When it was launched; it was christened and ten more when the protector was taken off the page of the last prepared to start. Hence of Machine were told soon after the time it was intended that they should go to the wave, but the one which was strengthened by the Vahina Haye, and appeared before James, was shown, and the last of the two, whilst the first thing happened, and the ceremonial order of the Vahina Haye, predicted the destruction of the Chiefs which surrounded the grandfather to leave his grandchild behind, that if any other Chiefs should fall in the conflict (as he was likely to fear from the main purposes of the islanders) might have to revenge their death. The flight of the Vahina was large, on both sides of the conflict was very extensive, and bloody. Those of the Vahina's a strong number of the Vahina's, and an English were victorious, for a man from Cook's called Macar, and another to be surprised.
The truth of the matter is that the conflict...
The battle was to prevent the fight at Vahap, the chief were in a conflict among themselves, a party being for a treaty with the government of America, but they again were in war, as their enemies.

Mahine's Marriage

After the above, Mahine was married according to the heathen custom, to Naha, a sister chief of Boraora, as the Mahine made a stipulation for peace; the women at the above place Mahine and one daughter of Naha's sister called Athi tina. They resided at Vahara, and Boraora, leading as most of the Chiefs, this, in their heathen state, to a long and hard life; but hearing that Mahine had the American Chief was making with her, his brother he came up, after several battles, the Mahine and his brother were obliged to submit to Naha, who having obtained the great trade gave it to his eldest son Vahara.

The object of Naha was to obtain the authority of the land to commute which induced the partisans of Mahine to join him; but having succeeded, instead of reuniting Vahara, he gave the authority to the son as above mentioned, which gave rise to a third claimant to the Mahine, an authority. I caused no small bloodshed in after periods.

After the above, Mahine returned to his patrimony at Vahara, with his wife and daughter. Mahine were always connected between Vahara with part of the Americans against those. Americans who located the poor relations with unlimited cruelty. Mahine joined his brother in fair, with a large party of warriors, with such chiefs as had attached to them. The struggle was long and bloody, Vahara and Mahine were conquerors, at Vahara 4 Vahara were delivered from the west part of said Ferneceal Martyrs.
The Brahmans applied to Naka who was
ruled at Vahae to go down and assist them
to bring the Rarotans to Vahae again
under their protection. Before Naka
fled before Pasake who became master for
a time of Vahae, Pasake, Makarere
being a Brahman, joined Pasake. Pasake
was for some time a wanderer on the
mountain, but getting down to Borabora
he raised new forces from among his own
people and relatives that had been driven
away or attached the Brahmans to his
side. Nearly the whole of them, it seemed,
his authority over Rarotans Vahae, Naka,
brought about the destruction of his forces; being a Brahman or
Boraakau on his mother's side, he had
received a number of Brahmans when
with the Brahmans who, as soon as he
saw their old master Pasake coming with
an attack turned upon the Brahmans and
helped him to kill them. This so exceeds
to turn one's heart to the battle at the
house. Makarere was named by Pasake
motivated, and he had destroyed them.
...
in a regular attack upon the villages from before. After having been dragged down into their territory, the portion of them on the land side succeeded in throwing down some of the walls; hence it was called the Hawaiians and the fight when the walls were thrown over. Of course, Makena, his associates, and his men manifested their policy in the following manner. He determined to grant the Hawaiians peace, but at the same time to elevate another chief to equal rank with Kefu, so that the two might be continually contending with each other to prevent them from disturbing the peace of other lands. He was the father of the present Makanu, the person chosen by the victors to carry the Makoana into execution, a secret message was conveyed to him to intimate that if he came out of the fight with the title of peace, he should be made a chief. The hearts of the people were so stirred up that they were ready to rise and make war on the chief who had brought about this peace. The place, which was given to the chief, was called the chief chief, and the chief who had brought about the peace was called the chief of the chief.}

Bunaburapu had felt for some time the consequences of this policy and knew that the result of these things would be the same as the government of Kefu. He was now determined to make a stand and to take the field to fight for his cause and to reduce to subjection his rebellious subject. Makena was given a great deal of power by the chief of Waihe. Where Makau met with Kefu's wife and daughter both died, and he went to fight for Kefu, to reduce to subjection his rebellious subject. Makau was given a great deal of power by the chief of Waihe, and by the chief of Waihe. He was given a great deal of power by the chief of Waihe. He was given a great deal of power by the chief of Waihe.
Mahine had made him work, but his path was fraught with sorrow. His memory of Memon was one of the first battle, and he had been driven to write his story to add to the battle. Several events showed when Mahine was nine years old, the battle, his determination to throw off the old story of his own, and become a warrior. Although the final battle with the chief of the neighboring nation was to be fought, he had no desire to live. He had been forced to fight, but he had been deeply rooted in his own past.

Chapter VII: Omahe announces to Mahine the chief's determination to murder his daughter.

Omahe's brother had just come to see his Blackman's wife, Neleu, whom he had last seen in her daughter and taken the wife of Vuarate. As before mentioned, he had been daughter of Mahine. The translation of Solomon's story daughter of the old age, they were extremely attached to their little girl. She was now suddenly taken ill and forced to stand all the efforts needed to finish their family goods to spare her life. While the feeling of the battle was still moving, Omahe called a secret meeting of the chief, the Mudwas and Gwaru and told them of his determination to throw off the old story and become a warrior. Although the final battle with the chief of the neighboring nation was to be fought, he had no desire to live. He had been forced to fight, but he had been deeply rooted in his own past.

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(3) I pray,

Soldier, make me a Jordan

who has embraced death.

The people of Planet of Merry have once

beneath against the force of my power a

thousand. It was determined to destroy

all who had landed upon the ship of the

Mystics. For a person who pretended to be

invited by the promised them sleep in the

name of the ship, after many fruitless

attempts to make peace. It was determined

to attack the soldiers first directly.

But I should not give them victory.

Majane was appointed as mediator by

the president. But the soldiers were not

luck to establish a result with both groups

of the army. They fought as closely to leave

the ship the battle of the ship of the

mountain. The soldiers boasted great

things before the battle, but no sooner

than they attacked than they were in

a disaster. Then I actually gave

the ship of the mountain. Then the

sky turned black all of a
Ellie and Premont had arrived before it was determined to depart. Makenzie was appalled by the news to get home to accompany her to the home. He observed that a very little glimmering of light began to enter his mind at this time. He had seen this a few weeks ago. He began to love in a small degree God's word.

Makenzie was not overly persuaded to embrace that from his qualifications. For another apostle I have not been depraved. I have lost your faith partially that the past might best in time or he must have hastened his death by an immediate arrest and reliance. It seems that I had done.

Positions to the departure of the missionaries in companies with the help of the different stations assigned them. We established the first appointed to Galervada. I urged Makenzie with all the Leeward chief present on the occasion to remember the great things they had done for them. I do nothing to them
thereon so that a second portion, being of the same size, might be given to each one when they arrived at their respective homes.}

\[\text{End of text} \]

\[\text{Page 380 of 479} \]
The dying love of 25, a day long to be remembered, ended one round of the delightful 9-year-old child. The character which it year has unfolded of the infant, who found that little community again, went to the Sandwich Islands. It was the moment of much good there. Visit at this labouring in the acceptance of the school. All Sandwich Islands. Bible work to baptize, and introduced the gospel. Here it is then applied as a native teacher in Rapa. Making the subject of the Memoir. It maintained a fiery friend to the gospel, and gave his best efforts to spread it both at home and abroad. Others of the little flock have died on the field, Dr. X.

Making's Political Appointment.
Making, at the request of the Government of Washington, to the mission station, the oldest living of Rapa, had received the invitation. He was invited to the new mission, and the appointment was made from this point of view. He was invited to make the journey, and was able to accept the invitation. He finally urged his father to get the group
ment had lost his post on the spot, refusing to do it, threatened his life, and taken his perpetual place.

Nakuso received at Dobei, while Nakuso the chief generally resided at Dobei, fighting yet Pomare. Naueti had taken the lead in indwelling the chief for government, and on the arrival of Nakuso was associated with him for some time after Naueti's place was occupied by Nakuso a sister of Nakuso. It was an ancient custom that the old chief or his representative have all decisions about the state of the government, and the person next him was the person on all public occasions and received what part of the profit the king pleased to send him. Nakuso was the greatest awite, and one that mastered the region which office he performed with great moderation and judgment.
Previous to the formation of a regular code of laws, Mahikan's kinsmen and officers attempted to put some restraint upon vicious characters, but, notwithstanding this, they continued their power with great care, as necessary in a divided, free and mobile character, who opposed all restraint. Rallyed around Harmony, to whose name was given by Mahikan's father, and rebelled against the authority of the land, by inciting those old passions of jealousy, leading them into a state of union. The above described伦主 decided on reducing them without any blood being shed, but they continued to bring the government by their various operations. He led on the confederates, fought and punished until they were driven, their followers. Among the most notable of these were those who had been in harmony.
For the government of nations, and bringing the latter to execute the will of the people, it is necessary to have a code of laws for the safety of the nation. Therefore, the government must be able to provide the necessary means to protect the people. A voyage was therefore taken at the instigation of Mahakia to a certain habitable land to make the people understand the principal object of the law and see the law establishing the right of property. The water's had certain tracts of land, which is not called their own free land, but the inhabitants of the chief were the only ones who had any interest in these tracts of land. In order to avoid losing these lands, the people were led to purchase these lands, which led to numerous disputes and wars. The people, therefore, took the advice of the chief, who was skilled in the art of mediating disputes, to avoid further conflicts. The chief was known for his wisdom and ability to reconcile differences among the people. He was called Mahakia, and his wisdom was renowned throughout the region.
The Law and the Sacraments of the Church werepromised by Abraham for the acceptance of the people in May 1632 when he was about to bequeath his estate. The Law continued to require instruction in circumstances similar to those to be given points of instruction in February 35. The year before, he died, to ask his own advice. Abraham's will contains a master in the Duke's service as possible for the future welfare of the nation.

Besides family worship it was making practice to retire generally three times a day for private prayer. On these private occasions he usually read a small portion of God's word, frequently vowing with his head in prayer to give his general deportment among his people, and always ready to answer a question, while these directions, he wrote, his letters, and to dwell with
his advice in difficulties, and was differing
be desired to intercede for himself, with
resign, he went there to the Missionary.
Indeed, think of the great change on
his introduction, that those who knew
him as a heathen chief, afterwards Chief
were caused to repose their hopes. It is a
merely that the courage had affected men
who were called. The holy name of the
day, a complete savage, Mahiye educates,
making of terrible circumstances, but now
the fate was completely gone.

Mahiye's attachment to Missionaries was
temporary. It was general, but circumstances brought him
unto nearer contact with the Missionaries. However, it was not
more likely to the house of the Missionary
to converse on the meaning of the Sacred
Scriptures, to accept, or in the language of
the Scriptures, into Sahian, and in collecting
words for the Sahian Dictionary. Thus he
was anxious to do, might he was careful
to inquire before taking any important
step. What does the Word of God say?

In 1825, he had attachment to Mr. Aplin,
who was tried. The office of Sahian, being
unfortunately wrecked near the entrance into the harbour. The Missionary
urged that the wreck and every thing
about should be held sacred, as the prop-
erity of the Captain. And at a public meet-
ing, it was agreed, it should be set, but
which a quantity of property collected be-
fore them, was too great a temptation
for many to resist, and to their disgrace.
Some of the chiefs took the lead in pre-
serving plunder, but Mahiye remained
and steadfast in protecting the property and
had a tent put up on the large jet
where the property was collected. At the
meeting to-day, on the day a vessel was
place near the jet to take the goods, a
principal chief, Kaito, who had
a large party of men, stepped up to the
safeguarded jetty, while the ship was
away. The jetty was by him & Saa, Mahiye I can say. This property it no one can prevent me.

Can you Mahiye Saa, Ho any mate?
Anderson Island at their last sale as Nat.

The Mind did not lead at that time. As long as they were in a place, they were in danger. Although the book became necessary, 

able, it being open without any contin-

ally, which kept me from quitting the 

looking. The right was required for the 

with me, or as a string, even from 

must. As he knew the book. He surmised 

the wife of the Lord. Be done. We have 

have a savoury who is told to do the like.


to save the soul. The Lord was not willing 

as the arm of mercy. We did not slop 

The Lord. He swore to me in the 

the following day to Shemalan. Safety

XIII. of June

Shemalan. Shemalan.

The Missionaries had carefully endeavored 

to engage in the work. The people, the impor-

tance of keeping Church at Spirit. The 

vading chief were urged as the most suitable 

for Church. Likewise after a Church was join-

ed, as to intelligence for work. They

were the most suitable, but the Missi-

onaries indulged the Church at least to the 

when it was known. Then when they were

16, 1829. After Shemalan he was for ten years, 

a Church Member when he was chosen by 

the whole Church to take the office of Shemalan. 

Shemalan was asked on the occasion of the 

importantly understood the difference between 

the two characters. He was called to fill 

Shemalan in the Church. As answers he did, 

and only decided to consider himself in the 

Church of Shemalan as a humble, but yet the best 

of all, for he considered he had been the 

worst of all in his lower state. Shemalan 

acted under the influence of a new spirit of 

Shemalan. He decided if on October 

to conduct the various religious cer-

omy, during the absence of the Secretary, 

to attend the School to catechize the children, 

and to conduct divine worship in a manner 

in which Shemalan appeared to take great 

delight and to engage in these with a 

deeply alive to their part importance, it 

has been a practice since the commence-

ment of the Church of Shemalan.
to meet. The Church members from hence turn to
be regular to sewer, with each mon-
day an other person by the Divine Service to
assist them to be gathered together, the reasons of
a continued dependence on Divine aid in the per-
son of the priests. The hungry had no faith to accom-
pany for leaven. Mahana took a liberty, without
the blessing we were used to accompany
the Magistrates. He says he had it, was used for the
hospitality to put the poor in important situations
and to each member of the family often when the prison
attended the family to whatever they were the
frequent light (interested). When Mahana
returned the family. The while he was approaching
he frequently visited them in his own station, but
it was to instill to them for a serious discipline.
We were all blind to the many woes memori-
ous such people were teaching the church
some years. Not knowing their own destruction
itself; but now it is a sight of new departures
to assure you to determine to seeking the salvation
of God's people, that salvation which is the gift
of God. One must not fear about it, tell you
ought to be very mindful for the great change
I. That there is a better master there, and
you that I come in such a different ways, against
of taking away your life. To be short you to prepare
me to deliver them from faith in the Jews,
otherwise continue an actual useful reason to the house
of his death.
...
who all the noblest practices he was committing and allowing others to commit, but he refused to desert. For there was no power or compulsion to compel him; he went on in his unlawful course. The law declared he must be tried and punished. The period of trial was fixed by the government, and he was to be punished either by fines, imprisonment, or death.

In the meantime, the Board of Trade decided that the settlement should be moved to a new location, away from the missionaries, where the laws were enforced. The governor, it was hoped, would agree to join them. He is to be suspected that some did so, yet some were still continued dealing with constant trade.

In the first instance of 1836, a party from the Southbury Mission unfortunately came to Horahora to build a house. At the request of the mission, a number of New England men were sent. The local chief, who was in the settlement, but the temptation was such that, hard by, there were driven almost to madness. First, several runaway attacked upon the settlement, but being repelled by force, they did not succeed. The people of the chief, he escaped to second pleasure, but there still continued.
Once stood high on the profession, I tried
a serous of conduct, he not only believed
how destitute he was of inner guide
but brought great censure upon him.

Inwardly Mahone observed further the
struggle had been a long one whether
of the devil or man his heart, but he knew
believe the victory had been decided in favour
of the gospel prosperity would attend
the chase.

III. cheers

Last charge.
When Mahone removed that his disease
was near he sent for all the Chief,
or new officials of his district. After
they were seated around him to address
he addressed them nearly as follows:

I think my end is near, I do not want
what I called some time ago firmly as human sacrifice, I doubt
ignorantly we were all blind to other then
those who intruded the true word among us. I have earnestly been you to de-
mand the disciples of Jesus. Would you have
done, I have given you great pleasure.

The present moment, I counsel you to seek
He that sent me may be found. This is no
as any far our Maker death is very desirable.
My body has aged, my days have become zero.

The gospel is a more value to men than all the wealth of the world, it directs
me to Mary's good part that shall never
be taken away from her. May these my
last words be a blessing to you.

I leave my children, indeed all have
to my granddaughter Mahone, but I was
my present wife Mahone. I chuse to
name the government of the district over
the lives and I charge you to treat like
divide all the kindness you have received.

The true Relative as family of the principal
chief restored near the time day, they
watched over his last charge the 22nd De-

May we be the greatest people north of
amongst. To rule the people according to
law it. Want only apply his one to three.
(8)

It to urge the people to do the same for the
years and years behind the property was collected
was to make them, look at the many details,
which have been closed with the gospel
all around them. Many of them, traveled
in their heathen state, but none what a
change, the soon to become a land; the face
of the land, began on the children of the living
God. The above changes were declared by
Malachi as his strength would allow some
day to day as he drew nearer and nearer to
the grave.

XIII. Death.

Malachi during the last years of his
life, he traveled heavily. Much from
the elephantiasis, but of these years had been
blessed with good health, a fact contrib-
uted to this was the lived comparatively
an active life. About 3 months before
his death a messenger came from White
stone, Malachi told the chief of the
family, to go to White immediately, that it
must of the few last were very ill. The
chief got the message in malady. To provid
the financial chief put to death with another
the word, but before reaching the town.
providing food of frequent proper quantity
were left on his behalf that by means of prayer
was offered to him while the church was
in the morning of Oct. 1, 1833 for the
request that he might be preserved from the
plagues which in my necessity I expected
so near and so quickly would probably
bring on my Boyd the death of his own
and more of death to himself, and as waiting 15 days
for the Lord to take me away he said he
found the crew took them, these died
Nahor and great as a feather, chief, chief,
nares of the island, again, but greater,
and as a chief in humility in fact,
so diligence in patient endurance
encouraged from the Lord, and

Borah

Nahor only son Nahor who died
on the 1st had been restored to the church
and priestly and made for him and
expected that Nahor would have been sent
and the Sunday place, and at a private in
trivo and after his disease, the Nahor
and was sent by his house and those
that they were afraid to bring him home to
any place where they could be found except
by themselves, the reason they assigned was the