

inquiries on experimental godliness. The three Englishmen also conversed with us on this topic, and while we think very well of two of them, we hope the third is also inclined to "yield himself to God." One woman (Hannah Young) particularly interested Capt. Morgan and myself by her earnest inquiries and tears, as also by her pertinent remarks, and expressions of gratitude, on several occasions during our stay.

Nov. 11.—After breakfast we attended the school, and examined the scholars. Some of them have proceeded in arithmetic as far as the Rule of Three. Their copy-books show very good specimens of hand-writing. We heard several classes read in the New Testament, and their spelling-books; they also answered some questions in the catechisms, selected promiscuously, repeated my texts, answered questions respecting the Saviour, and other points of Evangelical history. On the whole, their advancement in education is very creditable both to themselves and their teacher, Mr. Nobbs, to whom I gave a certificate to that effect.

Religious service—departure from the Island.

The people invited me to preach a second sermon, and after dinner the congregation was assembled as the day before, and I addressed them on our condition and duties as "strangers and pilgrims." They were again earnestly attentive, and abundant in their thanks. After service a consultation was held, as to Edward Quintall's wish to leave the island, and seek employment at Raihiti, or elsewhere. His brother objected, and Capt. Morgan and myself did not like to remove so important a member of the community. We also feared he would fail in his object. He at length agreed to remain until I should make inquiries, on his behalf, at Raihiti and Sydney.

There is much patriarchal simplicity of manners among this people, and a very general and regular attention to religious duties, both public and family. We left them this afternoon, and nearly all of them assembled on the beach to bid us farewell. Quintall and Adams went on board with us. On their leaving the vessel, with a youth, their companion, to return on shore, they gave us three cheers, which were returned by the crew, and to which they again responded. Some of the natives had slept on board on the Tuesday night, and the mates and crew were as much interested as we were on shore by their manners and conversation. The crew subscribed some small presents to them.

It appears that this island was formerly inhabited, for when the mutineers arrived, they found some stone idols, remains of maraes, stone walls, stone tools, and skeletons. I obtained the mutilated head of a large stone idol, some stone adzes, and other relics; and also a little of the wood and copper of the *Bounty*.

The islanders showed me Capt. Beechey's account of the mutiny; they said that he was wrong in one or two particulars, but correct in general. The facts, in brief, they relates as follows:—

History of the mutiny.

On the *Bounty* returning from Tahiti, when she was off Tufua, near Tongatabu, Fletcher Christian, who went out as master's mate, but was then acting 2nd Lieutenant, being irritated at the arbitrary conduct of Lieut. Bligh, resolved to construct a raft, and by night leave the ship, and proceed to that island. He began to prepare, but another sailor, to whom he mentioned his design, asked him why he was such a fool to hazard his life in that way, he

might as well take the ship and turn the Captain adrift, for they were all dissatisfied. Christian at once resolved on adopting this plan, and before morning it was fully matured and acted upon, above half the ship's company having joined in the mutiny. They seized the armory, and armed themselves well, seized and pinioned the Captain and other officers, and kept a strict watch on all opponents and waverers. The master made an attempt to rally a party to retake the ship, but failed. They then prepared the launch, which they furnished with provisions, ammunition, &c., and turned the Captain and his party adrift. [These, it is known, after much suffering, reached Timor.]

Landing of the mutineers on Pitcairn's Island.

The mutineers then returned to Tahiti to procure natives as interpreters, wives, &c. Having succeeded in these objects, they attempted to settle at Tupuai, but were opposed by the natives. They again returned to Tahiti, and part of them resolved to stay there, but part still determined to seek some other island. The party which now sailed away, consisted of nine Englishmen, six Tahitian men, eleven Tahitian woman, and one child. The Englishmen were John Adams, Fletcher Christian, Matthew Quintall, William M'Coy, Isaac Martin, John Williams, William Brown, Edward Young, and John Mills. They sailed about for some weeks and I think Mr. Williams was right in his conjecture that they called at Rarotonga; and I also think (from what old Susan Young says) that they saw Tanna. At length Christian, having seen Capt. Carteret's account of Pitcairn's Island, resolved to proceed thither, and there at length they landed. They anchored in the cove we landed in, and as soon as they got their stores on shore, they burnt the vessel to escape detection.

Quarrels among the settlers.

After about two years the Tahitian talked of murdering the whites, because of their oppressive conduct. In dividing the land, the latter gave none to the former, yet made them work hard, and beat them frequently. The whites ascertained their intentions, and killed two of the Tahitians in order to weaken their party. Two years later, jealousies and quarrels again broke out, which led to the murder of five whites, and all the remaining Tahitians, one of whom the women killed out of revenge for the murder of some of the whites. There were now four whites left, Adam Young, Quintall and M'Coy. Quintall was afterwards killed by the other three because they suspected he meant to get rid of them. After that Young died of consumption, this was in 1801, and then M'Coy, having said he could not live with Adams, drowned himself. He was very fond of drink. Thus Adams was left with several young children.

Descendants of the mutineers now living.

There are now two families who have sprung from Adams, two from Quintall, two from Christian, one from M'Coy, and three from Young. Two sons of Quintall are living, one of Adams, and one of Christian. John Adams died in 1829, having for some years behaved peaceably and kind, and instructed the young a little in reading, and in the first principles of religion. In 1831 they were all removed to Tahiti by the British Government, with a view to settle there; but were dissatisfied and unhappy, and in a few months returned to Pitcairn's. They are now formally under the protection of the British flag.