered, by the persons who brought them in, sitting; and, in the same order and manner, the small poles, which the first procession carried, had been laid upon the ground.

The last procession being closed, there was some speaking or praying, by different persons. Then, on some signal being given, we all started up, ran several paces to the left, and sat down with our backs to the prince, and the few who remained with him. I was desired not to look behind me. However, neither this injunction, nor the remembrance of Lot's wife, discouraged me from facing about.





I now saw that the prince had turned his face to the *morai*. But this last movement had brought so many people between him and me, that I could not perceive what was doing. I was afterward assured, that, at this very time, the prince was admitted to the high honour of eating with his father; which, till now, had never been permitted to him; a piece of roasted yam being presented to each of them for this purpose. This was the more probable, as we had been told, before-hand, that this was to happen during the solemnity; and as all the people turned their backs to them, at this time, which they always do when their monarch eats.

1777.  
July.

After some little time, we all faced about, and formed a semicircle before the prince, leaving a large open space between us. Presently there appeared some men coming toward us, two and two, bearing large sticks, or poles, upon their shoulders, making a noise that might be called singing, and waving their hands as they advanced. When they had got close up to us, they made a shew of walking very fast, without proceeding a single step. Immediately after, three or four men started up from the crowd, with large sticks in their hands, who ran toward those new-comers. The latter instantly threw down the poles from their shoulders, and scampered off; and the others attacked the poles; and, having beat them most unmercifully, returned to their places. As the pole-bearers ran off, they gave the challenge that is usual here in wrestling; and, not long after, a number of stout fellows came from the same quarter, repeating the challenge as they advanced. These were opposed by a party, who came from the opposite side almost at the same instant. The two parties paraded about the area for a few minutes, and then retired, each to their own side. After this,





1777.  
July.

this, there were wrestling and boxing-matches for about half an hour. Then two men seated themselves before the prince, and made speeches, addressed, as I thought, entirely to him. With this the solemnity ended, and the whole assembly broke up.

I now went and examined the several baskets which had been presented; a curiosity that I was not allowed before to indulge; because every thing was then *taboo*. But the solemnity being now over, they became, simply, what I found them to be, empty baskets. So that, whatever they were supposed to contain, was emblematically represented. And so, indeed, was every other thing which had been brought in procession, except the fish.

We endeavoured, in vain, to find out the meaning, not only of the ceremony in general, which is called *Natche*, but of its different parts. We seldom got any other answer to our inquiries, but *taboo*; a word, which, I have before observed, is applied to many other things. But, as the prince was, evidently, the principal person concerned in it; and as we had been told by the king, ten days before the celebration of the *Natche*, that the people would bring in yams for him and his son to eat together; and as he even described some part of the ceremony, we concluded, from what he had then said, and from what we now saw, that an oath of allegiance, if I may so express myself, or solemn promise, was, on this occasion, made to the prince, as the immediate successor to the regal dignity, to stand by him, and to furnish him with the several articles that were here emblematically represented. This seems the more probable, as all the principal people of the island, whom we had ever seen, assisted in the processions. But, be this as it may, the whole





was conducted with a great deal of mysterious solemnity; and, that there was a mixture of religion in the institution, was evident, not only from the place where it was performed, but from the manner of performing it. Our dress and deportment had never been called in question, upon any former occasion whatever. Now, it was expected that we should be uncovered as low as the waist; that our hair should be loose, and flowing over our shoulders; that we should, like themselves, sit cross-legged; and, at times, in the most humble posture, with down-cast eyes, and hands locked together; all which requisites were most devoutly observed by the whole assembly. And, lastly, every one was excluded from the solemnity, but the principal people, and those who assisted in the celebration. All these circumstances were to me a sufficient testimony, that, upon this occasion, they considered themselves as acting under the immediate inspection of a Supreme Being.

The present *Natche* may be considered, from the above account of it, as merely figurative. For the small quantity of yams, which we saw the first day, could not be intended as a general contribution; and, indeed, we were given to understand, that they were a portion consecrated to the *Otosa*, or Divinity. But we were informed, that, in about three months, there would be performed, on the same account, a far more important and grander solemnity; on which occasion, not only the tribute of Tongataboo, but that of Hapace, Vavaoo, and of all the other islands, would be brought to the Chief, and confirmed more awfully, by sacrificing ten human victims from amongst the inferior sort of people. A horrid solemnity indeed! and which is a most significant instance of the influence of gloomy and ignorant superstition, over the minds of one of the most benevolent and humane

1777.  
July.





1777.  
July.

mane nations upon earth. On inquiring into the reasons of so barbarous a practice, they only said, that it was a necessary part of the *Natche*; and that, if they omitted it, the Deity would certainly destroy their king.

Before the assembly broke up, the day was far spent; and as we were at some distance from the ships, and had an intricate navigation to go through, we were in haste to set out from Mooa. When I took leave of Poulaho, he pressed me much to stay till the next day, to be present at a funeral ceremony. The wife of Mareewagee, who was mother-in-law to the king, had lately died; and her corpse had, on account of the *Natche*, been carried on board a canoe that lay in the lagoon. Poulaho told me, that, as soon as he had paid the last offices to her, he would attend me to Eooa; but, if I did not wait, that he would follow me thither. I understood, at the same time, that, if it had not been for the death of this woman, most of the Chiefs would have accompanied us to that island; where, it seems, all of them have possessions. I would gladly have waited to see this ceremony also, had not the tide been now favourable for the ships to get through the narrows. The wind, besides, which, for several days past, had been very boisterous, was now moderate and settled; and to have lost this opportunity, might have detained us a fortnight longer. But what was decisive against my waiting, we understood that the funeral ceremonies would last five days, which was too long a time, as the ships lay in such a situation, that I could not get to sea at pleasure. I, however, assured the king, that, if we did not fail, I should certainly visit him again the next day. And so we all took leave of him, and set out for the ships, where we arrived about eight o'clock in the evening.

I had





I had forgot to mention, that Omai was present at this second day's ceremony, as well as myself; but we were not together; nor did I know that he was there, till it was almost over. He afterward told me, that, as soon as the king saw that I had stolen out from the plantation, he sent several people, one after another, to desire me to come back. Probably, these messengers were not admitted to the place where I was; for I saw nothing of them. At last, intelligence was brought to the Chief, that I had actually stripped, in conformity to their custom; and then he told Omai, that he might be present also, if he would comply with all the necessary forms. Omai had no objection, as nothing was required of him, but to conform to the custom of his own country. Accordingly, he was furnished with a proper dress, and appeared at the ceremony as one of the natives. It is likely, that one reason of our being excluded at first, was an apprehension, that we would not submit to the requisites to qualify us to assist.

1777.  
July.

While I was attending the *Natche* at Mooa, I ordered the horses, bull and cow, and goats, to be brought thither; thinking that they would be safer there, under the eyes of the Chiefs, than at a place that would be, in a manner, deserted, the moment after our departure. Besides the above-mentioned animals, we left, with our friends here, a young boar, and three young sows, of the English breed. They were exceedingly desirous of them, judging, no doubt, that they would greatly improve their own breed, which is rather small. Feenou also got from us two rabbits, a buck and a doe; and, before we sailed, we were told, that young ones had been already produced. If the cattle succeed, of which I make no doubt, it will be a vast acquisition to these





1777.  
July.

islands; and, as Tongataboo is a fine level country, the horses cannot but be useful.

Thursday 10.

On the 10th, at eight o'clock in the morning, we weighed anchor, and, with a steady gale at South East, turned through the channel, between the small isles called Makka-haa and Monooafai; it being much wider than the channel between the last mentioned island and Pangimodoo. The flood set strong in our favour, till we were the length of the channel leading up to the *lagoon*, where the flood from the Eastward meets that from the West. This, together with the indraught of the *lagoon*, and of the shoals before it, causeth strong riplings and whirlpools. To add to these dangers, the depth of water in the channel exceeds the length of a cable; so that there is no anchorage, except close to the rocks, where we meet with forty and forty-five fathoms, over a bottom of dark sand. But then, here, a ship would be exposed to the whirlpools. This frustrated the design which I had formed, of coming to an anchor, as soon as we were through the narrows, and of making an excursion to see the funeral. I chose rather to lose that ceremony, than to leave the ships in a situation, in which I did not think them safe. We continued to ply to windward, between the two tides, without either gaining or losing an inch, till near high water, when, by a favourable slant, we got into the Eastern tide's influence. We expected, there, to find the ebb to run strong to the Eastward in our favour; but it proved so inconsiderable, that, at any other time, it would not have been noticed. This informed us, that most of the water, which flows into the *lagoon*, comes from the North West, and returns the same way. About five in the afternoon, finding that we could not get to sea before it was

dark,





dark, I came to an anchor, under the shore of Tongataboo, in forty-five fathoms water; and about two cables length from the reef, that runs along that side of the island. The Discovery dropped anchor under our stern; but before the anchor took hold, she drove off the bank, and did not recover it till after midnight.

1777.  
July.

We remained at this station, till eleven o'clock, the next day, when we weighed, and plyed to the Eastward. But it was ten at night, before we weathered the East end of the island, and were enabled to stretch away for Middleburg, or Eooa (as it is called by the inhabitants), where we anchored, at eight o'clock, the next morning, in forty fathoms water, over a bottom of sand, interspersed with coral rocks; the extremes of the island extending, from North,  $40^{\circ}$  East, to South,  $22^{\circ}$  West; the high land of Eooa, South,  $45^{\circ}$  East; and Tongataboo, from North,  $70^{\circ}$  West, to North,  $19^{\circ}$  West; distant about half a mile from the shore; being nearly the same place where I had my station in 1773, and then named by me, *English Road*.

We had no sooner anchored, than Taoofa the Chief, and several other natives, visited us on board, and seemed to rejoice much at our arrival. This Taoofa \* had been my *Tayo*, when I was here, during my last voyage; consequently, we were not strangers to each other. In a little time, I went ashore with him, in search of fresh water; the procuring of which, was the chief object that brought me to Eooa. I had been told, at Tongataboo, that there was here a stream, running from the hills into the sea; but this was not the case now. I was first conducted to a brackish spring, between low and high water mark, amongst rocks, in the

\* In the account of Captain Cook's former voyage, he calls the only Chief he then met with, at this place, *Tioony*. See Vol. i. p. 192.





1777.  
July.

cove where we landed, and where no one would ever have thought of looking for what we wanted. However, I believe, the water of this spring might be good, were it possible to take it up, before the tide mixes with it. Finding that we did not like this, our friends took us a little way into the island; where, in a deep chasm, we found very good water; which, at the expence of some time and trouble, might be conveyed down to the shore, by means of spouts or troughs, that could be made with plantain leaves, and the stem of the tree. But, rather than to undertake that tedious task, I resolved to rest contented with the supply the ships had got at Tongataboo.

Before I returned on board, I set on foot a trade for hogs and yams. Of the former, we could procure but few; but, of the latter, plenty. I put ashore, at this island, the ram and two ewes, of the Cape of Good Hope breed of sheep; intrusting them to the care of Taoofa, who seemed proud of his charge. It was fortunate, perhaps, that Mareewagee, to whom I had given them, as before-mentioned, slighted the present. Eooa, not having, as yet, got any dogs upon it, seems to be a properer place than Tongataboo for the rearing of sheep.

As we lay at anchor, this island bore a very different aspect from any we had lately seen, and formed a most beautiful landscape. It is higher than any we had passed, since leaving New Zealand (as Kao may justly be reckoned an immense rock), and from its top, which is almost flat, declines very gently toward the sea. As the other isles, of this cluster, are level, the eye can discover nothing but the trees that cover them; but here the land, rising gently upward, presents us with an extensive prospect, where groves of trees are only interspersed at irregular distances, in  
beautiful





beautiful disorder, and the rest covered with grafs. Near the shore, again, it is quite shaded with various trees, amongst which are the habitations of the natives; and to the right of our station, was one of the most extensive groves of cocoa-palms we had ever seen.

1777.  
July.

The 13th, in the afternoon, a party of us made an excursion to the highest part of the island, which was a little to the right of our ships, in order to have a full view of the country. About half way up, we crossed a deep valley, the bottom and sides of which, though composed of hardly any thing but coral rock, were clothed with trees. We were now about two or three hundred feet above the level of the sea, and yet, even here, the coral was perforated into all the holes and inequalities, which usually diversify the surface of this substance within the reach of the tide. Indeed, we found the same coral, till we began to approach the summits of the highest hills; and, it was remarkable, that these were chiefly composed of a yellowish, soft, sandy stone. The soil, there, is, in general, a reddish clay; which, in many places, seemed to be very deep. On the most elevated part of the whole island, we found a round platform, or mount of earth, supported by a wall of coral stones; to bring which, to such a height, must have cost much labour. Our guides told us, that this mount had been erected by order of their Chief; and that they, sometimes, met there to drink *kava*. They called it *Etchee*; by which name, an erection, which we had seen at Tongataboo, as already mentioned, was distinguished. Not many paces from it, was a spring of excellent water; and, about a mile lower down, a running stream, which, we were told, found its way to the sea, when the rains were copious. We also met  
with

Sunday 13.





1777.  
July.

with water, in many little holes; and, no doubt, great plenty might be found, by digging.

From the elevation, to which we had ascended, we had a full view of the whole island, except a part of the South point. The South East side, from which the highest hills, we were now upon, are not far distant, rises with very great inequalities, immediately from the sea; so that the plains and meadows, of which there are here some of great extent, lie all on the North West side; and, as they are adorned with tufts of trees, intermixed with plantations, they form a very beautiful landscape, in every point of view. While I was surveying this delightful prospect, I could not help flattering myself with the pleasing idea, that some future navigator may, from the same station, behold these meadows stocked with cattle, brought to these islands by the ships of England; and that the completion of this single benevolent purpose, independently of all other considerations, would sufficiently mark to posterity, that our voyages had not been useless to the general interests of humanity. Besides the plants common on the other neighbouring islands, we found, on the height, a species of *acrosticum*, *melastoma*, and fern tree; with a few other ferns and plants, not common lower down.

Our guides informed us, that all, or most of the land, on this island, belonged to the great Chiefs of Tongataboo; and that the inhabitants were only tenants, or vassals, to them. Indeed, this seemed to be the case at all the other neighbouring isles, except Annamooka, where there were some Chiefs, who seemed to act with some kind of independence. Omai, who was a great favourite with Feenou, and these people in general, was tempted with the offer of being



being made Chief of this island, if he would have staid amongst them; and it is not clear to me, that he would not have been glad to stay, if the scheme had met with my approbation. I own, I did disapprove of it; but not because I thought that Omai would do better for himself in his own native isle.

1777.  
July.

On returning from my country expedition, we were informed that a party of the natives had, in the circle where our people traded, struck one of their own countrymen with a club, which laid bare, or, as others said, fractured his skull, and then broke his thigh with the same; when our men interposed. He had no signs of life, when carried to a neighbouring house; but afterward recovered a little. On my asking the reason of so severe a treatment, we were informed, that he had been discovered in a situation rather indelicate, with a woman who was *taboo'd*. We, however, understood, that she was no otherwise *taboo'd*, than by belonging to another person, and rather superior in rank to her gallant. From this circumstance, we had an opportunity of observing, how these people treat such infidelities. But the female sinner has, by far, the smaller share of punishment for her misdemeanor; as they told us, that she would only receive a slight beating.

The next morning, I planted a pine-apple, and sowed the seeds of melons, and other vegetables in the Chief's plantation. I had some encouragement, indeed, to flatter myself, that my endeavours of this kind would not be fruitless; for, this day, there was served up at my dinner, a dish of turnips, being the produce of the seeds I had left here during my last voyage.

Monday 14.

I had





1777.  
July.  
Tuesday 15.

I had fixed upon the 15th for sailing, till Taoofa pressed me to stay a day or two longer, to receive a present he had prepared for me. This reason, and the daily expectation of seeing some of our friends from Tongataboo, induced me to defer my departure.

Wednes. 16.

Accordingly, the next day, I received the Chief's present; consisting of two small heaps of yams, and some fruit, which seemed to be collected by a kind of contribution, as at the other isles. On this occasion, most of the people of the island had assembled at the place; and, as we had experienced on such numerous meetings amongst their neighbours, gave us not a little trouble to prevent them from pilfering whatever they could lay their hands upon. We were entertained with cudgelling, wrestling, and boxing-matches; and in the latter, both male and female combatants exhibited. It was intended to have finished the shew with the *bomai*, or night-dance; but an accident either put a total stop to it, or, at least, prevented any of us from staying ashore to see it. One of my people, walking a very little way, was surrounded by twenty or thirty of the natives, who knocked him down, and stripped him of every thing he had on his back. On hearing of this, I immediately seized two canoes, and a large hog; and insisted on Taoofa's causing the clothes to be restored, and on the offenders being delivered up to me. The Chief seemed much concerned at what had happened; and forthwith took the necessary steps to satisfy me. This affair so alarmed the assembled people, that most of them fled. However, when they found that I took no other measures to revenge the insult, they returned. It was not long before one of the offenders was delivered up to me, and a shirt and a pair of trowsers restored.





restored. The remainder of the stolen goods not coming in before night, I was under a necessity of leaving them to go aboard; for the sea run so high, that it was with the greatest difficulty the boats could get out of the creek with daylight, much less in the dark.

1777.  
July.

The next morning, I landed again, having provided myself with a present for Taoofa, in return for what he had given me. As it was early, there were but few people at the landing-place, and those few not without their fears. But on my desiring Omai to assure them, that we meant no harm; and, in confirmation of this assurance, having restored the canoes, and released the offender, whom they had delivered up to me, they resumed their usual gaiety; and, presently, a large circle was formed, in which the Chief, and all the principal men of the island, took their places. The remainder of the clothes were now brought in; but, as they had been torn off the man's back, by pieces, they were not worth carrying on board. Taoofa, on receiving my present, shared it with three or four other Chiefs, keeping only a small part for himself. This present exceeded their expectation so greatly, that one of the Chiefs, a venerable old man, told me, that they did not deserve it, considering how little they had given to me, and the ill treatment one of my people had met with. I remained with them, till they had finished their bowl of *kava*; and having then paid for the hog, which I had taken the day before, returned on board, with Taoofa, and one of Poulaho's servants, by whom I sent, as a parting mark of my esteem and regard for that Chief, a piece of bar iron; being as valuable a present as any I could make to him.

Thursday 17.





1777.  
July.

Soon after, we weighed, and with a light breeze at South East, stood out to sea; and then Taoofa, and a few other natives, that were in the ship, left us. On heaving up the anchor, we found, that the cable had suffered considerably by the rocks; so that the bottom, in this road, is not to be depended upon. Besides this, we experienced, that a prodigious swell rolls in there from the South West.

We had not been long under sail, before we observed a sailing canoe coming from Tongataboo, and entering the creek before which we had anchored. Some hours after, a small canoe, conducted by four men, came off to us. For, as we had but little wind, we were, still, at no great distance from the land. These men told us, that the sailing canoe, which we had seen arrive from Tongataboo, had brought orders to the people of Eooa, to furnish us with a certain number of hogs; and that, in two days, the king, and other Chiefs, would be with us. They, therefore, desired we would return to our former station. There was no reason to doubt the truth of what these men told us. Two of them had actually come from Tongataboo, in the sailing canoe; and they had no view in coming off to us, but to give this intelligence. However, as we were now clear of the land, it was not a sufficient inducement to bring me back; especially as we had, already, on board, a stock of fresh provisions, sufficient, in all probability, to last during our passage to Otaheite. Besides Taoofa's present, we had got a good quantity of yams at Eooa, in exchange chiefly for small nails. Our supply of hogs was also considerably increased there; though, doubtless, we should have got many more, if the Chiefs of Tongataboo had been with us, whose property they mostly were. At the approach of night, these  
men,



men, finding that we would not return, left us; as also some others, who had come off in two canoes, with a few cocoa-nuts, and shaddocks, to exchange them for what they could get; the eagerness of these people to get into their possession more of our commodities, inducing them to follow the ships out to sea, and to continue their intercourse with us to the last moment.

1777.

July.

