

after daylight, got to anchor in Puloa Bay, off Cape Lisburne. It is a beautiful bay, with excellent anchorage, and an abundant supply of good fresh water may be got from the streams running into it and quite near. At first we saw neither natives nor canoes along the shore, but after waiting some time our vessel was recognized, and immediately groups of people were seen coming towards her, and two canoes put off for her. In 1867 the *Dayspring* found a boat at sea off Erromanga with four natives in it; they were natives of Santo who had been got away from their own island to work for a trader in Port Resolution, Tanna; and unobserved they had got his boat and put to sea without food or water, in the hope of reaching their own island, about 300 miles off. Captain Fraser sent the boat into Dillon's Bay till it could be returned to the trader, and kept the poor lads till they could be returned to their own island; and being natives of this bay they knew the *Dayspring*, and were the first to come off to her, and manifested great pleasure at seeing the captain and their old friends on board, and addressed me as the missionary of Aniwa. We informed them that we wanted to go on shore and see the chief and his village; and as we got ready the *Dayspring* was surrounded with canoes and natives, scrambling up into the vessel all round, offering spears, bows, and arrows for sale for knives, fish-hooks, calico, &c.; and as they were pointed with human bone tastefully carved and polished, they met with a ready market, for the seamen had provided themselves with such property as the natives wanted, when in New Zealand. Mr. Gordon and I went on shore, where we met with a crowd of natives, and guided by the lads who had been rescued by the *Dayspring*, and a select party, we found our way to the village or town about three miles off. It was very large, and kept clean compared with any we had seen on the islands. The great chief, Lepas, was making a feast, to which the people were assembled from all the country around. He was a very dignified old man, loaded with ornaments on his legs, arms, and person, and a strange-looking cap on his head, apparently made of human hair. The chief received us kindly, shook hands, and informed us he was glad to see us; but being busy preparing his feast he could not take time to say much to us, but he would like us to go and sit down at the door of his public house and look on, where all the people would see us. We did so, and a crowd of men, women, and children surrounded us, and kept coming and going; they all examined us very carefully, and seemed much amused. After some time the principal chief came and sat down beside us, dressed in red calico he had got from the *Dayspring* on a former

visit. He asked if we had a missionary for him, and then how many more moons we would be in bringing one, and wished Mr. Gordon to remain; but owing to a previous promise he could not. After a little friendly conversation with Mr. Gordon, he shook hands, and left for his feast. We gave him and the other head chiefs present a knife, a piece of calico, a quantity of beads, and a few fish-hooks. I divided also a hundred fish-hooks among his people; they were delighted, and all urged to know in how many moons we could bring them a missionary; of course this we could not tell.—The township was kept very clean. The houses were grouped together in squares or small enclosures, and paths regularly running between, and must have a large population; its name is Vova. The public house was at one side of the large square where the feast was being prepared, and where pigs were tied all round and along the centre to sticks fastened into the ground. An immense quantity of pigs' beads with great tusks hung in the entrance of the house, arranged in two great circles with much ingenuity, which displayed the chief's greatness. The roof of the house was supported by fourteen pillars, five on each side and four in the centre, and all tastefully carved. A mat was laid for sleeping on opposite a pillar, which was carved with figures peculiar, and a human figure carved and standing out on the pillar we saw; but whether for worship or ornament we could not learn. The house would be above thirty feet long and fifteen wide. The boys and young men wore no clothing; the men had only a stripe of calico or native cloth from three to five inches wide, and the females only some three or four leaves in front. When we were seated a man brought me a human skull, asking if I would give him anything for it; and on understanding that I did not want it, he turned and pitched it as far as he could into the adjoining bush, which caused a hearty laugh among the by-standers. The dead being kept in their houses till decomposition has taken place, the larger bones are kept for pointing spears and arrows, but the smaller ones and skull are thrown away or buried. In some cases they seem to bury their dead, for they took us to see some lately-made graves enclosed by stones and nicely covered with coral.—We also saw an orange-tree growing where the Rarotongan teachers had lived and died on the path to the village. About half-way on our return an under chief got me to turn aside from the path and see his village, which was clean and neat-looking. He urged me to remain with him, and offered me his house to live in, after which he took me to his yam-house, which was well filled, and said through the interpreter—"Don't be afraid of hunger. It does not yet con-