

BOSTON MISSION

CORRESPONDENCE

From A.B.C.F.M. microfilms

and other sources

- (1) For lists of Gilbert Islands material in ABCFM Reels 1-3 see separate cards.
- (2) For lists of total correspondence in ABCFM Reels 7-12 see in File 21: "Microfilms - Contents Lists".

E.H. Clark to Rev. R. Anderson, North Pacific Ocean, November 4, 1852.
(ABC:19.4, v.1, no.1). Transcribed from microfilm.

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North Pacific Ocean Nov.4 1852.

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Rev. R. Anderson
Secty of A.B.C.F.M.

Dear Sir,

You will expect to hear something from me about the Micronesian Mission on my return to the Sandwich Islands. As my hands will then be full of work, I must improve my intervals of respite from seasickness, in putting down a few facts and reflections to be forwarded immediately on my arrival at Oahu.

The three brethren of the Mission have written you a general letter, each taking different parts of the field, and Dr. Gulick has also sent you a private Journal. I will not, therefore, send my Journal, at present, and I will endeavour not to repeat unnecessarily what the other brethren have written. The Mission has thus far been successful, even beyond our expectations, and we would thank God and take courage.

I desire to make one or two preliminary remarks. The first is in regard to the orthography of Micronesian proper names. This is a subject of some importance, as it has been the source of much confusion. It is very desirable, that the same name should be spelled in a uniform manner in your publications. All sorts of orthography have been used by different voyagers in writing the native names of Islands, places, persons &c in Micronesia, some using the English alphabet, some the French, the Russian or the Polynesian. I am inclined to use the Polynesian vowels, as being

more uniform in sound, yet experience may show, that they will not express all the vowel sounds necessary. In regard to the Islands of the Kingsmill group, I shall follow, at present, the orthography of Mr Hale in Wilkes' voyage, although we could hardly recognise some of the islands as given in Wilkes, and as pronounced by resident foreigners & natives. Yet Mr. Hale evidently gave more attention to the subject than most voyagers, and I am confident is nearer correct. It will probably be best to follow him, until a better orthography shall be established. You will perceive that Mr. Sturges has spelled the name of the small Island near Taritari, Muggin. Muggin gives the sound very nearly as we heard it; yet, using the Polynesian a as in the Hawaiian words Make or ~~Makaka~~ Makemake & placing the main accent on the first syllable, Makin gives the native pronunciation quite correctly. Some other names may be spelled differently by different persons, in the communications which you may now receive. It will be some time, before the orthography will be fully fixed. But the Missionary Herald & other publications of the Board may do much towards fixing it.

Another remark I wish to make is, that peculiar caution is necessary in speaking ~~of/the/~~ in print of the white men scattered up & down in these Islands. Scarcely anything too bad can be said of many of them, yet such is their connection with the commencement of Missionary operations in these Islands, that it is very undesirable to excite their hostility any further than it is absolutely necessary. The Missionary must, at first, be greatly in their power, as they have the preoccupation of the field. By a wise course, however, I think their hostility may, in most cases be disarmed; & in some cases, their aid secured on the side of the Gospel. I know it is best, sometimes to expose to public scorn the doings of

wicked men, but wisdom is profitable to direct in this matter. To give you the true state of things here, it is necessary for your Missionaries to speak freely about these men; but you will use a wise discretion in publishing, especially the names of individuals. Where their conduct is commended, however, it may do good rather than evil. I know you have much experience on this subject, & these remarks are probably unnecessary. For some wise reason, these men have been permitted to preoccupy the field; and in some cases, they may have prepared the way for the Gospel. We met a cordial reception from some, & no open hostility from any. I could not but think how easy & pleasant comparatively would be the work of the missionary in these Islands, if these men were all truly pious, good men, ready to lend a helping hand.

In my remarks, I shall take the Islands we visited in order. Mr. Sturges has written you about the Kingsmill group. The difficulties, on the whole, of establishing a Mission here, are not as great as I had anticipated before visiting the Islands. This is a wide & important ~~file~~ filed; and it must be occupied at some time, & in some way. When & how, are questions of some difficulty. If the foreigners, who are engaged in collecting coconut oil, should heartily favor the undertaking, the way would seem to be fully open for the immediate establishment of a Mission. Mr. Randell, who seemed to be rather the head of the oil factory at Taritari, expressed himself as favorably disposed towards our object, & treated us in a very friendly manner; though I thought he seemed rather cautious about committing himself. He acted as our interpreter, & when the question was put to the king & chiefs, whether they wished missionaries to come & reside among them, he said they expressed a wish to consult him privately about it. We did not think it best to press the question

then, as we were not prepared to leave Missionaries with them. The chiefs & people appeared friendly.

Whether we shall attempt to occupy this field with Missionaries from the U. States, or only with native Missionaries from the S. Islands is a question of some importance. If native missionaries, understanding the English language, could receive the countenance of the principal white men, they might do good, but if opposed by them, I see not how they could effect any thing, unless placed in Islands where there no white men. Yet if natives of the right character & qualifications could be accompanied to their field of labor, and established in their work by foreign missionaries, & occasionally visited from Strongs Island or Ascension, they might be the means, with the blessing of God, of planting the Gospel in these Islands. But the more effectual way of doing this would be to send two, or more foreign missionaries with native helpers to occupy permanently the field.

This would be a field of a good deal of self-denial for mission families, but not so much so as I supposed before visiting the Islands. Provisions must be brought from abroad, and families would be under the necessity of dispensing almost entirely with some very desirable articles of comfort, such as milk^k, fresh butter, & many kinds of vegetables; but they would have in abundance the comforts & even luxuries afforded by the prolific cocoanut tree. They would dwell under a torrid sun; but they would have refreshing showers, and the shade of ever verdant trees. They could not ride in carriages; but they could sail over lagoons, or walk under the widespreading leaves of the cocoanut tree, & refresh themselves by a delicious draft from its fruit. Tolerable water may be found in some

places, & good water might be caught in cisterns. Families here would be lonely, though they would not be quite so much out of the civilised world as I supposed. The Islands are visited several times a year by vessels from Sydney, for cocoanut oil & whaleships often cruise about the group, & sometimes stop for refreshments, or other purposes. Two were at the Islands during our short stay.

The people appear mild & friendly, but are doubtless unprincipled & more or less treacherous, like all other ~~he~~ heathen. But should their confidence be once secured, there would probably be little danger.

On the whole, I am inclined to think, we ~~had~~ better first reinforce the Missions at Strong's Island and Ascension, & wait a little the indications of Providence in regard to the King'smill group. We are taking to the Sandwich Islands, at their own request, two young men, natives of Taritari. We hope they may be of some use hereafter as interpreters, or in some other way, in introducing the Gospel to their countrymen.

Our next visit was to Strong's Island

[Re the rule of King George, Clark says] ... No intoxicating spirits are allowed to be made on the Islands, or brought on shore from ships. On our arrival, we noticed that the spathe of the cocoanut tree was not cut, as is common at Pitt's Island & Ascension, to procure the sap or "toddy", from which an intoxicating drink is made. On conversing with the king on the subject he remarked, "plenty white men speak me, very good tap cocoanut tree, get toddy, me say no, no good, plenty men get drunk on shore, too much now, me like all quiet, no tap cocoanut tree on Strong's Island." Some men, very wise in political economy, would say, this is a narrow-sighted policy; especially as the sap, fresh from the tree, affords a very pleasant drink, & may be made into very good molasses. But this reasoning did not

satisfy the mind of this unsophisticated heathen. He chose to prevent the evil in its bud. He could put a tabu on tapping cocoanut trees; but he could not prevent the sap from fermenting & becoming more or less intoxicating; nor could he easily prevent its being distilled, as is done in Ascension, to the ruin of all that is fair & good. He wisely chose that the cocoanut trees on his Islands should produce a nourishing fruit, rather than intoxicating drinks; for they cannot produce both at the same time.

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I remain very truly
 Your brother
 (Signed) E.H. Clark

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L.H. Gulick, Journal, Missionary schooner Caroline, on her first voyage to Micronesia, 1852. (ABC:19.4, v.1, letter 92).

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Mr. R. Anderson — Corr. Sec. of the A.B.C.F.M.

Missionary Schooner Caroline, on her first Voyage to Micronesia.

Journal

L.H. Gulick.

N.B. My dates are all in East Long. reckoning; which, as we ultimately made the change, seemed more consistent than to give a part in West and a part in East Long. days.

August 5th 1852. Thursday. We made land two o'clock this afternoon, about 24 miles distant. A squall immediately ensued, and after it, 4 P.M. land was distinct from mast's head: Before sunset we were within six miles of the S.E. point of Taritari. We are now laying off and on to the south of this island. A pleasant sight! A long low line of cocoanut trees is all we see. This evening there were seen two fires on the north part of the island. They occasionally & for a few moments blaze up very pleasantly. Are they signal fires between Taritari and Makin, or are they feast fires, or fires intended as signals to us? (We afterwards learned that these were torch lights — for catching fish).

We this evening had a prayer meeting regarding the morrow, in which the Hawaiian Missionaries joined with us, praying especially for an interpreter, through whom to communicate with the islanders. May the Lord guide us! For the first time probably in their history the

Word of Life has been brought to these shores. I see nothing as yet to repel me from a coral island as a place of residence. I do not believe comfortable, civilized ~~life~~ existence on them is impossible.

Friday - Aug 6th. During the last night we passed a whaling barque. This morning we again made her under the lee of the S.W. point of Taritari, & about eight o'clock we spoke her. She was "The Lord Nelson, London; Capt. Dobson"; two years out from England. Messrs Clark, Snow, Sturges, & Capt. Holdsworth boarded her & secured Capt. Dobson & Mr Durant ^{to} ~~for~~ breakfast. Capt. Dobson proved himself a jolly, clever, pleasure-loving, & probably spirit-loving man. / Mr Durant (George) is one of a firm established on several of these islands for trading with the natives ⁱⁿ ~~for~~ cocoanut oil & for supplying ships. About nine we cast anchor about a mile north west of the south west point of Taritari. The gentlemen of our company then went on shore and ~~there~~ there saw Mr Randell (Richard) of the firm just mentioned. They have been sailors probably, tho' men of some force of character, & intelligent for their grade, do not make pretensions to much refinement. Still they treated us very politely and Mr Randell spent several hours in traveling about with us to native houses. / We did not go to a neighbouring village where the king now is, but shall tomorrow. This afternoon, after returning to the ship for dinner, we again visited the shore with our wives, & strolled about with them. We rambled about without the slightest restraint, accompanied by many native boys. We did not even ~~keep~~ keep in company. Each followed his own inclination. I and my wife wandered away & visited several native houses, where we were kindly received - more so indeed, (that is, with more cordiality) than we had been this forenoon in other houses. We are tired but gratified. We admire the

Providences of the day. We remember our prayers last night and cannot but notice the answers, God has granted. Mr Randell has a more active mind than Mr Durant, & he is the most skilled in the native tongue. But he is not a man of as much soul and goodness of heart I judge as Mr Durant who worshipped with us this morning & afterward spoke to ~~the~~ Capt Holdsworth of his pleasure - ~~THEY WERE ALL VERY PLEASED TO~~ not before having attended prayers for twenty years. Mr Durant goes tomorrow to Makin (or Muggin, as it is here pronounced) & we follow on Monday. We see no sources of decided opposition to our work. The mouths of all are stopped even tho' they may have other wishes. We have no difficulty in mingling with the people - none at all. The men very frequently, and especially the youths ~~and~~ & young men, go naked save when our ladies are near. It was amusing this afternoon as our wives were landing & the boys & men found they were females, to see two or three of them scrambling for one leaf with which to ~~the~~ hide their nakedness. The young women invariably run away as we approach the houses, unless dressed in their cocoanut skirts as described by Wilkes. Our Hawaiian Missionaries traveled off & were gone all day to find an Hawaiian they heard were here. They found him at the village called Taritari, & there they saw the young king. But the Hawaiian sailor who has resided here six months had very little knowledge of the island tongue.

Saturday - Aug 7th. This morning at nine, our whole Missionary company landed. Mr Richard Randell then accompanied us to the town of Taritari for the purpose of meeting the king & chiefs & conferring with them about our missionary purposes. The distance was about three miles. The town lies on the lagoon side. Of course we were all obliged to walk, and a portion of the distance on the sands of the lagoon shore was

very hot and wilting. Even under the shade of the cocoanuts which lined the most of our path the closeness was oppressive. In truth we selected the very hottest and worst part of the day — the portion when in the tropics violent exercise is suspended. The situation of the town we found a more luxuriant one ~~than~~ than we have yet seen. The patches of api (species of taro) were interspersed among the houses. The island architecture is, I judge much like that of the Samoa Islands. A roof supported on post three or four feet high expresses the whole. In this town we saw a Council house 117 feet long by 66 wide & perhaps fifty or sixty in height. We could not but frequently remark that on all these islands, houses for public Christian worship are already erected waiting for those who shall proclaim the word of Life. It will very much relieve the labors of church building. We pray that these houses may not long remain unoccupied for God.

& (?)

We found the king, a youth of fourteen, & his four Uncles sons of his father's four wives waiting our arrival in a house well crowded with spectators. It must not be supposed however that there was anything formal in the assembly. It was quite the reverse. As we entered we shook hands with the king, who sat on an elevated platform nearly central. The four chiefs, the Uncles, with other minor personages sat & lay upon the floor. Mr Clark in a conversational way stated for what we had come to these islands & that we hoped to do them good. Mr Randell interpreted & I have no doubt gave such a tinge to the statements that much of their christian ~~peculiarities~~ peculiarity was lost. He evidently wished to represent to the king that we had come to teach them the same religion he himself had told them of. And the mode in which he gave Mr Clark's remarks, & the spirit he gave them was undoubtedly such as

had been the characteristics of his teachings. He gave them the impression that we were teachers come to instruct as he himself had taught. This, of course, we should earnestly hope would not be the case, if his own statements to us were correct as to his impartations of sacred truth. He had once told a man of the ten commandments, & by several times kicking over their spiritstones made them understand ~~that~~ he had no fear of their objects of superstition. Still, we could do no better than to secure him as interpreter, and we adore the providence that has made him so far willing: and we venture to hope that good will yet come of it. Mr Clark presented a letter we brought from Tamehameha III, of which we left a copy in English, for the letter was addressed to all Kings and chiefs of Micronesia. The question was at ~~a~~ last asked what would be their wishes concerning our endeavouring to teach them God's word, or as Mr R expressed it "our Spirit's talk". They replied by asking whether it would interfere with their polygamy. We answered that ours would only be to instruct. One of our number proposed that they be told we considered one wife the ~~best~~ best, to which Mr R replied he preferred not to mention that as he himself had four. We did not press them for a decisive answer; but said we wished them to think of it, & ~~and~~ by and by we hoped to visit them again. We gave them an Hawaiian & an English bible & one or two other books, with a large red blanket. A most interesting day! & a new one for Taritari.

Sabbath — Aug 8th. Capt. Dobson, Mr Randell, & two or three other foreigners came to public worship on our own vessel this morning. A number of the islanders were, by no pre-arrangement, with us, & paid very respectful, or rather very intently interested attention. P.M. the gentlemen of our company went on shore to attend public worship. Mr Snow preached on the new commandment of Love, to a congregation of thirty

here pronounced) about 9 A.M. We remained there ^{till} ~~until~~ 3 P.M. engaged in conversation with the foreigners, & in walking about the island, & in securing a few curiosities. The foreigners were all drunk. / Mr Durant's house is scarce anything but a harem. Women abound in it — & no men but themselves. Women of all classes seem to have unrestrained permission to enter while the men remain without. We were surprised to find so few useful articles introduced among the people in exchange for the hundreds of barrels of oil the foreigners have exported. Gunpowder, muskets, & tobacco with a few knives seem to be all they have brought for trade. Neither cloths nor knives in any number or quantity whatsoever are to be found among them. A large butcher knife or two will purchase the most important article they have, even a large spear. The price of tobacco is evidently depreciated; a knife will purchase more than many heads of tobacco. The natives I think would have been vastly better off had no foreigner ever lived here.

We saw this day the remains of the King lying exposed & gradually drying up. The constant application of cocoanut oil seems to preserve the body from corrupting decay. The King, whose name as I receive it her was Teakoi, has been dead three weeks. The body of Teakoi's father was preserved several years & was only buried last spring under fear of a flood from a Western gale. /

We yesterday saw a brig, & this morning we learned that it was Capt. Hussey. Of him we had heard much before leaving the Sandwich Is., & were hoping to find in him quite an assistant on our arrival at Strong's Is. He has been a resident on Strong's Is. for two years, having left his ship from fear of returning to the United States for he had shot

one of his crew. On the return of his ship the case appeared in Court & he was exculpated. This verdict was communicated to him, but mean time ~~he~~ his wife had died & he felt disinclined from returning. We had heard from him as late as January last. We are at a loss to understand the providence which prevents our even meeting with him. He stood for us we are told last night but we made no response & this morning he is not to be seen. Is it, that he would have opposed or thrown obstacles in our way, contrary to our expectations and contrary to the reports of these Makin foreigners that he said he would be very happy to have us settle there? Or is it that we shall be more independent to go there while he is absent & not ~~to~~ be indebted to his patronage? He commands a whaling brig & will return in five months, intending then to go to California, there leave his vessel & proceed homeward. We shall watch with interest the reasons of this singular providence.

Tuesday evening we stood away for Strongs Is - With reference to the Kingsmill Is. I wish to make a few remarks. Mr Clark will probably make you a full report, & we of the Micronesian Mission will send you our united decisions. But I wish to say that I am strongly convinced Hawaiian missionaries ought not to be sent there without the assistance ~~of~~ of foreign missionaries. 1st The work is too great & 2ndly The foreign opposition will be too strong for them to breast. Again, the language of these islands is probably nearest that of the Sandwich Is., & S. Is missionaries will ~~probably~~ in due time learn it if they have minds of some activity. And again, as to the question how soon we can occupy here, I think, if we can retain our present purposes respecting the more central & western of the Caroline Is, that more missionaries from U.S.A. must arrive before we occupy the Kingsmill Is.

Sabbath — Aug 22nd. We yesterday morning saw Strongs Is.

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I shall copy the letter of Kamehameha III which we have with us, & copies of which we have already left with Nakaia of Taritari, & King George of Strongs Is. The history of the S. Is. during the last thirty years makes it an exceedingly interesting document.

Kamehameha III,

Of the Hawaiian Islands, Hawaii, Maui, Molokai, Lanai, Oahu, Kauai, & Nihau, King sends greeting to all chiefs of the Islands in this great ocean to the westward, called the "Caroline Islands", "Kingsmill group", &c. Peace & happiness to you all now & forever.

Here is my friendly message to you. There are about to sail for your islands, some teachers of the Most High God, Jehovah, to make known unto you his word, for your eternal salvation. A part of them are white men from the United States of America, & a part of them belong to my islands. Their names are as follows — B.G. Snow & wife, A.A. Sturges & wife, L.H. Gulick & wife, E.W. Clark, J.T. Gulick, Opanui & wife, Kaaikaula & wife, & Kekela. H. Holdsworth is Captain of the vessel.

I therefore take the liberty to commend these good teachers to your care & friendship, to exhort you to listen to their instructions, & to seek their acquaintance. I have seen the value of such teachers. We here on my Islands once lived in ignorance & idolatry. We were given to war, & we were very poor. Now my people are enlightened; we live in peace, & some have acquired property. Our condition is very greatly improved on what it once was; & the word of God has been the great cause of our improvement. Many of my people regard the word of God, Jehovah,

& pray to him, & he has blessed them. I advise you to throw away your idols, take the Lord Jehovah for your God, worship & love him, & he will bless & save you.

May he make these new teachers a ^{great} blessing to you, & your people, & withhold from you no good thing.

Kamehameha.

This royal message has attached ~~to it~~ the seal of the Hawaiian Kingdom; & the King's signature is in his own hand. It is both in English & Hawaiian. It has visibly produced favorable impressions on those Kings & chiefs to whom we have presented it.

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GILBERT ISLANDSBOSTON MISSION

Journal of Voyage from Sandwich Islands through the Kingsmill and Mulgrave Islands to Strong's Island in the Caroline Group. Prepared for D.C. and W.C. Pierson, Augusta, Ill. U.S.A. — by their son George Pierson. 1855. (ABC:19.4, v.2).

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We embarked from Honolulu on Thursday the 24th of May, on board the barque "Belle" — Captain Ichabod Handy of Fairhaven, Mass.

The passengers on board the "Belle" are Kanoa and Keaholo his wife, (who are Sandwich Island natives and go out as assistant missionaries). They have a child a little boy a year and three or four months old. And Mrs Pierson and myself.

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Captain Handy has never observed the Sabbath when at sea any more than not to have any more manual labor than was necessary to sail the vessel unless they saw whales which he would always attempt to catch, and he has always kept a look out from mast head for whales, — and says that he has more than a quarter of his whales on Sunday. He says that it is a singular fact that all whalers take more whales on Sunday than any other days. Captain Handy is a professor of religion, and is very frank in acknowledging his wanderings from the path of duty, — still he has not given up his hope in Christ as his Savior and says he hopes that himself and crew may all be benefitted by our presence and labors among them.

[..... Owners of vessel largely resident in U.S., but Capt. Handy himself the largest owner decides, with approval of crew, not to go after whales on the Sabbath. Handy much exercised over reformation of himself and the crew, and speaks to the men about it.]

... ~~...~~ About noon on Monday June 25th we arrived at Byron's ~~Island~~ ^{Island}. ~~Native name Nuhumanu au has the sound of ow in now. Lat.~~
~~10° 25' S. Lon. 176° 35' E. This island is about twelve miles long.~~
 The ~~south~~ end is about one mile wide, the remainder is less than a half
 a mile, and in some places very narrow, so that the average width will be
 less than half a mile. There are probably about two thousand inhabitants
 on it - 60 canoes came off to the vessel, and would average seven persons
 to two canoes. The men were all entirely naked a few wore mats around ~~the~~
 them except that some of them wore hats or skull caps, made of the
 cocconut leaf split and braided. The women all wear a fringe skirt made
 of the cocoa nut leaf; which is split up about the width of a pen-knife
 blade, one end is fastened firmly to a cord which is tied around the
 hips, considerably below the natural waist. This fringe is very thick ~~and~~
 and heavy, and hangs to about the knees, generally. Their hair is black
 and straight, though often disposed to hang in ringlets, some of them
 might have beautiful tresses with very little care. The men have their
 hair generally cut short all over the head, the women have the front hair
 cut off just above their eyebrows, their back hair reaches only to the
 shoulders, and is cut off. The men have very thin beards. We were
 told that they pull it out. They are generally shaved pretty close.
 They use butcher knives for razors. They brought for sale cocoa nuts,
 mats, a few fowls and hats which are made of cocconut~~s~~ leaf and are braided
 like our palm leaf hats. There is a great variety of braids, some show
 good taste and skill, and are very beautiful. They ask for nothing but
 tobacco in return for these things. For a mat four feet by six which
 they have been about a month in making, they get a small plug or head
 of tobacco. For a hat they will get from one to five plugs. They

brought off also a few poor shells. Most of them have a hole bored ~~it~~ or cut in the lower part of one or both ears; which hole is stretched out so as to be one or two inches in diameter. This hole is made just where they are usually bored in the States to receive rings and drops. And if the ladies at home should see these rings in which they hang flowers or green leaves or tobacco pipes or plugs of tobacco they would be disgusted with their own foolish vanity. These natives have but very little skin disease or sores upon their bodies, except a peculiar ~~kind~~ kind of scaly disease of the skin, which is quite common. The thin outer of the skin or cuticle is peeling off in small flakes or scales in spots or all over the body, face and all. It does not leave the flesh bare and raw but is a dead skin peeling off, as though the person had been badly sunburnt, but this cannot be the cause for we saw women and little children who spend their time in the house and shade covered in the same disease. It does not seem to affect the health, for you see healthy, active, athletic men so completely covered with it as to be almost impossible to find a spot on them as large as your hand that is not covered with scales. Though not often so extensive as this. They say that this disease always begins in small spots one here another there upon the body, and these spots spread and increase in size something like a ringworm till they meet together and so spreading on till it covers the whole body and keeps him in this scaly condition.

Note. We saw ~~at~~ the same disease on Peru, Drummond's, and Sydenham's Islands. About one in five of all the people we saw from these four islands were affected more or less by this disease. We are told that it is the same on Clark's and Rotch Islands, while those islands north of the equator which runs between Sydenham and Simpson have none or very

little of it. The countenances of this people have a cheerful and pleasant expression. They have an intelligent, sprightly look about them. Many of them have good features, though, generally, cheek bones rather prominent and nose broad if not flat. They are of a dark brown color. They have good forms, and are well developed and are very erect in their carriage whether standing or walking. Their cheeks have a medium fullness — Lips are rather thick than otherwise. Teeth good and beautiful, being kept clean and white. The women have remarkably small hands and feet, or at least their feet would be very small if they were kept in by shoes and not spread out by going bare foot. Their skin is soft and smooth except when they have the disease mentioned above. In fact there is a beautiful softness and delicacy given to the skin of many of them and especially the females by the use of cocoa nut oil with which they rub themselves every day after bathing. True if the oil is put on thick so as to give them a greasy gloss it is not very beautiful. They have so little of what we mean by the sense of shame that most people would say they had none, and how can they be brought up as they are? A large proportion of the people are tattooed more or less, some over their arms, bodies ~~and~~ limbs, others only with lines on their sides or back. Some have only a few marks, others are profusely covered with it. It is ~~performed~~ performed very ~~skillfully~~ skillfully, so that every line is exact and perfect, and looking at it as a work of art we should say that it is beautiful. Every touch is made with the greatest accuracy. The designs are so simple and neat that it does not give them an offensive or disgusting appearance, but rather the contrary, for it tends to relieve the unpleasant sensation produced by seeing the person perfectly nude. They do not tattoo their necks or faces. They were all very fond of

wearing necklaces of beads which they make themselves out of cocoanut shells and sea shells. The cocoanut makes a black bead, the sea shell white. These are frequently made very smooth and perfect though it requires a great deal of patient labor, — they are made by the women who often wear them tied around their waists, wrists and ankles. They often also wear strings of flowers or green leaves around their necks. There are four white men and one black one residing on this island. We were not pleased with the appearance of the whites, the negro did not come to the vessel. These are the lowest class of sailors that desert and live on these islands.

From the appearance and conduct of the natives we think that they are capable of being highly cultivated, for their eye and countenance both express or indicate the presence [their possession] of natural capacity. ~~beyond what might be expected in a people who are in the lowest ranks of ignorance & barbarism. While they were with us I was constantly wishing that I could speak to them and learn something about their religious views, rites and ceremonies.~~ But though I could not speak to them yet ~~my heart did speak to God in their behalf, and I trust that he who has all hearts in his hand will yet draw this people to ~~himself~~ himself.~~

~~Note.~~ What has been here stated concerning the appearance of, character, customs &c of the people of this island apply to the whole group and hence have not repeated hereafter. I did not go ashore on this island for there were several circumstances which hindered.

Next morning June 26th we were at the island of Peru. This is the native name, it has no other. Lat. 1° 15' S. Long. 176° E. It is thirty miles from Byron's Island. (As I think of it just now I will note it down one degree of latitude all over the world and one degree of

longitude at the equator, is equal to about $69\frac{1}{2}$ English and American miles. But in sea calculations it is easier to call one minute which is one sixtieth of a degree a mile, so at sea they always say 60 miles to a degree). A great number of canoes came off to the vessel, some coming with articles of trade and others merely from curiosity. I told the captain that I should like to go ashore and asked him if it would be safe for me, to get into a canoe and go alone with the natives. He said yes; and so ~~soon~~^{very soon} on board^{of} a canoe with three native men bound ~~for~~ for the shore. These native canoes are a curiosity, they are none of them made of a single log, but are made of boards which they contrive to split out of the cocoa nut and other trees. These boards will average about four feet long, four inches wide and half inch thick, they are put on length ways with the canoe. The ribs or frame of the canoe is first put together and then these boards are fitted and fastened by being firmly tied together through holes that are bored all along the edges. For this purpose they use a strong twine which they make of the fibre of the cocconut husk. They are almost perfectly water tight. These canoes are generally about twenty feet long, 18 inches across the top, and 3 or 4 feet deep. Many are larger and some smaller. While on shore I saw one that was forty or fifty feet long, three feet across the top, and six feet deep. They run down to a very sharp angle at the bottom, the ends are also very sharp ~~and~~ and can run either end forward, equally well. In order to keep this long narrow boat from capsizing they always attach an outrigger, which is a log eight or ten feet long, sharpened at both ends so as to cut through the water; this is laid parallel with the canoe and attached to it by means of three or four poles about ten feet long one end of which is ~~attached to the canoe~~

fastened to the canoe and the other to the log, on account of this arrangement it is very difficult to upset one of these canoes. The end of these poles being fastened to the top the canoe keeps them above the water and makes a good platform on which to carry such articles as they bring off to trade &c. They also have sails to their canoes, made of native mats sewed together. These mats are made of the pandanus leaf split up to a quarter or an eighth of an inch in breadth and braided. These sails are of a triangular shape, the ~~size/dips/size~~ sides are ten or fifteen feet in length. This sail is supported by a mast which is put up and taken down with the sail and is kept in its position by ropes which run from the top to each end of the canoe and to the outrigger. On the other side they have nothing to attach a stay to, so it is necessary to keep the outrigger to the windward and this is the need of having their canoes able to run either end forward. When the sail is taken down they take mast stays and sail all down together just they do on skiffs &c.

When we got to the shore the water was so shallow that the canoe could not float to the beach, so one of the natives who acted as my guide took me on his back, and carried me ashore. I had no sooner landed than I was surrounded by men, women and children holding out their hands and asking for tobacco, and as I did not give them any some of them tried to slip their hands into my coat pockets in search of some. My guide reproved them sharply for their impudence and drove them off. My guide is a chief of about thirty years of age. They have no king on this island but are governed by chiefs, who hold a council at which all attend and take part that desire to and after a full discussion each one expresses his decision and the majority rule. A short distance ~~from~~

from the beach we came to a town containing about 75 houses, built closely together among the cocoanut trees. This town is entirely hid from the shore by the trees and bushes which line the beach. Only few of the houses ~~of the~~ in this town have yards enclosed around them. My guide took me immediately to the council house which is in the centre of the town. And soon he assembled a number of men, a mat was spread for me to sit upon at one end of the room and my guide sat by my side, the rest sat a little distance in front of me, on their mats. As soon as all were seated and quiet, my guide made some remarks in reference to myself I suppose, but what I know not, after he had finished several others spoke a few words. Then they asked my name, which I told them and they all repeated it over, one after another, and the council adjourned. This council house is about forty feet long and twenty feet wide, it is merely a roof supported by posts. The eaves come down to within three feet and a half/^{feet} of the ground, on all four sides. The ridge is very high, the roof being very sharp to prevent leaking during ~~the~~ the heavy rain that prevail in this climate. It was well thatched with pandanus leaf. The floor is gravel and sand, pounded down hard and smooth. All of their houses are built in the same style only a few of them have the addition of sides, which are made with mats fastened to the posts, and then have one hung up, so as to open and shut for a door. They usually prefer to leave the sides open so as to get all the fresh air and wind they can, which is very desirable in this hot country. Some of their houses are thatched with cocoanut leaf, but this is not so durable as the pandanus. In their dwelling houses they have poles running across over head and mats spread on them so as to make a sort of chamber in which ~~to~~^{they} keep their effects. After looking at this town a few

minutes my guide beckoned me to follow him, and so we started off across the island. He led me along a well worn foot path and all the way ~~through~~ across the island we enjoyed a pretty good shade made by the tall cocoanut trees waving their plumes ~~like~~ like foliage over our heads; but this is far different from the ~~shade~~ shade made by your wide spreading trees although the cocoanut trees grew very close together all over the part of the island that we passed over. There is an abundance of pandanus trees on the island, and several other kinds of trees unknown to me were scattered along our path. After passing along nearly half a mile we came upon a cluster of 4 or 5 houses, each one had a yard around it enclosed by a stone wall. We walked on about half a mile further and came to another town which is on the opposite side of the island from that which we first visited. Three children accompanied us all the way across. One of them, a little girl four or five years old, a sprightly happy child, was the daughter of my guide, and she was delighted with the idea of taking hold of my hand and walking by my side. How my heart longed for the deliverance of the happy child from the degradation of heathenism, and as she now confidently held me by the hand, so hereafter may she confidently follow the teachings of some gospel missionary.

This town at which we now arrived contains 60 or 70 houses. My guide lives in this town. He took me into his house and called in a number of men to whom he made some remarks about me, they spoke a few words in reply and asked my name, which each one repeated aloud. ~~He~~ He then took me out to show me the town, he showed me his canoe house, where, he had several canoes, one very large one referred to above. We then went into the council house which is larger than the one noticed above probably 60 feet by 40. There was an elderly man with ^{up} and he ~~saw~~

assisted in explaining the use they made of the house. By signs they made me to understand that the people come in and sit down on mats, then some one stands up at one end of the room and makes a speech while the rest sit still and listen. This old man in explaining this, went to the end and spoke a few minutes, during which he gesticulated constantly and frequently smote his breast, so that I suppose that this is their style of delivery.

In their common conversation they gesticulate a great deal and are constantly changing their tones of voice and expression of countenance which I suppose is necessary to aid the poverty of their language in expressing their ideas. When we returned to the house my guide spread a mat for me and offered me some sour toddy to drink which I declined. This toddy is made of the sap of the cocoanut tree which is obtained by cutting off the end of the shoe or leaf that comes out over the buds. This is cut about the time the blossom opens and the drawing of this sap which if attended to will run a month or so, causes that cluster of nuts to blight and fall of, when the toddy is first drawn it is very sweet and some people are very fond of it, but when kept several days it becomes sour and ferments and then it is intoxicating, but if boiled down when it is fresh from the tree it makes very good molasses. This molasses is in common use among the natives throughout this group of islands.

A few steps from the house in which we were was another in which were several women and children. My guide told me that this was his house also and that these women were his wives. I asked him how many wives he had, he said four, -- holding up four fingers. He knows a few english words and by means of these and signs we conversed. In regard

form of punishment of the seducer in favor rather than against this people? There are it is true women of loose character ^[called *nikirarosi*] on these islands as well as in other countries, and these come off in canoes to vessels as they pass - ~~and~~ and from this fact foreigners may get the impression that there is no chastity among them. The females are generally betrothed in childhood or infancy, (but never to relatives,) and the person to whom the oldest daughter is betrothed has the privilege of having all the daughters to wife if he chooses. He and not the parents can give them to someone else. These laws I understand are common to all the islands of this group though on some more rigid than on others.

There is a coarse species of grass growing on this island. It grows in small clumps and does not look very thrifty. Probably a few cattle or goats might find enough to eat. On our return to the vessel we took a different route ^{from} ~~the~~ that by which we came and so passed through another town which like the first is on the western side of the island, and throughout this group the people generally live on the western side of their little strips of land, which - generally, perhaps always, in this group, run northerly and southerly. This being the lagoon side; for these islands except a few make only one side of the circle that encloses the lagoon, while the other side except a few small islets here and there is only a reef but particularly made bare at low tide. In this town I noticed a high stone wall which enclosed several houses. I saw only women and children in the yard ^{or} ~~the~~ ~~the~~ houses. I asked if I might go inside the enclosure, my guide said, no, from which I suppose the ground belong to some high chief whose wives and children were in them and no man dared on the penalty of his life to enter. This wall was about six feet high and made of the recent formation of coral stone,

so it was bleached out very white and looked beautiful as the bright sun shone upon it. As we passed on we came to another wall of ordinary stone which enclosed a field of several acres. There was no objection made to passing through this though it also contained several houses. The owner is probably a common man and this wall encloses all his property. We soon after arrived at the place at which I landed. He carried me back to the canoe, and in a ~~few~~ short time I was on board the vessel again, having had an interesting cruise of three hours on shore.

Peru is triangular in shape, and encloses a lagoon, which has one narrow outlet. The longest side of the island is about 8 miles, the shortest $1\frac{1}{2}$ miles. The average width of the island about $\frac{1}{2}$ a mile. It contains from 2,500 to 3,000 inhabitants. It produces coconuts, taro (which will be described in a letter written to Daniel while at Charlotte Island) and jack fruit, which is a species of bread fruit, and the natives are very fond of the fruit of the pandanus tree. Eighty or one hundred canoes visited the vessel in the course of the day bringing mats, hats, coconuts, fowls, fish, turtle and sea shells. Also a number of women came off but none of them were allowed on board the vessel, nor did the captain allow any canoe that had females on board to come alongside.

A large proportion of the men and women on this island, have great scars on their arms and bodies, which are occasioned by wounds received in quarrels and battles in which they use a stick or club on which are several rows of sharks teeth running almost the whole length of the stick, with this they cut and gash one another in their fits of anger. I was informed of a singular custom ~~there~~ ^{this} there has been among ~~these~~ people, which I must narrate, though uncommon at present. Sometimes a favorite

female is never allowed to be in the light of the sun from childhood and the consequence is that they are as fair as women of the European race. This end is attained by their living in houses that are carefully matted up from the ground to the eaves, and never leaving the house for any purpose during the day.

There are four foreigners on the island. I saw two of them. They said that a missionary would be well received by the natives on this island and that it would be easy for him to get an influence over them. From what I saw I believe that this will be found to be true. And by making a judicious use of the tabue system which prevails here, we might live without danger from theft or intrusion by the natives. Tabu means forbid or prohibit, (it is sometimes spelt taboo and is always pronounced as though it was). If for example, we should tell the natives that my yard or house, or such a part of yard or house, is, tabu, he will not dare to enter that forbidden place, and this applies to everything. While on shore I noticed a great many cocconut trees with cocconut leaves tied around their trunks. I asked what that was for, and was told that was a tabu on them, that is, a prohibit for any one to go up those trees, this is put on by the owner who is perhaps a high chief. This was originally a religious term a divine prohibit. I saw nothing in their appearance or conduct of this people to prevent the immediate occupation of the island, but on the other hand we feel that there is much to encourage. The two foreigners we ~~saw~~ saw expressed themselves decidedly in favor of missionaries. One of them asked me for religious books, and I gave him Alliene's Alarm, a seamans Hymn Book, some tracts, and the Tract Society's Almanac for the year.

The next morning we were in sight of Drummond's Island, which is

about fifty miles distant from Peru. This is a long narrow and broken island - from the vessel it looked like a string of islets extending along on the horizon. The distance from the island to the reef, which encloses the lagoon on the west side of the island varies from $\frac{1}{2}$ a mile to six miles. As we passed along on the lee or western side we were obliged to keep so far from the island that we could not see it to advantage or get ashore as there was not time ~~for us to~~ to wait for me to make so long a trip in a canoe. I spoke of the western side being the lee side because within the tropics the prevailing wind is easterly and is called trade wind, consequently the eastern side of an island is often spoken of as the weather side and the western as the lee, without any reference to how the wind may be blowing at the ~~the~~ time. This island is about 40 miles long and perhaps about one quarter of a mile wide. It lies north-west and south east and contains 3,000 or 4,000 inhabitants. There were some 80 or 90 canoes off the vessel and probably about 300 persons. In dress appearance and language they are the same as the natives of Peru and Byron's Islands. They brought off coconuts, mats, fish, twine and rope (made of the fibre of the coconut husk that is the husk of the nut), shells and a few hats. We were not able to judge much of the island as a missionary field, though it is spoken of as one of the least inviting islands of this group.

The next morning June 28th we were at Sydneham's Island. It is about 25 miles in length and averages less than half a mile in width. There is a lagoon enclosed by a reef on the western side. It has a population of about 3,000. Only a few of the natives that came off were tattooed. We also understood that the chief are tattooed the most profusely. Several of the men wore mats around their bodies. They

told us that there were two foreigners on the island, one white and the other a negro. They brought for sale mats, fowl, twine and fishnets, and, as usual, the only thing asked for, with one exception, was tobacco -- holding up in one hand the article for sale and then holding up the fingers of the other hand to indicate how many heads or plugs or heads of tobacco they wanted in exchange. A few years since three boats crews, of this vessel, got lost by night coming upon them while in pursuit of whales, and being near this island they went to it and were there a week before the vessel came to their relief, it being perfectly calm with a strong current for several days. They were very kindly and hospitably treated by the natives, and from what they say there does not appear to be any insurmountable difficulty, or any great danger in the way of establishing a mission on this Is.

The next morning we were near Simpson's Island, the native name of which is Apamama. It is semicircular in shape and the main land is about 25 miles in length and one half a mile in width. The population is about 3,000. This is the first island we have visited on which there is a king, and he is also king of Henderville's and Woodle Island which are smaller and have each a population of about 1,000. Henderville Island is about 15 miles distant, and Woodle Island about 30 miles distant.

It was a squally, rainy day so that it was hardly safe for natives to come off or for us to go ashore for fear of the sudden gusts of wind and rain. Only seven canoes came off during the day. We spent the day near the island hoping that it would become fair weather so as to allow us to go ashore. The Captain's plan was to have gone ashore directly after breakfast and spend the day there attending to his own business and assisting me in mine. There is a small round islet near

the south end of the island which is used as a trading post on which all business with foreigners is conducted. Near this islet there is a ship passage through the reef into the lagoon in which they can anchor in calm weather.

About noon a young high chief and another man who is the king's agent in trading with foreigners [sic], the Captain requested this agent to send back his canoe and request the king's brother who is next to the king in authority to come to the islet and meet him there that afternoon. As the Captain is acquainted with this man his plan was to have a talk with him about getting cocoanut oil and ~~pepper~~ concerning the establishment of a mission on the island. The king never comes to this islet to meet with foreigners, but keeps himself from all intercourse with them and ordinary natives. Therefore the way to reach him is through his brother who is more accessible.

When it was about time for us to go ashore a dark squall appeared in the horizon which led the Captain to give up his plan entirely and so he sent the natives ashore and prepared for the squall. Thus were all our efforts to gain an interview with the authorities on this island frustrated by the orderings of his providence whom we serve, and we have no doubt but that when we come to see the reasons for the disappointment and know the case as He does we shall thank and praise him for it.

When these natives just referred to first came on board, the Captain introduced us to them as missionaries. The king's agent immediately said, "Missionaries good men". As he understands considerable English I afterwards spoke to him about missionaries living on the island, and asked him if he thought the king and people would like it, but he paid no attention to the remark and question and appeared not to hear me.

After waiting a moment for a reply, without receiving one, the Captain, who was standing near, asked him if ~~he~~ he understood what was said; "Yes," said he and was silent again. I waited a short time but still there was no reply, so I thought it ~~best~~/~~not~~ not best to say anything more to him upon the subject and soon withdrew. He then turned to the Captain and said "I can't talk with him about missionaries, that is not my place. The king has all the talk about that". He said that he was willing to speak to the king about it, but not to me; for he has no authority on that subject and did not dare to give any opinion lest he might incur the displeasure of the king.

Captain Handy says that the king rules with an iron hand; and in some respect at least he exercises his power for good, for instance he forbids the making of grog, or toddy, from the cocoanut sap. He forbids women going on board vessels. We were pleased to hear the Captain say that he will return to this island again in a week or two after attending to his business on Charlotte Island and then if the Lord wills it so we hope to have an interview with the king and secure his favor and protection for a missionary of the Gospel whenever he may come.

On Monday afternoon July 2nd we cast anchor at Ap - i - a, ^{Ataia} or Charlotte Island. Lat. $1^{\circ} 50'$ North, Long. ~~173~~/~~171~~ $173^{\circ} 4'$ E. This Island is about 25 miles long, and average width is perhaps one third of a mile, population 2,500 to 3,000 - also several small islets along on the reef which encloses a lagoon on west side of island. It is only 6 or 8 miles across from the south end of this island to Za - ra - wa, ^{Taraka} or Knox Island, which is a larger island than this, and has a population of 3,000. There is frequent communication and intermarriage between these islands.

Only a few canoes came off to the vessel for they have little for sale here except the cocoanut oil. They make neither hats, mats, or cord for sale. ^[Fabricating] The making of cocoanut oil is quite a business here ~~last~~ ^{last} year they made ~~up to~~ ^{upwards} of 300 ~~barrels~~ ^{barrels}. This oil is made by taking the nut after it is fully ripe and scraping the meat out of the shell with a piece of iron hoop or plane bit. As the meat is about half an inch thick and hard they are able to scrape it up fine in getting it out, this is laid in the sun for several days then tied up in the fibrous sheath that covers the cocoanut leaf near the tree, then pressed by means of a lever and the oil running through this strainer is caught in a scallop shell which will hold several gallons. This oil when pure and clean is remarkably clear and transparent, being almost as colorless as water. It burns with a clear bright light but like lard oil hardens at a low temperature (about 40° Fah.) hence cannot be used for burning in the States. But is used for making soap. For this oil they receive ~~up to~~ ^{about} two dollars a ~~barrel~~ ^{barrel} in trade, the principle article desired is tobacco, then knives, hatchets, hand axes, muskets, powder and ball, saws, files, drawing knives, plane bits, &c. This oil is worth one dollar a gallon in the States.

While we were on the island we saw the Captain buying oil, it was measured in a bucket that measured three and a half gallons, for this full he paid one and a quarter pounds of poor tobacco, which cost thirteen cents a lb. making ^a seventeen cents for three and a half gallons of oil for which he will get three dollars and a half. Captain Handy told me that he could afford to give them fifty cents per gallon for their oil and make good profits after all the expense of transportation &c.

I went on shore with the captain at about five o'clock. I

returned to the vessel about dark but the captain remained all night.

We learned that there was a civil war on the island. ^[at Abaraig] The leaders are two brothers who are the two leading chiefs on the island. The trouble commenced a year or two since as a family difficulty and one thing led to another till lately they have come to an open rupture and the entire population had joined one party or the other and are all in arms.

In the year 1849 Captain Handy found a brother of these two chiefs on Pitts Island which lies 60 miles north of this. He went there in a trading vessel with his family on a visit with the promise of being brought back again. But as he was the most influential chief on the island the persons who had taken him determined to keep him there till they should have extorted a large amount of oil from him and his people at home as the only conditions on which they would bring him back. But Captain Handy ~~learned~~ learning this fact brought him back in his vessel, which act of kindness excited deep feelings of gratitude in the heart of this chief, his family, and the entire people, and ~~gave~~ gained for the captain a great influence over the people, so they rank him as one of their chiefs and come to him for counsel when he is here, and is now called by the name of the old chief whom he befriended. This chief is now dead and when dying charged his children to respect Captain Handy and regard him as their father.

This chief before his death ^{gave} Capt. Handy two parcels of ground on the island, one of which makes a good trading post and includes a number of cocconut trees and several taro patches. The other includes a fresh water pond, which yields an abundance of good fish. This act of kindness referred to above was the occasion of Captain Hand's commencing trade in cocconut oil. This chief and these two brothers were the captain's

agents for procuring oil from the people and putting it into casks during his absence. And now these two have become jealous of one another each desiring to have the management of the business in his own hands. This feeling as above stated has led from one thing to another till now one of them has been obliged to flee with his family and friends and are at present on a little islet several miles from the main island. The people are all in a state of great excitement expecting that he will return and make an attack upon them, therefore some stand watch all night while the rest sleep with their spears in their hands or standing up beside their heads. ~~The state of~~ This state of things makes it rather unfavorable time for us to visit among them though we are perfectly safe. The next morning Annette, Kanoa, with his child and myself, went ashore. The natives were delighted at the sight of a white woman, this being the first time one ever landed here. Kanoa's little boy attracted a great deal of attention. It was quite a curiosity to them to see a child dressed, they took him into their arms and all were so anxious to hold and carry him that he was hardly on his feet all day. As we walked about there ~~was~~ was continually a number of persons following us, just as though we had been strange animals from a foreign land. All were especially desirous of getting a good look at the white woman. Still they were not rude for a wild ~~people~~ people and always kept at a little distance from and [sic] when we were walking along kept behind us. The women were all dressed in the fringe skirts already described; the men, with a few exceptions, wore mats around them; the children under ten or twelve years old were entirely naked. As we passed along we were ~~very~~ frequently invited to enter their houses, at length we complied and went into one in which there were several women and children, a mat was spread for us in the middle

of the room, and soon the house was full except for a little space just around us. (George wishes me to copy some for him, as he is pressed for time. Annette) They immediately picked some coconuts for us. After sitting there a while we went on to a ~~small~~^{little} town where, as usual, there was a council house which the natives call Muniup. There is one in every town. This one is 66 feet by 36 feet and 25 feet to the ridge. We sat some time in this house, and a great number of natives came to see us bringing coconuts and taro. Several of the women had a very intelligent countenances one in particular being very desirous of learning from Mrs Pierson how cloth is made. With some strips of coconut leaf she showed her how they braided mats and then wanted to know if my palm leaf hat was made like it. She was very eager to understand, and it was really interesting to see her present her inquiries and try to comprehend the answers, to see her eyes sparkle and her countenance beam with pleasure as she seemed to comprehend something that Mrs Pierson was trying to explain to her. There was something about her appearance that interested us both very much. She said it would be difficult for her to dress like Mrs Pierson and keep her clothes clean, sitting so much on the ground and dirty mats.

Before we arrived at the council house while passing along, we had seen several of their Ghost or Spirit Stones, as some call them. They are rough stones set upright, generally from one to three feet high. There are small stones laid around in a circle, about two feet from it, and inside of this the ground is covered with white pebbles. They are placed near and sometimes inside of the house. Here they bring offerings to the departed spirits of their ancestors and friends, of taro or coconut, and place them inside of the circle. Sometimes

a wreath of flowers is placed on the top of the stones. As far as I could learn they are not peculiarly sacred. We could step into the circle or take hold of the stones, without any objection from them. When asked about them they pointed up and said "Genth", which means spirit. They speak of a Great Spirit, who is ruler over all the other spirits, but they seem not to have any worship for him. While standing by one of these stones I told the captain to tell them that I have come to teach them about the true Great Spirit. They asked his name, I told them Jehovah. They repeated it and seemed pleased. I told them that their spirit could do them no good but Jehovah could, and this seemed to interest them. After we had sat some time in the the Muniup, and their curiosity had a little abated, I took my testament and explained a part of the third chapter of John, the captain interpreted to them as far as he was able, then I offered a short prayer. All this seemed to impress their minds and they said they wanted us to stay with them and instruct them in these things. This I suppose was the first public worship of the true God ever seen on these islands.

We then left the Muniup and went on a little farther when we stopped again and cocoanut, taro and fish were brought to us. They built a fire of cocoanut husks, and laid some small stones on the top. When these were heated the fish were laid upon them and it was not long before they were cooked finely. To obtain the fire they took two sticks of soft wood and rubbed them together, in less than five minutes^s fire was produced. We then made a hearty dinner of taro and fish and drank the water of the young cocoanut. This was the first native meal, having neither knives or forks, we ate it in the true native style using plates made of cocoanut leaves plaited together. When the natives

finish eating they are very careful to wash their mouths. I never saw such white teeth as they have. In some things they are very cleanly, in others far from it.

We entered a native house to escape a sudden shower when a native took down a roll of dried Pandanus fruit. It is prepared by being pounded ~~p~~ fine, and then rolled up in the leaves of the same tree. It is of a yellow color and sweetish taste. They call it ^{TO-TO} to~~tu~~. They put it into a large scallop shell and stirred ^{it} into a kind of mush with water. Before we started to return a party of warriors, accompanied by women and children came along from another town.

They were armed with muskets, spears, clubs and knives. If our friends could have seen us at this time marching along preceded by a band of 40 or 50 armed warriors and followed by as many women and ~~p~~ children they would have thought it a peculiar position for a missionary of the Gospel of peace. The women engage in war sometimes, and we saw one high chief woman who had several scars on her of wounds received in battle. She had led several parties in attack. We sat down on a cocoanut tree once to rest on the mats spread for us. The grass is very stunted and ~~the~~ a cow could scarcely subsist I think here. When we arrived at the landing it was proposed that we stay ashore all night to which we assented and soon a native house was vacated for us to occupy. It was built the same as I have described. The floor is covered ~~with~~ with white pebbles, covered with coarse native mats. The roof ~~is~~ comes down to within three feet of the ground under which we crawled to enter. All around on the inside, a platform was raised about four feet, on which we spread our mattresses. In the centre was a space ten feet square where we could stand upright. The whole house was about 20 by

30 feet, although it was not such a one as we had been accustomed to, yet we could lodge there with cheerfulness. We then went off to the vessel, leaving Mrs Pierson alone with a high chief woman and brought Kaholo and some conveniences to lodge on shore and some provisions for a few days stay. In the evening we had social worship, at which the natives were very attentive, while the captain interpreted a few remarks. When asked, at the close ~~of~~, if they would like to have some one come and explain these things more perfectly to them, they said they would, but they could not answer for the rest, & wanted ~~of~~ us to go to the large town and ask. So the next morning we started for this town called Quinans about seven miles across the lagoon. Two high chiefs went with us. When we arrived it was low tide, and our boat struck bottom 150 yards out, but we were immediately surrounded by natives, (who had come down ~~to~~ to the beach by hundreds), who took hold of our boat and carried us high and dry upon the beach. We were then conducted to the large house, the largest on the Island, surrounded by crowds, children climbing on the shoulders of the men and women, all eager to see the white woman, the first, I suppose that had ever been on the ~~Is.~~ Is. About 700 I should think came into the house, and it would hold 1,500 or more. There were nearly that number in the town of men, women and children. They were so desirous to talk to the captain about their troubles that it was not expedient to talk much about missionaries till after they got through with that. Afterwards the leading chief said he wanted missionaries but he must have this fight first; but then he would take care of them and do all he could for them.

He wanted to know if we were married and would allow them to marry (referring to the Romish system). The captain told him we were,

in America

and that most of the good missionaries have wives and children. This satisfied him and he was very friendly while we staid. Captain Handy's influence here is very great. They say that they do not know anything about missionaries but Captain Handy says they are good men, and the religion they teach will do them good; and they believe he tells the truth. Thus we see how much good captains may do, and Captain Handy has been doing much on this island for the missionary cause.

While here we went across to the other side of the island, it being only about five minutes walk from one side to the other. Grass is more plenty there and the soil is rather better, and perhaps a few garden vegetables might grow. There is also some Jack fruit, a kind of bread fruit. Good water can be obtained from wells or by cisterns. There are several kinds of birds one of which resembles the plover. The people had gathered here from all parts of the is., as this was the headquarters during the war, and the town literally swarmed with children and all appeared healthy, and we saw no cases of the scaly disease. Many have a row of scars the whole length of their arms which had been burned as a token of grief for the loss of friends. There was considerable warlike display; the beach was covered with canoes, there were about forty canoes which would carry twenty men each, besides smaller ones. In war they kill all the men of the conquered party the women are saved. Sometimes the conquered party get away in their canoes but then they often perish at sea. During one of our walks, we were accompanied by a large number of women, who showed a great curiosity to ^{see} Mrs Pierson. One in particular seemed to take us under her care, had cocoanuts picked for us, and several times took hold of

her hand, placing it by the side of her own and seemed struck with the wonder at contrast. It was amusing to watch her countenance as she ~~looked~~ looked at it then at her own. Mrs Pierson sung a hymn which delighted them very much. We spent one night here at the house of a white man, the only one on this island who treated us very kindly and furnished us with such fare as he had.

The next day about noon we started to return and walked with the captain a little way on the beach to the next town while the boat went round with Kaholo as she was not able to walk so far. The white man went with his boat also, for our boat stove in ~~when~~ attempting to get near the land and he took us in while the captain remained to repair his boat. You would have laughed as heartily as we did if you could have seen us go off to the boat through the shallow water. Kanoa took his wife on ~~his~~ his shoulders and started off, a native man took up Mrs Pierson in arms just as you would a child but when he had got half way, his burden became too great so that another came to his aid, and they two carried her ~~together~~ together. A little behind her I came sitting on a man's shoulders with my legs around his neck and steadying myself by his head.

We arrived safely at the point where our house was and remained there until the next Monday July 9th, a little over six days on the island. The natives met us with a smiling welcome and seemed glad to see us, and everything remained as we left it, not a thing had been ~~to~~ touched. They have shown no disposition to meddle with our property or intrude upon us, but were very respectful, though they are desirous to understand everything new. When Annette and Kaholo are left alone in the house the men usually withdraw, leaving only the women. I am informed it is against their laws to enter a man's house after dark

under ordinary circumstances, and they never come into ours unless invited, but lie on the ground outside. They brought us a great deal of taro, ~~fish~~ fish and coconuts, the native women did our cooking and an old man seemed delighted to bring us water. Some of the women told the Captain if he would persuade us to stay they would work for us all the time, and two young women wished to go to Strong's Island with us, and when we left the Captain said he saw one of them in tears. Dresses were given to some of them but they did not seem inclined to wear them much. On Sabbath we had our usual service on shore, the crew and about 80 natives attended, and immediately after the afternoon service, they asked the captain, if he would not beg us to stay with them, and kept urging their plea till he ~~at~~ told them that perhaps a missionary would come in twenty moons. They said they were "crying to have us stay" — May God indeed send them one soon.

We were much pleased with one young high chief named Tin — ter — i — tan who is the head of the war department, but had nothing to do with it while we were there and staid with us. He is about twenty years of age and speaks a little English.

He was very anxious to have us remain on the island, and several times expressed a desire to understand our religion, and I believe he will be a firm friend of the missionary when he comes. His conduct towards us drew our sympathies for him in his heathen state, and when we left his countenance expressed much emotion.

We have been much pleased with ~~Kip~~ Kanoa and his wife. He seems to be interested in the natives and they take an equal interest in them. He has been learning native words very diligently. It seemed an encouragement to the natives to try to be like them.

They show an earnest, christian spirit and we think they will be valuable laborers.

After leaving this island we went to the small Island, where the other party was. There were about six hundred on this little islet not a mile in circumference. We sat down under a tree by the side of the old chief and they all crowded around us some climbing into the trees to get a sight of us and especially the white woman. We remained here only a few hours.

The people of Apia, or Apian as some speak it, are very fine looking, the^{is} foreheads high, countenances pleasing and intelligent. The children appear very quick and sprightly. They appear very cheerful & quiet. Property is safe, especially if it belongs to a foreigner of whom they respect and think is a good man. Capt. Handy has great influence for good among them, at least we believe so from what we saw, and I am confident a missionary would receive a hearty welcome there now by many. While we were on shore we were as happy in that native house, and surrounded by those natives, as though we had been in a palace; for there seemed to be a people then prepared to receive the knowledge of God. And had we not felt it decidedly our duty to go on we would have been willing to have remained here on this barren island to gather ~~the~~ souls for ~~the~~^{our} Redeemer, for this ~~land~~^{field} seems already white. But there is also a dark side. The people are indolent. And a great difficulty is the want of government, the chief's rule in council, the majority deciding, but many broils arise between petty chiefs when all take sides, as in the present war. But they are very cowardly in battle that they much prefer peace, and they very readily acknowledged that they were afraid to fight.

They are great liars, and think it no disgrace to be so, — They never seem to expect to tell the truth in their business transactions. But there is no drunkenness here, and we are assured that female chastity is regarded, and we saw nothing to contradict it. And now shall not righteousness be planted here before all the destructive vices of the whites get a strong foot hold? I do not see any reason to think this Island, will ever be better prepared than now for the reception of the Gospel, and much reason to fear that a long delay will hinder the progress of right principles among them.

On the 12th of July they caught a black fish a kind of small whale about 15 feet long.

Sabbath we were in sight of Apamama. It was a good day especially so to me and I was much encouraged by conversation with some whom we trust have entered into the Lord's service. On Monday July 16th we came up to the small island that is used as a trading post. A small schooner lay at anchor under the command of Captain ~~Adams~~ Randall who has lived on Pitts Island, and was there when the Missionary company stopped that first went out. We visited it and then went on shore on this trading Island which is thickly covered with cocoanut trees. Here we met the brother and brotherinlaw of the king, who is an absolute monarch.

When we explained to them the object of my visit, he said I might go round and see the island, but he did not want me to stop. Both were very decidedly against it. The king's brother said that they did not want missionaries to come because he has but one wife, "and he looked around and see Kanaka (a native word meaning man at the Sandwich Islands, and used in all the Islands) have one two three wives, and then he make trouble". Another argument was that they would teach the people, and

then they would become all like the king, and he would lose his power. They said they knew all about it. "Missionaries all gammon".

Both Captain Handy and Randall seemed to think that this condition of things arises from the fact that the whites who have lived on the island, were of the worst characters and had prejudiced their minds against missionaries, and they became so outrageous in this conduct that in 1851 that they were all cut off by order of the king and since then ~~we~~ have been unwilling to have any white men live on the Is, fearing that this will become known and a man of war will come and punish them. The whites whom they have known have been designing men and they know not but we are the same. Thus these people like the Gadarenes beg us to depart out of their coasts.

I think that it would be safe to live here nevertheless and their prejudice would soon wear away when they learned the difference between us and those they have been acquainted with.

But Captain Handy thinks that Apia is the best place for the mission to commence, and his partiality is very strong as he has known them long. And Captain Randall is very anxious to have a missionary on Pitts Island.

After leaving Apamama we sighted Mariki or Matthews Island, to the northward and arrived at Apia again on Friday July 20th having been absent ten days. Captain Handy, ourselves and the Hawaiian went ashore while the vessel left us intending ^{to} ~~a~~ cruise about 10 days and return for us, the Captain wishing to remain to watch the progress of the war and try to make peace. We received a hearty welcome from the natives, who surrounded us and with shouts and laughter took up our luggage and carried it to the house we had occupied before. They acted like

children who are delighted at the sight of dear friends, and were expressing hopes that we had come to stay, and discussing the place where we should probably locate. We found the state of things much as we left it. They said that during our absence much had been said about missionaries and there had been but one feeling expressed, and that was a desire for missionaries and also a desire to obtain clothing. They treated us very differently from sailors, never asked us for tobacco but once I believe, and very soon learned that we had nothing to do with it. All smoke, and it is disgusting to see them pass the pipe from one to another and sometimes passing a mouthful of smoke from one mouth to the other, generally first swallowing or drawing it into their lungs. Their use of it will surely bring on disease if continued, and I hope missionaries will have nothing to do with it in any way, for it [sic] an inveterate habit among all natives. They usually cook their fish but some kinds they eat raw; and in some things very neat and cleanly, as in their houses and several other things, but the most disgusting practice is the habit of picking vermin from one another's heads and eating them. After we had been on shore a few days a native and his wife came from another town who took a great liking to Kanoa's child. We learned that they had just lost a child of the same age and they said that this one was like it. At first they wanted to take care of him then to buy him and were very persevering first bringing coconuts and taro then a fowl, till the Captain told them they would not part with him but they might take care of him awhile, afterwards they took care of him a great deal and brought presents to him of coconut &c. The natives are very fond of children and when a man's children are grown up they generally get one of somebody's else to stay with them.

They never correct their children but let them have their own way and seemed surprised to see Kanoa punish his child. On Saturday July 28th the old chief ^{Kakodia} ~~Yahodia/Vesahodia~~ left the small islet on which they had been shut up some weeks, and started with 18 canoes for Tarawa or Knox Island. As soon as the party at Quinau saw them they started in pursuit with about 20 canoes, and they had a kind of naval engagement in which ^{Edw} Kokodia took one canoe containing 7 men, two of them the highest chiefs. The loss of leaders disheartened them and they returned back to Quinau, while the others went on in triumph to Tarawa. [Kanoa]

Tuesday morning we were awakened by the cry of the natives, "Sail ho! Yi Billi [?!]" and by the time we were dressed the boat was on shore. We immediately went on board to breakfast. Those two that wished to accompany us the first time we left, now begged that they might go with us, but we told them ~~that~~ that a missionary would come to them soon we hoped. Frequently were they showing us tokens of their good will; and because we were missionaries, or good people, and surely they will not lose their reward, and may it be the blessing of salvation to ~~it~~ them. Capt. Handy remained here a week longer, ~~at~~ going from one island to the other ~~try~~ trying to bring about a reconciliation of the hostile parties, but to no purpose. He deserves great praise for the course he pursued in this matter.

On Sabbath we held our usual exercises on board of the vessel, and during the morning service Capt. Randall came in his schooner and anchored near us. He attended our afternoon service and seemed deeply interested. He was very accessible on the subject of religion and deplores his past life. The next day I spent several hours on board his vessel and took supper with him.

We weighed anchor on Tuesday morning and started for Pitts Island, August 9th. One day, one of the crew circulated a temperance pledge and had some 8 or 10 names when he handed it to the Capt. who signed it with all his officers except the fourth mate. It was altogether unknown to me till placed in the Captain's hand to sign. On account of calms and light winds we did not reach Pitts Island, till Thursday just at night. When the vessel came back to Apiam after their cruise they said they touched there and found them given up to drunkenness. / We landed at the town of Po - ^[Dutari Tari] tari - tari where the king lives. We had proceeded but a little way when we came to a house where there were many persons mostly drunk. As soon as they saw us they invited us to come in, but we declined and passed on. We next came to Captain H's trading house, where were the king and several chiefs. The king is about 16 years old and as yet (we are told) has very little authority, independant of several old chiefs, He was not under the influence of liquor though some of the chiefs were quite stupid. Capt. Randall says the king does not drink much and is anxious to check the evil. We were introduced to the royal personages as missionaries. They seemed pleased & shook hands with us. They expressed themselves in favor of having missionaries, and one person, who was just drunk enough to be talkative, in enumerating the excellencies of missionaries said they would not allow them to make grog - "no more getting drunk, no more fight".

Were it not for this vice a missionary would be well received on this island.

Their liquor which they call toddy is the fermented cocconut sap which they get by cutting off the young shoot or leaf which comes out over the cluster of young cocoanuts. This sap when first drawn has a

sweet taste and when boiled down makes good molasses, but when fermented makes rum.

After this interview we went through the town from one end to the other and it was the most deplorable sight I ever saw. In one house ~~th~~ there were six or eight women all drunk. They were shouting and singing and making all the discordant sounds of a drunken frolic. It was heart sickening to see these young women throwing their arms about striking their hands together or against their bodies, holding on to one another or tumbling about over the floor in a drunken carousal.

We went into one house to escape a shower, and a child lay on the floor about 8 years old perfectly stupid, dead drunk. Several efforts were made to rouse him but in vain. Thus it was every where we went whichever way we turned we saw men, women and children drunk. We entered the Muniup which is a very large building, and while there several men came in; one a very large man full six feet high was too drunk to walk straight, he came staggering up to us and as he was about to sit down he fell full length by the side of Mrs. Pierson; when we immediately got up and left. We were here three or four hours and we saw but few men or women that were sober, and as we departed we were surrounded by a drunken crowd and even after we pushed off a company of six or eight girls came staggering down into the water shouting and throwing their arms into the air in all the wildness of a drunken ~~th~~ phrenzy. They were not cross or surly but silly and full of drunken laughter and merriment.

All this evil has come upon them from whites who taught them to manufacture the grog. Captain Handy says it was commenced in 1649 and he knows the persons and the occasion on which it was commenced.

Until within a year or two the natives did not drink it themselves

but made it to sell to whites who visited this Island. They are now destroying themselves. They say sixteen have hung themselves in five months.

After returning to the "Belle" we directed our course to the mulgraves, taking leave of Kingsmill Islands as this is the most northern of the group except Muggin which is a small island, lying a little to the north of ~~Tari-tari~~ Tari-tari. We left this island with aching for destruction must soon come upon them if help does not come. Is there not some one, endowed with wisdom and grace from on high who will come and teach this poor people the way of light & truth.

We have been among the Kingsmill Islands between six and seven weeks. There are 16 islands, with an aggregate population of from 30,000 to 35,000.

They are not claimed by any foreign government, and are each independent of the rest. We believe them to be healthy for whites have lived on them and we enjoyed good health while among them.

But there will be many trials for a missionary here. The islands are barren and will not produce garden vegetables and they would be deprived of christian association save with the Hawaiian helpers as more than one or two families could not be afforded to an Island, besides the trials that would attend laboring among a rude and barabrous people and the difficulties produced by the vile foreigners that come among them. But missionaries are the last persons to choose a field because it is easy, and where will they find one that is, for it is no pleasant thing for a christian family to live among heathen. There is much to encourage the speedy occupation of these Is, and Mrs Pierson and myself feel willing to return and locate upon one of these Islands, to which

the Lord might direct us, but we fear that Mr Snow would be unwilling for us to leave him alone.

In regard to the Hawaiian assistants we are more and more convinced that they may be very useful, as it seems to gratify and encourage the natives to think that they may become like them. Kanoa takes a great interest in them and has a remarkable faculty making himself understood by them, and he shows a very quiet christian spirit.

On account of light winds, frequent calms, and a strong current we did not arrive at Mille till Aug. 17th.

.....

[At Namarik or Barings Island, Marshalls, Sept. 7th.] We found several Kingsmill natives on this island. We saw a man and a woman from Charlotte Island and a man and a woman from Simpsons Is. They had got adrift in their canoes and getting out of sight of land lost their course and did not see land till they arrived at this island. Both parties have been here a number of years. This island is 250 in a direct line from Charlotte Is. and more than 300 from Simpsons Is. This illustrates the manner in which the islands of the ϕ ocean have become inhabited.

[Capt. Handy leaves one of his crew on Ebon to teach the people to make coconut oil, intending to return after visiting Kusaie to leave casks to be filled with oil. This is interesting as showing the commencement of coconut oil manufacture on an island. He visited the king at Ailangilaplap (?) first, who sent his sister with Handy to Ebon to see that all went well with the oil business. Probably this is all worth quoting in the history, though not in the Gilberts.]

[From Pierson's account it seems that the Marshalls were not then nearly

as well known as the Gilberts. Even the exact number of islands does not seem to be known. On Ailangilaplap they were told that only one ship had been there before. The king appears to be over the whole group, with headquarters at Jaluit, but travelled around continually by canoe. His name is given as Kaipuka. It was not known actually how many islands he controlled: some said 9 islands and others the whole Ralick chain and yet others both chains.]

... .. There are no whites on these Is. at present, and no white man has ever lived on any of them for a length of time. They have generally shown a hostile spirit to foreigners, several vessels have been cut off by them and a great number of foreigners killed at different times. The reason that is given for this conduct is, that when the king was a young man a ship visited Ebon, a native stole something, which gave occasion for a disturbance.

A general attack was made upon them in which many were killed, among which was Kaipuka's oldest brother; and himself received a wound in the arm from a spade the scar of which we saw. His father said he would have revenge; that he would kill all the whites he could, and cut off a vessel if possible, and his order has never been revoked till lately. A few years since, while the king was absent on a northern tour, a schooner was cut off at Ebon and another at Jilut.

They say the king has forbidden them to attack any more vessels.

Still they have now such a feeling towards whites, that unless he behaves himself so as to gain their favor and respect, as a good man, neither he nor his property would be perfectly safe; for several whites have been killed because of their vile conduct.

[No toddy in the Marshall Islands at the time].

Inscription at the end: "Copy of Dr George Pierson's Journal of a
Cruise in Micronesia. May 24th to Oct. 6th, 1855. Rec'd & copied
July 1857.

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Peter J. Gulick, Report of a voyage from Honolulu to Micronesia and back in the Morning Star, commencing August 7th, 1857. (ABC:19.4, v.2, letter 43).

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By Rev. Peter J. Gulick.

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Report of the first voyage of the Morning Star from Honolulu to Micronesia.

Report of voyage to Micronesia.

to the Directors of H.M. Soc.

Gent. Although not previously requested to prepare a report, I kept a journal of our movements, & cheerfully communicate the substance of it.

.....

Sept 26th. The brethren assembled on board the Morning Star; & Bro. Bingham was designated to E. Micronesia, leaving the precise point of location to be thereafter selected [the word 'selected' has been crossed out by another hand, and 'settled' substituted; also the words 'by himself' which followed 'selected' have been crossed out].

.....

Nov. 3 (?) ... we sailed for Apaia taking with us Kanoa & family & ~~ppp~~ Dorcka & her son, & a Kingsmill man & woman who had drifted here [Strongs Island] making in all 45 Had stormy weather, head wind & calms. Hence did not touch at Taritari, viz Pitts isle, as we intended; & did not reach our proper anchorage at Apaia till Nov. 17; tho, we sighted it the 13th.

It seemed Providential that we here met Capt. Randell, an En. man, several years engaged in the cocoanut oil trade, here & on islands adjacent, & having great influence it is tho't, throughout the group.

As he was the only respectable person we heard of, acquainted with the language of this people, we feared we should lose time in looking for him that our desires might be distinctly presented to the chiefs.

He arrived, & anchored while we were trying to find good anchorage & get to it. We first anchored near the entrance to the lagoon. His mate soon came on board, told us how, and where we could find good anchorage, near the principal village on the island. The next morn. we entered, from the S.W. stood across the lagoon, & anchored near the village Kainau, or Kuinaua, as it is also called. Shortly after Capt. R. who was at the s. point of the island, came up in his brigantine & anchored near us. We had frequent communications with him, found him friendly, & apparently pleased with the idea of having Bro. Bingham settle there.

Here I first saw unmitigated heathenism. The women wore only a skirt, of leaves or bark resting on the hips & extending 15, perhaps 18 inches downward. [Marginal note: Wilkes ??????? one of his ??????? expedition]. Most of the men, wore the same; or very similar kind of skirt, but some supposed to be slaves, were entirely naked; likewise all chn. of both sexes up to 10 or 12 years, perhaps older. The inhabitants, generally, seem healthy, fat, & lazy; & more like Hawaiians, in stature, language, & habits, than any others that we have seen. They slit their ears, and stretch them out to put in ornaments, as above described. They drink the fermented sap of the cocoanut tree called toddy. And some, as we witnessed get drunk on it. When quite new, it is a very pleasant beverage; more ????? I think than sweet, new cider. But in such a warm climate, it ferments very soon; & in 24 hours, I am told is probably quite intoxicating. Some of our crew were disposed to buy it; & one Hawaiian went ashore at Apaia, got hot at least on it, & consequently into a

brawl with a native, whom he struck, spilled his ⁱol &c. Capt. M. found it necessary to make a present or two to settle the affair. Coconut oil is almost their only article of export; & nearly all of this I am told goes for tobacco.

They have no domestic animals, dogs excepted, not even fowls, or ducks. Bro. Im. has these, & goats, & also a pig, & may introduce all of them; as most of them can easily be reared on cocoanut punice. — The King, Tintimoa, is an elderly man, rather reserved & dry in his manner, but apparently sincere & friendly. He wished Bros. B. & K. to locate near his village, & gave a building site for them, about 8 minutes walk, south of the village; & engaged to have some work done, & furnished some timber, for reasonable pay. The location is very pleasant; (the buildings being much of the day shaded by tall cocoanut trees) & having a bit of taro (?) ground connected with it wh may yet be valuable. The path also to the village, is clear of brush & beautifully shaded. A coarse kind of taro, seems to be their only vegetable, & their only fruit, that of the hala tree. It is tho't sweet potatoes, & bananas, will thrive there; & I believe ~~Kanoa~~ Kanoa took seed & sprouts. He having been there with Dr. P. & seen the scarcity of timber, they went from Sts island prepared accordingly.

The lagoon is some 15 miles in diameter, & resembles very nearly, a beautiful lake. On the reef wh. nearly encloses it, are 12 considerable islets or atolls beside many little clumps of trees, & strips of naked beach. They seem to abound in fish, of wh. they bro't us several varieties wh. were very good. — The other missies, & part of the officers, & crew, assisted Bro. Bingham in getting his house up & ready for occupation. And just a fortnight after we anchored in the Lagoon,

Dec.2 Bro. Bingham announced himself comfortably located; & after meeting in

their house with the king & some of his people, we left them Dec. 2., just a year, after they sailed from Boston. From the time we commenced landing goods, till they were all housed the king was on the spot, looking out for them by day & he or his men by night. And Bro. B. said he had missed nothing ~~nothing~~ of any consequence. Some 8 or 10 days after we anchored there Capt. Fairclough a partner of Capt. R. arrd. there in the brigantine Almeda. He like Capt. R. seemed quite friendly, & pleased to have our bro. & sister there, & made them some presents.

At the meeting above mentioned, Capt. R. interpreting I commended our bro. & sister ~~to the King's protection~~ to the King's protection & stated the object for which they came, to live with him, & at Whose command/ they had come. Capt. R. frankly told us that he told them he was unable to explain to them, the great object of his coming, but told them they wd. be informed on that point, when bro. B. had learned their language. ~~He~~ I presume he said truly, that he could not explain this point. The soul, eternity, salvation, ~~the~~ & the Gospel, are subjects, quite out of the range, of business language.

Polygamy seems to be the chief obstacle to their receiving the Gospel, (& perhaps to Capt. R's). He was very attentive to our English service on the Sabbaths, & was not at all averse to plain & pointed religious conversation in private. He appears to have tho't & felt much un regard to his own salvation.

Dec. ~~2d~~. We had fair wind and Dec. 5 dropped anchor at Ebon

.....

I observed that the inhabitants here [at Ebon], & at Apaia, seemed very friendly.

.....

Those who know what has been written, by voyagers & explorers, in Micronesia, need not be told, that the two islands Charlottes, & Covels, which our brethren now occupy, are set down as either of decidedly bad, or very suspicious, character, & McAskill, which we hope soon to occupy, is no better, only one, Drummonds island, equally bad. Yet so far as I know, no fears are entertained for their personal safety by the occupants of those stations, and I should have none were McAskill also occupied. This I think tends to show that the door in Micronesia, is wide open for ~~missionaries~~ missionaries. On this point, viz personal safety I conversed freely with those Englishmen engaged in the oil trade among the islands, & various others, mates, pilots, & seamen, & they, I believe all, said, they would not be afraid to live on any of those islands; & that in nearly, if not quite every case, where the natives had been called deceitful, treacherous, or murderers, they had first been exasperated by such conduct as is tho't sufficient, by civilized men, to justify, bloody revenge. I am sorry to say our own country are as deeply implicated in their charges, as any others.

.....

It is due to Capt. Moore & his officers to say that without any prompting from without, they as a token of sympathy for bro. & sister Bingham, subscribed \$90.00, to buy a melodion, or some other comfort. And I should say a Hawaiian not, of the crew, gave \$2.50 of this sum. Beside this \$6.00 were in like manner given, or subscribed, to the H.M. Soc.

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Correspondence of the Rev. Hiram Bingham II

- (1) To the Rev. R. Anderson, D.D., Sec., A.B.C.F.M., dated New Haven, Conn., Nov. 4, 1856.

Would prefer to go by Morning Star. Sister Lydia anxious to see vessel off at Boston. Due to be ordained in New Haven next Sunday. Hopes to marry Miss Brewster Nov. 18 in her home town of Northampton. Address given as No. 10 York Square, New Haven.

- (2) Ditto, New Haven, No. 7, 1856. Forwarding receipt for money.

(3) To the Secretaries of the ABCFM, Rio de Janeiro, Jan. 21, 1857. Details of voyage. Put into Rio for repairs.

- (4) Ditto, Honolulu, April 27, 1857.

Arrd. Honolulu April 24: passage of 142 days. Details of voyage. Religious state of officers and crew. Strong efforts being made in Honolulu to persuade B to stay there as pastor of the First Church, his Father's, but feels that it his duty to go to the heathen rather than remain .

- (5) To the Rev. R. Anderson, Honolulu. April 27, 1857.

In answer to query re qualifications of Capt. Moore to command Morning Star. Able on the whole to give him good marks.

- (6) Ditto, Honolulu, Aug. 6, 1857.

No Hawaiian missionaries can be produced for the present trip, whom the Directors deem suitable. One of Father's old church members wishes to go with his wife to help us in our manual labor. Directors have voted

that in view of the inadequacy of present salaries each American mission family in Micronesia shd be given an allowance of \$150.00 to procure domestic help, in addition to the \$450.00 which they now receive; this until salaries are revised. "Whether I shall be located with Mr Doane or Dr Pierson I am willing to leave to the judgement of the Brethren there." Board of Directors have unanimously approved me taking with me the frame, etc., of a small house 24' by 16' at an expense not exceeding \$400.

(7) To the Secretaries of the ABCFM, brig Morning Star, anchored off Koinaua, Apia, Monday Nov.23, 1857.

Reached present anchorage Tuesday evening Nov.17. General Meeting held at Ascension designated Doane & Pierson to Marshall Is. & Bingham's, with Kanoa, a Hawaiian helper, to the Kingsmill Islands. Left Kusaie on the morning of Nov.3 for the Kingsmills, via Nauru and Ocean Island, ~~via Nauru~~. On account of Dr Pierson's acquaintance with the Kingsmills it was thought best that we shd be located before Doane and himself, so they came on too. Apparently the wind carried them too far to the westward to get to Nauru of Ocean, so they touched at the Marshalls (Ebon) instead. On the afternoon of Monday 16th "the Sarah Ann of Sydney, a Hermaphrodite Brig engaged in the coconut oil trade and commanded by Capt. Randall, who had been resident on these islands fifteen years, came to anchor two miles to the south of us, off the mouth of the narrow entrance to the lagoon." Anchored off KOUINOVA. Next morning the King TEMAUUA came off. Capt. Randell readily agreed to act as interpreter; "When we told him the object for which we had come, he could scarcely realize that we had no trading end in view. When ~~he told us that~~ assured that we had no intention of interfering with his coconut oil trade, he expressed a

readiness to assist us in any way he could. The information which we obtained from him in reference to various islands of the group, from his thorough acquaintance with them, was very valuable."

"From the information which had been previously obtained ~~from~~ ^{through} Dr. Pierson it was the prevalent ~~p~~ opinion that Apaiā would be the first island in the group to be manned. Its inhabitants were known to be friendly; they had been estimated on good authority at two thousand five hundred; the island was distant only six miles from Taraua, the largest island of the group with a probable population of three thousand and from Maraki (with a population of fifteen hundred) twenty miles. We however had contemplated a visit to Apamama, the population of which is probably not less than four thousand. It was said by some to be the most fertile island in the group. The authority of the king which is great was said to extend over Henderville and Kuria (Woodle Is) the two adjacent islands. When Dr Pierson visited Apamama two years ago the king was unwilling to receive missionaries because as he said the common people would be elevated to the rank of chiefs and he would be allowed ~~o~~ only one wife. By his permission, nineteen whites were killed on one of his islands; since then he has allowed no foreigners to reside on the islands. From Capt. Randall who has been there very recently and who ~~has~~ considerable influence with the king we learned that his feelings towards whites were still the same; that he himself could not obtain any assurance of protection from the king were he wishing to remain permanently upon the island. For the present he thought no plan more suitable for a "depot" than Apaiā. From this interview with him our minds were more inclined to the feeling that Apaiā was the place for the commencement of

our labors."

Before leaving for the shore received a visit from Kaiia, son of the king, and the most influential and popular man on the island. Agreed to receive them and render any aid he could, as did his father, who promised to do all he could to protect their lives and property. Of three sites offered chose one about $\frac{1}{4}$ mile from village: for erection of a small frame house 24' by 16'. Kanoa to build an Anglo-Hawaiian house for himself, most of the posts and poles having been brought from Strongs Island.

Finds few attractions in Gilberts; soil very poor; nothing but very coarse kind of taro in no way comparable to Hawaiian kalo; pandanus; and an abundance of fish. Timber supplies appears poor. Health of both "now quite comfortable". "I feel encouraged to believe that my eyes will permit me to labor even on the low, white, coral islands."

(8) To the Secretaries of the ABCFM, Apaia, March 5, 1858.

~~Morning Star left Dec. 2, 1857, first vessel since arrival Monday~~

[As this is an important letter it is given here in full].

Apia, Kingsmill Is., March 5. 1858.

To the Secretaries of the A.B.C.F.M.

Very dear Brethren,

On Monday morning March 1 we descried with pleasure the first vessel which has touched at this island since the departure of the "Morning Star" Dec. 2. 1857.

(of 98 tons)

It proved to be a trading schooner/the "Pfeil" Captain Danielsborg under Hawaiian colors and belonging to the firm of "E. Hoffschlaeger and Stapenhorst" a German house at Honolulu. Capt Danielsborg brought us

our mail (at last) a few supplies, a portion put up by the kindness of friends in H. We learn from ^{Mr.} ~~the~~ Gulick's letter that the owners of the "Pfeil" offered to take 20 tons of freight to the missionaries in Micronesia gratis. Captain D. remained^s in our lagoon for several days to buy cocoanut oil.

He sails next for Ebon (Covell's Island) then for Stron's Is. Ascension Is. Guam and the Arctic hoping to reach Honolulu in October. So many months must elapse before we can inform you of our welfare by means of the "Morning Star". I am disposed to avail myself of the present opportunity even if my letter must traverse the frozen seas before it may reach you. Perhaps I may send a duplicate to be forwarded either from Ascension Is. or Guam.

We learn with sorry or heart through Dr. Anderson's letter to the Hawaiian Evangelical Association, of the pressure which is felt at the Mission House. Surely there is "need of earnest, uncessing prayer for the outpouring of the Spirit on the Churches of America and of the most earnest endeavours on the part of missionaries to diminish expenditure wherever it can be done without too great sacrifice." As far as I ~~can~~ am now able to judge I am much gratified with the report of the Sub. Com. and the ~~resolutions~~ resolutions adopted by the Prudential Committee.

I would ask, whether the relation created between myself and the "Hawaiian Missionary Society" alluded~~d~~ to in my instructions received in Park Street Church be in any way modified by the action of the Prudential Committee?

You will be rejoiced to learn that we find in Kanoa a most valuable Hawaiian associate. I trust the day is not far distant when he shall be ordained / ^{to} ~~the~~ the work of the Gospel ministry. His wife is also

a fit companion for so faithful a missionary. Would that all Hawaiians who engage in our blessed work might prove themselves equally well fitted therefor. We are happy in the knowledge that another American missionary and his wife are on their way to Micronesia. Great would be our joy if they should be designated to the Kingsmill Islands. The urgency of manning Tarawa, the largest island of our group, as speedily as possible, will appear from the following account of what has recently passed under our observation.

start here

On the morning of Feb. 19 while I was sitting alone at the breakfast table Mrs. B. being on a bed of temporary illness. I noticed some excitement among a few natives who were talking on the shore between our house ~~house~~ and the lagoon distant a few rods. Suddenly they left their employment and hastened towards Koinaua the capital of this island and distant one third of a mile. A few moments after a canoe passed along the shore ~~to~~ toward the capital displaying a flag, a very unusual occurrence. Immediately men women and children were seen hastening towards the same point. For two weeks rumours had been current that the Tarawans were about to make an attack upon our island. I accordingly scanned with my glass the horizon in the direction of Tarawa, which is rarely seen from our door being perhaps 15 miles distant (more or less). ~~Four~~ Four or five canoes were discovered standing towards our island. There was no longer reason to wonder at the excitement of the natives. An enemy was perhaps coming. A few minutes later and Te - Kai~~lea~~ ^{[Te Kai] the son of the old king Tintemauwa} and heir apparent presented himself at our gate wishing for the spyglass. He glanced a moment then with great excitement hurried back to Koinaua, returning the glass to me. With it 15 canoes could now be counted. A few minutes later ^{and} ~~as~~ I counted over 30. There was no longer a shadow of

doubt. A navy of savages was bearing down upon our devoted island. There was no "Morning Star" for us to take refuge in. There were no mountains to flee to, no caves to take refuge in, no neighbouring island to escape to. At my request Kanoa and family ~~waited~~ united with us in asking our Blessed Master to care for us a few harmless unarmed defenceless missionaries of the Cross, to care for our poor people to whom we had come to tell of a Saviour's dying love. ^{start} Before we had finished our prayers the army which had hastily assembled at Koinaua passed our gate in single file armed with long spears then guns, muskets clubs hatchets knives swords &c and gathered on & near the shore, close by. When we rose from our knees we turned our eyes seaward. The savages fleet now numbered one hundred canoes, many of them of great size forty to fifty feet in length and crowded with men. A part had already entered the waters of our peaceful lagoon, after having rapidly crossed the rough channel best of eight miles between the two islands, whose surface was whitened with the snowy crests of waves, ~~(?)/?~~ combed up by the fresh trades. On — on they came. A forest of spears and guns & bayonets bristled near us in the hands of our people who were coolly awaiting the attack from the enemy. In all human probability it seemed as if the battle ground were to be about our own little premisses and as if providence had called upon us to witness the horrid scenes of a savage battle. Even if our people should succeed in repelling the enemy yet our little cottage might be riddled with bullets and we called to leave our loved work. If our people were defeated, we with them might receive no quarter. Mrs. Bingham who had not once left her bed for two weeks, I took up in my arms and carried to the door, that she might behold the hundred sails which whitened our lagoon only to deluge our shores with blood, and

which might before another hour separate us for ever in this life. But oh how blessed, how precious did Jesus seem to us then. The fear of death was gone. Earnest and frequent were we in prayers that we might be entirely resigned to his will. He heard our prayers and with sweet peace of mind we awaited the attack, happy if it be the Lord's Will, to go home to Jesus, willing if the Lord so order, to remain to teach these poor savages of our blessed Saviour, ~~not~~ to teach them to learn war no more, but to enlist under the Prince of Peace.

We prayed earnestly and frequently that, if possible, no blood might be shed but if this could not be, that an invading enemy might be repulsed and our people spared to us.

^{3 tent} Suddenly the leaders of the fleet were observed to slack the sheets of their sails. Immediately the latter fluttered in the wind, and the speeding canoes rested upon the waters. We supposed that they were awaiting the coming up of the rear previous to the attack. In part our assumption was right. But very unexpectedly to us they tacked, braced up, and thence off for a point or rather head of the island distant six miles. Our people immediately began to follow them along the beach. ~~The fathers with the glass~~ We watched them with the glass till they passed a point distant two miles, which afterwards concealed them from view. This manuver of the enemy was of course a great temporary relief ^{to} ~~the~~ the little missionary company. About 80 women and children remained near our ~~premises~~ Premises. Kanoa and myself walked to Koinaua ^{from} N. W. of us to look at the condition of things there. ^H There we found nearly 200 old men women and children clustered in different houses awaiting the issue. It was not far from noon when we returned to our houses where all deemed it best to remain.

Hour after hour passed but no tidings came. Those were hours of suspense with us, — with poor wives ^{and} mothers with aged men and children. At 4½ P.M. a single sail was discovered. The glass showed that it was standing for the entrance of the lagoon towards Tarawa. ~~The~~ We would fain have believed it to be the first of a flying enemy. Soon another followed, and another, and another. Our hearts began to beat more freely. It must be that the enemy was routed. But it was no wonder that we soon doubted the ~~probability~~ ^{probability} of this, when upwards of twenty canoes in the dim distance were seen bearing down toward us. Could it be that the enemy were victorious and were laying waste village after village, and that a part were bearing down for our Koinaua? ^{now} Their women and children passed our house in large numbers toward the capital not knowing that the enemy were coming upon them. Soon a man terribly wounded and hardly able to walk passed, proving ^{to us} that bloody blows had been dealt. The canoes at length passed by our premises and landed at ~~the~~ Koinaua, but not in a hostile manner. Kanoa hastened thither to learn the issue. He returned before sunset, bringing word that the Tarawans had been defeated, that very many of them were killed, that few had escaped, that the canoes which were passing were a portion of the captured fleet, and only three of our own people were known to be killed. We blessed the Lord for the deliverance of our people. Kanoa and myself then pushed off in a small canoe to learn items from the ^{canoes} ~~canoes~~ as they passed. They all verified the statements in the main. Before ~~returning~~ returning we paddled down to the captured fleet off Koinaua and found on a canoe near the shore the body of a man over which several women and a child were wailing. As we approached we recognized the mangled face of our King Tintemauaoa. ^{E Tamauaoa}

The body was warm, but there was no beating of the heart. His hands were cold in death. A hatchet had been apparently buried in his face, his nose being split in two. The wound doubtless proved fatal in a few seconds. He was also horribly wounded on the top of his head. This blow would have been sufficient to have prostrated him. He was also terribly wounded in one leg. Soon a party of men bore the corpse into the King's house, where his numerous wives commenced a wailing over it which they continued for a week and two days, long after the odor was disagreeable in the extreme to say nothing of the disgusting appearance of the bloating body, rapidly decomposing in a climate where the temperature is very rarely less than 80°. He was buried beneath his house, Feb. 28.

The victorious warriors continued to pass our house both ^{on} ~~by~~ land and by water till late in the evening. Te Kaikea was reported as alive and would pass soon. At eight P.M. our hearts were made glad by the sound of his well known friendly voice calling out my name at our gate. Quickly I responded, and ushered him into our house, completely drenched with blood which was flowing from a frightful wound in his left cheek, which had been pierced and lacerated with a spear, and had swollen to an enormous size. Yet with all this great loss of blood he had walked from the battle ~~ground~~ ground, distant six miles, in preference to sailing in a canoe. After removing his shirt and pants which were literally drenched with blood, we washed him and his wound, dressed it, put upon his back a clean shirt; and invited him to sleep in our house. To this he replied that he wished to see his father, that on the morrow he would come again; and on he trudged. The next morning Kanoa and myself visited the battle ground or so much of it as was not then

covered with water, much of the fighting having taken place on the flat during the low tide at noon. We counted a number of dead bodies washing about in the water, but more on the shore, where white sands were in many stained with blood. The heads of many bodies had been severed therefrom and removed as trophies. The dead as a general thing had been literally butchered, so awfully were they gashed. Coats ~~and~~ of mail made of cocoanut cord, spears and clubs lay scattered about. On one body the victorious natives had been voiding their excrements, as indicative of their contempt and hatred. We counted 44 corpses including three or four which had just been buried. Of the 44 we know six to have been Tarawan warriors, their bodies lying naked and horribly mangled upon or near the beach. Only sixteen of our own people were killed during the battles which lasted all the afternoon. One man has since died. Thus we know that upwards of 60 in all have lost their lives in consequence of the battle. The natives report and probably with truth that very many bodies were carried off by the tide. We can hardly estimate the loss at less than one hundred. Over 50 canoes were taken captive. Many men, women and children ^{Saraw} ~~to~~ distant parts of our island, were afterwards taken and brought captive to Koinaua — on Tarawa ~~there~~ were two parties or clans. The king of the party which made war upon this island was killed during the fight, it is said, by Te Kaiiea. His headless but otherwise noble form we saw in one of the houses near the battle ground, around which were many of our people gloating over the lifeless body. Many were wounded with spears and bullets in their arms and legs. The corpses of our people were taken to their respective houses, where their friends wailed over them for a time and then buried them beneath the ground floor. At

Ewena three remained unburied up to yesterday P.M., as I learned from Capt. D. The wounded in Koinua I have frequently visited, their wounds I have washed and bound up. Only one of my patients has died. He had been pierced with two bullets, one passing through his abdomen from ~~a~~ side to side, one had entered his thigh; his hand had also been pierced through the ball of the thumb with a spear. Te Kaiiea's cheek I have dressed almost daily. Several splinters have slowly worked their way out, and the wound will soon heal. The other Tarawan party have visited this island in great numbers to congratulate Te Kaiiea (who is now our King) and to pay tributes of respect to the feted body of the old ~~king~~. ^{End} Many of them Te Kaiiea has brought to our house that they might see the great sight, a small American built house, 24' by 16', consisting of tounge and grooved perpendicular boards planed on the outside and rough within. A small compass the needle of which Te Kaiiea can turn at pleasure by means of a magnetized knife blade, is a never ending source of wonder, as is also the "alarm" of our clock. ~~Daguerreotypes~~ ^{Daguerreotypes} are also objects of great interest, especially the daguerreotypes of the old "missionary to Oahu". Two days ago Te Kaiiea brought the King of Tarawa to see the "sights". He is a noble man in appearance with a very pleasant face, says he would be willing to receive missionaries on Tarawa. While he and his party were sitting on the floor I drew out Mrs. Bingham from her bedroom in an armchair to see him. The white woman seemed to prove the greatest curiosity of all.

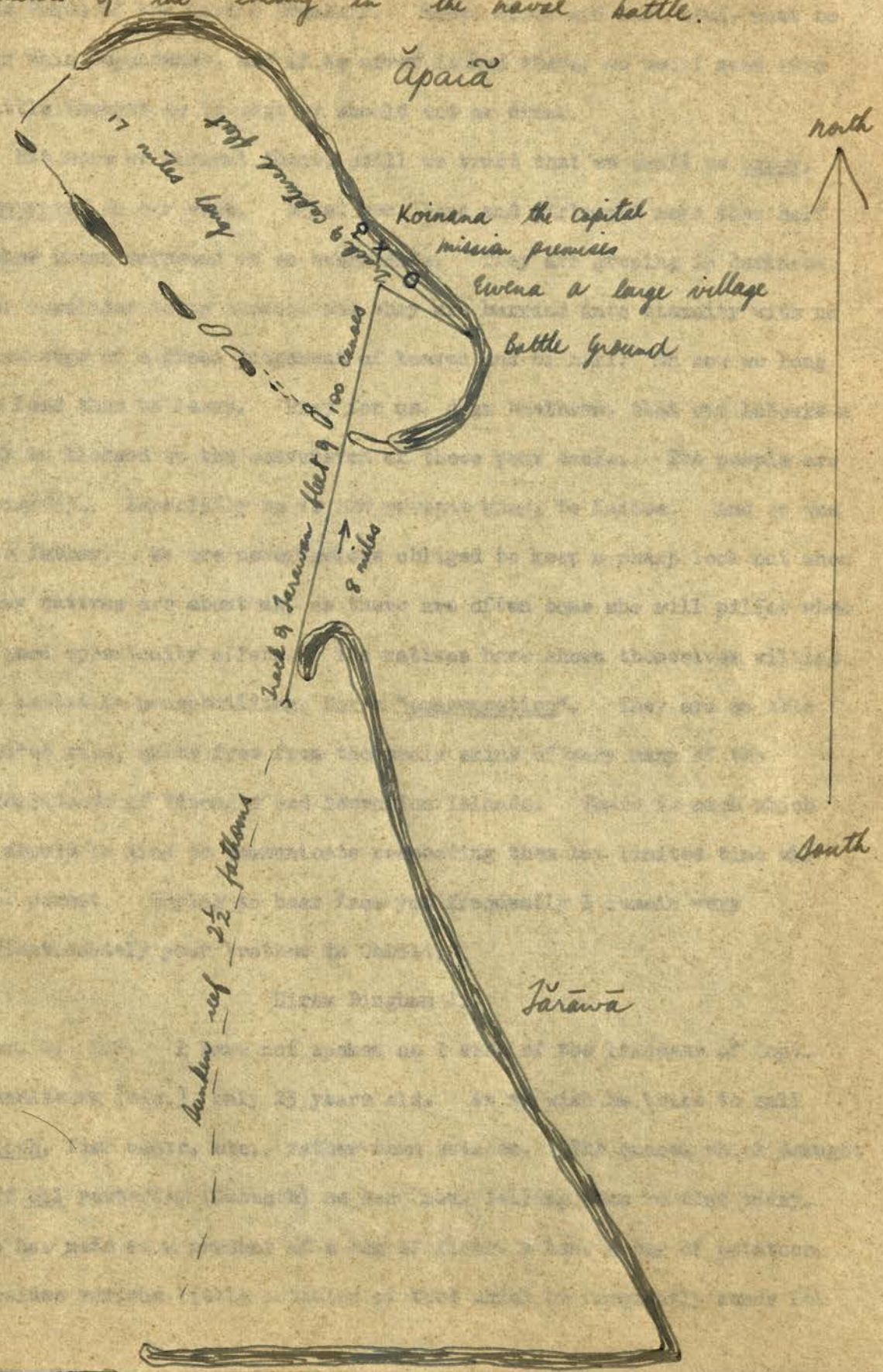
May the day not be far distant when missionaries on Tarawa shall proclaim the Gospel of the Prince of Peace to many benighted savages.

Who will come to our help? We are happy in our work, and although being ourselves the only white people on the island yet we are not lonely; although recently called in the Providence of ~~g~~ God to lay the perfect form of a still born son in the grave, yet we rejoice in the ~~merits~~ mercies of our Heavenly Father. We are longing for the day when we may intelligently tell the story of Christ's dying love, to the naked heathen who surround us — we are busily employed in reducing the language of this people to writing. We have secured on our papers over five hundred words with their meanings, besides numerals. Had we access to an interpreter we trust that our progress would be much more rapid, but as it is the work is slow and laborious. /In accordance with the vote of the "Micronesian Mission" we are employing "Lepsius' Standard Alphabet". Several young lads have learned most of their letters, Awo or Nui spell words of one syllable with ease, of which we have not yet succeeded in obtaining more than 40. We experienced great difficulty in teaching our scholars to distinguish between \bar{a} & \check{a} , \bar{e} & \check{e} , \bar{i} & \check{i}

We are in comfortable health, and trust that our supply of provisions will last us until the return of the Morning Star in July. Most of our flour has been spoiled by the dampness and heat and innumerable bugs of our climate. Flour for the tropics should always be put up in tight tins. We are ~~endeavouring~~ endeavouring to accustom ourselves to the Te Papai (arum esculentum, the only vegetable on the island). After hours of boiling, it can be mashed with no ordinary force, nor can we make the attempt except with our teeth. It bears no comparison with the Hawaiian kalo. The only fruits of the land are coconuts and pandanus nuts and perhaps a few jack fruit. The natives subsist

principally upon the pandanus nuts. We have not yet felt ourselves compelled to make it a staple article of diet. At times fish can be obtained in abundance. Then days or even weeks may pass when one can secure but little from the natives. The Te Papai loses its goodness in three days after having been removed from the patch, hence we have been obliged to buy very frequently and in very small quantities. A matter which frequently consumes much time, and the te papai not ~~being~~ being very abundant. We have made a fair experiment with bananas, sweet potatoes, onions squashes or pumpkins, but in vain. Our soil will produce nothing of the kind. The plants live but do not grow. No fowls or hogs are to be had, with the exception of what we brought in the Morning Star. Captain Randall presented us with a large ~~sow~~ sow but as we are obliged to confine her to prevent depredation on the Te Papai; she does not thrive, cocoanuts being poor fare, while the prepared pandanus nut the principal food of the natives she rejects with apparent disgust. The breadfruit proper is not to be found ~~on~~ upon the island. A small specimen of the ("jack fruit" belonging to the same genus as the bread fruit but not to be compared in quality grows near us. I have not yet been able to find another tree nor anything in the shape of the fruit. Our friends in Honolulu have sent us various seeds by the "Pfeil" and speak of sending more. We feel very thankful but are obliged to say that we fear their kindness will be of no avail. Scarce anything but cocoanuts, pandanus nuts and "te papai" will grow on Apaiia. Had we the breadfruit, yams, sweet potatoes, taro and bananas of Strong's Island, Ascension, the breadfruit, taro and bananas of Wellington and ~~the~~ other islands, we could feel better able to diminish on the amount of foreign supplies which we order, and thus spare

The following sketch may serve to furnish a clear idea of the movements of the enemy in the naval battle.



the funds of the Lord's Treasury. Rice, flour and salt beef, must be our main dependance, and if we never lacked these, we would need give little thought as to what we should eat or drink.

But were we without these, still we trust that we would be happy, contented in our work, Naked men, boys and girls and more than half naked women surround us on every side. They are groping in darkness. War desolates their shores, and they are hurried into eternity with no knowledge of a final judgement of heaven and of hell. Oh how we long to lead them to Jesus. Pray for us, dear brethren, that our labours may be blessed to the conversion of these poor souls. The people are friendly. Especially so is the present king, Te Kaiea. And so was his father. We are nevertheless obliged to keep a sharp look out when many natives are about us, as there are often some who will pilfer when a good opportunity offers. The natives have shown themselves willing to assist in housebuilding, for a "compensation". They are an able bodied race, quite free from the scaly skins of very many of the inhabitants of Strong's and Ascension Islands. There is much which I should be glad to communicate respecting them but limited time will not permit. Hoping to hear from you frequently I remain very affectionately your brother in Christ,

Hiram Bingham Jr.

Mar. 8. P.S. I have not spoken as I wish of the kindness of Capt. Danelsberg [sic.], only 23 years old. At my wish he tries to sell cloth, fish hooks, etc., rather than tobacco. The canoes which brought off oil yesterday (Sabbath) he sent away telling them to come today. He has made us a present of a bag of flour, a ham, a bag of potatoes, besides various little articles of food which he frequently sends for

Mrs Bingham's comfort. She is ~~gaining~~ gaining in strength daily.

The following may serve to ^{furnish} ~~give~~ a clearer idea of the movements of the enemy in the recent battle.

(Here follows the map)

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~~(9) To the Secretaries of the ABCFM, Apia, Western Samoa, 1858~~

(9) To Rev. R. Anderson, D.D. Sec. ABCFM, Strong's Island, Sept. 21, 1858.
"Morning Star" arrrd July 14th. "Special Meeting" held at Strong's Is.
on account of illness of Mrs Bingham, who was taken ill there.

Result of battle reported in previous letter: Tarawans came in 100 canoes. Over 100 killed, incl the kings of both parties, while hundreds of the Tarawans perished at sea, not daring to return to their own island after their repulse as they would have been cut off by a party which remained. A few of those who put to sea were picked up by Captain Hayden of the "Mercury" & were put on shore at Ebon. A white man named Huntly (an agent for Capt. Randell) who was on his way from Maiana to Abaiang in search of Randell was intercepted by the Tarawans and compelled to accompany them on their attack on Abaiang. He was among those who escaped and after 15 days at sea he was picked up by Capt. Chase of the "Emily Morgan" near Pleasant Island.

The eldest son of our late king now fills his father's place. No open hostilities since battle of Feb. 19. All shows urgent necessity for a missionary to be stationed on Tarawa. Special Meeting, however, decided to associate Dr Gulick with Bingham on Abaiang.

B sorry if he had conveyed the impression that the Kingsmills were too destitute of of means to support missionaries. Still thinks his statements true, except that he has been able to obtain a little firewood.

Soil exceedingly poor ... only fit for coconuts, pandanus and inferior jackfruit. Endeavours to raise potatoes, pumpkins, yams, bananas and onions unsuccessful. Climate considered very healthy. Mrs B though taken with fever on Strong's unwilling to believe that diet anything to do with it "for we have never been without an abundance of nutritious food although the variety has been small" Babai probably a third of their living. Other staples flour, rice, beef and salt pork. Powdered pandanus probably a healthy food, but odor, taste & texture, and uncleanly way it is prepared, such that even beachcombers seldom acquire a taste for it.

Babai seems plentiful at first glance, but much has taken 10 years to reach maturity. Capt. Randell agrees that were people to live on nothing else for 3 months supply on Abaiang would be exhausted. Eaten chiefly by land holders, the common people living mostly on pandanus nuts, the sap of the coconut tree and fish. Babai keeps only 3 or 4 days. Fish supply uncertain ... sometimes plenty sometimes not enough for natives themselves. But only if conveyance of regular supplies were to come to an end could the Bs agree with the Prudential Committee that "the Kingsmill Group would seem to be too destitute of means for the adequate sustenance and comfort of families unaccustomed to live in the native manner".

Plan of the mission [i.e. of the Micronesian missionaries in their Special Meeting] seems to be to establish a Superintending Post in the Gilberts on one island & Dr Gulick and B are to survey the group in the

MS 1860 trip to ascertain best island for post. B sceptical if one Superintending Post will be found sufficient for speedy advance but if so is at present convinced that Abaiang is the place.

"By a careful census which Kanoa and I myself took of Apaiang in April last we ascertained the population to amount to 3211. Allowing for errors it is safe to estimate that it exceeds 3000. Taking this as a standard, we think it quite safe to estimate the population of the whole group above 40,000." Seems probable that mission will decide on 2 American mission posts for Marshalls. If established that Europeans can live on Gilberts, would appear that greater population wld justify 3 American missionary posts there: B suggests on Abaiang, ~~Abemama~~ Abemama, and Tabiteuea. Also Hawaiians wanted ... 30 ought to be placed immediately on our 17 [sic] islands.

M.S. wld not be sufficient and must be supplemented by a little schooner of sloop, to be kept in Marshalls or Kingsmills. Abt 30 tons sufficient in these calm latitudes. It is true that the natives in their canoes frequently make prodigious voyages, but they are very frequently lost at sea.

"The means for furnishing one [printing press] for the ~~the~~ Kingsmill Islands seems to have been ~~provided~~ Providentially provided — Capt. R. Randell, of the Sarah Ann upon a recent visit to Apaiang put into my hands \$100 wishing me to accept of it as a personal present. I declined receiving it, but as he persisted I asked if I might deposit it in the Treasury of the American Board at Boston in his name. He wished me to do with it as seemed to me best. I told him ~~that~~ I would then take charge of it only as a donation from him to the Board. To this he assented. I suggested to him that ~~perhaps~~ perhaps a printing press

might be obtained with that sum for Apāiang. With this idea he seemed pleased and remarked that he would be glad to do something for the good of the Kingsmill people." Trust Prudential Committee will invest it in this form and send a printing press and the following type.

Hawaiians have less difficulty in learning the Gilbertese language than any other in Micronesia. "Ng" sound only one of real difficulty to the Hawaiians.

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(10) Bingham to Anderson, Morning Star, No.4, 1858.

"During the day we coasted along the sunken reef on the western side of the lagoon for 15 or 18 miles and came to anchor about conveniently near the ship channel, though distant several miles from any land. On Wednesday early we pulled across the lagoon 12 miles to Capt. Randell's ~~the~~ vessel. We met him about 2 miles before reaching his ship on his way to our vessel for the purpose of assisting us in entering the lagoon as he supposed we intended to do. Learning that this was not our purpose, he returned with us to his vessel. Here we found the old king of the middle portion of Tarawa, an aged man sitting entirely naked upon the hatch. We were introduced to His Majesty by Capt. Randell. We questioned him, as we had the other king, respecting his willingness to receive missionaries. He replied that whatever might be the sentiments of Capt. Randell would be his own. Capt. R. (who had rendered us kindness on our arrival at Apaiang in Nov., 1857) then spoke favorably to him of missionaries and advised ~~to~~ him to receive and protect them. With these sentiments the king appeared pleased and to them cordially assented. He then invited us to visit his land, but being anxious to get under way that afternoon for

Ebon we did not deem it best, but encouraged him to hope missionaries would eventually be brought to him.

There were present at this interview one of the sons of the king, a middle aged man, a grandson of the king who is the heir apparent and other chiefs. Capt. Randell assured us that far more confidence was to be placed in this king and his party than in the king we had visited the day previous. He felt that life and property would be quite safe amongst them. After dining with Capt. Randell we took our departure for ~~the~~ the Morning Star, much pleased with the result of our visit."

(11) Bingham to Anderson, Apaiang, Nov⁴, 1859.

"Improper words from other than crazy lips had been heard; but as Mr. Garrett the naturalist was residing near by, in Kanoa's house (now absent with the M.S.) and as we had a faithful helper in Noa we deemed it prudent to leave our families as we did. During our tour Mahoe (a faithful missionary) endeavoured to take a careful census of the island. ^[Tara wa] The results give a ~~total~~ total of 3,734 (of these ~~2~~ 289 are old men, 405 old women, 1,006 middle aged and young men, 1,094 middle aged and young women, 1,006 children.) Inhabited houses number 716 we noticed many deserted ones, ~~these~~ ^{their} inmates being reported as being killed in wars. You will remember that the census gave the population of Apaiang as about 3,200, with some 500 inhabited houses. I have since been inclined to regard the number of people as too great. Perhaps it will not exceed 2,500. I reason from the fact that many families have residences in more than one village, and from a knowledge of the disposition on the part of the natives intentionally to misstate, and from my recent census of Koinawa, the only village of which Kanoa alone took the census last year. He made it 368.

Writing ~~the~~ down the names of men and women I could not make more than 250, including children -- Mahoe also may have been much misled by the natives -- census taking to the people of Tarawa was a mystery. Many were afraid, hesitated to answer questions, prevaricated, wished to know if it was in reference to war. Captain Randell thought the population of each of the two islands about the same but much less than that of Apemama (Simpson's) Nonouti (Sydenham's) and Tapiteuea (Drummond's)."

(12) Bingham to Anderson, Morning Star, Aug., 1860.

"The cocoanut oil of our group will always bring traders, and if they were always to be as friendly as are Captains Randell and Fairclough, and as was Captain Danelsberg we would never be left to suffer long. I think they would be quite willing if not glad to bring freight for us from Sydney at a moderate rate. We are too much out of the line of whalers from Oahu to Ascension. They can readily touch at Ebon and Kusaie as you doubtless know. I have seen only one three masted vessel at or near our island during our residence there, and this did not touch."

IMPORTANT NOTE: What were hitherto called the Kingsmill Islands are called the Gilbert Islands ~~from the~~ in this letter for the first time.

"In Jan. last the forces of the king [of Apaiang] were assembled at the capital in view of his suspicions toward a High Chief living some 12 miles distant. He was ordered to leave the island ~~at~~ and fearing the approaching hostilities, sailed for Tarawa with some 3 or 4 war canoes, at a time when navigation by the natives would not otherwise be attempted. None of the Tarawans would allow him or his attendants to land, but supplied them with some food. Expecting similar treatment at Maiana they boldly steered for the west before a furious breeze hoping to make some far distant untried

island. Probably they all experienced the horrors of starvation and found a watery grave."

"You will be pleased to learn of the 'reform' on Captain R.....'s vessel. It was my privilege to marry him to a chiefless lady of Pitt's Is. last Feb. A daughter of theirs is at school in Sydney, also a son of his by another. Capt. Randell would be glad to take freight for our Eastern Micronesia from Sydney, thinks Capt. Smith resident partner ~~at~~ ~~at~~ at S. would make purchases for us. Shall we not look for some such mode of communication rather than disband our mission?"

(13) Bingham to Anderson, Apaiang, April 5, 1861.

"Capt. Randell is now in port and kindly offers to take letters to Capt. Fairclough whom he hopes soon to meet at Butaritari (Pitts I.) whence Capt. F. will probably take his departure for Sydney in three or four weeks."

"Reached Maiana after dark next day [Oct. 13, 1860]; were kindly entertained by Mr. Fisher, a foreigner resident upon the island as a coconut-oil trader." want to
recheck
the notes

(14) Bingham to Anderson, Apaiang, May 11, 1861.

"A census of the island [Tarawa] which Bro. M. took on that occasion gave the population of the island 3,734. Allowing for errors it may perhaps be safe to estimate it at 3,500. The houses counted numbered some 700."

[While sailing in the Star of Peace to ^{Tarawa} ~~Marakei~~] "While in mid-channel "Sail ho" was shouted, and sure enough a vessel under the rays of the rising sun was bearing down toward us. Wondering why a vessel should be coming from such a quarter we awaited her arrival -- perhaps she was just

* "The old king [of Sumatra] Teng Karotia reigned so very badly,
and was desirous that we should remove him from there.
We learned that he had even already selected a site for
his residence, near a cocconut tree, about at the height of 12
feet divides into two branches, and these running up formed
for about as many as feet terminate in the usual graceful
I have never either seen or heard of a similar instance."

from Oahu. On she came — a ship! — a real ship! — I mean one with three masts, a great wonder for this part of the world for I had seen only one other since my arrival here in ~~1857~~ 1857. I hailed her — the James Shepherd of London — 70 days from Fuchaufu bound to Sydney with a cargo of tea, — had experienced three typhoons — top-gallant masts carried away — was short of provisions."

[Oct. 13, 1860] [off Maiana] "We came to anchor after dark in the open roadstead, were roused about 3 a.m. by a boat kindly sent off to our assistance by a Mr. Fred Fisher, agent for Mr. Malcolm of Sydney."

"[Maiana] it is smaller than Apaiang but contains probably about the same population, say 3,000." "Among the famous personages of this island, perhaps no one is more so than Terabangaki, an old priest of Tabuariki the principal deity of the Kingsmill Islands. His fame is so great, and his miraculous power so fully believed in that we were repeatedly warned by many on Apaiang not to visit Maiana as he would prove our destruction. We however held a pleasant interview with him, and sought to teach him of the one great God and his son Jesus Christ."

..... "[Near Tarawa on the way back from Maiana] No land to leeward for more than 200 miles — we were in the same place where Mr. Huntly went adrift on attempting to return to Maiana after the battle of Feb. 19, 1858. You perhaps remember the circumstance. He was picked up 30 days after. All his companions had starved to death."

////////////////////////////////////please write me

(15) Bingham to Anderson, Morning Star, Tarawa lagoon, May 30, 1861.

... .. "Please write me by way of Sydney via Eng. and Suez care of Capt. H. Fairclough, Smith's Wharf, Miller's point, if such conveyance

should reach me sooner than by way of Honolulu. One of the traders will probably leave there for our group about Jan."

(16) Bingham to Gulick, Apaiang, Sept. 16, 1861.

Ø "Capt. Erickson of the Ø "Charlotte" offers to take letters for us to Valparaiso, which port he may reach by New Year's."

(17) Bingham to Anderson, Apaiang, March 31, 1862.

"Capt. Fairclough is expecting soon to leave this group for Sydney." ...

... .. "Just at present we might almost be said to be the only inhabitants of Apaiang, the king having recently led off almost the entire population of Apaiang to Tarawa, whither he has professedly gone as a "peace-maker".

Last Feb. a party fled from Tarawa to this island to escape expected punishment from the young king Te Kaurapi for their having patronised a trading vessel from Sydney not belonging to the firm of Smith, Fairclough and Randell. Their fleet was soon followed by others belonging to disaffected chief. Two parties had also been recently driven off from Marakei and found shelter on this island. A party was also driven off from Tarawa shortly after the location of our brethren there. This unexpected increase of population on Apaiang seemed to have excited the fears of our king and people, lest famine might ensue — perhaps the more so as very little rain has fallen for many months. After long consideration much talking, many concourses and the like the king finally set out March 20 for Tarawa accompanied by the expatriated Tarawans, four cannons, and nearly all Apaiang in a fleet of 321 canoes, some 200 being of the larger size. They landed at Buariki ~~///~~, the northern portion of Tarawa, a part proceeding them a day. I myself took occasion to visit Tabiang with

*For always
Tarawa was still
inhabited in Kuahe'a 22 11 62
- File 27*

Mrs. B. to inquire after the welfare of our brethren and sisters, and to have an interview with the king. The former we found well and not alarmed at the war aspect. The latter was desirous of peace, and was willing to invite home the parties which left in Feb. provided there should be only one port of entry. Otherwise he was prepared for war."

.....!" June 27, 1862, Captain F. leaves this island today but will remain some time longer in the group."

(18) Bingham to Anderson, Morning Star, September 20, 1862.

... "He [Te Kourapi] however also took refuge on one of the small islets on our leeward reef until he was relieved by Captain Fairclough, who reinstated him without bloodshed over a part of his kingdom, and in all these revolutions not one drop of blood was shed."

... "I presume that I mentioned in my last that Capt. Randell had recently given £20 to aid in the publishing of the Gospels and Acts. Capt. Fairclough has also approved of our appropriating for the same purpose one half of the £20 which he recently gave as a personal gift."

... P.S. Apaiang Sept. 29 "An influenza has been prevailing, by which some 50, on Apaiang alone, have been cut off."

(19) Bingham to Clark, Apaiang, October 3, 1863.

[October 12th] "For several years he [the king of Abaiang] has been the principal trading agent for vessels visiting the islands. He has received for his services \$15.00 per tun, or \$3 for a cask of 50 galls.

He has thus received perhaps some \$400 or \$500 per year, & by far the greater part has been his commission on the sale of tobacco. He has been led to feel that as a Christian ruler he could probably do more for the glory of God by his giving up this latter branch of his business; &

consequently he informed Capts. Fairclough and Weiss, who were both in port last week, that they must dispose of their tobacco through some other agency. He however wished still to act as their agent for other merchandise (as he also does for Capts. Gelett & James.) On the tobacco he should impose a duty at the rate of \$1.00 for every cask of 50 gallons procured with that article; & all this revenue was to be employed by him for the good of this people & especially of the poor. Capt. F. sailed last Saturday. Capt. Weiss expects to sail this week. As yet neither of them have appointed or secured tobacco agents. The king will make no objection to the employment of either foreign or native agents. Of the former he will demand no license; of the latter he will demand an amount equal to the duty, such revenue to be devoted to national defences or public improvements. For a native to be a tobacco agent in this group has been so long synonymous with head chief, that difficulty may be experienced in employing them even if desired."

[December 1st] "Capt. James does not intend to touch here on his return from the West if he fills up with oil there."

(20) Bingham to Anderson, Apaiang, October 20th, 1863.

[For remarks on the king abandoning the tobacco trade, commencing "Intimately connected with" and ending "with Alexander and Lincoln" see under heading "TRADING PROCEDURE, ABATANG. 1863" in File 1].

~~//////////The population of Tarawa, Malana and Apaiang has been somewhat increased by the~~

[Ditto for remarks on "KURIA AND ARANUKA; DECIMATION BY KING OF ABEMAMA. 1863" and "PERUVIAN SLAVERS IN GILBERTS. 1863"..

"A severe ~~drought~~ drouth is now prevailing, and unless soon at an

end, we fear our people must suffer greatly."

(21) Reply to Circular of Rev. R. Grundemann, D.P.H.

[The headings of this reply are as follows: Geographical questions; Ethnographical questions; Philological questions; Missionary questions.

There is nothing in this reply worth noting except the following]:—

"Population of Apaiang about 3,000. Population of the group about 30,000."

(22) Bingham to Clark, on board the Morning Star passing Apaiang, August 27, 1867.

"Tomorrow we hope to be at Butaritari (Pitts' I.) from which place Capt. Randell expects to sail, in about 2 months, for Sydney."

(23) Bingham, Report on voyage of "Morning Star" from Honolulu to Micronesia, 1.7.67 — ~~1/1/1/1/1/1~~ 24.1.68.

... [At Vaitupu] [20th July] "At an early hour the next day four canoes put out for the vessel. On board one of these was an umbrella, and we felt that civilization must have already commenced its work". Inhabitants of Vaitupu 384.

[For reference to Robert Waters see in my Biographical Notes].

"[At Tamana] it was not long before some 150 people came off to us in their boats, most eager to exchange their commodities for tobacco. They seemed greatly disappointed that the Morning Star was not a tobacco trader, and that our observance of the Sabbath did not allow of any trading whatsoever on that day."

"There may be five or six hundred people [on Tamana]. No white man is living ashore, no vessels regularly trade with the people. Whale-ships

occasionally touch. In the hands of a young man we found a small book, containing the names of some such. The last was the ship "Julian", which touched there Feb. 9th '67 having taken 60 barrels of sperm oil since leaving Honolulu."

... .. "[At Onotoa] we were soon surrounded by 50 canoes, which brought off cocoanuts, mats, cocoanut molasses, shells and women, in exchange for which they plead for tobacco." [For reference to Robert Waters see in my Biographical Notes]. Population estimated by Waters at between twelve and fourteen hundred.

... .. "As at Onotoa we were soon surrounded [at Beru] by a fleet of canoes, and our decks crowded with noisy savages many of whose bodies bore marks of severe cuts. They were all very earnest in their cries for tobacco, and could hardly be made to believe that the delegates and ladies did not deal in it. "There was no boat passage into the shallow lagoon, and from Mr. Meader, a Massachusetts man who had been living ashore many years, we learned that a landing could not be effected, in a boat, except at high water, on account of the rocky nature of the reef, and that he had never known a vessel to anchor, during his residence. He estimated the population at between 3 and 4,000; said he had counted 2,000 in a gathering. The estimate seems much too large. It would not be surprising if it did not exceed fifteen hundred."

"Both the natives and Mr. Meader said that there was no acknowledged king, and the latter that the people were a lawless mob; that the northern portion of the island was a bedlam from the use of the fermented toddy."

[On Tabiteuea] "From a Mr. Macpherson in the employ of Capt. Randell and Co. we learned that there was no acknowledged head. The north end was much the most populous. He felt unable to form any correct estimate of the

number of people on~~y~~ the whole island, but thought it possible there might be five or six thousand." "On the north point the people seemed generally to have listened to the advice of Mr. Macpherson to abandon the use of the sour toddy."

... [At Nonouti] "No natives came off in their canoes, but we soon boarded by Mr. Lowther, an English trader. He said that he had bad news for us in our work; that a white man, Sullivan by name, an Irishman, had been murdered on the island last March, and the fear of the natives was the reason they did not come off; that there was a great deal of drunkenness, and that he meant to leave the island as soon as Capt. Randell should touch. He ~~est~~ estimated the population at about 2,500; he said that many had perished by the famine, and murders were very numerous; that there was no king."

~~//////////~~ "We visited the council house at the south end of the island that same afternoon; but the noise and confusion of the drunken rabble made it almost impossible to hold intercourse with the elderly men. A fight was breaking out between two of the number, and we improved the opportunity for withdrawing." [In the northern part of the island] "Just as the captain was commencing to address them [in the maneaba], a drunken man sprang up exclaiming, in substance, "What does all this mean"? He was soon lead out by his companions, and no more such interruptions occurred."

[For account of visit to Abemama, see note headed "ABEMAMA: VISIT TO BY BINGHAM. 1867." in File 1.]

[For interview with Randell at Abaiang and the captain's opinion of the reason for the massacre of the 3 Hawaiians on Butaritari see note headed "HAWAIIANS: KILLING OF 3 BY KING OF BUTARITARI. 1866" in File 1. Ditto for reception by king's brother on Butaritari].

Part of the rebel fleet was then intercepted near the infatuated capital.
The vessel was immediately plundered. This was the frame building bought
by the King with £600 in gold and brought from Honolulu in the boat
of the King's ship. Part of the main treasure plundered the same night.

(24) Bingham to Clark, Morning Star, November 1868.

"But ~~the supply~~ a supply of eggs on Apaiang furnished by a Mr. Randolph,
 "It seems that very early in January the king had
 called together the leading men and a large portion of the inhabitants of
 Apaiang for the purpose of promulgating & establishing a code of laws
 founded upon the Bible. Murder, theft, adultery, Sabbath-breaking, the
 bearing of arms in time of peace, etc. were to be punished. To these
 wishes of the king the people assented; - policemen were appointed; the
 laws went into execution; thieves were arrested; Sabbath-breakers were
 fined, and the hearts of our Hawaiian missionaries were greatly cheered."
 [At the marriage of the son of the king of Abaiang to the daughter of Te
 Kaurabi, the king of Tarawa "A large table was set at which the royal
 party sat down in chairs to dine, after the manner of the civilized of
 earth. We hear that the three missionary wives were willing to wait
 upon their guests while their husbands sat with royalty - "Semi-civilization"
 perhaps I hear you say. I think they will do better next time." ["X"]
 on p.30a.
 [For the reply of Kamehameha to the king of Butaritari re the massacre
 of the 3 Hawaiians see in File 1 under the heading mentioned above].
 [For Bingham's visit to Tabiteuea ~~see~~ in 1868 see under the heading
 "TIORA CULT ON TABITEUEA" in File 1].

... .. [At Abaiang] [Aug.25, 1868] "Capt. Eury of the English
 brig "Speck" was at anchor near the mission station, having on board King
 Abraham, he having accompanied the captain from Tarawa in part to assure
 the repairing of a boat which he had left behind, and also with some hope
 of other material help from him." He was on shore when the rival fleet
 arrived from Tarawa and ~~was~~ barely escaped to the vessel with his life.
 "Speck" remained at Abaiang for a few days and then returned to Tarawa with

(24) Bingham to Clark, "Morning Star", November 1868. (Cont'd from "X").

.....

~~Very much~~ "I think they will do better next time.

The affair was doubtless a splendid one for Apaiang and Tarawa. The like had never before been witnessed. Soon a daughter of the king's cousin was betrothed to a son of Kourapi. But jealousies began to spring up. The betrothal of one of Kapunare's children was a small affair in comparison even with this last betrothal. Two powerful chiefs, such powerful chiefs as Kaies and Kourapi, had formed a very close alliance, and doubtless ~~some~~ unfriendly chiefs began to feel that they were being more and more thrown into the shade. Some greatly disliked the Sunday laws. A party who were present at the betrothal of the king's cousin at Koinawa were reported as secretly armed contrary to the new law of the land. The king was much alarmed and feared a conspiracy. A satisfactory explanation could not be made for the transgression of the law, and as the king did not promptly ^{receive} the support of his people in such a discountenancing ~~of~~ misconduct as he desired, he (doubtless in too great haste) launched his large war proa, ostensibly for testing its tightness, but as much as to say, "If you will not have me to rule over you I will go elsewhere for a home." The rebel chief Kapunare took the hint and fled to the south end of the island with about 300 people. The king soon invited him to return, willing to forgive the offence. But to no purpose. The rebel chief preferred to join the parties on Tarawa who were also indulging in jealousy. Thus strengthened they marched upon Kourapi. Our missionary brother Haina and his family who were under his protection, fled from their homes to await the issue at a distance. Kourapi remained on the defensive. As the rebels approached they remembered, in all probability, that they had never before walked up to the

cannon's mouth and thinking discretion to be the better part of valour, they
halted, ^{and} contenting themselves with burning houses, returned to the southern
portions of the island, to prepare themselves for some greater deed of valour.
Kourapá, fearing the result, sent for assistance from his new ally, King
Abraham. Abraham had good reason to believe that if Kourapi was dethroned
by the aid of the Apaiang rebels his fate might be a similar one, as Kapunare
would feel it to be no more than just that his allies should assist him in
returning to his home. He Kaiea, had decided to join Kourapi, but a severe
thunderstorm had prevented him from effecting an entire landing of his forces,
as I have already stated. The heathen party were quite sure that their great
god Tabuariki had interfered thereby in their behalf, and even Abraham felt that
Providence might be smiling upon the move.

.....

the king and a small party with him.

[For Captain Pease and the "Water Lily" see under that heading (date 1868) in File 1.]

... .. "Some few days before the arrival of the M.S. [at Abaiang] Messrs. Randolph & Robbin [Roblein?], having long seen the abuse to which unarmed missionaries had been subjected while they, well armed, remained comparatively unmolested, at length at the suggestion of Mr. Randolph, refused to purchase any more coconut-oil of the natives until a tea-kettle which had been stolen from off our stove with a long, hooked stick by a person who had climbed to the smoke-hole of our cook-house one Sabbath while we were engaged in teaching the people in our sitting-room, should be restored to us. Three days elapsed, but the traders persisted in refusing to buy any of the oil that was brought to them from any part of the island, and then a party of chiefs called upon us bringing the missing tea-kettle. As soon as word could be communicated to the traders trade was resumed, but with an assurance to the chiefs from the traders that they should persue the same course again so soon as they heard of further depridations against us." Kanoa came on a visit, Capt. Eury giving him a free passage on the "Spec".

(25) Bingham to Clark, Apaiang, Aug. 2, 1870.

A trading vessel sails to Sydney from this island [Apaiang] toomorrow.

... "Capt. Truxtun invited several of the high chiefs of Tazawa and Apaiang on board the Jamestown, where they signed a paper to protect ship-wrecked mariners and whatever foreigners might be permitted by them to land among them, whether missionaries or traders. At the request of the captain I acted as interpreter.

Two of the leading men of the party who destroyed the mission premises

on Apaiang signed a paper promising to pay 10 tuns of cocoanut oil during the next 18 months, in accordance with the demand made upon them by Capt. Truxtun as a fine for the destruction of the property of the American Board upon Apaiang."

(26) Bingham to Clark, schooner Annie, October 21, 1870.

"The schooner Annie reached us on the 18th of the same month [August], and we sailed in her the next day for Butaritari." "The Annie sailed from Butaritari on the 25th August for the Marshall Islands, leaving us to await her return from the west. She was gone just 4 weeks."

(27) Bingham to Clark, Apaiang, Nov. 8th, 1871.

"A small vessel owned by an Englishman residing on this island [Apaiang] sailed for Fiji today." "Gifts"

(28) Bingham to the Missionaries of the ABCFM, in Micronesia, cooperating with the Hawaiian Board, Honolulu, May 31, 1880. "Nalimu's Case."

"As no General Meeting of the Gilbert Islands Mission will be held this year, we request Messrs. Taylor, Walkup, Kapu and Bray to make investigation into the charges brought against our Hawaiian Missionary ~~Nalimu~~ Nalimu by one John Ah Nim, a Chinaman trading on Tabiteuea, and communicated to our Board in his letter of August 24, 1879, also into the truth of the rumours affecting the good name of Nalimu, and communicated in Captain Bray's report of his voyage in the following language, "It is sad to think, as we have reason to, that it (fighting upon the island between the Christian heathen and parties in which fifteen lives were lost) was all the ~~result~~ result of a ~~missionary's~~ missionary's so far forgetting his sacred calling as to devote his time to trade and to the association of

unprincipled traders"/. Should such investigation possibly result in satisfying the above named brethren of the truth and justice of the charges, it will become the painful duty of Mr. Taylor to communicate the wish of our Board to Mr. Nalimu that he report in person to the Board by this trip of the ~~M~~ "Morning Star", his salary to cease upon the communication of such instruction. A certified copy of John Ah Nim's letter ~~together~~ together with that portion of the report of the Committee on Foreign Missions pertaining to Nalimu, adopted by our Board March 22 1880 will be put into Mr. Taylor's hands. Mr. Taylor will lay these documents before the Committee and Mr. Nalimu."

(29) Bingham to the Owners of the Morning Star/, Morning Star, Jan. 15, 1872.

"Capt. Truxtun of the United States steamship "Jamestown", who was bound that way, very kindly offered Mrs. B. and myself a passage. President Grant wished him to visit some of the islands in Micronesia, to tell the heathen to be good, to ship_wrecked mariners, and to whatever foreigners ~~if~~ they should permit to land among them. ..."

(30) Bingham to Clark, Morning Star, January 1872.

"Seven weeks later Maka and his wife reached us from Butaritari, having been favored with a free passage thence by a coconut oil trader, Capt. Daly of the Lady Alicia. (I would say in passing that these traders from Sydney are uniformly inclined to the missionaries.)"

... .. "Shortly after the close of our meeting it was our privilege to introduce Haina to his new station at Awainano on Apaiang, where he was kindly received by Kabunare, one of our high chiefs who was reconciled to King Abraham on board the U.S.S. "Jamestown" last year."

"Early on the morning of December 9th we sailed for Nonouti, which we reached that same day. This was one of the islands which we visited during the missionary exploration made of the group in 1867, while I was in command of Morning Star No.2. We went by boat at once to that portion of the island where we had met with that warm reception, to tell these people that at length, after so long a delay, we had secured teachers of the new religion for them. Most of them seemed to welcome us, but we found our fears in a measure realized. The adversary of soul^s had been preoccupying the field. A Gilbert Island feather-prophet, Tanako by name, had anticipated our entrance; and leaving Tapiteuea, the scene of his labours for the last four years, after our arrival there in Aug. last, had commenced his mission on Nonouti. The rise and success of this false prophet are remarkable events in the religious history of this portion of the Gilbert Islands. The early facts in his history have been previously communicated to you, and need not be repeated here. Suffice it to say that his success on Tapiteuea seems to have encouraged him to introduce his religion on Nonouti, and during the past few months he has succeeded in inducing many of the people to overturn their idols or spirit-stones. Jehovah is proclaimed as God and Tanako as his prophet. Songs to Jesus are taught. The name, however, has been perverted, ~~evangelist~~ evidently through ignorance. To this prophet's cross, covered with bird-feathers, he bids the sick come and be healed. The old heathen songs and dances he tolerates, and so perhaps makes his religion more popular than that of the true cross. ¶ Now when we came to set up the standard of the cross of Calvary; there were some who objected, and we were pushed further north. So, being escorted by the book party, we were welcomed to a village

about one mile distant from the "feather folk". Here our brethren and their families were urged to take up their abode, and it was at this place we commended them to the care of our precious Lord, who has promised to be with his people even to the end of the world."

... .. "These Tarawans seem to have no idea of paying the fine imposed upon them by Capt. Truxtun of the "Jamestown", and just way they are in no very favorable ~~way~~ circumstances to do it, if they were so disposed. They appear to be quite in the way of sneering ^{at} ~~of~~ the visit of the vessel of war." Mentions the young king Timau, as being present at the dedication of the new church which replaced the one demolished [Nov. 18, 1871]. "He [Timau] very recently payed a debt of five hundred dollars in gold, of his deceased father to Capt. Hayes of the Leonora, also six hundred dollars for cannon for present use perhaps. We found Capt. H. at anchor the [sic.] in Apaiang when last there. Of him you will doubtless hear through Mr. Sturgis. He gave to me his consent that Hawaiian teachers might be landed upon Pingelap. He seemed to imagine that Ponape teachers might ingure his own trading by trading themselves. I was able to assure him that Haw. missionaries were not allowed to engage in trade. I do not know that Ponapeans are."

(31) Bingham to Clark, Honolulu, July 3rd 1872.

"Capt. Randolph reckons the average yield of oil on Abaiang at about 400 barrels a year . This at 10 dollars per barrel would give \$4,000 for nearly 3,000 people, or less than \$2 a piece. And Apaiang is rich in comparison with the southern portion of the group. They could earn a little by making cocconut twine."

"Kapu however reports that 40 men ^{had} ~~were~~ been taken off by a ~~man-stealing~~ vessel and some of the people had been shot. He does not

know the name of the vessel. Nalimu speaks of it as a Fiji craft."

(32) Bingham to Clark, Apaiang, Nov. 10, 1873.

"A small vessel of some 30 tons sails this week for Fiji ...". ...

[At Abemama, July ^{5th} 1873] "We were visited by people from the Prince who came to make inquiries respecting the vessel, and to state that if we would enter just within the lagoon he would visit us. We sent word that it was the Sabbath, but on the morrow we would visit him ~~at~~ on shore. Early on Monday morning we started in our boat with the Captain and his wife to beat up the lagoon to the residence of the chief. Upon landing we were soon met by the Prince who escorted us over the flat to his residence, where we held an interview with him and his father Baiteke. This name is one of the most famous in all the group. Three islands of the group, Apemama, Aramuka and Kuria recognize his sway, and upon none of the three has he allowed foreigners of any character to reside for the last twenty years." They agreed to allow American, Hawaiian or Gilbert Island teachers. At first inclined to insist on Morning Star anchoring off Entrance Island "where the traders are permitted to lie" but later relaxed requirements when they understood that the M.S. was not a trader. Later His Majesty visited the vessel, coming off in a broadcloth suit. No one else dared come off without permission of the king. Refused permission to land missionaries on Kuria & Aramuka saying that the inhabitants might come to Abemama to be taught. Few weeks later landed a G.I. teacher, Moses ~~the~~ Kanaaro & wife on Abemama.

... .. Captain Randolf tells me [on Apaiang] that he sails tomorrow forenoon.

(33) Bingham to Clark, Apaiang, March 21st 1874.

"A few days ago Mr. Capelle's schooner, the "Sawail" (of which you have

doubtless heard through Brother Snow) arrived here from the Marshall Islands via Butaritari, & Marakei bringing us news from the west."

Quotes from Rev. Davies (L.M.S.) report on visit to Arorae, where he says; "~~W~~ The destitution of the people affected us very deeply. Only a few weeks ago some 60 or more went away to Samoa in a German vessel. Gladly they went as they are short of food." Other quotes from the report re ~~difficult~~ difficulties caused to gospel by returned labourers.

Elisaia, travelling from Beru to Nikunau (~~17~~), current too strong missed Tabiteuea and Nonouti, Abemama and Aramuka and fetched up on Kuria. Worked their way back to Abemama and were entertained for several weeks by the king and prince. "We took them to Apaiang in the Morning Star, and from thence not many days after, they were favored with a passage by Capt. Daly of the "Lady Alicia" to Beru, via Makin."

... .. "More than 20 years ago a number of white men were massacred under sanction of Baiteke the king of ~~Apemama~~ Apemama, and ever since no foreigner has been allowed to reside on either of his three islands even for purposes of trade. When Mr. Pierson touched there in the barque Bell in 1855 he found the chief hostile to missionaries as such, and when I visited Apemama in 1867 with Bro. Johnson, we were not at all welcomed. We had long been praying that the door might be opened, and I decided to call again, and ask ~~ed~~ for admittance. We came to anchor in the entrance to the lagoon on Saturday evening July 5 1873. During the forenoon of the next day ~~the~~ a special season of prayer was observed to beseech the Lord that he would make willing the heart of the king. Prayers were offered in English, Hawaiian & Gilbert Is. Scarce had we ended praying when a canoe came along side, bringing word from the Prince Binoka, son of Baiteke that he was desirous that the vessel should enter within the lagoon that

he might the more safely visit her. We told the messengers our character, and that the day was a sacred one; that on the morrow we would ourselves call upon the authorities.

Early on Monday morning accompanied by Mrs. B. and Captain and Mrs. Hallett, I set out in one of the "Star's" boats for the capital distant miles away to windward across the lagoon. We were soon boarded by one of the ~~Princes~~ Prince's special attaches who offered to escort us — the low state of the tide made it necessary to land far out on the glaring flat of white sand, under the king's residence. As we approached no one was seen coming from thence to meet us, (an occurrence most extraordinary in the Gilbert Islnds). Had we made a mistake? Was their ill will somewhere? — Far over the flat in quite another direction was noted a party of men approaching. Soon our escort recognized the Prince among them. We awaited his arrival. — He was a short, corpulent thick-set man of 25 or 30 years, dressed in hat, shirt and pants, sporting a red handkerchief. As he drew near I saluted him in English with Good morning, Binoka. He at once replied with remarkably good accent and a pleasant smile "Good morning, Mr. Bingham". The shake of the hands was a cordial one. After the formality of being introduced to our party he escorted us up the flat, to one of their houses around which was not to be seen scarce a particle of the usual rubbish. Not even a child seemingly dared approach. (We are generally at once surrounded). Many faces were however turned toward us from under the neighbouring houses, and from an adjoining one, at the Prince's call, the old king Baiteke comes in. We rise to meet him, and are rejoiced to find ourselves kindly received by one of the most famous of the Gilbert Is. kings. He has a mild face, fine head, a good figure, and commands ~~respect~~ respect at once. He seats

himself upon a mat, (as do we also,) and resumes his delicate handiwork of making for himself (I presume) a fly brush, an article quite essential in this group to the comfort of listless chiefs reclining on their mats. The foster-father of the Prince comes in, also the favorite wife of the Prince. — We tell them of our character and work as evangelists, of our earnest desire to bring them someone who may tell them of the great salvation and teach them to read for themselves the word of God. We remind them of our offer of the Gospel to them in 1867, and of their rejection of it, and tell them that if they were now to send us away we would go. To this it is replied "We will not send you away". Bless the Lord! The point is gained.

Full permission was granted us to land one or more American or Hawaiian or Gilbert Is. missionaries at once, if any could be spared. They desired us to remain. We promised to seek to find someone to come and teach them. We presented them with a copy of the Gilbert Is. New Testament, (just now for the first time brought into the group in its completed form). We had heard of their impression that missionaries ~~disuade~~ dissuaded people from cultivating the soil, but we think that the appropriate present of some narrow spades especially adapted to the cultivation of their only vegetable (the papai) practically tended to correct that impression.

Ever since the massacre no trading vessels have been allowed to anchor under the capital but have been restricted to a spot just within the entrance near a small islet on the opposite or leeward side of the lagoon. We had now secured permission for the abode of a missionary, and we were bold enough to ask that we might come as near with our vessel to visit him from time to time as might be convenient for us. The authorities

~~hesitated, especially the old king~~ hesitated especially the old king; who seemed to think the customary anchorage to be the most appropriate. We assured him that in case our request should be granted, were any vessel of war to demand the same privilege for traders, we would at once confine ourselves to their limits. He seemed quite satisfied, and it was not many hours after before our beautiful "Morning Star" was seen beating up the lagoon under a spread of white canvas with Binoka on board, and coming to anchor under the capitol, much to the delight and perhaps amazement of the inhabitants of the island ~~by~~ in the more distant parts at our audacity. We were desirous of strengthening our friendship, thus propitiously begun, and the ~~the~~ next day His Majesty & the Prince were entertained on board.

In Sept. we beat up the same lagoon bringing for them as a teacher Moses Kanoaro a native of Butaritari, of whom I wrote you as having been licensed to preach in 1871. He was accompanied by his wife Naomi; they were very kindly received. ~~We~~ We have heard once indirectly from them. The news is cheering. We long to know more."

"Last week the king [of Abaiang] gave orders that drinking should cease, and on Saturday five persons were fined for intoxication five clusters of the pandanus fruit each."

(34) Bingham to Clark, Apaiang, Aug. 3rd 1874.

"Our young king has been persistent in imposing fines here, in this largest village, and chiefs at a distance are helping him."

(35) Bingham to Clark, Apaiang, Aug. 14 1874.

"I wrote you on the third of this month by the "Ida", which sailed on the fourth, but she has put back, leaking." Morning Star takes some

freight for Capt. Randolph. Capt. Eury went to Marakei from Abaiang after a few days hard work, but in attempting to make Maiana, put in to Abaiang leaking.

(36) Bingham to Clark, Apaiang, Dec. 26 1874.

~~We say~~ Provisions from Honolulu spoil early and the dried beef on which they largely depend is sometimes unfit to be used on the table. "We can sometimes buy good salt beef from Sydney traders. We would not like however to depend on this source."

(37) Bingham to Clark, Apaiang, Nov. 1874.

I wrote to you last August by the "Ida" Capt. Eury bound to Sydney.

Thanks to king and high chief the former wave of intemperance on Abaiang has been curbed.

... Dec. 23 ... Snow to Bingham "In fact I learned from ~~th~~/ Capt. Dupuis of the "Rosario" that you never expected to return to Honolulu again, but were expecting to spend the rest of your life on the Gilbert Islands." But ~~missi~~/ apparently Dupuis misunderstood B's remark which was to the effect that missionaries enlisted for life.

(38) Bingham to Clark, Honolulu, June 1876.

"The resources of the Gilbert Islanders if we except the inhabitants of Butaritari & Makin cannot for a moment compare with those of the Marshalls & Caroline Islanders. Capt. R. Randolph resident on Apaiang, kept account for four years of all the coconut oil exported from that island. According to his statement it amounted to an average of 40 tons a year, and this at £18 per ton, (the price at which the resident traders are glad to sell it to trading vessels after having purchased the oil from the natives) would

only amount to about \$3,600, which divided among the 2,800 inhabitants of Apaiang would give each man woman and child about \$1.30 per year. Surely a poor allowance this wherewith to purchase clothing, books, stationery, tools, & tobacco, to say nothing of contributions. But they really receive much less.

Now Apaiang is one of the most fertile of the Gilbert Islands. Some islands export almost next to nothing, as Tapiteua with its 6,000 people, & Nonouti with its 4,000. It is true that they produce some mats & coir, but receive therefore a little tobacco, but no cash I might say. The mat/bags & coir sent up by the Morning Star this year were with difficulty disposed of by Mr. Hall, and it is doubtful whether it will be best to encourage the native Christians to continue to contribute these articles to our Board, or give them in payment for books. This fact causes me great pain." For many years trying to induce natives not to waste their oil for tobacco. But L.M.S. teachers provided by their Directors with tobacco to procure food with. "But must we not wait for a more general spirit of self denial at home before we can look for the same among a people whose luxuries and comforts are so very few, and to whom tobacco is in their view ~~by~~ so great a necessity claiming it, as they do, to be food for them as it often assuages the cravings of poorly filled stomachs?" Stiff mats and grass skirts can never be washed and are therefore unsuitable. But where can money be found for clothes? Very recent letter from Snow on Ebon indicates that copra is being made there (i.e. not oil).

(39) Bingham to Clark, Honolulu, Feb. 7th 1878.

"Some years ago a number of Gilbert Islanders were kidnapped and taken to Peru, S.A., whence in the course of time they were to be returned by order of the government to their homes. The captain however who was charged with this work landed them at Penryn's Is. some 1,600 miles ~~east~~ E. by South from the Gilbert group. In the course of time they were given employment by Messrs. Gregg & Bicknell (a brother of Mr. Bicknell on Hawaii) in coconut oil making on Fanning's Is. It was at the solicitation of these gentlemen that the "Morning Star" assisted in helping them on to their own home and kindred and friends. If I remember correctly, these gentlemen offered to pay the passages of these Gilbert Islanders. If our Board made a mistake it is not likely to occur again."

Feb. 8. The "Morning Star" received \$450. as passage money for these passengers, it being arranged that they were to buy their own food."

... .. "Missionary work on Tapiteiea during the past year has been under the care of Mr. H.B. Halimu, a Hawaiian Catechist. His associate the Rev. W.B. Kapu has now been some time absent from his field, our Board not returning him this last trip of the M.S. because of his not succeeding in finding a wife. He is not yet married." 30 people have died on Tabiteuea during the year through starvation.

... .. "A colored man, hailing from Boston, landed ^{on} ~~at~~ Tapiteuea, was stripped of all his clothing & money (\$25), and as he was just about to be slain by the natives with half a dozen knives, the missionary appeared and rescued him [at Tabiteuea]. Such is the substance of the man's story."

"Tem Baiteke has for some time endeavoured to retain the art of writing as a monopoly of his own, objecting to his people being instructed in it.

Captain Colcord speaks encouragingly of the progress of the work there, says the king is erecting a stone house under the superintendence of a German trader residing there. The king also purchased a sewing machine of Capt. C. The day seems to be dawning on Maiana; although the island has been distressed by civil war and consequent famine, yet the Gospel is taking root." "Our brother [the Rev. W.N. Lono] has been called upon to act as a peace-maker between the Christian and heathen parties. The residence of the missionary [on Maiana] has been mid way between the fortification of the contending parties, and balls have been flying about them on every side; but our brother and sister have possessed their souls in patience, and to use his words, they "did not run away, but continued to beseech them to put an end ~~of~~ to the war." This war was ended Feb. 7 1877, but broke out some 4 or 5 months after. The Christian party were in the ascendancy, and Lono hears from the pagans that when this war is terminated then they would all turn to the word of God."

Population of Marakei [Feb. 9, 1878] was 1,768.

(40) Bingham to Clark, Honolulu, May 14 1878.

"War has again broken out on Marakei".

(41) Bingham to Clark, Honolulu, Jan. 17 1879.

At Kanoēhe, Oahu, 80 Gilbertese employed on 4 plantations. As many more Gilbertese employed on other parts of these islands.

(42) Bingham to Clark, Honolulu, March 6 1879.

"An interesting document has been received from Tapiteuea by the "Morning Star". It is a petition addressed to President Hayes & King Kalakaua, and drawn up by Mr. Nalimu as a Committee in behalf of 169 elderly or influential men of Tapiteuea, a list of whose names accompanies the

document. It sets forth reasons why they need a judge or governor sent them by President & King Kalakaua with full authority from the Governments of the United States and the Hawaiian Islands to secure the maintenance of peace on the islands. So they would seem to welcome the blessings of a Christian civilization." Kapu returned still a widower to his station.

"A letter of unusual interest, written by Mr. Kapu in November, and taken to Jaluij by a German vessel of war"

A foreigner residing on Maiana assisting in erecting a school house for the people about him.

On Abaiang laws prohibiting drinking intoxicating liquor has been enforced and several fined for drinking foreign liquor. Several, even Christians, again starting to dance. On Maraiki a few political disturbances have occurred.

North

"On Butaritari and Makin only 2 day schools have been set up and these have not been regularly attended. The pupils are especially interested in arithmetic that they may learn how to measure articles of trade."

[For copy of text of Petition from Tabiteuea to the President of the United States and the King of Hawaii see under date 1878 in File 1].

(43) Bingham to Clark, Honolulu, May 7 1879.

May 12. "The "Stormbird" arrived from Micronesia on the 10th inst., bringing 83 Gilbert Islanders & 3 from Rotums. 53 of them are from Tarawa, 20 from Apaiang, 6 from Maiana, 2 from Nonouti, 1 from Tapiteuea & one from Nikunau. Of those from Tarawa 10 are church members".

... "There are now some 230 Gilbert Islanders at work in this group."

(44) Bingham to Clark, Honolulu, June 11 1879.

Complaints against Capt. Jackson, of the "Stormbird" and Freeman, the Govt. Agent, that :

- (1) Jackson was drunk most of his time in the islands;
- (2) During the last passage back to Hawaii Jackson kept one of the female labourers as a mistress; and
- (3) Freeman and the 1st mate (Wallace) also kept labourers as mistresses.

Hawaiian Board forwarded complaints to Wilder, Minister for the Interior and President of the Board of Immigration, with their Resolutions that if the Board of I. does not correct the evils complained of by the removal of J. missionaries will use efforts to prevent natives coming to Hawaii as immigrants in the Stormbird.

(45) Sec. of Board of Immigration to Bingham, Honolulu, June 6 1879. ^{in (44).} Enc. /
 Regrets too late as final arrangements (Including engagement of J. and F.) already made for ~~voyage~~ next voyage. New vessel engaged and new arrangements made which will largely depend on F. The 2 to be informed of charges and cautioned. Hope that the Haw. Board will withhold for present any action re missionaries.

(46) Bingham to Wilder, Honolulu, June 7 1879. Enc. in (44).
 Haw. Board not satisfied. Pass Resolution "That the Secretary send letters to our missionaries in Micronesia, and to the American missionaries also, cautioning them against encouraging the natives to put themselves under the charge of Captain Jackson or Mr. Freeman or Capt. Wallace [late mate of ~~the~~ "Stormbird"] and instructing them to prevent in every legitimate way in their own or other fields these men from procuring immigrants for the Hawaiian Islands."

(47) Bingham to Clark, Honolulu, Dec. 29 1879

"... .. the present king of Butaritari who so lately succeeded the elder brother (of whose death you have heard) has gone back to heathenism, taking all his brothers many wives."

(48) Bingham to Clark, Honolulu, Jan. 16 1880.

"Rev. L. Lyons, writing me under date of Jan. 6 says, "What a wonderful man Kapu is. Almost another Elijah. Would Capt. Bray have him recalled? I hope, when the "Morning Star" goes to Micronesia again a wise delegate will be sent to see what the Hawaiian missionaries are doing. ~~There~~ Their secular work may be necessary in order to their living comfortably. Paul had to work to get something to live on."

... .. "On the fifth inst. the government immigrant vessel "Hawaii" sailed again for Eastern Micronesia, and was followed by the "Stormbird" yesterday. Both go for more Gilbert Islanders."

(49) Bingham to Clark, Honolulu, March 23 1880.

"Mr Kapu reports the good work as neither retrograding, nor at a standstill, but steadily advancing. The observance of the Lord's day is most praiseworthy. Not a canoe sails on the Sabbath. There is no fishing no climbing of cocoanut trees. Whoever opposes the day is fined 2,000 cocoanuts. Canoes going to observance are exempted from fines."

(50) Bingham to Clark, Honolulu, April 8 1880.

April 10. 282 Gilbert Islanders landed at this port yesterday from the Government Immigrant vessel "Hawaii". They are natives of Marakei, Butaritari, Makin and Banaba (Ocean Island). The "John Bright", a San Francisco vessel, chartered at Jaluit by the agents of the Hawaiian Government, sailed on the same day with the "Hawaii" from Jaluit with more than a 100

more Gilbert Islanders. These are hourly expected. The "Stormbird" was to follow in 2 or 3 weeks with some 120 more. And so these poor creatures continue to come, very many of them never to return, as death is busy among them.

There are probably now about 1,000 of them in this group. It is altogether probably that when the people generally come to know how constant and severe is labor on the plantations the tide of immigration will cease." Called South Sea or Line natives in Hawaii.

"The Ger. vessel "Nicholas" (chartered) sailed from Jaluit on the 22nd of Jan. for this port with 160 Gil. Islanders. It is probable that she must have foundered."

(51) Bingham to Clark, Honolulu, May 10 1880.

~~Rev. W. B. Kapu writes under date of Feb. 7, 1880~~ "In the midst of our sorrow [a student had just been killed] come glorious tidings by today's steamer (from Tapiteuea). Rev. W.B. Kapu writes under date of Feb. 7 1880 of the constant progress of the work. He feels that the Holy Spirit is working in their midst, in the various villages. Their church had become too small for them, and consequently they had taken it down and rebuilt it. The length of the present edifice is 120 feet; width 60 feet.

Evidently the people are in earnest in establishing the reign of peace in their midst. Mr. Kapu says that they had broken up and burnt in the fire 79 muskets, that they had also burnt up piles of spears, which he compared to quantities of fire-wood. They had also burnt up their armor (made of cocoanut fibre, see page 47 of "Story of "Morning Star"") or had sold it to foreigners. More than 300 swords had been broken up by them

into very small pieces. Had the people not forged they might have literally fulfilled the glorious prophesy of ~~Isaiah~~ Isaiah that in the future prosperity of ~~the~~ Zion the people shall beat their swords into plough shares.

Sailing for pleasure on the Lord's day is forbidden under a fine of 5,000 coconuts. The same also for fishing on that day.

Foreigners are forbidden to bring ashore either guns, or swords, or rum; but they may sell to the people tobacco, cloth, adzes, spades and food!

On the 11th of January Mrs. Kapu received 140 persons to the church — ~~you will remember that he received 168~~ you will remember that he received 168 on the 5th of last October."

(52) Bingham to Clark, Honolulu, May 20 1880.

"The vessel chartered by this government last January to bring up Gilbert Islanders, and which sailed in that month from Jaluit has long been thought to be lost. But on the 18th inst. the "Stormbird" arrived bringing word that the captain had died at sea, the mate was incompetent to complete the voyage; and made one of the Marshall Islands. It is said that the vessel lost her rudder. She has been condemned as unseaworthy, and the "Stormbird" has brought up her passengers numbering some 120. Among them are people from Apaiang, Tarawa, Marakei and Butaritari." "Hawaii" being refitted to go for more, and her tender, the "Stormbird", will accompany her. Considers that Haw. Govt. is not fulfilling contract to give them advantages of having their children educated in the common schools.

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