

countrymen. He was much caressed in England; and he took back many valuable possessions and some knowledge. But he was originally one of the common people; and he soon saw, although he was not sensible of it at first, that without rank he could obtain no authority. He forgot this, when he was away from the people with whom he was to end his days; but he seemed to feel that he should be insecure when his protector, Cook, had left their shores. He divided his presents with the chiefs; and the great navigator threatened them with his vengeance if Omai was molested. The reluctance of this man to return to his original conditions was principally derived from these considerations, which were to him of a strictly personal nature. The picture which a popular poet has drawn of the feelings of Omai is very beautiful, and in great part true as applied to him as an individual; but it is not true of the mass of savages.

The habits amidst which they were born may be modified by an intercourse with civilized men, but they cannot be eradicated. The following is the poetical passage to which we alluded. Omai had, altogether, a more distinguished destiny than any other savage—he was cherished by Cook, painted by Reynolds, and apostrophised by Cowper:—

“The dream is past, and thou hast found again
Thy cocoas and bananas, palms and yams,
And homestall thatch'd with leaves. But hast thou found
Their former charms? And, having seen our state,