

He is about forty years of age; of a hard but intelligent aspect. He has for many years back kept his people employed in making cocoa-nut oil and curing beche-de-mer, which he chiefly disposes of to Sydney traders. It was from them he received most of the valuables he possesses, including the guns and the schooner. He allows no European to reside upon his island, or even to land on any inhabited part of it, with the sole exception of the captain or trading master of the ship with which he may be dealing, and then only while the ship remains. (This was his rule up to the extent of my experience—that is, the year 1871. I have since heard that Messrs. Godeffroy, of Samoa, have prevailed on him to allow an agent of theirs to reside with him, but I do not know if it be true.) When a vessel is seen entering his harbour, she is boarded, three miles from the town, by the pilot, who is the King's brother, and can speak a little English, having sailed in a whale-ship. The pilot inquires all about her business, sees her anchor put down, and returns with his report to the King. If it be his pleasure, she is then brought up to an anchorage near the village, and a small uninhabited islet is shown to the strangers as a place where they can, if they choose, land and display their goods to the natives, who will meet them there; otherwise they may do their business on board their vessel. A number of women are allowed to go on board, and remain with the strangers till their departure. The captain or trader goes on shore, and eats and drinks with the King, and is allowed perfect liberty. The King claims all the produce of his people's labour, and receives all the pay, a portion of which, however, always consists of casks of tobacco, which he distributes justly among his subjects; knives, axes, &c. he serves out to them. If the vessel be not filled at Apemama, he takes passage in her to his other possessions of Kuria and Aranuka, his schooner keeping company. She is navigated by his own people, he refusing European sailors, as he does white men of whatever character. When offered a quantity of Oregon timber, and the services of an English carpenter to build himself a handsome house, he replied, "No! if I never have a house to live in, I will never have a white man to live with me while he builds it." But it was not always so on Apemama. A dozen years ago, white men were more than welcome to live there. How it came to be otherwise would occupy too much time to explain: it is enough to say there is a horrible story at the bottom of it. White men made trouble and were butchered by order of the King, who then determined they should never disturb his peace again.

About 1868, the missionary vessel "Morning Star" came to this place. She was boarded by the pilot in the usual way, and directed to put her anchor down three miles from the village. Some of the missionaries wished to go on shore in the pilot boat or their own; the pilot had great trouble to keep them back, telling them that it was as much as his own life was worth to allow them to land until the King's permission could be obtained. On his return, the King asked of him, "What sort of ship is it?" Answer—"Missionary ship." "Have they anything to sell?" "No." "Not even tobacco?" "No." "Have they anything to give away?" "Yes, books." "Ah, we have no need of them." These barbarians, though they cannot read, know what books are, for King Tem Baiteke had a number of picture books, printed in gaudy colours, about his house. The "Morning Star" was not allowed to approach any nearer or the missionaries to come on shore, but a message was returned to them by the King, to the following effect:—"I know nothing of missionaries, and I do not wish to know. If you are in need of anything my land produces, say what it is, and you shall be supplied; but go, and return no more." He said afterwards that he had lied in saying he knew nothing of missionaries:—"I have been told," said he, "very much about them by the captains with whom I trade; they have said to me, 'Be advised. If you let those missionaries come on shore upon your islands, in less than a year you will not be master over your own people. They will bewitch both you and them, so that you will not be able to do anything, only just what they tell you; they shall never come here while I live.'"

I have related this much of what I know of Tem Baiteke, for I think that there is always good hope for the civilization of a people who can produce a ruler so energetic and shrewd as this barbarian King of Apemama.

North of the Kingsmills lie the Mulgrave Group, or what are called the Rallick and Radak chains. There are about thirty islands almost equally divided between the two ranges, from 60 to 100 miles apart. They are all of one description, low atolls, some of them of great extent. The largest are Mille and Aur, upon which last the King of the whole group resides. These islands are fertile, for which reason they were named by Alonzo de Saavedra, who first discovered them, Los Buenos Jardines. They are covered with herbage and great trees. Besides cocoa palms and pandanus in abundance, they have several kinds of bread-fruit, as also jack-fruit, mammy-apples, melons, bananas, figs; as also taro, and the larger species of arum, which is excellent and wholesome food, and supplies that valuable fibre of which I have made previous mention. Fish they have in great abundance. They have fresh water in wells. The people are good-looking and strong, remarkably courageous and of kind disposition. There have been many stories told to the contrary, and not without reason, as many white men have been killed among them, and several vessels taken and burned of late years; but as far as I know of these matters, and I know the history of most of these affrays, the first fault was in most cases on the side of the Europeans.

The southern isles of the group, lying in the direct line between Mexico and Manilla, were frequently visited by Spaniards from the Main, who, as is customary with them, committed all sorts of violence, and many of them choosing to live among the natives, taught them everything that was bad. That the natural bias of the Marshall islanders is towards hospitality and peace is proved by the accounts of all earlier voyagers who had communication with them, and of M. Von Kotzebue, or Tobu, as they call him, who experienced from them the greatest kindness, and remained on some of their islands for many weeks. Similar testimony is afforded by their conduct to the American missionaries, who have now been resident for several years on Ebon, Namurek, Jaluit, and Mille: they supply them with food, assist them willingly in any necessary work, and treat them with affection and respect, though I believe they do not pay much heed to their teaching, being incapable of understanding the Christian religion. They are very much more intelligent than their neighbours of the Kingsmills, and are highly ingenious. The workmanship of their canoes is very superior; they carry usually about forty men, and sail very fast and close to the wind.

The Ralik men are good navigators, and have no fear of the sea. They have been accustomed to make voyages to islands at a great distance, such as the Coquilles and Ualan, returning at all seasons, and making a correct landfall. Sometimes they leave their homes for a year or two, and cruise from one