

SECTION 3. THE MISSIONARIES AND THE ASCENDANCY OF KING GEORGE TUPOU I.

The 1820's and 1830's were very significant years for the history of Tonga. During those years, and the years that followed, two important happenings were taking place. One of these important happenings was the establishment of the Wesleyan Mission in Tonga, and the other was the struggle between the young chief of Ha'apai, Taufa'ahau, and the Tu'itonga and his followers. This struggle developed into a head-on collision between the forces of the new order - (Taufa'ahau and his followers, supported by the Wesleyan Missionaries,) - and the forces of the old order, ('heathen' chiefs of Tongatapu who did not wish to surrender political power to the young Ha'apai chief, or to submit to the discipline of his new religion.)

The Wesleyan Mission, after a false start in 1822, was effectively established in 1826. Taufa'ahau was baptized four years later in 1831. By the early 1830's, therefore, a partnership of very great and far-reaching significance for the history of Tonga had been formed. Taufa'ahau was a powerful 'evangelist' in the early days of the establishment of the new religion. The accounts of his attacks upon the god-houses, and the destruction of their images are recorded favourably by the Wesleyan Missionaries of that time. During one campaign in Vava'u, 15 god-houses, with their gods, were destroyed in a matter of a few days. This enthusiastic destruction of the old order brought Taufa'ahau and the missionaries very close together, and the partnership endured, in one form or other, for more than 60 years.

During the early years of the establishment of the Wesleyan Mission and the rise of Taufa'ahau, there was a great deal of opposition both to the new religion and to the growing political power of Taufa'ahau. He was, to begin with, simply the lord of Ha'apai. By 1833 however, on the death of Finau 'Ulukalala IV of Vava'u, Taufa'ahau became king of Vava'u as well. Aleamotu'a, his uncle the Tu'ikanokupolu in Tongatapu, was meeting considerable opposition because of his profession of Christianity. In 1837 he called upon his nephew, Taufa'ahau, to assist him in the fighting that had broken out in Tongatapu. This was the first of three wars fought by Taufa'ahau in Tongatapu - two in support of Aleamotu'a, and one of his own behalf after he himself had been installed as Tu'ikanokupolu on the death of Aleamotu'a. This final war, which ended in 1852, saw Taufa'ahau as the recognized king of the whole of Tonga.

During the 1852 war, the Wesleyan Missionaries gave Taufa'ahau unqualified support as the champion of protestant Christianity against heathenism and a new force, the Roman Catholic Mission which had been established in 1842. There is, however, in the journals of the Wesleyan Missionaries, a clear dilemma. While on the one hand they detested bloodshed and civil disorder, on the other hand they desired to support the Christian, Wesleyan King, Tupou I, against the heathen rebels, the French Priests, and Roman Catholicism. Thus we find that the civil disorder of those days was compounded of a number of elements.

The wars of Taufa'ahau were not simply a test of political strength, - a struggle between the champion of a Tonga unified under one man and the supporters of Tongatapu independent of Ha'apai and Vava'u. There was also the important religious element, - the struggle between Christianity and Heathenism. By 1852 there was more than a little, also, of the political rivalry of Europe as the English Missionaries came into collision with the French priests. Finally, there was the sectarian bitterness of Catholics attacking protestant 'heretics', and protestants joining battle with 'Popery'. On the political front Taufa'ahau emerged supreme over all his opponents, and thus the dominating influence of the Wesleyans was assured.

A. THE FOUNDATION YEARS.

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KING JOSIAH AND THE TAHITIAN MISSIONARIES 1827.

[John Thomas. Letter to General Secretaries. 11th April 1827.
Letter No. 9. Mitchell Library Sydney. A 1959.]

The chief we live under 'as violated all his engagements to us made at our first landing. He does not like us to teach the children and through his disaprobations but few dare to come.....

There is a place named Noogaoloffa 12 miles from us. The Chief's name is Toobo, this man 'as given up the Tonga gods. He 'as destroyed the spirit house and built a School Chapel to the Lord our God in this place, him and his people and as many others as choose to go assemble to worship.

I mentioned in a former letter that two Teachers from Tahiti landed here about three months before us. This chief viz Tooboo, asked them to stop with him to teach him and his people the right way. These people have had something to endure from the other parts of Tonga, but the chief continues steadfast, and says he will die rather than give over praying, or having prayer read according to our way.

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THE NEED FOR SUPPORT FROM POWERFUL CHIEFS 1829.

[John Thomas. Diary and Letter book. Letter No. 35. June 25th, 1829. Mitchell Library Sydney. A. 1959.]

Under Ata there are about twelve or fourteen chiefs and these live at small towns or villages within three miles of Hihifo. I suppose the people who are under Ata to be about 1,276 souls and providing Ata turns to God there would not be one, but who would follow their Chief..... In addition to this the chief at Bea and the chief at Nuku Nuku and I may say all the Chiefs of Tonga are waiting for Ata to turn and they will all follow him. This is said to be the case also with the chiefs at the Haabai and Vavau. It is said by the head chief on Tonga (viz Tooboo) that if Ata turns all Tonga will turn to God, upon this one hinge it hangs and turns.

Indeed the language of the people now is we want to worship Jehova, but dare not because of the chief, the people are satisfied that their gods are no gods but lying spirits who deceive and destroy them.....

FAILURE AT HIHIFO; THE MOVE TO HA'APAI 1829

- (i) [John Thomas. Diary and letter book. Letter to Rev. Morley, 18th November 1829. Mitchell Library Sydney A 1959]

We do not think you will blame us for giving up for the present the Hihifo station to embrace the Haabais the former being very insignificant compared with the latter and the taking up of the latter will so far as we can judge tend much to strengthen the cause at this place. The King of the Haabais being a near relation to Tupou indeed he considers him as a father also as I am about to proceed in a native Canoe the expense will not be more than if I were continuing here. For if I continue here I should have to put up a few native buildings the same I shall need at the Haabais. However I am only going to make a beginning and to live in a temporary manner among them for the present until we hear from you expressly on the subject.

- (ii) [John Thomas. Diary and Letter Book. Letter to General Secretaries and Committee. from Lifuka, 8/6/1830. Mitchell Library, Sydney. A 1959]

You will see from my hasty letter of February 16 last the flattering opening we had at this island. It was scarcely to be expected however that all was real that there appeared. You know too much of human nature and too much of the uncertainty of the Heathen character to conclude that all this was the work of the Spirit of God but even if half of what we then saw was nothing but show ^{a body without a soul,} yet even then we had a glorious opening and while the king continues on our side we are protected in the midst of danger

- (iii) [John Thomas. Diary and letter Book. Letter no. 59. N.D. 1831? from Lifuka. Mitchell Library Sydney. A. 1959.]

It is thought that the Inhabitants of Haabai are about 4,000, and that 1,800 have already turned to the Lord.....

CHRISTIAN AND HEATHEN CONFLICT 1827c.

[Letter by Rev. John Thomas, dated March 16, 1846, printed in the Wesleyan Methodist Magazine, October 1846. pp.1036 - 1038]

"Since I last wrote you, solemn and important events have been permitted to transpire at this place. Josiah, the King of the Friendly Islands, has been removed by death from his people and family, and from the church militant on earth, (we hope,) to the church triumphant in heaven.

In the month of May, 1826, Tubou, the subject of this brief memoir, professedly embraced the religion of Christ, of which he had heard a little, partly by means of foreigners who were here, and especially from one of his own men named Langi, who about that time returned from Tahiti in company with two Teachers who were appointed to the Feejees. There were others, however, who had professed Christianity before this time: but it was the day of small and feeble things with the whole of them, yet not to be despised as the event has shown.

Towards the end of 1827, the "heresy" (as the true religion was called) was gaining ground over Chiefs and people; and, some of the devil's chief Priests having turned also, the other Chiefs and Priests began to be concerned about it, and meetings were called, in order to know what to do to put a stop to the dreadful evil with which they were now threatened. At length they concluded that these evils had been permitted to come upon them for their wickedness towards their head-Chiefs, when they had been taught to identify with their gods; and, in order to cure Tubou of his heresy, they, like faithful subjects of their master the devil, proposed making him King, hoping by this means effectually to secure their purposes. It was indeed, a well-baited hook a deep-laid plan to cure him of religion. The devil has baits of all kinds, but he does not always succeed; yet he does succeed with some. "Ye shall be as gods" succeeded with the best and greatest of women that ever lived. On the 7th of December, 1827, the Chiefs of Tonga being assembled at the west end of the island, called Hihifo, with the greatest (heathen) seriousness and apparent devotion: Tubou was called Tali-ai-Tubou, after the family god, which was a great worldly, as well as divine; honour done him; and he thus became the Tui-ka-no-ku-bolu. For a short time he absented himself from the public means of grace which led some of his heathen subjects to believe they had succeeded in winning him over to their party; but a few weeks convinced them that in this they were mistaken; he was still a worshipper of the true God, and a seeker of salvation by faith in the Lord Jesus Christ. This conduct of his gave offence to many of his professed friends at least; for no man is really a friend to another, whatever his sentiments are, if he prevents his salvation.

The newmade King soon found the word of Christ to be true, "If any man will come after me, let him deny himself," &c. (Matt. xvi. 24) His heathen friends persecuted him, and those who with him had abandoned the gods of their forefathers; and in various ways endeavoured to harass and perplex them. This persecution, though at first mild in form, was found a source of great temptation, and did afterwards assume a more serious aspect; so that Tubou considered at one time, that he should have to abandon the island, in order to escape the enemies of God and religion; and a large canoe was actually launched for the purpose of securing, by flight, his own life, and the lives of the Missionaries of the Lord Jesus Christ, who had jeopardized their lives by coming to live with him. This took place before he was made King. However, the Lord did not permit the enemy so far to prevail. Tubou rather gained ground by the opposition that was made, and numbers joined themselves to the persecuted worshippers of the true God; for the name of Methodist they had not heard: it was the religion of the Bible that they were taught, and to which they adhered.

On the 10th of January, 1830, Tubou was received into the church of Christ by baptism, which ordinance was administered to him by the Rev. N. Turner. Out of four of his children who were baptized at the same time, only one survives: the others have passed safely into the world of spirits, having died young. Tubou chose to be named Josiah, after the pious King of Israel of that name, who was a zealous reformer of his day. It had been well, if Josiah at Tongatabu had possessed that zeal for God and for the spread of true religion, that distinguished him after whom he was named: then might this guilty land long ere this have been all Christian. However, although he was not what we should have rejoiced to have seen him, yet he had something good in him towards the Lord our God; and had he had the advantage of a different training from his youth up, he would have done much better. "But where little is given, little is required."

Tubou has been, however, the firm and constant friend of the Missionary of the cross, and the friend and lover of good men of whatever name. That he had faults, no one will attempt to deny who knew him: he had also some good qualities, for which we may glorify God in him."

KING GEORGE AND THE SPREAD OF CHRISTIANITY 1831

[Journal, Peter Turner, June 1831. pp.76-82. Mitchell Library Sydney. B 301]

Monday 13th.

Praise the Lord O my soul, and all that is within bless his holy name. Glorious intelligence has come to hand during the past week from Vava'u. "What hath God wrought! Blessed be his Holy Name and let the whole earth be filled with his glory. Amen and Amen.

King George and many of his people have been at Vava'u for a fortnight to be present at some feast. And Mr Thomas and I thought it a good opportunity of writing a few lines to Finau the King of Vava'u to impress upon his mind the importance of Christianity and hoping he and his people would soon embrace Christianity and have a missionary among them to teach them the good and right way. We also informed him that our committee had appointed Mr Cross to come to them if he and his people were willing to receive him; and we requested him to give an answer by the return of King Geo. or Taufaahau. I would remark here, that the King of Haabai - Taufaahau - though not yet baptized was called King Geo. as he had chosen the name because of the late King of England was called George. The King went as above stated, and has returned to inform us of the success of his visit. He presented our letter written of course by Mr Thomas, to the King Finau, and after much consideration on his part, and much anxiety of mind, he seemed inclined to embrace Christianity and to allow a missionary to go to Vava'u. The King Taufa'ahau used all his influence with him, and the Haabians were very zealous for religion, and did not fail to recommend religion or lotu, to the people. At length Finau wished Taufa'ahau to come and to tell us his mind which was that he was now determined not to oppose the lotu any more, but would receive a missionary: and that we must send him one soon lest he should die before he could hear of the good religion. He said he should much prefer having one from Haabai as he did not like being under obligation to Tonga. It seems there is some unpleasant feelings existing between Tonga and Vava'u. But I cannot as yet understand these differences. We returned him word that Tonga had nothing to do with sending missionaries to him and his people, but that missionaries were sent from England by the fathers of our Church, and that we hoped when Mr Cross could be spared from Tonga he would receive him - that some months

would lapse before Mr Cross could leave Tonga owing to the new missionaries there being yet ignorant of the language. With this explanation the King has returned to Vava'u.

In a little time the King and his people came from Vava'u and informed us that many had turned unto the Lord or Xtianity. It appears that heathenism and heathenish delusions will come to an end in Vava'u. As soon as the Vavauans knew that the King was willing to become a Xtian, and would no longer punish those who turned to the true religion many immediately made an open declaration of their renunciation of devilism. Taufaahau, and some of his people and a few Vavau people went to a spirits house and they seemed determined to do the devil all the injury they could. The old priest thought they had brought some kava - and had come to make some request in his way. He received them with all respect and went into the God house and began to make his incantations in a low rumbling noise then to rise as he became excited and he began to vociferate as ^{tho'} the spirit has possessed him. Taufaahau could endure no longer, but rose up and got hold of the inspired priest and dragged him out of the house, and annointed the old devotee with some mud and bad him cease his lies and foul imposture. The poor old man was glad to escape with his bones whole. The King and some of his party entered the sacred building, and pulled from the cross beams the relics of the god. Which was a peculiar shell wrapped in native cloth, and then set fire to the sacred house. Which was soon in flames. Many of the place were dreadfully alarmed, and uttered some awful imprecation upon the destroyers of their ancient gods, and of their sacred houses which none had dared to approach only when permitted by the priests, or to present some offering.

Some came out brandishing their clubs determined to take signal vengeance upon the sacriligious wretches, who had dared to insult the gods; and to bring a curse upon the land. But when they saw that the King of Haabai was the leader in the rebellion against the gods their hearts misgave them, and they vented their wrath in words and some in lamentations. They left the place, and the people expected that some awful vengeance should overtake the Haabalians, but instead of being dismayed, these destroyers of the gods and god houses went to other heathen temples and in a short time many sacred houses were laid in ashes, and all that remained of these houses of dread were a few fire brands. And thus the system of heathenism which had kept the people in awful bondage

and ignorance for centuries - was broken in a day.

In a few days 15 god houses were consumed with their idols. These consisted of whales teeth fine mats - clubs - idols rudely carved. Taufaahau brought Mr Turner a great god which was a whales tooth and used to repose in state clothed in fine mats and native cloth, which never was allowed to see the sun - or to take an airing abroad. Like the Chinese emperor he was too great to be looked upon by vulgar eyes. The poor Haabiaans were now in great request and those who only knew a little themselves - had to become the instructors of others - those who could read a little - and who had mastered a few tunes were of great importance and for many days and nights almost without any intermission so that the poor fellows were almost worn out with fatigue.

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THE BAPTISMAL REGISTER: KING GEORGE AND QUEEN SALOTE 1831.

[Baptismal Register. Archives of the Free Wesleyan Church of Tonga,
Nuku'alofa.]

No. 97. Joaji Taufa'ahau. Tui Lifuka.
Lifuka 3/8/1831.
(Signed) J. Thomas.

No. 98. Salote Taufa'ahau.
Queen . 7/8/1831.
(Signed) J. Thomas.

TAUFA'AHAU EMBRACES CHRISTIANITY 1831.

[Missionary Papers. Rev. Peter Turner - 1831 - 1838. Mitchell Library, Sydney. A 1506.]

pp. 22 - 23. The missionaries, their wives their houses, and especially the new religion were subjects which filled the minds of the people and chiefs. But there was one mind which regarded these things with a sagacity and penetration that far surpassed all his compeers. This was young Taufa'ahau the king of the Haabais. When his father Tupouto'a, the acknowledged king of Haabai died, Taufa'ahau was a minor about sixteen years of age and went to reside with his relative, Finau of Vava'u. For some time there was no king in Ha'apai, but the head chief in each island governed the people under him. But a great chief Fili-moe-ata attempted to sieze the government of the Ha'apais and managed to gain the possession of Lifuka, and many favoured his cause. In the meantime, young Taufa'ahau was waiting a favourable opportunity to claim his rights but none offered. Finau was not in a position to render him any assistance, he was not in favour at Tonga, and he was not a warrior. He had more low cunning than bold daring. Thus Taufa had to wait and form his plans. He was naturally sagacious, bold and daring, and feared no danger when his mind was made up to any enterprise.

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pp. 25 - 26. For some years before his conversion he perceived the falsehood and rotten-ness of the whole system of heathenism and that there was nothing in the ceremonies, the sacrifices, the priests or the gods but superstition, ignorance, selfishness, and falsehood. His eyes were open, he could be neither blindfolded by the priests, nor intimidated by those in power. He had tried the priests and found them liars, they flattered the great and gave their responses according to the value of the offering, and the rank of the offeror; and not according to truth. He saw through all this deception, and there are some strange stories told of the tricks which he played some of the Priests and Priestesses when they were so absorbed in their incantations and awful gesticulations so full of the spirit of the gods as to be oblivious to all without. Then it is said, he clubbed some, bedaubed others with dirt and mud, stole their fat pig, and entered their sacred houses. Priests dreaded him and fulminated some awful curses upon his head and counted him a despiser of the gods and a desecrater of the sanctity of their temples.

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He never swerved nor faltered for one day. He made a firm stand and yet he gave his people to understand that no compulsion would be employed to make them Christians -- that they would see in his conduct what he wished them to do, and must follow his example when convinced in their own minds. He destroyed his gods houses, collected the gods, some he had split up for firewood, some he hung by their necks to the rafters of his cook-house, and of one giant god he made a post for his house.

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Mr and Mrs Thomas arrived Lifuka 30/1/30.

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The schools were now commenced in earnest. The male school opened at 6 o'clock in the morning. Mr Thomas attended and conducted the school. Mrs Thomas conducted the female school which opened at 3 o'clock in the afternoon. This has been practice of the missionaries and their wives from the beginning.

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Taufa'ahau returned to Vava'u. Finau was glad that he had yielded to God. It was soon made known to the Vavauans. Some had been long anxious to "lotu" as they were tired of the gods that could do nothing for them. Their faith in heathenism had become dead.

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The next day Taufa'ahau and some of his chiefs went to the town of Makave, about two miles distant from Neiafu, and entered the enclosures of the god-house, sat down, the old priest came and thinking they wanted to consult the gods he entered the house of his great god, seized his club and began to excite himself and pray for the utterance and inspiration of the god. He became inspired and convulsed, and young Taufa'ahau could not endure this nonsense any longer. He rose, went into the god's house, dragged out the Priest, and anointed him plentifully with mud from the gutter - and threw him on one side, telling him as an old deceiver "to have done with his foolishness". He then went into the house, brought out the god, wrapped in a bundle of native cloth and fine mats, and to the astonishment and dread of some, began to disrobe the god, fold after fold was taken off until the great god was seen in a form of a small spotted

shell, which fell to the ground, to the surprise of some, the shame of others, to see how they had been deceived, and some laughed outright. Fire was set to the house, and its glory ascended in flame and smoke. The people of the town were alarmed and men came brandishing their clubs; but when they saw it was young Taufa'ahau and his men, they took a step backward and were afraid to advance.

✓ These destroyers of the gods and idol temples ^{waxed} bold in their work, and went from town to town followed by the Vavauans, many of whom lent a willing hand to the work of demolition of the gods, and in two or three days fifteen or sixteen idol temples were consumed, and nothing but charred posts and smoking rubbish told of their former glory, and then the dark cloud of superstition which had rested like a pall for many ages on the minds of the people was dispersed, and the smile of joyous deliverance played on the features of the face, and the people blessed the king and the Ha'apaians, who had been their deliverers from worse than Egyptian Bondage.

p.53 - August 1831

The King and thirty of his people, principally chiefs were baptised. They had been under preparatory instruction for some months and answered the questions well. The king was elegantly dressed in fine mats beautifully plaited, and his head and shoulders anointed with sandalwood and coconut oil and looked in every respect a noble specimen. Before the ceremony was administered, he stood up before the congregation and said, "I rise at this time to give thanks unto Jehovah the great God, the true God for sending his gospel to these dark, bad lands and also his meggengers to preach that gospel unto us: so now with all my mind I give myself unto God and to promise to do all I can to promote his cause among my people and in the world. I desire to be made useful to my people "and beg of God to give me his grace to do so."

He chose the name of George, because he said he had heard so many good things spoken of the good King of England and he wished to imitate him. His two sons were brought by him and baptised. The name of the elder was David, the younger Josiah and his daughter received the name of Charlotte.

THE BAPTISMAL SPEECH 1831

[Thomas to General Secretaries, Wesleyan Methodist Missionary Societies, 77 Hatton Gardens, London. Letter dated September 2nd 1831. Lifuka, Ha'abai Island. Diary & Letter Book, Mitchell Library Sydney. A 1959]

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Lifuka, Haabai Island,
September, 2nd 1831.

Dear Fathers & Bretheren,

I wrote to you a hasty letter in July but the canoe that took it from here not having reached Tonga, the letter was returned and is still with me, and will be forwarded to Tonga in a few weeks at least with this one, I'm now writing.

Through the goodness of God towards us, we are tolerably well in health, and happy in our work, and the Lord is pleased to bless in an abundant manner the labour of our hands upwards of 150 having been added to us in the last two months to God be all the praise.

.....

Sunday August 7th was the day fixed upon for administering the sacred ordinance of baptism to the Chief. On Saturday the 6th a kind of feast was made by him on the occasion when 19 fat hogs were baked and from 5 to 8 hundreds yams besides other things. Mrs Thomas and I were invited about three o'clock to visit the Chief, we walked down found him and his children sitting in his house facing his people who were sitting upon the grass in front of the house forming a ring, on either hand sat the men who with the Chief have been under instruction for Baptism 27 in number in the centre sat about two hundred men all neatly dressed in mats &c. The 19 baked hogs - the yams etc. were put in two rows in the middle of the ring. In a short time the hogs were disposed of by the Chief among his people also the yams. One fat hog he prevailed upon me to accept, wishing me to have several of them but this I declined, one very large one was cut up on the spot but no person eat any part of it present; The Chief wished his people to take what they had home to their wives and families;

as soon as the Cava was drank, all left the premires pleased and thankful.

Sunday morning August 7th at the usual time of worship our large Chapel was filled by the people and many hundreds were sitting outside not being room for them within. It is judged that upwards of 2000 were present, (our Chief and his people being about to sail for Vavau on Monday, most of the dependant chiefs and officers from all the Islands of this grope were present.) Our King or Chief took his seat, and his three children were seated by him they were all very neatly dressed in native dresses such as the native cloth, and different king of Mats all looked very well and what was said of Saul of old, may justly be said of our king, "a choice young man and a goodly, and there was not among the children of Israel a goodlier person than he, from his shoulders and upwards he was higher than any of the people 1 Sam. 9:2"

After singing and prayer I read as a text Acts 2:22-41 verse, from this I endeavoured to lead them to Christ. I endeavoured to show them how much they needed a Saviour and pressed upon them the necessity of Repentance faith and Baptism in the name of God. I trust many felt that the Kingdom of God was at hand and that the Devil was cast out. At the close of the sermon, the King stood forth in the presence of his people and in a very modest and devote manner spoke partly as follows.

The King's Speech.

I stand here in the presence of God, and in the midst of you my people to make known to you what my mind is towards the Lord Jehovah.

I thank the praying friends in England for having sent a Missionary to my land to instruct me and my people in the things of God. A short time ago I was living in a very wicked way, and serving the Devil with all my might I was very near burning in the unquenchable fire of hell, but now I thank the Lord Jehovah and his Son Jesus Christ for having sent the Gospel here to teach me and you my people. It is because of this I stand here this day alive.

For the last eight months I have met in Society, and I have been earnestly seeking the Lord, that I might do that which is right in his sight,

and I am come this day to give myself and these my children body and soul to the Lord Jesus Christ and to be baptised in his holy name.

I know that I do wrong every day but I do now seek unto Jesus that he will pardon all my sins, and give me a new mind for if there is yet any evil cleaving me from it, if there is any evil cleaving to me, it is very easy for Jesus Christ to save me from it, for this reason I pray earnestly to him that I may be saved.

I here make known to you all - to you my chiefs - to you my Matapules (or officers) and to you my relatives and servants and attendants. - I thank the Lord Jehova and I rejoice on your account as well as my own, we were all a short time ago as food for the fire of hell. But now I believe in the true God, and I am labouring to lead you all in the good way. I am not causing you to be blind I say therefore unto all of you believe in the Lord Jehovah, and see to it that you are not saying in your mind, that to worship and serve God is a thing of little importance; that day in which the world will be consumed by fire the sky - the sea, and all things be destroyed) perhaps it may seem a trifle to us but a thing of the greatest importance, to those who are now burning in the fire of hell.

The Sermons which our Ministers preach are not from their own minds, but from the sacred word of God. I stand here with my children in the presence of you all, and in the presence of the Lord's Ministers, to give myself to Jesus, that he may do with me as he sees good, do not you say that what I say is not true, for I speak that which is true, and this my desire for baptism is not of my own heart, but from Jesus Christ, and I attend to it in obedience to him and I wish you all to believe truly in Jehova, for although it is true that I am your Chief or head, yet I am not able to do any good thing, but as the Lord is pleased to help me.

Therefore I am come this day to be baptised in the name of Jehova and Jesus Christ. I sincerely thank him for his great love to me, and his love to you my people, and I do now take him for my Lord and my God, and earnestly I desire also to be baptized with the Holy Spirit and to filled therewith."

He then kneeled down in front of the Pulpit, his three children being at his left hand and were all baptised in the name of the Father of the Son and of the Holy Ghost, according to the command of Christ.

The King had chosen for himself the name of our late and much loved Sovereign of precious memory, George a name revered by the South Sea Islands. God grant that he may imitate his faith and pious conduct. His daughter who is a fine girl of about 7 years of age named Charlotte, his oldest son is called David and his youngest, a fine boy about a year and a half old is named after the young pious king of Judah, Josiah.

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THE EDUCATION OF A KING 1831 - 1839.

(i) Meeting in Class

[Journal. John Thomas. September 1831. Mitchell Library Sydney. A 1959.P.138]

Our King having recently been baptized into the faith of Christ, I write at this time to give you a brief account of it, that you and the friends of Missions may rejoice, that Kings are becoming the nursing fathers of the Church of Christ.

Our king whose name is Taufaaahu began to meet in society last November, the Lord having given him an earnest desire to flee from the wrath to come. Since that period he has regularly met in class, and punctually attended the ordinances of God's house and his profiting is evident to us all, his age, natural disposition, and elevated situation, all seemed to present obstacles in the way of his becoming a humble follower of Christ but the Lord added his richest blessing to our feeble endeavour, and the young -- the sprightly and elevated chief, has been enabled to act with the thoughtfulness -- the seriousness and humility of the man of God.

(ii) The Baptismal Vow. 1831.

[Missionary Papers. Peter Turner, 1831 - 1838. Mitchell Library, Sydney. A1506]
p. 53.

Before the ceremony was administered, he stood up before the congregation and said; " I rise at this time to give thanks unto Jehovah the Great God, the true God for sending his gospel to these dark and bad lands and also his messengers to preach that gospel unto us; do now with all my mind give myself unto God to do all I can to promote his cause among my people

my people and in the world. I desire to be made useful to my people and beg of God to give me his grace so to do.

(iii) The King becomes a Lay Preacher. 1833.

[Journal of Rev. Peter Turner. Mitchell Library, Sydney. B. 302 - 305.]

The King was chosen to be a leader and local preacher. It was pleasing to see how readily the l(eaders) and Local Preachers lifted their hands when his name was proposed. He is very zealous in the good cause, and for the honour of God. (October 9th 1833.)

October 12th 1833.

King Taufaahau preached his first Sermon at the town of Mackave 2 miles from Neiafu. Those who heard him gave a wonderful report of the Sermon and how the people were pleased to hear their good king so well and powerfully.

(iv) Further Education: Writing and Recitation. 1839.

[Journal of Peter Turner. Mitchell Library, Sydney. B 302 - 305.]

Munday 18th November 1839.

The King and some of our teachers have commenced to write and will come every (day) when practicable. They are very deficient in writing.

Munday 25th November 1839.

The people did well in repeating the Sermons on the Sabbath. It was pleasing to see the King set his people the example, both in reading and in repeating the sermons They now read with greater correctness.

(v) The Wesleyan Catechism: An Extract 1847.

[Ko e Uluaki Mo hono-ua o e Fehui mo e Tala o e Kakai Uesiliana: Ke ako aki i he ngaahi Fanau mo e ngaahi Lautohi o e kakai ko ia Vavau. Printed at the Wesleyan Mission office, Neiafu, 1847. (Wesleyan Catechism). English translation by Samuela Toa Finau.]

CHAPTER 3 - THE LAWS OF GOD

1. What is the law of God?

The law of God is His Will to all men, regarding the things which they ought to do, and what they should not.

2. Where can we find the laws of God?

In the Holy Bible, in both the Old Testament and New Testament.

3. What does the Bible tell about the law of God?

It says that "the law is holy, and the commandment is holy and just and good". (Romans 7:12).

4. Did Jesus Christ sum up all the laws of God into two great commandments? Yes. It says, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment, and a second is like it, you shall love your neighbour as yourself. On these two commandments depend all the law and the prophets". (Mtt. 22:39-40).

5. Does not the Bible contain the detail of the laws of God?

Yes, In the Ten commandments, which were written by God on two stone tablets and given to Moses, which can be found in Exodus chapter twenty.

6. Is there any particular name given to these laws of God?

They are called the Ten Commandments; they are Spiritual laws, because they contain all the things the Holy Bible revealed to be followed by all men; not only that, but they are called Spiritual laws in order to distinguish them from all the other laws which were given to the Israelites only, and to be observed by themselves alone.

7. What are the Ten Commandments? (Literally; "Tell me the ten commandments")

(1) Thou shalt have none other gods but Me. (2) Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me and keep My Commandments. (3) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. (4) Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. (5) Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee. (6) Thou shalt do no murder. (7) Thou shalt not commit adultery. (8) Thou shalt not steal. (9) Thou shalt not bear false witness against thy neighbour. (10) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

8. What is the greatest thing you learn from these laws?

From it, I have learned two great things: my right and proper duty to God; and my right and proper duty to my neighbour.

THE INSTALLATION OF THE TUI KANOKUPOLU 1845

[The Wesleyan Methodist Magazine, October 1846.
London. 1846. pp.1022 - 1023.]

"In a former communication I informed you, that in case of the death of Tubou, it was likely that the present King, George, who was the legitimate heir to the government, would in all probability succeed him: this event has taken place, and George is now head over the whole of the Friendly Islands. The ceremony of appointing him, or of calling him for the first time by the name significant of his office, - the Tu'ikanokupolu, - was performed, as is the usual custom, at Bangi, in Hihifo, at which village, a place of much note in by-gone times of Heathenism, there formerly stood a very large house upon an open space. The day fixed upon was December 4th; and, accordingly, the Chiefs from various parts of Tonga assembled, as well as several from the Haabai and Vava'u groups. A few of the Tonga Chiefs were still in their Heathen state, as Nuku, Maafu Tubou-leva, Tungi, and some others; but all appeared to approve he heartily of the measure, and the greatest propriety was manifested I took my seat behind the King, under an old cocoa-tree, beneath which the King is expected to sit during the ceremony. The company was, as usual, select. None were allowed to go near, in order to stare, or to walk about; to prevent which a Feejeean, dressed and blacked according to the custom of his country and armed with club and spear, walked to and fro as the guard of the ceremony. The day being very fine, and the Chiefs screened from the rays of the sun by the branches of the large trees which have stood for ages upon the malae of Bangi, it was a very interesting meeting! Had it occurred three days later, it would have been the exact date that the deceased King was appointed eighteen years ago; but O, under what very different circumstances! At that time the Chiefs assembled were Heathens with one or two exceptions, and Heathens who were opposed to the spread of the true religion, and had resorted to the measure of making Tubou King, as the means of effectually checking what was then considered a great evil. At that time "the Kings of the earth set themselves and the rulers took counsel together, against the Lord, and against his Anointed." The little band of Missionaries of the Friendly Islands lived all at Tonga, in those days of weakness and fear: they were permitted to be present to witness the novel sight of appointing a Tonga King to his office; but when we reflected that it was to be the means of turning his feet from the right ways of the Lord, and to prevent the spread of the cause of God; which we had come to promote, it took off the pleasure of the ceremony. Still we did not fear as to the cause of God; we could see his hand even in this; and, being encouraged by his faithful

word, "He that sitteth in the heavens shall laugh," &., we waited to see the result, and have not been disappointed. The Chiefs whose province it is to appoint the Tu'ikanokupolu, are now all Christians; and the assembly that met on the present occasion were, with very few exceptions, Christians; and from principle, therefore, Christians principle, as well as from a firm conviction of George's right, by birth, to the office, to say nothing of his superior qualifications in every respect, he was made choice of to fill the office. I could not help exclaiming, as I looked back to by-gone days, - to what Tonga was then and contrasting it with what it now is, "What hath God wrought!" "Let the people praise thee, O God; let all the people praise thee." The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the Heathen; so that the Heathen themselves can see, and appear to be saying, "The Lord hath done great things for them." George is approved of, because he is a Christian, not in profession merely, but in principle and practice; and, if his valuable life be spared, we do not doubt that he will be made great a great blessing to the inhabitants of these seas. The ceremony of appointing to office took place at a cava-meeting. The cava has been considered sacred and almost everything to be settled in these islands is done at a cava-meeting, at which great order is observed. Two persons sit, the one on the right hand, and the other on the left, who are called matuas, or "fathers". The first is named Motuabuaka; the other Lauaki. Their office is to relieve the King, and to act on his account. The other Chiefs sit on either side, forming a large circle, the bulk of the people being in front. The cava being prepared before it was served out, various Chiefs addressed the assembly. After Motua-buaka had opened the business, by stating the object of their assembling, the King addressed them also in his turn. The King's cava being poured into the dish, the name was then called; this Motua-buaka called, in doing which he said Tali-ai, Tubou Tu'ikanokupolu. It had been arranged to drop the word Tali-ai, that being the family-god; but the father had forgotten it, or, I judge, he would not have used it, as the King did by no means approve of it, and will not be called by that name, but by the family name Tubou, George, or his name of office, as above. After these things were over, and the parties had taken some refreshment, we assembled in the fine new chapel at Hihifo for divine service. After reading the Scriptures suited to the occasion, I preached to a deeply-attentive congregation on 2 Sam. xxiii. 3,4: "He that ruleth over men," &. The King and his Queen Charlotte were present. Mr. Wilson prayed at the close.

The King has taken up his residence at Nukualofa, and great peace and harmony prevail: there are a few exceptions from two of the heathen forts; but we hope ere long, that all will acknowledge him, and bring him the accustomed presents; but should they not do so I believe he will "hold his peace."

A VISITING MISSIONARY'S SUMMING UP OF THE POLITICAL
SITUATION 1850c.

[Walter Lawry, Friendly and Feejee Islands: A Missionary Visit to Various stations in the South Seas in the year 1847. London 1850. pp.111-112.]

"Their political constitution is despotism, supported by an hereditary aristocracy. In one view, however, the government may be considered as a kind of family compact; for the persons holding titles and offices address one another by the names of father, son, uncle, and grandfather, without any reference whatever to their real degrees of relationship.

Their manner of investing the Monarch with kingly dignity is as follows:- The Chiefs of the various islands assemble on the occasion; and the ceremony takes place at a kava meeting. Two Chiefs, who are called Fathers, sit, the one on the King's right hand, and the other on his left. Their office is to relieve the King, and to act on his account. The other Chiefs sit on either side, forming a large circle; and the bulk of the people in front. Before the kava is served out, the Chief on the King's right hand opens the business of the meeting, by stating the object for which they have assembled. The different Chiefs, and the King also, speak in turn. When the King's kava is poured into the dish, he is saluted by the Chief on his right hand with the title expressive of his office or dignity, Tui Kanokubolu; that is, "King of Kanokubolu."

The ranks of society are, King, Chiefs, Matabooles, Tooas, and Tamaloekis, or slaves. There are some individuals connected with the heathen priesthood, who are considered superior in rank to the Kings, and to whom the Kings do homage. The Tamaha was considered to have descended from the gods. The Rev. Charles Tucker says, "I have a god, a whale's tooth, which she sent me; she called it her Kui, that is, 'grandfather,' or 'grandmother,' for the same term is used for both. I have seen King George and his brother carrying her to and from the chapel in her palanquin, as though they were her children or servants. She was looked upon as a sacred person, having had much to do with the gods. Josiah Tubou, the late Tui-Kanokubolu, paid her homage, and have her the precedence at the kava-ring. Probably the name will die with the old lady. There are two other persons belonging to the sacred race who are considered

superior in rank to the Tui-Kanokubolu; they, however, are but little known, being still Heathen. They are the Tui-Tonga-tagata and the Tui-Tonga-efine, or literally, the 'Man King of Tonga,' and the 'Woman King of Tonga.' I expect when they die the title will become extinct or obsolete."

The Matabooles rank next to the Chiefs, and are a sort of honourable attendants on them, - their companions, counsellors, and advisers. They see that the orders and wishes of their Chiefs are duly executed, and may not improperly be called their Ministers. They are always looked up to as men of experience and superior information. The sons and brothers of Matabooles assist at public ceremonies, under the direction of the Matabooles. The Matabooles attend to the good order of society, and look to the morals of the younger Chiefs, who are apt to run into excesses, and oppress the lower orders. They are much respected by all classes. Tooas are the commonalty, or the bulk of the people.

The present King of these islands is an exemplary Christian, and a Preacher of the Gospel. The inhabitants are in a transition-state. A new order of things is springing up. Club-arbitration, which formerly prevailed, has been laid aside; a code of laws is being framed, governors are appointed to the different groups, and courts of justice instituted."

[27]

THE CLOSE TIES BETWEEN KING AND MISSION BY THE 1850's.

(i) The repeated addresses the King has given the people.

[Haapai Circuit Report. 1850. Friendly Islands District Minute Book. Archives of the Free Wesleyan Church, Nuku'alofa.]

Many of our members we trust have made some advancement in the Divine life; and in none has this been more apparent than in the King and Queen. We have been often cheered to hear of the repeated addresses the King has given the people to improve in their dwellings and dress. to be regular in their attendance on the means of grace; and always ready to assist the Missionary, and, in all these things he can say, "Follow me."

(ii) A Proclamation by the King.

[Vava'u Schools Report, 1858. Friendly Islands District Minute Book. Archives of the Free Wesleyan Church, Nuku'alofa.]

In consequence of the paucity of labourers and the indifference of the people to the education of their children in past years the Childrens Schools had not been attended to as their importance demands: and consequently but a small proportion of the Children were found able to acquit themselves creditably: And had the Lord not wrought for us in arousing the people and moving the heart of our excellent King to put forth his influence in behalf of Education we might still have to complain of but little success -- Immediately after the Anniversary King George issued a proclamation that all children should be educated -- and that all Parents who do not send their children to School shall endure the imposition of a fine. The result is that every child in the land of competent age is a learner in our schools.

(iii) "We bless God for much valuable aid".

[Tonga Circuit Report, 1858. Friendly Islands District Minute Book. Archives of the Free Wesleyan Church, Nuku'alofa.]

True there is much that still we mourn over in our people and in our land, and which we long to see removed -- but we must not fail to bless and praise God for what he has done for us, and is still doing -- we have had many blessed opportunities of proving that the Gospel is still the power of God unto Salvation. The old paganism of the country could not stand before it, it was swept away as with the besom of destruction, it has fallen to rise no more

The King spent some two or three months at this place in the middle of the year and took a lively interest in the good work of the Lord here by preaching in various places and uniting with our excellent local Preachers in holding Prayer meetings, that penitents might find pardon and that souls might be quickened and saved. The conduct of the King has had a good effect upon his people in every part of the land, and we bless God for much valuable aid in this labourous circuit.

[28]
CIVIL STRIFE AND THE THREAT OF CIVIL WAR 1836-1837

[Journal. Stephen Rabone. November and December 1836 February 1837. Mitchell Library Sydney, MSS 47 pp. 66; 70-71; 77]

Saturday 12th November 1836, Feletoa Vava'u.

Last evening the Canoes arrived from Tonga and Ha'abai which took King George and accompanied King Josiah in his return, their reception was not attended with any particular marks of kindness the Heathen had prepared for war foolishly supposing King George was bringing his people to fight in this they were disappointed he has forgot to war as also his people.

Friday 23rd December 1836

With our letter from England which was left at Tonga we received one from Bro. Watkin, in which he stated Tonga to be in a tumultuous, and unsettled state. The heathen want to go to war with Xtianity to this end they wish to depose King Josiah and have one more favourable to their views and practice. The King has written to our King George informing him of the state of things and he came here from Lifuka to consult with the great chiefs of this place. Yesterday he returned having consulted and agreed that himself and William Ulakai shall go to Tonga with a number of canoes and people and if the people will fight, to bring away their King and the praying people and let them fight among themselves, they have long been talking and preparing for war and although it is the custom to talk much and do little yet those who know them and their ways begin to be apprehensive that it will issue in a civil broil.

SUNDAY 12th February 1837

Within these few minutes past we have heard the beating of the "Lali". Which announces a sail of some kind in sight. We hope it is a canoe from Tonga Since writing the above Joeli has returned from Neiafu and brings me several letters from the Brethren Watkin and Tucker and most awful news, not less than 300 men, women, and children have been murdered in the taking of the Kolo at "Hule" and from the beginning of the war only 6 of the Christians are fallen, it does indeed appear that the Tonga Heathen are given to a Retrobate mind and are bent upon their own destruction, for they have positively refused to "lotu" and madly prefer dying in their sins"

UNQUALIFIED SUPPORT FOR KING GEORGE

[Stephen Rabone Journal Vol.2. January - December 1837.
Mitchell Library Sydney. MSS 47.]

Friday Jan. 6th.

This afternoon we were somewhat surprised by the beating of what is called the 'Lali' a sort of drum used to call to sail, war, etc, etc. We soon learnt however that a canoe had arrived from Ha'apai bringing news that Tonga was viewed as in a state of war and orders from King George (who had arrived there very early on the morning of the 1st.) for the strong and healthy men of these Islands to go to Tonga that in case the Heathen should be foolish enough to fight they may have a force to meet them and in the name of the Lord to put them to flight. Our Governor Leonaitasi is leaving this evening with a few people - others are expected to leave tomorrow. We deeply and sincerely sympathise with Bro. and Sister Watkin who with their family are still living at the fortification if war should take place they would probably have again to leave but, the Lord we know will take care of them. We pray he may speak peace to the Heathen and scatter the people that delight in war. Amen.

Sunday 8th.

Attended the Native Services today and tho I understood but little that was said yet found it profitable to wait on the Lord in the Sanctuary. May the divine blessing succeed the labours of this day in every place. The minds of the people are a good deal exercised about Tonga. Many are going in the morning, May they have a fair wind.

Monday 9th.

The canoe with as many people as could go left this place this morning for Tonga. 2 or 3 left Neiafu so that if they arrived from here and Ha'apai there will be a strong force. O may they be kept by the power and grace of God from sin and Satan - Amen.

Monday 16th.

This morning Bro and Sister Spinney came up to spend the day with us. This afternoon we went to see what is called the "vai to" it is certainly a

frightful cavity perhaps from 120 to 150 feet below the surface and so perpendicular that it is with the greatest difficulty we got down and up. When coming up Sioceli came running to inform us that the canoes had arrived from Tonga and that war had actually commenced, that several of the Heathen party were dead and one of our teachers named Metuisela from Ha'apai, I hope to have more correct information tomorrow morning by Bro. who preached here.

Tuesday 17th.

Bro. had not been up according to our expectation, this morning all the people had ordered to leave the places they now inhabit and during the war 'Nofope' at Neiafu two or three ^{reasons} are given for this, however the principal one I have heard is that in case the Heathen at Tonga should by any means get away and make an attack upon this Island they may meet with some resistance this is the orders of our King George who has always got his thoughts about him. In a note received from Bro. Thomas this morning he tells me that 22 lives were already lost on the heathen side and one of the Xtian party, that the Xtians had taken one small "kolo" or fortification from the Heathen, and that one Heathen chief named _____ with his people had actually put himself under the protection of our people at Nuku'alofa. Bro and Sister Watkin have left and are at Lifuka so Tonga is again without a missionary - One canoe returns with people in the morning and the other on Thursday morning. Lord help us - Amen.

Tuesday Evening (17th)

The canoe we expected to sail tomorrow morning is ordered to leave this evening and altho our people have not known it many minutes, almost all the men are gone, but oh, what crying! What distress! While I write the noise of wives - mothers, children all crying near roaring in the road is dinning. We feel very much for them. Joeli my teacher is gone. I may never see them again - Well I doubt not if I am faithful to the grace of God, I shall meet no mean army of them in glory - they are gone to the help of the Lord, to the help of the Lord against the mighty. Hallelujah! Jesus shall reign this is a mighty but perhaps the expiring struggle of the prince of darkness in Tonga. God grant it may prove so - Amen & Amen.

Thursday 7th December 1837. p.114

"We hear that a large folau arrived yesterday from Haabai that King George is come with 23 Canoes and carrying upward of 2000 men. The Heathen are afraid; O God, do thou sanctify this visit to the good of Tonga.

Saturday 10th Feb. 1838.

This week Ulakai has been down here and has been talking away to the Heathens, some of whom he has been scolding for their opposition to the Religion. May it produce the designed effect and may many be saved in the day of the Lord. This afternoon the TuiTonga arrived here on a visit. This is the greatest personage in this island - but what a creature of imagination, what a monstrous Cypher - he had a handful of people only, cannot speak a word in reference to the Government of the Island - nor anything that concerns it. It is not lawful to eat in his presence or at least not to face him eating or drinking - and there is language only applicable to this useless being - as much utility to the island as a large mole to a man's face.

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THE HEATHEN FEAR OF TAUFAAHAU 1837.

[Tonga Circuit Report 1837. Microfilm record of the Methodist Missionsry Society, London. F M 4/ 1397, Reel 6. Mitchell Library, Sydney.]

The Heathen now acknowledge that the Lord he is God, yet so awfully infatuated and hardened are they that they still adhere to what they themselves acknowledge to be a system of lies. The whole island is in a state of peace, the heathen in consequence of the severe punishment inflicted on them, dare not persecute for the fear of King George Taufaahau whose very name almost strikes terror into them.