

of whom were women, all dressed in the usual loose calico gown, with large straw bonnets, and barefooted.

In spite of the devotion manifested within the church, the conduct of the women after the service was concluded, left room for believing that their former licentiousness was not entirely overcome by the influence of their new religion.

When the service was over, nearly the whole congregation collected, attracted by the sight of so large a number of white strangers. According to their own account, the party, in their tattered and soiled garments, was not in a condition to produce a very favourable impression on these Polynesians. Still, it appeared from an address made by their preacher, that he thought that in spite of their forlorn condition, they possessed many things which the natives were likely to covet, for he exhorted his flock to depart, telling them that some of the strangers' articles might be missing, and "then there would be trouble."

Here was witnessed a gorgeous sunset;—the clouds to the west being lighted up as it were with burnished gold, while to the east, the rain-clouds overhanging the mountains, exhibited a triple rainbow, which at that hour was of course a complete semicircle.

In the morning they set out early, and walked to Papara, over the "Broom Road." This is about twelve feet in width, and is well made, being raised above the level of the ground, and having ditches on each side. Over the streams which cross its direction, are bridges of loose planks.

Previous to reaching Papara, they came to a large mound on a point of land near the sea-shore. This is the same that is described by Cook. The steps of which he speaks are now almost obliterated, being entire only at one of the corners, and there is little appearance of the stones having been squared. It is now about forty feet high; the space on the top is about twenty feet wide; the base is one hundred and forty by fifty feet; and it is almost entirely overgrown with bushes.

An account of the object of this structure was given by the old chief of Panawea. As he is one of the most intelligent chiefs, and his statement differs in some particulars from that given by Cook, I think proper to insert it. This chief stated that it had not been used as a place of sepulture or as a morai, but was a sort of temple or high place on which the image of one of their gods had stood; that formerly many such mounds had existed upon the island, but that whenever war broke out between two districts, each was desirous to obtain possession of the other's tehee or idol, for the loss of it was an acknowledgment that