

at Paramatta, in New South Wales, partly in Otaheite itself, and of which mention is made in the Narrative of the Mission at Otaheite. London, 1818.

We see, with astonishment, these islands, under the influence of Christianity, quickly and tranquilly rising from a state of social order, resembling ours in the middle ages, to that which has but now begun for our world after long and bloody storms. The people and the chiefs there take each other by the hand over the ruins of the abolished social system, of the taboo, and of arbitrary power; the written law is unanimously and solemnly desired, proposed, and confirmed, and the foreign teachers, who refrain from all interference in the concerns of the state, behold, with prayers of gratitude, the growth of the seed they have sown.

While we hoped, in vain, for specimens of the rising literature of Otaheite, our wish has been fulfilled in another dialect, and we are indebted for it to the same beneficent Missionary Society. We have before us a Grammar and Vocabulary of the Language of New Zealand, published by the Church Missionary Society. London, 1820. 8vo. The author of this grammar is the same Mr. Kendall who has communicated to us the Vocabulary in Nicolas's voyage. The language has now been opened to us, and we correct our opinion.

The dialect of New Zealand has, like the Tonga, pronouns of the three persons in the singular, and

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