More joy for Christians - or the power of Christ displayed in effecting mighty things by weak instruments, in the complete overthrow of Idolatry in the Island of Aitutake written by Mr Williams from the mouth of Papeiha one of the Native Teachers sent to that Island by the Church of Christ at Raiatea - - - - - - -

---

In the month of October 1821 I with my family took a Voyage to the Colony of New South Wales principally for the benefit of my own health & of Mrs Williams. The Captain of the Vessel in which we were to go obligingly said he would permit us to send two native Teachers & leave them at Aitutake an Island by which we were to pass. Mr Threlkeld & myself thought it a favorable opportunity of attempting to introduce the Gospel in to that Island & were desirous of embracing it. We therefore proposed it to the Church - they selected two from among them, Papeiha & Vahapata whom we set apart to their office in an interesting service held on the day of our departure from Raiatea. We preferred two single men, as we knew little of the Island & did not know but that I might be obliged to take them on with me to New South Wales Aitutake is situated in 18-58 S Latitude & 159-48 W Long: We made it on the 26 Octr we were soon surrounded by Canoes the Natives were exceedingly noisy & as wild as

possible both in their appearance & manners, some were tatooed from head to foot, some painted various colours, others smeared with Charcoal, dancing - singing & jumping, the invited the Chief on board whose name I found to be Tamatoa I immediately began to converse with him by telling him what had taken place at the Society & other Islands with respect to the destruction of Maraes - burning their Idols &c he asked me very significantly were the great National god - Tangaroa was I told him that he was consumed with fire - he then asked where the other great god Koro was, I told him that he also was consumed, That I had brought him two teachers to instruct him & his people in the word of the true god that they might be induced to destroy the false ones as others had been. As soon as I pointed them out to him he said ~~from~~ will they go on shore with me, Yes I replied he sized them immediately & rubbed their Noses very heartily with his & continued his salutation some time. I told him that I gave them into his charge, that he must take them to his own house - prevent any person from taking away their property, to provide them with food & treat them kindly. all which he promised to do, he took them & their little property in his large Canoe & paddled off to the Shore apparently greatly delighted I then learned that there were several other Islands numerously inhabited not very far distant which much increased in my estimation both the importance & interest of the Situation

Mission. Papeiha says, "Immediately we landed crowds came down to the sea beach to see us, we were instantly given into the possession of two Priests who led us before the great Marae & delivered us up formally to the god - we told them it was both useless & wicked to take us before the Marae - after this they led us to the house of Tamatoa - in the evening we made our little presents to the Chief. Crowds were still about the house, - we separated a Corner of the house off with Cloth lighted some candle Nuts read in the Gospel & had prayer after which we conversed with Tamatoa the Chief & the people around us hinted out the advantages of receiving the Gospel but they paid very little attention. Several Women came to us by night. we scolded them away saying we would not commit sin. In the day time they were welcome but not by night

The next morning was Saturday we after prayer went in search of food. obtained it & cooked it for Sabbath day. The following was Sabbath day on which happened a great feast before the Marae called Unan, which is when a woman is pregnant - the husband & all his district (if he is a Chief) prepares a great quantity of food & cloth & makes an offering to his wife the Wife with her friends & district (if she is a Chief) prepare the same on the other side & present to the husband general incantations are said & offerings made for before the Marae for the Child with which the Woman is pregn that it may become of great fame & be a great warrior which appears to be the summit of all their hopes & source of all their joy. They invited us says Papeiha to this feast before the

Marae - we went, they wished us to set among the Priests but we refused, very many were inspire Men, women & children - both Priests & common people. It being Sabbath day we left them & retired into a secret place to read the Scriptures & pray with each other for the people among whom we were residing - Immediately we were missed there was a general search after us but they could not find us - when we returned the feast was finished -

As soon as we arrived at our residence we were sought by the people of a neighboring district as they wished to see us & salute us. We replied that the day was sacred & we would come to morrow they would not be satisfied so we were obliged to go, when we arrived they brought us great quantities of cloth & covered us up with it - we told them we would have nothing to do with it, it being Sabbath day. We went into their house & sat down - they talked much to us but we could not understand them well. We told them what our object was - to teach them the word of the true God. That we had but one desire viz That the good word of God might take root in their land - They took little notice of us & continued talking talking to us about their Heathenish customs offering us their wives & daughters to commit sin with we endeavored to convince them of the wickedness of their conduct & told them to inform them of the evil of such practices & teach them the true way, the reason why we came to their land we returned home that evening - Nothing of particular importance occurred for about a month except that we embraced every opportunity of letting the people the object we had in view & persuading them to listen to the truths of the Gospel at the end of

of about a month - a great feast took place before the Marae called here Arii. which is a general assembly of all the people of the Island before the Marae the kings or rather all the family of the kings take their seats in separate situations from the common people they cover themselves completely with cloth except a small part of their faces they remain for a month sometimes longer before the Marae eating & drinking & observing certain (to us) unmeaning ceremonies before the Marae. after this the Priests & many of the people smear themselves with charcoal the people clothe themselves with the finest of their cloth & make a tour round the Island previously to which they go to the Marae & cover the kings & with cloth in great abundance, the following morning they all leave the Marae every one with a large piece of wood on his shoulder which they use in the separation of their breathers. so when they leave the Marae they make a tour of the Island visiting at every district. sometimes there are two or three in every district - this finishes the ceremony of the here Arii, they pressed Papeiha & Bahapata to go & remain with them before the Marae, which they refused but says Papeiha it was a favorable opportunity of speaking to them about the Gospel of Jesus. so many persons being assembled from the different parts of the Island - although they treated us kindly they would not regard the truths we spoke to them. About this time while we were gone one day in search of food some person broke open our Box & stole all our little property fish hooks, scissars, & knives - we thought it prudent not to say any thing about it. Another day shortly after when we were out seeking food our box was again broken open & our axes were

were stolen. we were much grieved at the loss of our Axes but did not say any thing at the time, but prepared to leave Tamatoa (the Cheif into whose care I gave them) & place ourselves in the protection of his Uncle the grandfather of the present King, but Tamatoa would not suffer us to leave him & got our Axes back again for us. A man from Manpiti one of the Society Islands who drifted to Aitutaki many years ago informed us that it was Tamatoa himself who had taken our Axes, Tamatoa was very angry seized his spear & was about to spear the Manpiti man, he in his own defence seized his spear, & they would have speared each other had not Papaeka have held one of them & Vahapata the other & made peace between them shortly after some person stole a piece of dungaree from us but we obtained it again. as the little property we had was continually being stolen from us we determined to accept the old grandfathers offer to take our Box & place it in his possession accordingly we arose in the night & took it to his house, & remained there during the night. In the morning when Tamatoa found we were not at his house searched for us & found our Box at his Uncles he took it away by force & replaced it in his own house. we had early in the morning set off for the other side of the Island to see the old Manpiti man who had retired to his own district for fear of being killed for informing us who had stolen our property. We were fetched the same day by a Messenger from Tamatoa when we returned we found that our bedsteads & Box were taken again to Tamatoa's house were we again took up our residence & remained a considerable time. The Natives observing our Worship morning & evening & our

retiring for worship on the Sabbath day. They asked us what we were doing, We told them we were praying - They said - Praying that we may all die? We informed them that we were praying that they might live & be saved - that they might hear & receive the word of Salvation that we had brought

About this time a War broke out, in consequence of one ~~the~~ Chief's finishing a Sacred house before others erected by Tamatoa & other Chiefs were finished - They were erected before the Marae

The former mentioned chief having finished his two - he would not wait the finishing of the others but had his dancings & games in his Sacred houses without regarding the others - which appears was the origin of the War Tamatoa & his party immediately took the pa which is a grove of trees planted regularly & forms a kind of palisading - behind which each party remained in a defended state & prepared at a moments notice to engage the enemy. When Vai rua Rangi - the Chief of the opposite party who in Tamatoa's estimation was the aggressor heard that Tamatoa had taken the pa he immediately took another pa - each party remained in a state for War with their respective Prophets after a day or two - on the third morning the two parties met - two or three Chiefs from the opposite party came over & requested us not to fight - both parties therefore returned into the pa Papaiha says "The old grandfather took us with him - The parties met two or three times without coming to blows - at length they commenced clearing away the brush wood that they might have room to engage. The teachers were continually exhorting them not to War but the reply was War is a good thing. The whole

of the time they were employed in clearing away they were exhorting each other the word of exhortation was - Clear away well that we may kill & eat & have a good feast this day. In the evening each party returned to their respective pa & impatiently waited the morning light. Early in the morning the War commenced but the opposite party that is of Waimea range did not make a very stout resistance their numbers being far inferior - a few spears were thrown by each party when that of Waimea range took their Canoes & fled to a small Island about 1/2 mile distant from the main land. They remained there three days. A messenger was sent to fetch them back they replied they would not return as they were sure to be killed & eaten if they did. The Messenger assured them that they should not upon which they returned to the shore & were made Captives - but after four or five days the greater part were liberated. Papeiha says "We were not at all afraid or discouraged at the War we thought that it was in the hand of God & he would make it a means of overthrowing Idolatry in this land. We continued every day talking with them & endeavoring to teach them but they would not regard us - About this time we commenced our house - cut down the posts & had some of the thatch prepared when another war broke out between the conquered & the conquering party all the captives of the former & the late war joined & formed a large party they betook themselves to the pa so did Tamatoa's party but when Tamatoa's the conquering party saw the superiority of the enemies numbers by the union of all the Captives they fled without coming to an engagement & remained nearly

a month. A Messenger was sent by the conquering party for their return, they refused saying they would be killed & eaten upon appearance to the contrary they returned. These two skirmishes as the teachers thought turned out to advantage for during the interview they had began to erect their house in the district of the party formerly conquered & did not go with Tamatoa & his party as before but remained at home working at their house, the party in whose district their house was erected being conquerors tended greatly to exalt them in the estimation of the people. Who full of superstition immediately ascribed great power to them. Saying "Whichever party they join are sure to conquer." As soon as peace was established says Papaiko we made a tour of the Island for the purpose of teaching & conversing with the people of every district. The first district at which we stopped all the people came to prayer we taught many the Alphabet, & some the Lords prayer which was the course we observed all round the Island during our journey the King sent for us but we determined to proceed on our journey. The next district at which we arrived was Tautu Here we held an argument with an old Priest he began by saying that Te erii made all the lands he made Aitutaki & after he had made it he formed it by clasping it in his hands. We told him it was not so. That God alone had power to create he made this & every other land. The Priest continued saying that Te erii was the first Man. we asked him who was his parent. he replied O te Tareva. we asked him from whence Tareva was. he replied from Havai. we asked Where is Havai. It is beneath. Tareva climbed up from beneath & because he arrived at the top he was called Tareva. We said to him perhaps this land was made before this

Man arrived - Yes replied the Priest. then said we how can Je crue be the maker of a land which you say was made before even Tareva his Parent arrived. ~~& [illegible]~~ We then spoke to them upon the existence of God before any thing was made that he only existed & was without beginning & without end - We then spoke of the Creation of Angels & of one part falling from their state We then spoke of the creation of the world & all things therein - every person was silent & when the least noise was made there was a general cry of "Be still & let us hear" We proceeded to the Creation of Adam & Eve of their being placed in the garden of Eden of their sinning against God of Gods giving his Son to die a Sacrafice for us. When they heard these things they said with one accord - Surely that is the truth ours is all deceit. from that time many began to listen attentively & believe what we said We passed on to another district called Vaipai the Chief received us kindly & asked us our business we told them we had but one that was to teach them the word of God. he asked us various questions requested us to take up our lodging all night with him. & in the Morning go & burn his Marae we replied we would stay with him but he must burn his own Marae - The house of the Chief being full we proposed prayer & conversation to which he agreed - when we kneeled down to prayer the whole company present did the same. After which he repeated his wish that we should burn his Marae not liking to do it himself - We told him however much he prized his Marae that the time would speedily arrive when it would be burned to

ashes. In the morning early we found him worship-
ping at the Marae he had requested us to burn on
the preceding evening. It was doubtless prudent in
them not to burn the marae as in all proba-
bility it was a snare laid for them. They say how-
ever had the Man have burned his Marae as they
expected he would have done they would have taken
up their residence with him. The prudence of
the Teachers in this as well as in other instances
is highly commendable. we went from district
to district & from house to house & spoke to all
that would listen to us. as we were returning home
we met a company of Prophets & Priests to the
number of 50 or 60. all smeared with Charcoal &
all inspired. going to a Canoe launch - which
was occasioned by a number of Canoes small &
large being finished over which the priests must
perform some ceremony & have a large feast be-
fore they are launched. however as they took no
notice of us we did not of them - but their ap-
pearance was frightful as nothing but the
whites of their eyes were to be seen shining thro
their Charcoal smeared faces. We remained at
home some time working at the new house we had
commenced some time since when several persons
said to us. You will surely be strangled - we enquired
Why? they replied because you are working
the enquired Who would strangle us - they told -
the great gods Tangaroa & Koro would. for
continued they there was a Man here from Raia-
ba many years ago who began to make an
Umete - a large bowl & he was killed by the
God & so should we be if we continued to work
at our house. Cast it away said they do no more
at it, we replied it is out of the power of
your gods to kill us he himself. Oro &
Tangaroa will become food for the fire

let him remain never so long he will be sure to be burnt at last. We continued working at our house without experiencing any interruption from Nero. About this time four lads came to us & expressed a wish to be instructed Their names are Bua Bereu Joare & Aarona These were the first they took up their residence in our house & we taught them every evening. Shortly after three others came & united themselves their names are Te bate, Korekore & Te Arataia. These persons heard our debates & conversations on the other side of the Island which induced them to come & seek instruction in the "New word" Our number was now increased to 8 we therefore untied our bundle of spelling books & gave one to each of Te bate took up his residence with us the other two being captives were threatened with death if they came therefore they only came a little while of an evening when they could avoid being seen. Every evening all were diligent in learning. When the Sabbath day arrived we all united together for prayer in a small house adjacent to our own while we were at worship a number of persons came to disturb us they broke down the side of the House - threw out every article that was in the House raked up the grass with which house was laid * & endeavored by every means in their power to vex & interrupt us, we took no notice of them but continued our worship & when ended we left them in the house & returned to our own dwelling. This was early on Sabbath Morning soon after our Arrival at home, a man came to Korekore & Te arataia & told them to make their escape with all possible speed for they were to be sought after & killed, They informed us says Papeiha of the circumstance & asked our advice we told them we thought it advisable

* All native houses have dried grass spread upon the ground which forms a floor

for them to return to their own district as it was out of our power to afford them protection we with our little company determined to go with them to their own district lest they should be killed by the way - on our way thither we found a small house unoccupied in which we held our Morning worship after which we spake comfortably to Kore Kore & Arataia exhorting them not to fear, God would protect them & not to return to the worship of Idols we accompanied them a little farther, & then returned desiring Te bate to see them safe home, In about 5 days after they came again to us by night & remained with us learning very diligently as soon as it was known that they had come again the Chiefs & people with one accord determined to put them to death a person came & told us of it they therefore made their escape by night. Te bate continued to come & learn & would carry what he had learned to Kore Kore & Arataia who in consequence of being Captives were afraid to come they remained away about 20 days They came again to us at night. but as soon as it was known another plan was laid to kill them a relation came & told them. they again made their escape by night. & did not return again to us. About this time Tamaloa the King of Island a lad about 15 years of Age noticed the progress his playmates were making in reading & spelling & that several of them could say the Lords prayer. He came to us & expressed his wish to be instructed but said he was afraid of Satan & asked us if there was not a fear of his being strangled by Satan if he

received this word we told him that if he received & held fast the good word Satan would have no power over him to hurt him. he then determined to take up his residence with us & be instructed. we were much rejoiced at this important accession - we gave him a spelling book & spent our evenings very pleasantly in teaching our scholars who were now 6 in number Kore Kore & Arataia being afraid to come.

About this time another feast took place called a Faaia raa Fata or Erection of Altars on which a quantity of food is placed - After certain portions are put upon the Altars before the Marae where it is left to rot. the remainder is eaten by the Priests & a certain class of people only in consequence of its being sacred & if eaten by others they will be strangled by the Varua ino - Evil Spirit. we thought it a favorable opportunity of shewing the folly of their superstitious fears we went therefore to various Altars took food from off them & eat it in the presence of the people. they assured us we should be strangled as the food was Satani's (a name they had learned from the teachers) we told them that Satan was not the Lord of any food that God was the Creator of all food & it was to be eaten by all & every one with thankfulness. we took some home with us & divided among st our little company who were afraid to eat of it lest they should be strangled. we told them that they had nothing to fear for Satan had no such power. they eat secretly for fearing of incurring the anger of the Priests & people who were continually saying that they were inspired with madness for listening

to two fools who had come on purpose to deceive
to deceive them. About a month after another fe
occurred called Kata Teroro which is a general
erection of altars of a large size. on which great quan
-tities of food is placed & of which none dare
eat except the Priests only. & those who are inspired
therefore the greater part rots & spoils. The old
Chief Tamalsa brought his altar & erected close
to our door & placed great quantities of food on it
We told him that if it was placed there we wou
surely eat from it. & so should all who were re-
-siding with us he replied that we might eat of
it but if those who were residing with us died
they would surely die. We told them that it was
out of the power of Satan to kill them what
he had placed on the Altar was food & they
should eat of it - but our little company eat of
it with great fear & trembling. A circumstance
of this kind might have crushed the whole of
their prospects. When Natives get a great supply
of food they eat so very heartily that generally
some are laid up afterwards. if such had been
the case in the present instance it would have
confirmed their superstitious ideas with respect to
the sacredness of food. upon such slender threads
sometimes depend concerns of the greatest mo-
-ment. Therefore who can deny or even doubt a
superintending providence over ~~[illegible]~~ incidents
in themselves the most insignificant but in
connexion of infinite importance - When they
found no harm come to them from eating
this food they took courage & said they be-
-lieved it was all deceit & that Satan had
no power, in this feast the whole of the in-
-habitants of the Island go a fishing & if they
catch a Shark they bring it on Shore cut it
up in small pieces divide it out to the

to the different Idols of the Island of which they make a tour leaving portions with the Priests of every district as they go - they dress themselves in their best smear themselves with Charcoal others with Red ocher - others with fine clay & after they have gone round the Island they return to their houses. We were all this time at work at our houses & met with no interruption except on Sabbath days when we went to worship we were therefore obliged to go into the bush one at a time one one way another another & appoint a place where to meet this we were obliged to do a considerable time. We were continually exhorting our disciples not to be afraid - God would preserve both us & them & his word would ultimately triumph

About this time the young King Tamatoa who was making great progress in learning said to us I will go & break down my Altar on which my sacred food is placed. We said to him go he went immediately & broke it down & brought away the baskets of food to our houses we took out the food & threw away the baskets. The grandfather & others collected them with great care & placed upon their own altars. The people said to the young King you will surely be strangled. You have cast away this Altar. I do not fear said he, neither do I regard that Altar. This was the first outward attack upon the ensigns of Idolatry in this Island. We about this time all set off to go & see Korekore & Arataia When we arrived at their district there was a fishing party who were carrying quantities of food as offerings & presenting their Abe's prayers before the Moara before they set out. This surely affords a lesson to some professing Christians here are Pagans of the lowest order Cannibals presenting offerings to their God & imploring his blessing upon them before they set out on a fishing expedition

to return to our subject. Paperiha says. "We found Korekore & Arataia well, they were very glad indeed to see us. they informed us that they had continued to learn. that that had had family prayer & had observed the Sabbath day ever since they had left us. Arataia said I'll go & burn my Marae we replied - go - burn it - burn it directly - he left us & went to his Marae & set fire to it. the fame soon spread that Arataia had burned his Marae - Upon hearing which a great Chief by the name of Te ui collected a number of Men armed them with barbed spears & other of their war instruments & set off immediately with his gang for the residence of Arataia when they arrived they immediately encircled the house in which ~~which~~ Arataia. Korekore, Te bati & a brother of Korekore's were sitting - Te ui said to Arataia, Why did you burn my God. Tangaroa-Koro Te ika o tabu. Ye Tangaroa the great god is scorched with the fire & fled to the skies I am come to be revenged on you to put you to horrid death to cut you to pieces & to eat you. you shall be food for me. the poor Man sat in silence encircled by these ruffians all armed with their frightful spears ready in a moment to execute the orders of their bigotted Chief, Te bati then spoke to Te ui saying - What has Arataia done that you should talk of killing & eating him. With this Te ui began to quarrel with Te bati saying You have destroyed us all. through you my god is burned. Te bati replied - I have not destroyed you all but saved you all when you were beaten in the War & driven down into the sea - Who was it fetched you & brought you to your lands again - Was it thought that you would ever become Men were you not all regarded as food & behold your mouth is speaking to me. You shall not kill or hurt Arataia with this

Te ui & his party set off to the Teachers house, Aarona one of our Scholars being his own Son & another lad his Nephew he desired them all to disperse immediately & not to come to our house again that was the cause of his god being burned if he caught them at our house again he told them he would kill them all & place them upon his Altar. upon this all our Scholars left us except Tamatua the young King. A Message was also sent to him from his grandfather saying that if he continued at our house he also should be killed & placed upon the Altar before the Marae the lad took no notice of it but remained with us. The Chiefs were so jealous that the next morning a few lads were playing about the house an old Chief came up & drove them away the young King also was afraid & ran away but returned soon after. We were now reduced to three in number our two elues & the young King he was with us continually. On Sabbath days he always went with us to worship. & was very diligent in learning saying he would never cast away the word of God. He remained for about a month when three more joined us Te bati & his wife & a lad whose name was Tena. Soon after 4 others joined us. Te ina & his Brother with their wives. they were all very diligent in learning we spent our evenings in teaching them. Our number now amounted to 10. These persons had observed Kore Kore Arataia & Te bati who although they were obliged to separate from us were diligent in the observance of all they knew. they were diligent in learning to read. had family prayer Morning & evening. & worshipped regularly 3 time every Sabbath day. this was the occasion of the new accession. About this time there was another great feast. when all the people assemble

before the Marae - with their faces smeared with Char
coal as usual & with the best of their clothes.
the god was inspiring many. we determined with our
little company to go & see them. we sat ourselves
down by the side of the path way. which they were
to pass by in leaving the Marae. the people saw us
they were filled with rage. & turned away their faces
enquiries were immediately made who were the per-
-sons that were with us & had forsaken them.
they found that it was Te Bote. Te ina & the others
~~our~~ there was then a division among the whole
of the Idolators. one party was exalting the word
of God & condemning what they themselves were
doing the other calling the word of God deceit &
calling those that regarded it fools. some said they
would come & join us directly the feast was over
others said they would not all was lies. as soon
as the Feast was over three accordingly joined us
Te Paea Tarabu & Ota - these were from among
the Idolators. our number was now 13 we gave
our New Scholars a Spelling Book each which
was our custom when any one came & expressed their
wish to be instructed - they were all very diligent
in learning - observed family worship & regarded the
sabbath day. About this time the whole of the people
of the district to which Te ina belonged came &
demanded him - & desired that he should not see or
the word of God as their district was threatened
with War & death by a neighboring one if Te ina
was obstinate we thought it advisable to let
him his wife & Brother go. they remained a
short time away from us but continued to attend
to family prayer & worship on Sabbath day &
diligent in learning to read. there were only
three ~~of them~~ among all the people of their dis-
-trict, who had embraced the Gospel. the people of their district
~~who~~ made great game of them calling
them fools & mad people - however they bore

all with patience. We exhorted them when they left us on such occasions - not to fear God would protect them, & bear patiently all the unkind treatment with which they might meet. & to continue steadfast in their attention to family prayer & the Sabbath day. after three or four weeks elapsed they returned again & took up their residence with us. About this time another War broke out a War in which all the people of the Island were engaged. The origin of this War was a desire on the part of Tamatoa & his party to resume the authority over the other party which he had in a great measure lost by his late defeat. however Vaerua ranga & his party seeing the determined & desperate preparations making by Tamatoa resigned rather than come to blows which terminated this affray. After this was over another man & his wife joined us name Tuava which increased our number to 15. Our former Scholars the lads who were driven away from us began to take courage & pay us occasional visits & not being threatened again they came & took up their abode with us bringing with them three other lads which made our number 25. To the honor of these lads be it said - That during the whole time of their separation from their teachers they attended morning & evening to family prayer cooked all their food on the Saturday & worshipped 3 times every Sabbath day in the bush or any secret place where they could worship without molestation they submitted patiently to all the insulting & threatening language of their chiefs & the people of the districts to which they belong. The brother of one of the lads with his wife observing the diligence & steadfastness of the lads determined to come & join us which brought our number to 27 about the same time 3 brothers of Teina who was belched away by the whole

of the district to which he belonged returned & brought 3 Brothers with him made 30 God's ways are indeed higher than our ways - He is wonderful in counsel & excellent in working. Those who united them selves to the teachers are permitted to be driven away into their different districts by the persecuting hands of their own friends so that in a very short time family prayer & a regard to the Sabbath is observed more or less in every district round the Island - so that like the scattered disciples of old they went every where (in effect) preaching the word. The wrath of Man in this instance is made to praise Him - & the remainder of that wrath when likely to terminate in War & bloodshed he wonderfully restrains! as the following account shews. Another War broke out - all Tamatoa's party were assembled he was walking up & down before them harangueing his people & exhorting them to bravery. While he was thus engaged we took our little company about 30 in number & walked up to the party every one of us had a hat on & a piece of White cloth. Immediately he saw us he changed the subject of his discourse & said pointing to us Behold this company. They are not in perplexity as we are - they have no War weapons in their hands - they are all clad in White cloth & have hats on their heads - Theirs is good - ours is bad - Theirs is truth, ours is deceit. Let us all receive the good word lest we should all be consumed in War. upon hearing which the general reply from the whole assembly was. Yes - Let us all receive the good word that we may be saved. They instantly determined not to go to war & every one returned in peace to his own habitation As soon as we returned from witnessing the wonder just related we were joined by three more which brought our number to 33. Shortly after Taeta his wife & two Children joined us he was a

Priest of the Evil Spirit - he was the first Priest that joined us - he came to us saying - I wish to embrace the good word - & to be instructed but as I am a Priest I shall perhaps be killed by Satan. We assured him that if he embraced the good & true word - did not turn back Satan nor any one else would have power over him to hurt him but if he turned back to Satan, Satan would turn back again to him, he determined to embrace & was diligent in learning. About this time Obura the great Uncle of the King & Father of the Tamatoa to whose care I committed Papeiha & Vahapata began to unite with them, Papeiha says - he would frequently come & talk with us on Sabbath days he would come in at times to worship with us his Son also would at times attend worship, As soon as it was known that the old Chief Obura had united with us in worship the general outcry was that he would certainly be strangled for he is a prophet of the Gods & when he was strangled that they would dry him & hang him up in the Teachers house. Ever since which Papeiha says that the old man has been very kind to them & active in suppressing all kinds of evil. After which our numbers increased rapidly I all the wives of the men who had cast them away on their embracing the word returned to their husbands & embraced also. About this time a great wind arose which blew down the houses. bananas. &c The Idolators all assembled before the Marae to offer their prayers that it might soon die away. they observed all their foolish rites blackly their faces - carrying their Spears &c as on some occasions a great wind is the cause of a War We conversed with them upon the folly of such a practice told them that God made the wind as well as every other thing & all their incantations & offerings were

not cause it to cease till it had blown Godstime.
They were continually upon the outlook expecting
that some who had joined us would die but not one
was even ill. while numbers were both ill & dying
of the Idolatrous party. They said among themselves
why are not these people ill & dying as we are. They
have burned the Gods & we are dying. There is nothing
remarkable in this for out of a population of at
least 1500 people it is natural to suppose that
more would die out of 400 than out of 40 or 50 but
if even one of their number had been sick they would
have immediately ascribed it to the anger of their
god upon them. although Papeiha says. they were
continually telling the people that the bodies of
the Worshippers of the true God were as liable to
disease & death as those of others. Many said
that if the body would not die of those who believed
then it would be a Good Word indeed. We told them
that God had declared that Man was from the Earth
& to the earth he should return.
After this a ceremony concerning the King's book
place a ceremony with them of great pomp. The
installation of the King. They fetched our people
Tack the priest & all of authority. but as we had
finished our house & plaistered it we shut them
in & they all refused to go. The King the last
who had been with us from the first was fetched by
his grandfather. he would not go. a large com-
pany then left the Marae & came with a
determination to carry him away by force before
the Marae. he told them resolutely he would
not go & they should not make him. his grand-
father came again forced his way into the house
& desired he should go with him. he still per-
sisted in refusing. The old man left. we met
him at the door. I said to him. What is your
business. He told us he had come to fetch his
grandson upon which we requested him not

to force him to go against his will the old chief at length consented to leave him. A great party left a second time with a full determination to take the Priest & people of authority from us by force but the house being fastened they could not get at them & returned without them - others came & grieved over them because they would not come - cut & scratched themselves & smeared themselves with blood & howled over them a considerable time One of our party joined them & did not return to us for some time afterward.

About this time we made a net & went out a fishing We were told that we should not catch any for we had not said our prayers ~~before~~ at the Marae before we went. However we had great success & among other fish caught a Shark which is a very sacred fish ~~which~~ when they saw it they were astonished & said Behold they have caught fish as well as ourselves The Shark was brought to the young king without being first offered before the Marae which made the other party very angry as the Shark is the most sacred fish & those that are not used at sacred feasts must be cut up at the Marae. & certain parts presented to the god. The Idolaters expected now the destruction of our party as they had eaten a Shark they were however disappointed in their expectations - We had frequently told them that our Ships would visit us soon which they threatened to siege as we & our party had eaten a Shark without previously having presented it to the god. The grandfather of the king said Let them alone let us see which will grow we are now worshipping before the Marae they are regarding their word if ours prevails we will all be stead fast

to it if their prevails we will all unite with them. Some said we were two fatting deceivers burned on shore like two persons Thrown to sea & no Ship would ever come to see us. others said that their great gods Te Rongo & Koro kept it back with foul winds & it could not get here. We remained a considerable time without any thing particular occurring except that we had great & continued additions to our members so much so that our small house for Worship would not contain the people that assembled on Sabbath days. The Idolatrous party were living around the Kings Marae attending to the various ceremonies of their Worship our house being very near the Marae where the people were assembled we were daily gaining some of them from them until our party became nearly as numerous as the party assembled before the Marae they ceased them to Molester & abuse us. This month the Vessel arrived immediately she hove in sight there was a general outcry - There is the true word. Here is the Vessel of which they have been speaking. The Canoes of the opposite party according to their threat when the Shark coal eaten put off to siege the Vessel when they got near the Vessel the Captain enquired for the Teachers. Shewed the Chief of the party the bundle of Spelling Books &c that we had sent upon which the party immediately returned on shore Papeiha & Vahapa asked them where the Vessel was they went off to take they replied it runs too fast. we cannot overtake it. As soon says Papeiha we knew what Vessel it was - Vahapata with some of our party went off. & I remained on shore with the rest when Fagore a native of Raiatea a Sailor was sent on shore by the Captain with the Books & presents he had from Raiatea for us upon his landing Papeiha led him

to their own house. they passed by the Marae before which the people were assembled worshipping The Idolators crowded around Taaora seized him & led him before the Marae delivered him up formally to the god as they had previously done to Papeiha & Vahapata. Taaora looked up at the immense high Idol struck it & said to the Idolators. Why dont you burn this Evil Spirit & this Marae. It is Satans why do you leave it It's all deceit that you are now regarding If he is a god tele him to shew himself as such fly on board our ship & we'll believe him, they replied - We are all ignorant we have been kept in darkness by Satan a long time & we do not know the truth Taaora replied This is the truth that your teachers have brought receive it & be saved. They replied - When you return Tell Mr Williams if he will come down we will burn all our Idols destroy our Maraes & receive the Word. Papeiha went on board ship & took with him the old grand-father thinking he says to conquer him with kindness as although he behaved kindly to us yet was a most zealous & bigotted Idolator. The Captain treated the Chiefs with great kindness & sent his boat on shore with us. We received the Pigs goats he sent to us by your friends from Raiatea - We gave him our letters for Raiatea & he set sail - In the Morning the grandfather divided the goats & pigs we received to his different Chiefs - The the goat he gave to a Chief by the name of Te ure - The He Goat & Boar he gave to Vai rua ranji the Sow he kept himself. As soon as the Ship left at least a few days after there was a general wish to embrace Christianity The old Chief the grandfather was obstinate & would continue before the Marae

A week or two elapsed & he came to us & expressed his determination to receive the word of God – We told him that was very good he wished to finish his worship at the Marae first we told him it would be well to embrace immediately he determined to finish his Worship Soon after one of his daughters was taken ill the Priests were at the Marae from Morning till evening presenting their offerings & using their Encantation the daughter died in the night. He did not shave his head & cut & hack himself as is their custom. Early the next morning he sent his Son & set fire to his Marae two other Maraes being very near they also caught the fire & were destroyed. The Son then went to the Marae before which they were all assembled worshipping & endeavored to set fire to that but they seized him & dragged him away. This was on Sabbath day in the Month of December 1822 In which Month the reception of Christianity became general Whole districts Men Women & Children with their Chief at their head came & expressed their desire to be instructed & their determination to embrace Christianity before the next Sabbath day every district had come in the above mentioned manner viz the whole people of the district headed by their Chief & expressed themselves worshippers of the true God. – not one professed Idolator remained in the Island. On the Sabbath day following the whole inhabitants of the Island assembled for the first time to worship the living & true God under a grove of large shady trees After the evening worship we told the people that we would hold a general meeting with them in the morning On Monday Morning early the Chiefs & the whole of the people of the Island assembled

Tapeiha addressed the meeting viz - Kings & chiefs & people - You have received the word of God Hold it fast. Hold it firm - it is truth. Recollect your strength in worshipping Satan building up great stone walls - fitching immense stones & erecting as gods to worship - your cutting down large trees carving them & making gods of them. Recollect that your time - your strength - your property & all that you have were devoted to the Evil Spirit - & Behold what is it - is it not all worthless & deceitful - Now let your strength - activity & steadfastness in the true word in the good word far exceed. Behold Satans reign in this land is at end Jesus is your Lord - He is your King the reign is his - We have two propositions to make to you the first is that all the Maraes in the Island be burned. & that you bring to us all the remaining Idols that we may send them to our Brethren & friends at Raiatea that they with us may rejoice in the triumph of God word. The second is that we immediately commence the building of a House for Jehovah the true God - they cheerfully agreed to both our propositions. The meeting broke up when a general conflagration of the Maraes ensued - many were consumed & destroyed on that day - & on the next the whole were com-pletely despoiled so that not one remained in the whole Island. The Priests & Chiefs of the different districts brought their Idols & gave them to us in return for which we divided out our remaining stock of Spelling Books to the various districts which only amounted to 3 & four each district - We all immediately began to work at the Fare bare

— raa —

a Chapel we had to instruct them in every part of it as their houses are very different to those of the Society Islands we worked a piece of the ridge Pole & one of the outside posts & gave to them as Patterns when every man made his to the pattern given While we were at work at the Chapel a large turtle was caught they came & asked us what was to be done with it - we told them to bake it & eat it & let the Women eat of it also - they bake it & the men eat it but no Woman dare touch it for fear of being strangled by the gods as the turtle & shark are sacred fish - Shortly after they caught another large turtle & brought it to us - we had it baked we sent to many of our Neighbors to come to our house with their wives we ~~gave them all sorts~~ & seated them all in a circle then sent for all the old Prophets & Priests near us & seated them also - had the Oven of food opened & the turtle brought & placed in the midst of the circle before they were aware ~~for what~~ they were sent for. We asked a Blessing & then divided out portions of the turtle to the Women & Priests & desired them all to eat heartily & without fear which they did & when they found that no harm came to them - they said Behold the deceit of all these Priests making us believe that there was power in a turtle to kill us & our wives & see there is no truth in all that they have said. A third turtle was caught & taken to the grandfathers he sent for us to come & partake of it - we sent word that we would come if Women were allowed to ~~pa~~ eat of it also if not we would not touch it -

we went to his house & told him the terms on which we would become his guests - he said Let not Women partake of it, it is a Sacred fish we told him that there was no sacred fish God made them all to be eaten by all with thankfulness - he had given them for food for Women as well as Men therefore let all the fish that you call sacred be common to all to Women as well as Men - he agreed to what we said & sent for his own wife - a few neighbors with their wives they in a very short time consumed the Turtle & from that time all such things have fallen Women unite in eating with Men what God hath given & drinking also out of one Cup which a Woman dare not do on any account formerly. All this time we were getting on fast with the Chapel. but their house being so very different we had some difficulty to make them understand - their houses have no sides or Walls but the thatching & rafters reach from the ridge pole down to the Ground. therefore we had to attend & direct them in every part we marked out the semicircular ends the distances of the posts &c formed a piece of the Wall plate for them all of which they followed - we then took a rafter each & fitted it on from which every man took pattern & each fitted on his rafter. the thatching was the next thing about which they were at a loss - we each took a reed's length of thatch & thatched up to the ridge Pole, they saw how it was done & in two days had the whole building thatched in, the burning of the lime excited their astonishment much every one was crowding to see it & were all much delighted with it - astonished at its softness & whiteness - some whitened their cloth

with it others white washed their hats & walked about thinking themselves very fine. as soon as a part was wattled & plaistered they came & examined it particularly they felt it knocked it with stones & expressed their astonishment in the following words "The very stones in the sea & the sand on the shore become good property in the hands of those who worship the true God & regard his good word". We told them says Papeiha that we were formerly like them & equally ignorant - our houses were formerly like theirs but this as well as many other good things were brought to us by the good word of God as soon as the Chapel was finished - many persons began to erect themselves dwelling houses after the pattern of ours others were diligent in making bedsteads & all who had books were diligent in learning. Family prayer became general & an attention to the Sabbath day became universal. Thus were the labors of two comparatively weak instruments crowned with abundant success. This is the conclusion of the account given by Papeiha - In the month of April 1823 the Vessel returned from the Colony of New South Wales when we received the letters Papeiha & Vahapata wrote to us stating the various dangers to which they had been exposed the partial success that had attended their labors & requested that two more laborers might be sent to join them. Faaoi the Native Sailor delivered his message - viz That if Mr Williams would visit them they would destroy their Maraes - & embrace Christianity - we likewise received other important information viz that there were several Natives from an adjacent Island called Rarotoa at Aitutaki who had embraced the truth & were desirous of returning to their own Island

with teachers these circumstances appeared to us very promising openings for the permanent introduction of the gospel to this important group of Islands several of which I was informed when I visited it in 1822. We therefore determined to embrace the first opportunity accordingly we employed the Vessel belonging to the Ships of the Society Islands. Mr Bourne took two Teachers from Tahaa. We selected four with their wives from Raiatea two of whom were intended for Aitutaki viz Paumana & Mataitai. July 2nd 1823 They with Vahineins & Tanauara for Rarotonga were set apart to their important office in a very interesting service. Mr Threlkeld addressed them from Luke 14. 28 &c. He exhorted them to count the cost he told them plainly & faithfully of the dangers & difficulties with which they might & ought to expect to meet. he warned them against expecting that all conquests would be obtained so easily as that of Raiatea & exhorted them to be faithful unto death. After which I addressed them from the words of the eminent Missionary Paul Acts 20. 24. I exhorted them notwithstanding & in face of all the difficulties & dangers of which they had just heard to emulate the devoted Apostle & say "None of these things move me". The Church provided & equipped them without any expence to the Society for their Voyage & Station. After taking an affectionate leave we set sail for Aitutaki on the 4th July. On the 9th early in the Morning we made the land & to our astonishment we found that the great Work was done before we arrived. We had a grateful Salutation from every Canoe that passed us some cried out - Good is the

Word of God. I It is now well with Aitutaki.
The good Word has taken root at Aitutaki. Some point
-ed to their hats others held up a Spelling book to
convince us of the truth of what they said. As soon
as the Chiefs canoe came alongside we learnt from
Te Bati one of the first who embraced the Gospel
that all the Maraes were destroyed & burned not
one remained whole. That all the Idols that had
escaped the general conflagration were in the possession
of the teachers. that the profession of Christianity
was general. so much so that not an Idolator
remained. That a large Chapel was erected nearly
200 feet long plaistered & waiting my arrivde &
to open it. We rejoiced at hearing this good
& unexpected News. As soon as we saw the
teachers they confirmed all the good news that we
had heard. We immediately went on shore &
held a meeting with the Chiefs & people. I
expressed to them the great joy of our hearts
in hearing & seeing that they had cast down
their Maraes & embraced the Gospel of Jesus
Christ & that they had erected so fine & so
large a House for Jehovah the true God. We
would open it to morrow morning if agree-
-able to them. That they must lay aside their
Heathenish ornaments. Wash themselves clean
& clothe themselves decently to all of which
they assented. I told them that the Church
at Raratea had sent two more good men
to instruct them more fully in the word of
God whom I would leave with their wives at
Aitutaki. they expressed themselves much delighted

After the meeting was closed we went to see the Chapel it is a fine large building from 180 to 200 feet long about 30 feet wide - wattled & plaistered in imitation of our Chapel at Raiatea after this we walked in land to see the teachers house & it is a neat well built house - plaistered & divided into 5 small rooms - I commended them for the good example they had set the people - posts for houses on a similar plan are collected in every direction & many are erected & many more are in hand. Bedsteads are in many of the houses encircled with white cloth in imitation of those of their teachers my heart rejoiced much at witnessing such a scene - little did I expect to behold such things in so short a time when I landed the two teachers about 18 months ago among the wildest people I had ever witnessed. but Christ must be exalted - the heathen must be saved - Satans empire must totter may it must fall & be rooted out from its very foundations. We held various interesting conversations with the people in the course of the day. The next day also we had much conversation with them on subjects which are of infinite importance to all - See Journal of Voyage July 9 & 10

While conversing in the Chapel with the people already assembled our attention was arrested by the sound of an axe being struck with a stone which substitutes a bell - the Ringer or rather Striker was followed by a number of persons decently dressed in white cloth both Men & women - As soon

as the people were all assembled Mr Bourne commenced the Service with reading singing & prayer. I addressed them briefly from Gospel of St John 3d Ch. 16 - v. God so loved the world &c. I spoke as plainly & simply to them as I possibly could. I was happy to find that they understood the principal part of what I was said. As soon as Service was ended we went in land to take leave of the teachers I endeavored to impress upon their minds the necessity of maintaining the strictest unity among themselves - & gave them instructions in addition to the written ones - 1st to behave with kindness to Dabapata & not to lessen him in the estimation of the people. 2 If he wished to marry not to object to it. 3 - Never to accustom themselves in the slightest degree to the Aitutaki language. but at all times speak themselves & accustom the people to speak the Raiatean language. 4 - As soon as they knew the people, their state, the different influences in the Island to make their arrangements accordingly & if for the sake of peace it is necessary to separate & one join one party, the other, another, by all means do so lost sight of every private wish & feeling for the promotion of the great object they had in view - 5 - to select as soon as prudent those whom they thought sincere in their profession & were acting consistently therewith & prepare to Baptize them when Messrs Tyerman & Bennet should visit them - After this we took an affectionate leave of them commending them to God & the power of his grace & left them well pleased with the prospect

of usefulness before them. I hope for great things - pray for great things - & confidently expect great things to result from the labors of the Teachers & their wives in the Island of Aitutaki

What solid satisfaction it affords - what peace of mind is enjoyed in laboring the work of God in the hands of those well qualified for this work & whose only aim will be the temporal & eternal welfare of the people among whom they labor such I trust is the case with Paumoana & Mataitai - After visiting the other Islands which our Mission to this gave rise we returned to Raiatea on the 7th of August ~~our~~ entered the harbor early in the morning with our Vessel decked with the trophies of Victory. On the Friday Evening following there was a public exhibition of all the Idols in our large chapel - it was lighted up & presented a brilliant appearance - Mr Threlkeld commenced the Service with "blow ye the trumpet blow &c" & prayer - After which I gave a part of the Account of our interesting journey - The numerous Idols were hung in various parts of the Chapel but especially about the pulpit desk &c Many very interesting addresses were delivered on the occasion from which the following are selected -

Te maeu - Arose & said - To the people of Raiatea do I address myself - My thoughts have been growing all day upon the great power of God & his great compassion to the

lands of darkness. Surely the prayer of Raiatea has been heard - We have prayed that the good word of Jesus might reach the abodes of ignorance that savages might be tamed by the power of the Gospel & behold (says he pointing to the two Aitutaki chiefs & their wives) we see them here this evening - Rejoice O Raiatea in doing the good work of God - We sent two teachers to Rimatara formerly & we saw what the power of God effected by them. Their Idols were set up in this place of worship & our hearts rejoiced We have this evening another exhibition of evil spirits - We did not expect this so soon. our thoughts were heavy, very heavy, but Gods thoughts were not our thoughts. with himself his own word is irresistible. I have been thinking of what Mr Williams has told us this evening about Aitutaki that it will outstrip us if we are not diligent - they have bedsteads - many & are erecting decent houses all over their settlement. Let us Beware lest the Branch shoots outgrow the trunk. Lest we should be last & they first. Pointing to the Idols he said the Teeth of these Monsters are blunted by the word of Jesus they will devour no more men or Children in the Island of Aitutaki - he concluded by addressing the Chiefs & their wives from Aitutaki in a very pathetic manner & saluting them in the name of our common Lord & Saviour

Atiuta - then arose & said. - This dear friends is not the first day of my joy - the Arua may ino - (the Evil Spirits) were seen thro' the telescope hanging to the yard arms of the Vessel as she entered the harbor True indeed is the word that says. All the gods that did

shall be destroyed. behold we see them hanging here this evening - There are some things we term the poisons of the sea - These Idols hanging here are the poison of the land for both body & soul are poisoned by them. But let us rejoice their reign is over did we know that they would be obtained so soon - did we think of being gratified by beholding them so speedily. He then addressed himself to unbelievers - saying Behold these are still your gods although you do not acknowledge them - he exhorted them earnestly to turn to Jesus by whose power alone these Idols were conquered. & now says he can you resist his power. gods of wood are food for the fire but the God without form his head cannot be secreted. these gods are conquered & destroyed but the invisible God will remain for ever. We have become like a fountain let us therefore be diligent - for if the fountain is good its goodness will extend to the end of every stream that flows from it; if the trunk is good its goodness will extend to the end of every branch. These Idols hanging here we formerly unconquerable but the power of God is gone forth long since by which men become Men & Savages Brethren in Christ -

Matante arose & said - We have been praying that God would exert his power & cause his word to grow - that his kingdom might come with power. & Now behold every man with his own eyes the effects of that power these Idols are not obtained by means of spears ~~or~~ clotted with human blood as formerly - No guns - No spears - No pikes No other weapon but the powerful

Gospel of our Lord Jesus Christ. Formerly all we
thers - figs - fish - food. Men - Women Children
& every thing we possessed & now behold them hang
-ing in degradation before us - This evening is no
the commencement of my joy - We saw the Idols
hanging about the Vessels & joy & pray in our
hearts. They called our Ship - Ship of God & true
it is - It has carried the Gospel to distant
Islands & brought back the trophies of its
victory - does praise grow in every heart - is
joy felt by all - Let us not only rejoice that devils
are subject to us - but that our names are
written in the book of life -

Paremo addressed as follows - Mr William
told us when he took leave of us to pray
for prayer was Mighty with with God &
truly we now behold the effects of its might
alluding to the Chiefs of Aitutaki - he
said these people we never beheld before -
they are Kings - & are now seated among our
Kings o the goodness of the Word of God. Let
every King pray for other Kings - thinking within
himself I am a King - Let every Chief pray for
other Chiefs saying within himself I am a Chief
Let every common man pray for common
people thinking within himself I am a
a common man - Let every Woman
pray for other Women thinking within
himself I am a Woman - Pointing to
the Idols he said - Behold these great these
powerful Gods - these adored by us - how
foolish how contemptible in our sight they
now appear - this is the second Manifesta
-tion we have had of the great power of God
It being late we determined to finish
Narration on Sabbath Morning Vahine one
who returned from Rarotoa concluded the

the whole interesting service in a sensible & excellent prayer. On the Sabbath morning following I finished the narrative of our journey - Tamaara & Pakineino gave an account of what passed between them & the people of Rarotonga related in pages 21 & 22 of our Journal Mr Threlkeld concluded with a short exhortation singing & prayer Instead of Catechizing as is our custom on Sabbath Noon we devoted this our third meeting to the exhibition of the Idols when many persons addressed the meeting with propriety & energy.

Description of the Aitutaki Idols in possession of the Revd J Tyerman & G Bennett Esqr - Translation from M S -

No 1 Rau - A principal & powerful god his name is taken by a fish of that name which pierces with its nose & by which the priests of Rau are inspired Sacrifices were not offered to it but it was famous for strangling & inspiring -

No 2 Te Rongo - The Priests of this god were inspired by the Shark - This is one of the great gods & Rai tangata Man eater -

No 3 A Tau belonging to the great god Tangaroa - This is also an object of adoration as it is decorated with red feathers.

4 A bundle Sacred Fans used by the Priests at worship before the Marae

5 An offering to the god or rather the first piece obtained from a large log of Aito which they were splitting & of which were making spears this being the first piece obtained was ~~unified~~ presented to the god

6 A piece of a jagged spear the point of which was broken off in a many & this was immediately presented to the god

7 Tongaiti (a Taahiti from Maiatea) the god of the Mountains the Priests of this god are inspired by a Lizard.

8 Tangaroa the great National God of Otaheite & of all most all the Islands in the South Seas - he has his nest with which he catches Men & the spirits of Men as they fly from their bodies & his spear with which he kills them - & a piece of Aito an offering to him as No 5 -

9 An Image of the powerful god Rongo belonging to a Celebrated Chief & Warrior called Ruabee -

10 The handles of 2 sacred fans - & 2 pieces of plates Coca Nutt husk - by the Coca Nutt husk the priest prognosticates the fate of Canoes & when gone whether they have arrived at the place to which they were going the Priest places the Coca nutt husk in a certain position in the house of the god if it remains a certain time in that position he assures the friends that the Canoe has arrived if it be moved in the least - it is lost -

11 Te Rongo & his three sons the name of the first is Te bua Kina - the second ~~Tino Kura~~ Te Ka rere - the third Tino Kura. they are gods of the sea to them prayers are offered for the safety of canoes - at sea -

12 Family god called Vei with a tail which the Priests take off & decorate themselves with when they wish to be inspired.

14 The handle of a sacred fan & part of a cocoa nutt leaf that has been brought from an opposite party & presented to their enemies as a prediction that they will be conquered in war - when they receive it they take it before the Marae & say - We have received this Niau poke no tatou - leaf of death for us -

15 A rod with snares at the end which the priest uses in catching the spirit of the god (observe the snares at the ends of the strings.) It is used in cases of pregnancy the woman is taken before the Mar & the Priest uses this snare to catch the spirit of the god. only Chiefs had the honor of this Ceremony - it was of importance both in Raratea & Aitutake & becomes an occasion of boast in succeeding years to all that had it performed for them. At Aitutake it was used in catching the god by his leg in war to secure his influence on the side of the party who performed this Ceremony

16 O te Ao aka Mare - A great god to whom they applied in all cases of difficulty & perplexity in going to sea - overtaken

with Storms - in War - in Sickness & to this great god also Sacrifices of various kinds were offered & to him all persons killed in War were presented he was considered very powerful in Killing Men -

17 Te i ma te tabu. A man from Raiatea ages ago who drifted to Aitutake - distinguished himself in their Wars & was afterwards deified

18 Ruanui - A Chief from Raiatea ages past. he sailed from Raiatea in his Canoe & settled at Aitutake from him a genealogy is dated - he is termed - Te Atua taitai fere or a leader of fleets. he was deified at Aitutake & was a powerful & great God. To this God is ascribed the preservation of Rairai a Chief of Raiatea he was sailing a fleet to Tahiti overtaken with a foul wind drifted to Savai Rairai offered prayers to Ruanui - Tahania a Shark by that name came up to eat them, but Ruanui in answer to Rairai's prayer appeared in the shape of a crane & settled upon the Canoe Rairai said to the Evil Spirit that appeared in the shape of a Shark - No do not hurt this Canoe it has been settled on by the crane we are disciples of Ruanui & out of your power - thus he & his fleet were saved & taken to Shore on Ruanui there is an old tattered Silk handkerchief that was obtained from Captn Cooks Vessel & immediately presented to Ruanui as the god or guide of fleets - -

19 Bundle fans - Sacred

Dorrance - in her - in Indian life & the
[illegible] life of Indian life & Indian life in
[illegible] & it shows that Indian life in
[illegible] Dorrance & was considered very Dangerous
in killing them -

17 It is one & false. A man from Dorrate
[illegible] such duplicity & distinctness
- He himself in this Dorr & was of [illegible]
duplicity

18 Dorrance - A chief from Dorrate of
[illegible] & said from Dorrate in his house
[illegible] of Indian from Dorrate a [illegible]
dark - He is [illegible] - It shows [illegible]
or a [illegible] of fact. It was displeased at
Indian & was a [illegible] [illegible]. It
[illegible] is [illegible] the [illegible] of Dorrate
Chief of Dorrate & was [illegible] [illegible] & [illegible]
[illegible] with a [illegible] Indian [illegible] [illegible]
Dorrate [illegible] [illegible] Dorrance - [illegible]
- [illegible] a [illegible] by that [illegible] [illegible] Dorrate
[illegible], but Dorrance in another [illegible] [illegible]
[illegible] [illegible] in the [illegible] [illegible] [illegible]
[illegible] the house Dorrate [illegible] & the [illegible] [illegible]
[illegible] [illegible] in the [illegible] [illegible] of [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

20 - Koke an inferior order of their c[illegible]
that have no Sacrifices - no disciples
offerings & are referred to in a degraded
manner - As treating a man with contempt
they say. He a man. is he not a Koke? that
is - is he not a man without family - without
house - without food - without friends as
the Koke - is is he without honor

21 - The Remains of a garment in which a
Warrior had been victorious & on his return
presented to the god as a covering - the one
with feathers is a girdle in which the King
blows a Conch shell at some of their large
Feasts -

22 - A Sling & part of a Spear by both of
which men (perhaps many) have been killed
they are therefore presented to Rua tatu the
great god of War his fan & other things are
also in the bundle

23 other representations of the great god Te
Rongo - No 2 inspired by the Shark with
the garment used by the Priests -

24 Tangi ia a man formerly from Ofoa in
Raiatea - drifted to Aitutaki - distinguished
himself in War & deified - He is the god of
War belonging to the district of Aspai in
Aitutaki

25 - Ta'u - with his Fan he the God of Thunder
when the thunder claps - they say that this
god is flying -

13 - Skipped - A Priests dress -

Sent to England -

No 1 - Representation of Te Rongo belonging to Oruatanga a district in Aitutake - Every district has an Idol of the god to which it belongs See No 2 -

No 2 An Idol of the great god Tangaroa see No 8 This is perhaps their greatest god - he made the Heavens - earth & all things - human sacrifices were offered to Tangaroa at Rarutu he is acknowledged as the greatest of gods - At Auau - Atiu & all the Islands at which we touched they acknowledged the greatness of Tangaroa - this representation of him belongs to the District of Atimama -

No 3 Te Turere an Idol belonging to the great god Taaroa from the district of Atineva each district makes its Idol & dedicates it to the principal god & leaves it at the principal Marae as its representative.

4 The District of Natipaki's Idol of Tangaroa left at the great Marae as its representative -

5 Nukuenoni an Idol of the great god Ruatabu - Nukuenoni is the district to which it belongs it is placed at the great Marae as their representative to superintend their affairs & make them victorious in their wars I can get no explanation of the two figures upon the top of this or others of a similar description

6 - A great god purchased with a fish hook - this was one hung at the Yard Arm on our entrance in the harbor - it is most likely a household or family god - The Old Chief from Aitutake is sitting with

me & wishes that the Idols may not be sent to England but burned to cook food with as they will & have his Lolly

I intended to have given a short description of the Island, people, language &c. Suffice at present to say that the Island is situated - 18-58 S - 159-48 W about 10 Miles in length low in comparison with the Society Islands but presents a very fertile appearance - There is a small reef on the West side & a narrow entrance sufficiently large to admit with the greatest safety a large boat. The people resemble the Society Islanders - but at present are very filthy. The productions are in all respects similar to those of the Society Islands but the Bread fruit not near so abundant or fine. Cocoa Nuts are not so abundant Taro & Bananas are very abundant & very fine - so is the Sugar cane. The language as it respects its Dialect is exactly like the Raiatean but they have the hard consonants & Nassal sounds with the rejection of the R & h which are in frequent use in the language of the Society Islands - Wherever we have the break they supply the K or ng - as in canoe - it is va-a in the Raiatean & waka at Aitutake - food - is ma-a with us & Maanga at Aitutake but I gave special charge to the teachers to accustom themselves to speak their own language to the people & I am

in great hopes that the difficulty will not be great as the Aitutaki Chiefs at Rarotonga have attained the Raiatean language very quickly — & I conclude this account hoping it will afford you & all our Christian friends joy — & encourage them in their works & labors of love towards for the thousands that are still destitute of the knowledge of our Lord Jesus Christ — Thus you see my dear Bro Peris & Sisters I have written a long account I dont know how you will be able to make it out it is written with a Manifold writer — You must excuse all blunders — as I have not time to write read it over again

I remain Very dear
Father Brothers & Sisters
Yours very affectly
J Williams

I have no need to say that it is intended for you all ——

Papers as acd
9 Aitutaki. 1821/2