

SAMUEL BENJAMIN FELLOWS.

1858 – 1933

**METHODIST MISSIONARY THE TROBRIAND
ISLANDS AND THE MASSIM, PAPUA NEW GUINEA**

NOTES, OBITUARIES, PAPERS, REPORTS, ETC.

**REPORTS EXTRACTED FROM THE ANNUAL REPORT
FOR BRITISH NEW GUINEA.**

Compiled by Kim Akerman

SAMUEL BENJAMIN FELLOWS

CUTTINGS

The Methodist 18th August 1894. P.3.

DEPARTURE OF REV. S. B. FELLOWS –

On Tuesday last the 'Kurrara' sailed for New Guinea, with the Rev. S. B. and Mrs. Fellows, carrying also, in addition to passengers and stores, a splendid whaleboat, 'Kwinilani' (Queensland), for Mr. Fellows' use, and the materials for a house and cottage. The vessel was at first expected to sail on Monday afternoon, and a farewell service was held on the wharf at four o'clock. There were a number of friends present, and amongst them being the Revs. G. Lane. C. and Mrs. Stead, J. Crump, (N.Z.), R. Bavin, J. A. Nolan, J. Woolnough, B. J. Meek, R. R. King (Anglican), Messrs. R. Conway, J.P., and Mrs. Reeve, and Mrs. Brown. The General Secretary, Dr. Brown, and others, were unavoidably absent. After the singing of two hymns, 'All hail the power of Jesu's name,' and 'Jesu, lover of my soul,' the reading of Scripture, and prayer by Mr. Stead—the Rev. Geo. Lane apologising for the absence of the President and General Secretary, said he felt it an honour to preside at such a service. The Methodist Church was essentially a Missionary Church, and some of the brightest names on her roll were those of men who had laboured in the mission field. Mr. Fellows was about to open up a new station (Kiriwina) in New Guinea, and though his past efforts showed that he was well qualified for such work, and he now had the advantage of being doubled, yet he would need as much as ever their prayers and sympathy. Rev. R. Bavin said that 28 years ago the Rev. W. B. Boyce and Dr. Osborne bade Rev. J. Berry and himself 'Godspeed' at the London Docks as they started forth to do mission-work in New Zealand, and he had felt the strong stimulus received from their words of counsel, and their impressing upon them that they were to 'gain the strength of the Lord God.'

Mr. Fellows had done good work amongst the Maories, and he felt no doubt that God had called him to the mission-field, Mr. and Mrs. Fellows were going as representatives of those who were left to attend to other duties here, and as representatives they should be supported both by prayers and gifts. This thought was illustrated by an incident which had come under Mr. Bavins notice, in which a moneyed officer and a wealthy lady had in turn supported in the mission-field a friend whom they recognised as possessing more suitable qualifications for the active work than they themselves possessed. Rev. S. B. Fellows suitably responded to what had been said, and referred to the great value of sympathetic prayers, especially those of children, of whom, he believed, there were many in these colonies, praying for the safety and success of the mission workers. A verse or two of 'How are Thy servants blessed, O Lord,' with prayer by Revs. J. A. Nolan and J. Crump, brought the valedictory service to a conclusion.

S. B. Fellows. *Bunbury Herald* Saturday 20th April 1912. Page 9.

Rev. S. B. Fellows.



**PRESIDENT OF CONFERENCE,
1912-13**

'The Western Methodist' prints the following biographical sketch of the newly-appointed President (Rev. S. B. Fellows):

Mr. Fellows was nominated as a candidate for the Ministry by the late Rev. J. Berry to the Quarterly Meeting of the Trinity Church Circuit, Dunedin, New Zealand, in the year 1884. The (nomination was sustained by the unanimous and hearty vote of the meeting. 'The Otago District Synod of that year, after full examination of the candidate, unanimously recommended him to the ensuing Conference. The New Zealand Conference of 1885 unanimously received Mr. Fellows and Mr. C. H. Laws (N.Z. President, 1910), and sent 'them for training to the Three Kings' College, Auckland. At that time there was a strong determination among the men of the Conference that, despite the pressing calls of the work, the candidates' term of training should not be curtailed. The President has already referred in grateful terms to the fact that he was among the first batch of fortunate students to receive the full three years' term. His first appointment was to pioneer and establish a Circuit at Riverton – the 'Farthest South' Circuit of Australasian Methodism — where he remained for three years. Here he received a letter from Dr. Geo. Brown, telling him that the New Zealand ministers had spoken of him to the Doctor as a suitable man for a missionary, and asking him to offer himself for the Foreign Mission field. After due consideration the offer was made. Mr. Fellows was then transferred to the New South Wales Conference, and was appointed as Mr. Bromilow's colleague in the pioneer mission party to Papua. When the Mission house had been built at the head station on Dobu, Mr. Fellows was sent to found the second station on Panaieti Island. Here two busy years were spent in house and Church building, clearing and planting, and in arranging and holding regular services throughout the Group. The native language was learned from the lips of the people and reduced to written form by Mr. Fellows. His Grammar and Vocabulary were printed by Sir W. McGregor in his Annual Report to the Imperial Government. Best of all, St. Mark's Gospel was translated and printed, together with another book of hymns, Catechism, etc. Mr. Fellows was then appointed to open up the work among the numerous and war-loving tribes of the Kiriwina Group. In this important and difficult mission he had Mrs Fellows' valuable help and companionship. Once more the hindrances and hardships of pioneering among the wild savages were met, and, with the Divine blessing, conquered- -The new language, was learned, the Grammar and Vocabulary were printed by Sir G. Le Hunte in his annual report, and a "Life of Jesus Christ" translated and printed. The confidence of the excitable and suspicious natives was won, church services and day schools established, Mission building erected, and, with the help of the Fijian teachers, thousands. of natives were soon brought under the influence of the Mission.

After some years of steady toil, a number of young men and women were “born to the spirit” and soundly converted to God. These were gathered j into a Training Institution to be prepared 'for their life work as teachers and teacher’s wives. Owing to the severity of the fever and ague and its effects on the health of Mrs. Fellows and the children, Mr. Fellows was compelled to leave Papua, after having spent ten years in that Mission field, Six years of circuit work followed in Queensland. At the last two Conferences he attended in Queensland he was assistant Secretary of Conference. A deputation trip to this State led to the call to Albany at a very important crisis in the history of that Circuit.

Four years of happy toil were spent in Albany, and .for three of these years Mr. Fellows was Chairman of the Southern District. At the Conference in 1911 Mr. Fellows was elected as secretary of .the Conference. He was then appointed to the Bunbury Circuit, and to the Chairmanship of the South Western District, which appointment he still holds.

The West Australian Monday March 4th 1922 Page 8.

AMONG THE PAPUANS.

THE WORK OF THE MISSIONARY.

SERMON BY REV. S. B. FELLOWS.

The labours of the missionary in Papua were the subject of a sermon given last evening in Wesley Church by the Rev. S. B. Fellows, the newly-elected resident of the Methodist Conference. At his installation into office Mr. **Fellows** was designated the Foreign Missionary President by reason of his long service as a missionary in Papua. It seemed quite fitting, therefore, that the theme of the sermon should be the work of the Church in evangelising the heathen. The text was the saying of St. Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth." The preacher said he did not intend to expound the text, but his purpose was to show how the degradation of the heathen constituted a call to the 'Church, and then he would explain the method of the missionary in so presenting the gospel to the heathen' that it became the power of God to their uplifting and salvation. In passing he observed that the aboriginals of Papua were citizens of the Commonwealth, so that-in one sense Church work among the Papuans' might be called home mission work. In describing the characteristics of the Papuans he referred first to their cannibalism. It was in full practice when the missionaries first landed. Skulls, the trophies of the cannibal feasts, were used as decorations to the front of the native huts in all their villages. Sir Wm. McGregor, Governor of Papua, had told the speaker that in spite of the skull decorations, for some years he had refused to believe, the Papuans were cannibals, and had publicly denied

The Existence of Cannibalism,

when visiting Great Britain. But on the first trip he took up the Fly River, after his return to Papua, he had intercepted a fleet of war canoes, and had found in the canoes portion of sixty different human bodies, many of the pieces having been cooked. The natives made no secret of the business. The preacher had known men who had developed the craving for drinking the, warm blood of their victims. Cannibalism was indeed a horrible and degrading habit. He admitted that the custom might be suppressed by the strong arm of the law, though it would be a long and costly effort. But by the teaching of the Gospel, with the help of the Divine Spirit, they had already seen the creation of a public sentiment which had made cannibalism a thing entirely of the past, and large numbers of people had been cleansed from this foul desire for human flesh. The 25,000 natives who, in the Methodist mission districts of Papua, had gathered that day for Christian worship had been completely cured of the curse of cannibalism. The cruelty of the savage was next dealt with. From the personal knowledge and observation of the preacher were drawn several incidents showing a demon-like delight in inflicting needless pain' and, shedding human blood. The custom of burying a living baby with the dead body of his mother was a striking example of the callous and cruel nature of both men 'and women. On one occasion the preacher overheard a cannibal chief, saying to a friend: "We never knew what true pity was until the missionaries came." Superstition was part of the very make-up of the native mind. The mystic power of the sorcerer was exercised over all the details of

daily life, and the 'secret infliction of pain, sickness, and: death was his awful prerogative. By his sleight of hand and clever use of poison he emphasised the terror of his: dread sway, and claimed extortionate fees for' any deliverance attempted. In the imagination of the savage also, the world was full of evil spirits, whose sole purpose was to inflict mortal injury on unguarded people. Thus these occult powers of malignant man and spirits bound the people, body and soul, in the unbreakable chains of undying fear. Charms and exorcisms were eagerly sought and dearly paid for. The strangest thing about the whole business was the fact that the sorcerers were self-deceived. Superstition always died hard, but in a Christian environment, and trusting in a Divine Helper, the young people of the Mission districts had been saved from the bonds of the dread fear in which their forefathers were bound. Dishonesty and untruthfulness were of the essence of the inherited nature of every man, woman, and child. It was as easy for the native to lie and steal as it was to breathe. Skill in both these sinful habits had been developed to an extraordinary degree. The destruction of these evils and the building up of a conscience for truth and righteousness could only come about through the Divine answer to the prayer, "Create in me a clean heart. O God, and renew a right spirit within me." The preacher had seen evidences of the answer to that prayer in the lives of many of the converts. Immorality stood out in the character and conduct of the people as the sin of sins; the evidences of it, both in speech and life, pointed to a fearful depth of sexual degradation and depravity. In one of his annual reports to the Imperial Government, Sir William McGregor had written the sentence, "'The immorality of the women of the Kiriwina Group has no parallel in modern times.'" When 'the preacher landed in Kiriwina to begin his work, a trader remarked to him, with strong adjectives to give emphasis, that' he had come to live close to the mouth of hell. As time went on and he began to know the inner thought and life of the people, he had found the above statements were only too true. The spirit of uncleanness possessed the whole of the people, and the results of this rule through the generations might be summed up in the phrase

Universal Depravity.

The preacher contended that the characteristics of the people, and the conditions of their life, such as he had described, constituted a loud call to the Church to send the Gospel. The Methodists of Australia had been true to the missionary traditions of Methodism, and occupied an honourable place in the mission field of the South Seas. He went on to describe in detail the methods of a missionaries work. The first urgent duty was to learn the native language. This task, though laborious, was of the highest importance, for you could influence the mind and heart of the native only through his mother tongue. He had succeeded so far as to learn from the lips of the natives and reduce to writing two of the native languages spoken in different groups of islands. The grammar and vocabulary of the Panaieti language had been printed by Sir William' McGregor in his annual report, and those of Kiriwina by Sir G. Le Hunte. His translations of portions of the Scriptures in the native languages had been printed by the British and Foreign Bible Society. Having spoken of the difficulties in licking up the words and idioms, and securing accuracy in so doing, the preacher told of the styles of preaching and interesting incidents were related showing the attitude and bearing of the natives in the services, which, to them, were so novel and strange. They were intensely amused with the idea of closing the eyes during prayer. They used to tell strangers who visited them, 'We all go to sleep while the parson prays.'. It was not unusual for a man' to 'stand up and interrupt the preacher with the relation of

one of their legends and then quietly tell the missionary to continue. Or one would ask him to bring God to church for them to look 'at and listen to. So preaching was always interesting work. But in addition to preaching they had to teach the people to pray. "The Lord's Prayer" and the "General Confession" were the first prayers translated and taught. Their own spirit world, where the spirits of their ancestors lived, was so real to the natives that it was not difficult for them to understand the idea of praying to the Great Spirit. Then the hymns had an important mission helping them to remember the truth they had been taught. But after, all it, was the personal contact with the people that told most. It was the Christian life-of sympathy and service that told more for good than the sermons preached. The missionary becomes the trusted friend of the people. He was interpreter with the magistrate and arbitrator in disputes with the traders. As doctor, with a few simple remedies. he won his

Way to Their Hearts

One notable, example of this was related. The-missionary's personal and. private life was keenly watched. A very interesting incident was told in which the mission girls overheard the missionary's wife use the phrase "No fear." The girls plucked up courage to. ask the lady was it one of the bad 'words the traders used. Their .suspicions were allayed when they learned that their missionary mother had not used the traders' characteristic adjective. Summing up, the preacher said that when they had done their best in

Teaching the Truth and Living It

the Spirit of God' had blessed their labours abundantly. In-the case of these darkened and degraded Papuans the text was true, the Gospel.had been the power of God unto their salvation. The whole character of the life of the community had changed for the better. Cannibalism had gone, and intertribal wars had come to an end. There was a larger measure of social comfort and happiness. For the natives a new day had dawned...They could intelligently understand the peaceful purposes of the Commonwealth Government and the benefits to be derived from patriotic support of the Government; and, best of all, individuals had been cleansed of their viciousness and renewed in righteousness, and many hundreds of these had become members of the Christian Church, while thousands of old and young gathered Sabbath by Sabbath to worship God. This was work that was well worth doing; they could not slacken in their endeavours until every heathen had heard the Gospel. In all the churches the tide of missionary enthusiasm was rising, and the preacher expressed his conviction that this twentieth century would see the world brought to the feet of Jesus Christ.

The West Australian Wednesday August 31st 1932 Page 15.

A PIONEER MISSIONARY.

Rev. S. B. Fellows's Fine Record.

A link with the early days of Methodism in British New Guinea exists in the person of the Rev. S. B. Fellows, who is now living in retirement at Mount Barker and is at present on holiday at Swanbourne, where he is staying with his daughter (Mrs. A. P. Walker). Mr. Fellows, who is 74 years of age, was one of the party which pioneered the establishment of the denomination in New Guinea and had as one of his fellow missionaries the Rev. Jas. Watson, who left Western Australia a few days ago after having been engaged in deputation work here in the interests of the Methodist Missionary Society of Australasia.

After three years' training in Wesley College, Auckland, Mr. Fellows was a probationer in New Zealand when he joined the outgoing missionaries who sailed from Sydney in 1891, headed by the Rev. W. E. Bromilow and including besides Mr. Watson and himself, the Rev. J. F. T. Field and a carpenter. The vessel, which was specially chartered by the Mission Board, carried also a party of 30 Tongans, Samoans and Fijians, who were chosen to assist in the work as teachers; and several native teachers who were travelling with a party of white missionaries to the New Britain mission. The whole company formed the largest group' of missionaries which had left any Christian country for the foreign field.

Many are the stirring tales which Mr. Fellows is able to tell of the early experiences of missionaries with the cannibal tribes amongst whom they had elected to labour and, in declamation, he has a striking figure, a powerful and well-modulated voice, and an appreciation of the dramatic and the humorous in the incidents which he has to relate which would make him a much-sought preacher and lecturer, even at his age. Unfortunately, however, while in New Guinea, he contracted malarial fever and is subject to intermittent attacks, which render impossible his acceptance of any engagements. The prevalence of this disease was one of the most potent of the evil forces combining to delay the evangelisation of New Guinea, for of the native teachers and their families (42 persons) who landed at Dobu, where the first station was established, seven died from the fever in eleven months, and most of the others were rarely free from it.

A few weeks after the arrival of the missionaries at Dobu, it appeared likely that they were going to meet with trouble. Gaganamori, the chief of the island, arranged a corroboree which was to end with the wiping out of the party. With his own hands this man had killed 22 natives, who had been eaten, and in his village were the skulls of 60 who had suffered a like fate. By gaining the confidence of the chief, however, Dr. Bromilow was able to avert a tragedy and subsequently Gaganamori became a firm friend of the mission.

Mr. Fellows left Dobu after two months' stay and, with Mr. Watson, established headquarters at Panaeti Island, where he remained for 23 months. In that short time he prepared a grammar and vocabulary of the dialect and translated St. Mark's Gospel,

which was afterwards published by the British and Foreign Bible Society and formed one of the first two books in Papuan printed for the Methodist Church.

Returning to Australia to see his book through the press, Mr. Fellows married, and when he went back to New Guinea his wife accompanied him. Together they opened up Kiriwina Station, and Mr. Fellows speaks feelingly of the courage and devotion of his wife, who refused to leave his side even when her first child was born. On the Sunday following their arrival they conducted their first service. They were thousands of miles from any other white people, his life and that of his wife at the disposal of a horde of untutored cannibals. Yet when he left them in 1900 he had, by his patience and kindness, assisted by the ministrations of his wife, and by his willingness to live among them and share their experiences, won their affection, and was able to act as peacemaker between the tribes when they were at war and to mediate between them and the British Government in times of trouble. He had also had printed in the dialect a life of Christ, consisting of portions selected from the four Gospels, and a book of 50 hymns, which are still in use there. His translation of the Kiriwina grammar and vocabulary appeared in the 1901 annual report of the Governor (Sir G. Le Hunt).

When, owing to the illness of his wife through malignant attacks of malaria, Mr. Fellows was forced to return to Australia, he entered circuit work in Queensland. He came to this State in 1906 on deputation work, and the following year took charge of the Albany church. Four years later he became minister at Bunbury. In 1912 he was elected President of the Methodist Conference, and afterwards served at Subiaco. The persistency of the malarial microbes through all the years since he had left New Guinea culminated in serious attacks in 1914, and he was forced to retire to the farm of his sons in Mt. Barker. After his recovery he was again invited to Mt. Barker, but recurrence of the fever after two years' stay there led the conference medical board to recommend his retirement from the active work of the ministry. Mrs. Fellows died in 1930.

Sarah and Samuel B. Fellows

Obituaries 1933

1858-1933

Nepean Times (Penrith) 28th June 1930. Page 4.

MRS S. B. FELLOWS

The death occurred at Mount Barker, West Austrnaia, on 30th May, of Mrs Sarah Hannah Fellows, wife of Rev. S. B. Fellows. Deceased, who was the eldest daughter of the late Mr and Mrs George Walker, senior, of Emu Plains, was married twice. Her first husband was the late Mr William Price, son of the late Mr John Price, of Penrith. Some years after Mr Price's death she married Rev, S. B. Fellows, who was a missionary in the Islands. After many years on missionary work Mr Fellows came to N.S.W., und later went to Western Australia, settling at Mount Barker with bin wife and family. Beside her husband four children of the second marriage survive her, viz, Ruby, Marjorie, Noel, and Ben. Her only child of the first marriage (Edwin Price) died just as he reached manhood. There are also one brother and three sisters, viz, Cr. S. Walker (Emu Plains), Mrs P- Evans. (Muswellbrook), Mrs A. Chappie (Emu Plains), and Mrs W. Lennox (Fairfield), Two brothers (Messrs George and Percy Walker, of **Emu Plains**) **predeceased her**.

Great Southern Herald (Katanning W.A). November 4th 1933. Page 2.

REV. S. B. FELLOWS.

Death has claimed, in i the person of the Rev. S. B. Fellows, who died on Saturday last at Mt. Barker, one of the most gracious, kindly and lovable ministers of the Methodist Church of Australasia, and one of its most fearless and most successful missionaries.

The late Mr. Fellows, who was 75 years of age, was one of a party which pioneered the establishment of the Methodist Church in New Guinea. After, three years' training In Wesley College, Auckland, he^ was a probationer in New Zealand when he joined the outgoing missionaries who sailed from Sydney in. 1891, headed by the Rev. W. E. Bromilow, and including the Rev. James Watson, the Rev. J. F. T. Field, and a carpenter. The vessel also carried a party of Tongans, Samoans, and. Fijians, who were chosen to assist as teachers, and several native teachers, who were travelling with a party of white missionaries to the New Britain Mission. The whole company formed the

largest group of missionaries, which had left any Christian country for the foreign field. The first station was opened at Dobu, which Mr. Fellows left after two months, and, with Mr. Watson, established headquarters at Panaeti. There, he remained for 23 months, and in that time prepared a grammar and vocabulary of the dialect, and translated St. Mark's Gospel, which was afterwards printed by the British and Foreign Bible Society, and formed one of the first two books in Papuan printed for the, Methodist Church.

Returning to Australia to see his book through the press, Mr. Fellows married, and, with his wife, subsequently opened Kiriwina station. There he translated the life of Christ, consisting of portions selected from the four Gospels, and a book of hymns, which are still used there. The illness of his wife led to his feeling forced ultimately to return to Australia, after 12 years service. He entered circuit work in Queensland, but came .to this State on deputation work in 1906, and the following year took charge of the Albany church. Four years later he became minister at Bunbury. In 1912 he was elected president of the West Australian Methodist Conference, and afterwards served at Subiaco. Like his wife, he suffered from malarial fever. The germs. never left him and their persistency culminated in serious attacks in 1914, led eventually to, his retirement from active ministry and finally to his death. Mrs Fellows predeceased him in 1930.

Mr. Fellows: possessed a clear memory, and to hear him speak of the wild life in distant Papua, and the thrilling and harrowing' experiences which sometimes befell him was to sit entranced, and spellbound, and to share for a few moments in the adventures which once were his. His favourite story, hut by no means his most thrilling, was that concerning the manner in which he prevented an inter-tribal war between a thousand natives, and induced the enemy tribes to pay the Government fine and hand over hostages for peace.

Recently , Mr. Fellows crowned his long service to the Methodist Church by presenting lo the West Australian Conference a valuable collection of curios brought by him from Papua, and including tools and weapons no longer procurable in that country. The gift was made in memory of his wife.

The Courier Mail, Brisbane. October 1933 Page 17.

The Rev. S. B. Fellows. PERTH, October 20.

The Rev. S. B. Fellows, who was one of a party which pioneered the Methodist Church in New Guinea in 1891, died at Mt. Barker, aged 75 years. In 1891 he left New Zealand for Sydney, and sailed with a large group of missionaries for New Guinea. At Panaeti he translated to the native tongue St. Mark's Gospel, and a life of Christ. Mr. Fellows went to Queensland after 12 years' service and to Western Australia in 1906.

The Methodist Saturday 4th November 1933. Page 5.

THE LATE REV. S. B. FELLOWS

(By James Watson.)

It was my privilege to know that part of Mr. Fellows' life, which had to do with a fellowship begun in connection with the opening of the New Guinea Mission in 1891. The party, which was said to be at the time the largest, in point of numbers, of any missionary party that had gone forth in the annals of missionary enterprise, consisted of the late Dr. Bromilow, Revs. S. B. Fellows, Rev. J. T. Field, Mr. Bardslev! the writer, and approximately, with the Tongans, Samoans, and Fijians numbered about 70 souls. The whole party gave itself up to the establishing of the work at Dobu, in the D'Entreeastemose Group. Sir William Macgregor was very desirous that two of the party should go to the Louisiade Archipelago, and for this service, Mr. Fellows, and the writer were designated; here we were soon at work, and with considerable success, if we may judge by the comments of Sir William Macgregor, who came to see us, and share our hospitality soon after our arrival.

Mr. Fellows was an ideal missionary, physically well endowed, mentally a vigorous and original thinker, and a nature strong and kindly. His great work at The Louisiades was the compilation of a grammar of the language, the translation of portions of the Scripture, and some hymns. Sir William Macgregor was very much impressed with the comprehensive nature of the work, and pronounced it to be a masterpiece. Mr. Fellows later on did a similar service for the people of the Trobriands. With abounding humour he took the various phases of pioneer work with characteristic doggedness, and made light of the difficulties.

The sea, albeit 'England's glory,' was one of the disturbing elements in those days to my companion; but even then, his woes were so characteristically borne, that his pals were convulsed with merriment.

After some years Mr. Fellows came to Australia, and there met the lady who became his wife and companion throughout a long experience in New Guinea and Australia. It was a happy 'union, and Mr. Fellows, I am sure, was divinely guided. Mrs. Fellows predeceased her husband some three years ago. As a missionary's wife, she excelled in her quick understanding of native ways and greatly enhanced her husband's usefulness at the Trobriands. Both, I regret to say, suffered up to the last from the ravages of malarial fever.

A splendid opportunity was provided me last year of spending a few happy days at his home, out from Mount Barker, W.A. There I met his family of two stalwart sons, and his daughter (Mrs. Walker), the other daughter being away in Fiji. I shall not forget those delightful walks together in the bush, where we

walked and talked, fighting the battles o'er again, and I think there were times when an invisible third was not far away. Then- the gatherings at night in their delightful home, music and song and conversation, and the veteran by the fireside. Everything seemed to emphasise the devotion of his family, and the understanding love and sympathy of the young people for their father; and I am sure that in those young people were his joy and hope. Mr. Fellows was not only a great missionary, but Mr. Gilmour declared him to be one of the greatest deputations we have ever had in Australia.

All that remains to his family and friends is the memory of one of Nature's great men, of a life nobly lived, and of a love that was as big as himself.

The West Australian 4th November 1933

PASSING OF A PIONEER.

A Link With Old Papua.

Thirty years ago, in the hidden recesses of a Papuan forest, a tribe of fierce warriors prepared for war. the bone of contention was the ownership of a certain garden— indeed, all major disputes in Papua are said to revolve around either a garden or a woman. In this particular instance there had already been bloodshed, and two natives of the opposing tribe had lost their lives. It was beyond doubt that their comrades would return to the village to exact vengeance, and measures were being taken to meet them. To and fro between squatting groups of natives, women passed carrying food and drink. Everybody attempted to talk at once, and the air resounded with their boastings and their incitement of each other to deeds of violence. From time to time an old man went from circle to circle, waving aloft a sturdy shield, which bore many a dint testifying to the narrowness with which death had been averted on more than one occasion in the past. Frenzy was at its height when into the midst of the savage throng there stepped a tall, broad-shouldered man, as white of face as they were black, his European dress and his outward calm presenting a strong contrast with their dirty nakedness and feverish excitement.

You have to know whence this daring Australian — for it was Australia to which he belonged — had just come, and the circumstances of his coming, in order to appreciate the indomitable courage and the steady faith which induced him to risk his life on that memorable day in an attempt to avert the flow of blood and the slaughter of men on a wholesale scale. His name was Fellows— the Rev. S. B. Fellows, a minister of the Methodist Church. He has passed away now. Only last Saturday week he died at the farm of his sons, in Mt. Barker, fully persuaded that his death would be but a passing into the presence of the Master he had served so faithfully, and of the wife to whose devotion and simple, child-like faith he paid unstinted and constant tribute. But only a few weeks before his death he was in Perth, and I had the privilege of hearing him tell something of the stirring times through which he passed in old Papua. White haired, with shoulders that stooped ever so slightly, and with brow and face a little furrowed, telling of the strenuous and exacting existence passed during a period of ten years amongst an alien race, and of the unrelenting attacks of the malarial microbes which drove him at last, as no human agency could have done, from the country he loved so well; strong of frame and keen of memory, despite his 75 years, he took me step by step, through the experiences which were his on that memorable day 30 years ago.

'The Very Filth of, Hell.'

'My native teacher had come to me the evening before to tell me that trouble was brewing,' he* said. 'He declared that there was to be one of the most violent encounters in the history of the island, and he begged me to try to

prevent it. I felt it was impossible for me to go. Perhaps you will appreciate my predicament when I tell you the circumstances. Within the four 'walls of my little home lay my wife, nursing our first baby, just five days old. I had been doctor and nurse and cook and housemaid during the coming of that child, and I loved it and my wife more than I loved my own life. To risk death and leave them unsheltered and alone was more than I felt capable of, for it was sunset, and the village was a long way off. So I did not go. And the battle was fought, and my teacher came to tell me next morning of the fatalities and of the even bigger conflict which was to come. Spears had flown through the air like stones in a hail storm, but the encounter was as nothing to the fight which was proposed. Duty bade me hesitate no longer. With heavy heart I went into the room where my dear ones lay, and, seated beside the bed, I told my wife that I must go into the village for a space, and asked if she would be all right. I could not conceal from her the task which lay ahead of me, but, with a simple trust which put me to shame, and has left its impress on me through all the years that have followed, she told me that if I felt it my duty to go, I had no alternative. She said she was in God's hands. Until memory fades I shall have always before me the picture of that little room and of myself standing at the door, gritting my teeth and praying that God might bring me through safely. For I knew what I was probably going to. I had been amongst spears before, standing between two opposing tribes, who were spitting the very filth of hell at each other, and I knew of the difficulty of pacifying them and the danger of death to myself.'

So did this hardy Australian missionary find his way to the village where the warriors prepared for war. He arrived fortunately before the battle had begun, and harangued the crowd as nobody but one who had gained their confidence could have done. And at length there came a weakening. Someone shouted that there was no averting a battle because two of the opposing tribe had been slain and their comrades would come for revenge. 'And we shall have to fight and we will kill a few more of them,' boasted the warrior.

'I will take you at your word, then, returned Mr. Fellows. 'If it depends on the other tribe as to whether there is a fight, I promise you they shall not come here '

And the promise was kept. Mr. Fellows sought out the chief of the enemy band. The same preparations for war were in evidence' :n that village as in the first, but the old chief had been in his hut weeping all night and was hoarse with grief. Mr. Fellows had a hard task to win him to reason. He was afraid, more than anything else, of the reckoning which must come with the magistrate when he visited the island.

'Promise me not to fight, and I will promise to intercede with the magistrate for you,' declared the missionary. 'Fight and I am done with you.'

So they talked together— the black man and the white, the warrior and the peacemaker—and the peacemaker, by firmness, tact and genuine love combined, won the day and the battle was never fought.

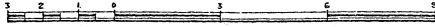
With profound thankfulness and deep happiness the sturdy missionary

returned to his invalid wife and to his baby and found them safe and well, and he told me earnestly that it was when a man had undergone such experiences as these that he understood the comfort and efficacy of prayer.

A Much Battered Shield.

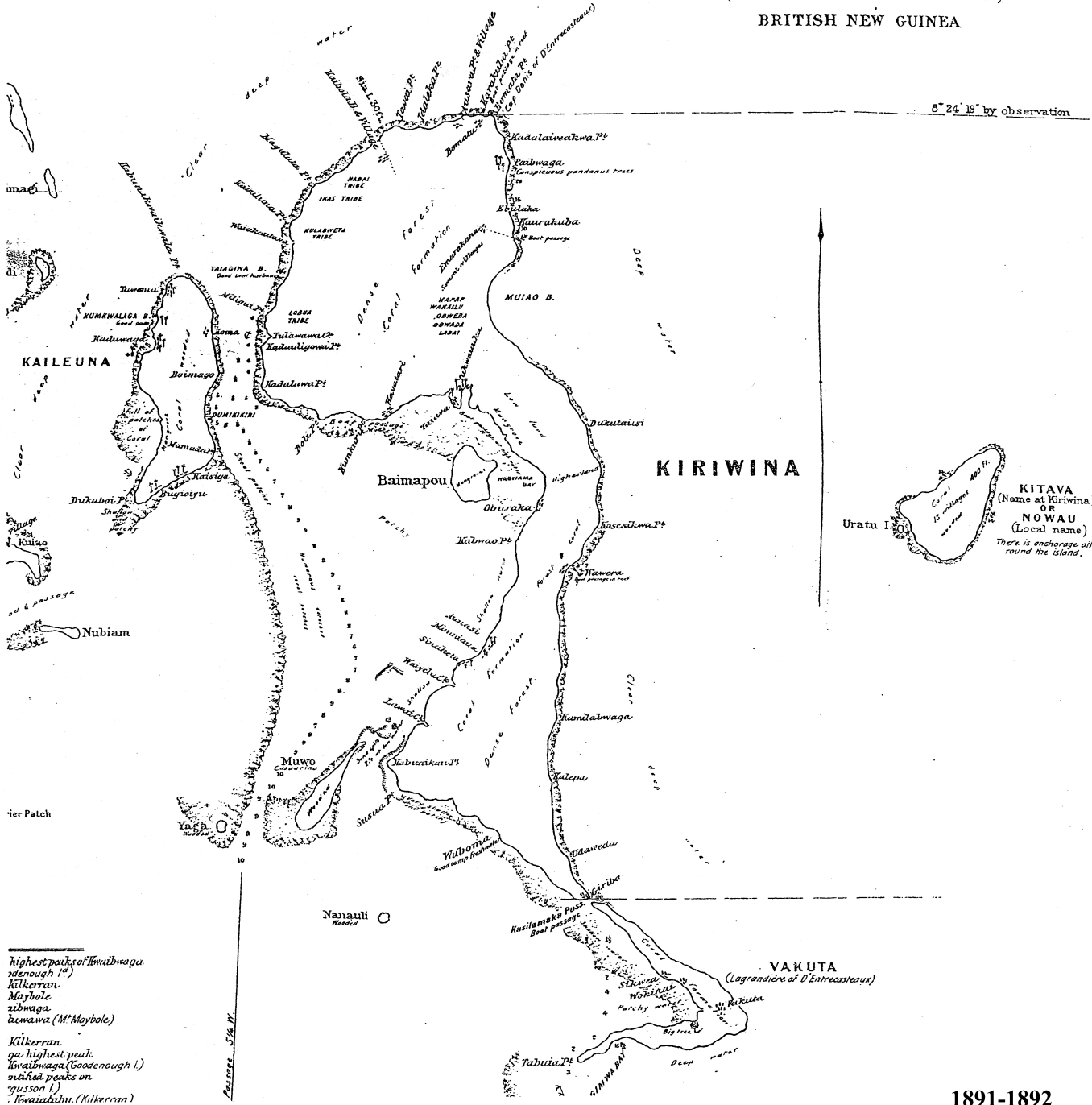
On his return journey he sought out the old man of the first village who had been exhibiting the much-battered shield with a view to inciting the braves to violence, and persuaded him to sell the weapon. That shield is now in Perth, housed, with the rest of a very valuable set of curios collected by Mr. Fellows, in a room at the Central Methodist Mission hall. In memory of his wife Mr. Fellows, only a few weeks ago, presented the whole collection, which contains tools and weapons no longer procurable in Papua, to the Methodist Church in this State.

Scale of Miles



SKETCH MAP
OF THE
KIRIWINA GROUP
(Trobriand Islands)
BRITISH NEW GUINEA

8° 24' 19" by observation



KITAVA
(Name at Kiriwina)
OR
NOWAU
(Local name)
There is anchorage all round the island.

highest peaks of Kwaiwaga
Goodenough I.
Kilkeran
Maybole
Waboma
Wabawa (M. Maybole)
Kilkeran
ga highest peak
Kwaiwaga (Goodenough I.)
naitia peaks on
Goodenough I.
Kilkeran

1891-1892

MAP of the TROBRIAND GROUP

Statute Miles
0 1 2 3 4 5 6

Coral reef shown thus



Fig. 46.

Geographical and Social Relations

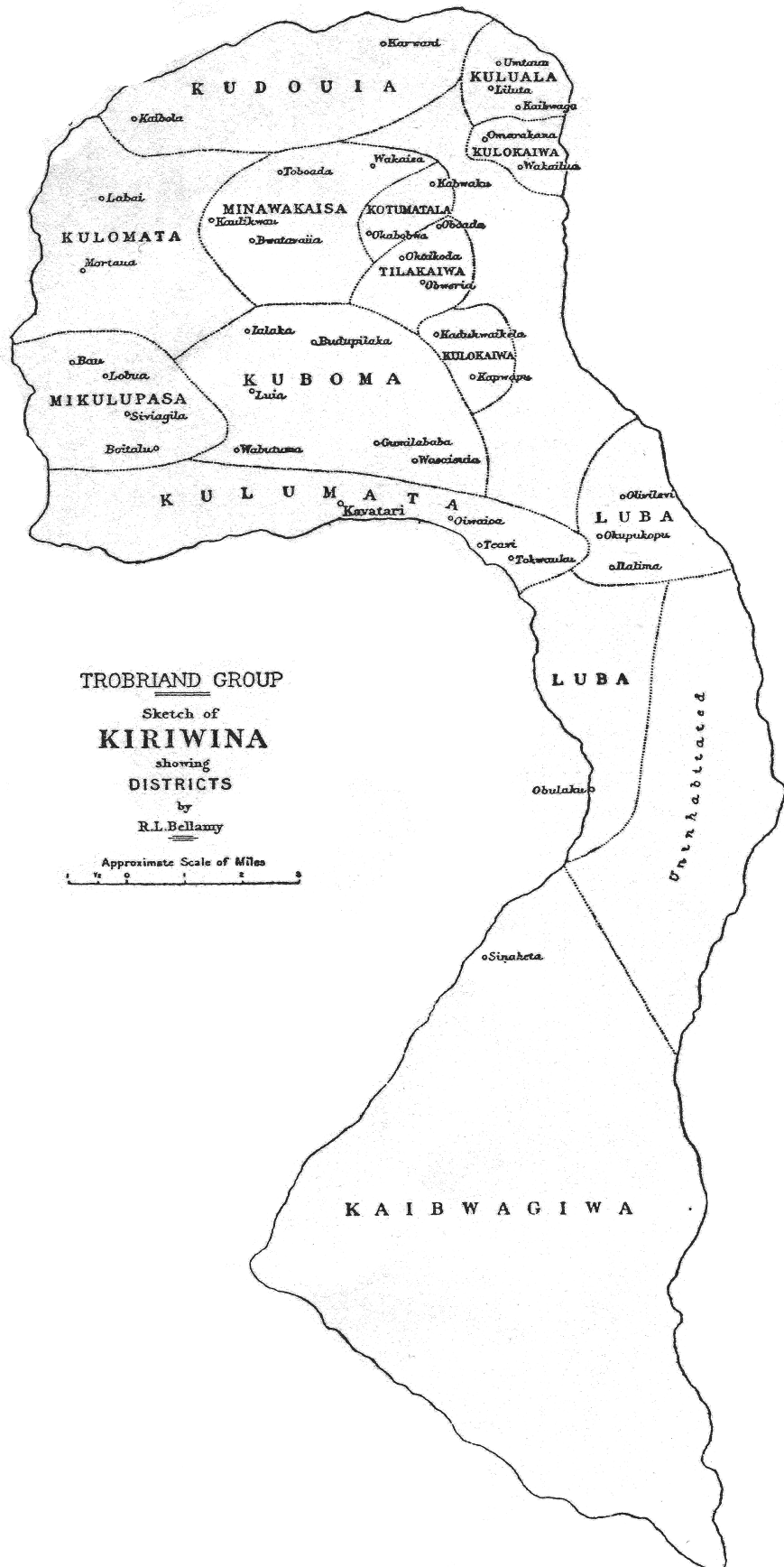


Fig. 47.

being black, ill-formed, and with a large and heavy head. With the exception of the Papaya, now probably ubiquitous in the Possession, they have no introduced fruits. From the white man they have so far received only iron and peace.

14. On the 19th the island of Iwa, some dozen miles from Kitava, was examined, but no anchorage of any kind could be found there. It is about a mile in diameter, and apparently similar in form and structure to the island described above, with this difference—that the low circumferential border has been removed, and the coral cliff now meets the sea nearly all round the island. It contains two villages. About 150 people assembled on the beach and invited us to land, which unfortunately we were unable to do.

15. On the 20th the examination of the east side of the island of Kiriwina was resumed. It was found that there is only one village, Wamela, on the coast on that side of the island. This village is not very far from the middle of the island, on a shallow bay where there is anchorage in six or eight fathoms outside the shore reef, and a good boat passage through it leading to the village. It contains about thirty houses, for which the population seems to be very great. They have the usual peaceful characteristics of Kiriwina natives, and are very keen traders.

The steamer could not obtain any anchorage on the east side of the passage of Geriba. Everything was found quiet and satisfactory there. A good anchorage for northerly winds was found on the south end of Vakuta Island, a matter of some importance, as no such anchorage was previously known in that vicinity. I was able to pull round in a boat to the other side of Vakuta, and to find that there is open water into the great bight of that island. On returning we met a Baio sailing canoe going to Vakuta for yams. Next morning early they and some of the Vakuta people visited the steamer.

16. On the 21st the steamer proceeded to Mobowarai (Hughes Bay) to water. There are no coast villages in that bay, so that I was able to see only a few of the natives. They were at first shy, but friendly and unarmed: They will easily be induced to enter into trading relations with Dobu. The latter up to quite a recent date used to go there head-hunting; and Gaganamori and Kedakedo had to explain to them that they would come to them now only as friends.

Next morning about 150 to 200 natives came to the beach where the steamer was watering, bringing food, &c., for sale. The principal chief of the district, Ratuatai, came on board, and a good understanding was established between him and the chiefs of Dobu and Baio. The same day we returned to Dobu.

17. Next morning we proceeded to the harbour of Sewa, where we expected to pick up the Commandant. He had recovered some of Morro's property and had secured some more of Axel's men. He had himself gone in a boat to Nuakata after some others of Axel's crew, and had left some four or five men at Sewa with one prisoner. With these we reached Samarai the same day.

I have the honour to be,

Sir,

Your obedient servant,

WM. MACGREGOR.

To His Excellency Sir Henry W. Norman, G.C.B., G.C.M.G.
Brisbane.

APPENDIX H.

DESPATCH REPORTING VISIT TO THE LOUISIADES.

No. 8.]

Samarai,

13th February, 1892.

SIR,—On the 26th January I proceeded from Samarai to the Louisiades. I left Mr. Moreton and the Commandant at Samarai, with directions to arrest some men of Modewa charged with murder, and some men of Basilaki for a like offence. These crimes were committed several months ago, but, for some reason or reasons unknown to me, were not dealt with by the Resident Magistrate, although the localities are close to Samarai, and that officer had sufficient force at his disposal had force been necessary.

On the 27th I landed at Pannaetti Island, where the Wesleyan Mission are establishing their central station for the Louisiade Group. With the entire concurrence of the natives, they have secured an excellent site on the west end of the island, with suitable anchorage near it, and within easy reach of all the people on the island. The Revd. Messrs. Fellowes and Watson are stationed here, and have been very successful in obtaining a footing among the natives. The Pannaetti people have shown more kindness to their teachers than any other Papuans I have heard of. They are building their church without payment, and they have also spontaneously planted food and coconuts for the missionaries. Already the sabbath is well observed at Pannaetti, and Divine service is attended and practised with a regularity and reverence that is not surpassed in the Possession. This is largely to be attributed to the singular firmness and perfect temper of the two missionaries. Of this there have been some interesting examples. Mr. Fellowes lately visited some of the Misima villages. When he had, with the help of the chief, collected the inhabitants of a certain village to have Divine service, he asked the people to kneel down for prayer; they of course laughed at him and refused. For some time both sides held out, Mr. Fellowes refusing to proceed with the service, and they declining to kneel. But in the end they knelt down and closed their eyes, and Mr. Fellowes went on with the service. Under such guidance the progress of the mission cannot but be rapid and fruitful. A building which will do very well for some time as a church is near completion, and a substantial dwelling-house is in progress of erection. Probably about twenty or thirty acres of land, unoccupied and unclaimed by any person, may be obtained

by

by the mission near the station, in cultivating which the students of the mission may have that exercise I deem so essential for them, both physically and morally. I think Mr. Fellowes, who will remain there permanently, concurs in the belief that religious and industrial education should go hand-in-hand in this country. I visited some of the villages of the island. The principal chief was away at Duau with some half-score of canoes for yams, so that I did not see him. Some of the people were afraid of me, because there is on the island the native, Rossi, who killed a native woman some time ago at Moturina. I do not intend to search after this man, but to compel the Pannaetti people to hand him over to me. There is some reason to believe that they will do this voluntarily, which would be so great a gain that it is worthy of the exercise of a little patience. To afford Mr. Fellowes an opportunity of visiting some parts of his district not formerly seen by him, he was invited to go round in the steamer.

2. The same day the steamer anchored at Bogoya, where the Resident Magistrate has his headquarters. Mr. Chester has suffered a good deal from fever, which has largely interfered with his work. I have determined to remove the station to the island of Pannapompom. Bogoya does not seem to be a healthy place, and suffers from a perennial plague of sandflies, which makes life there miserable. There is no planting land procurable, and it is difficult for a sailing vessel to get out of the narrow anchorage during a southerly wind. Pannapompom will be superior in every way, save only that it is not so central as Bogoya. But the change will not be made for a few months, for financial and other reasons.

3. I have already stated in former despatches that I considered the natives of Misima to be of the lowest type and to be the least trustworthy with which we have to deal. My opinion of them is not changed. At Bogoya the chief and many of his people went and hid when I arrived there. The reason for that was this: During Mr. Chester's absence lately one of them entered his house and stole a considerable quantity of tobacco. Mr. Chester arrested the thief and dealt with him judicially, but the chief knew what happened at my former visit to some of the thieves of Misima and Pannapompom, and he was not sure that he might not get into trouble over this recent theft, out of which he doubtless had a share. When I sent him a message that the punishment of the actual thief ended the matter he at once accepted the assurance, came on board, and was a most useful and willing aid as long as I remained on the island. In all probability the recent theft would never have occurred had it not been that Mr. Chester made the mistake of letting off the Pannapompom thieves for stealing a case of tobacco from the Government Station some months ago. He called at Pannapompom with these two men, and on the assurance of the thieves who stole the tobacco, and of their friends who shared in the spoil, he let them go there instead of taking them to Bogoya to be tried where the witnesses against them were procurable. The mistake was a very natural one to fall into. I am told—not by Mr. Chester—that he was advised by a brother officer who had greater experience and should have known better, to take this course, on the ground that the men had been over three months in gaol waiting for trial. Of course such a long detention prevented their arrest from proving wholly abortive, but it was far from being an adequate punishment for entering into a deliberate conspiracy at Pannapompom to proceed all the way to Bogoya, break into a house, and commit such an extensive theft. The Bogoya people, seeing that the burglars were never tried, naturally assumed that to steal tobacco from the Government Station was the cheapest and simplest way of obtaining it.

4. At Bogoya I learned that the Gulewa tribe, on the north coast of the island, the worst of a number of bad tribes, had recently caused great trouble. They had attacked the neighbouring tribe of Hariba two or three times, and had killed two of their men; they had burned some of their houses, and cut down some of their cocoanut trees; they had attacked Sagara and killed a man there. A digger named Sanderson said he had kept back Hariba from making reprisals, and had temporarily been able to prevent further bloodshed by advising Hariba to wait for my arrival to punish Gulewa. Digger Simpson had also exerted himself in preventing further intertribal warfare, on the promise that I should intervene. And this man wrote to say, when I was at Bogoya, that if I did not make some attempt to deal with the Gulewa people it would produce a very bad effect. On the 28th I left Bogoya in the steamer to proceed to Gulewa, but the day became so stormy that it was not safe to try to land on the north side of the island. We therefore turned back, and I visited instead the villages on the sheltered south side. The people all ran to the bush at the first village. They had been threatened often by Europeans with punishment from me for petty thefts and small offences, and it took some time to induce them to return. They became less shy as we proceeded from village to village, but all were more or less timid.

Many of the villages are on the coast, and some of them are of considerable size. The slopes of the mountains are steep, but they prove very productive planting lands. The south coast of Misima is nearly all limestone, and as this is well watered from the high forest-clad mountains of the interior, the garden land is very fertile. A considerable number of the young men can speak some English, generally much more remarkable for force than for purity. There had been no recent disturbance on the south coast save that Aggagagga had made a hostile visit to Alhoka and wounded a boy (not seriously) on the arm. These tribes require to be visited frequently by the magistrate for some time.

5. On the 29th another attempt to land at Gulewa was unsuccessful on account of boisterous north wind and rain. We therefore returned to the anchorage at Bogoya, and I made arrangements for walking across the island to Gulewa. Next morning I landed with Mr. Chester at the village of Ehus, on the south coast, nearly opposite to Gulewa. The steamer was sent on to Tagula (Sudest) to do anything necessary there. We brought the chief and about half a score of men from Bogoya, and we procured some more carriers at Ehus. A messenger was sent on to Hariba to warn the people there of our approach and to tell them not to be alarmed by it. About a score of Hariba men came promptly to meet us and relieved those of the Ehus men that were reluctant to come. The road up the south side of the island was a mountain stream, and the same was true of a large part of the descent on the other side. Some three or four hours steady walking would, however, cover the road if men were travelling without encumbrance.

6. We hoped to take Gulewa by surprise coming in from behind, but they had seen the steamer the two previous days and were quite prepared for our visit. Two boys were on the road as sentinels. These were captured, but the alarm was given. We pushed on to the village as fast as possible in the hope of finding some of the natives still there. The war shout was raised near to us in the bush about half a mile from the village, but as we dashed forward to meet them they broke up and fled precipitately through

through a sago swamp. The village consists of a series of groups of houses from 50 to 100 yards apart, so that it would be impossible to make an effectual surprise there. They had prepared a great many sharpened stakes and stuck into the paths and into the grass near them all round the village. One of our men ran the sharp point of one of these about an inch into his groin, and suffered some pain from it. We camped in the best houses in the village. Some of the Liag people were passing in canoes in the evening, and they were induced to land, when the position was explained to them. A woman of Gulewa was sent to inform the tribe that they would be pursued until the actual murderers were arrested or delivered up.

7. On the following day many of the Liag people came to our camp with food for us. They professed to be very friendly, but their sympathies were probably with us only so far as we were considered the stronger party. Some of the Larama tribe also came as friends, and expressed a desire to secure the murderers. Excursions were made from the village to find out the nature of the country and to gather information. One young man, identified by the Hariba men as one of the assailants, though not one of the principles, was arrested and brought into camp. I was informed that dissension was appearing in the tribe, and that a party—a minority—was disposed to surrender the two ringleaders. It appeared now tolerably plain that the tribe would not fight, but that if they held out a large party would be necessary to capture those wanted, as they would easily elude the half-dozen men we had. I therefore sent Mr. Chester to meet the steamer at Phus on the 1st instant, to proceed to Bogoya to bring thence what he required for a ten days' encampment at Gulewa; and I decided to return to Samarai and to send the constabulary by the steamer to Misima for a week's service there, while I attended to clerical and other duties in arrears at Samarai. Very stormy weather interfered seriously with this plan, and it was not until the morning of the 6th that the steamer was able to leave Samarai for Misima.

8. On this occasion the constabulary were not fortunate; they had bad weather, the Commandant was ill of fever, and they do not seem to have been able to put themselves on a good footing with the neighbouring tribes. Mr. Chester does not appear to have got any information after my departure, and the native allies seem to have dropped off. They made one prisoner, but carelessly allowed him to escape. Of the Gulewa tribe they saw nothing, but supposed they were concealed in the mountains or were sheltered among other tribes. One man, a member of the Alhoka tribe, on the south side of the island, was arrested for stealing from the camp of a digger. The party returned to Samarai early on the morning of the 13th.

9. A force of six men of the constabulary has been left permanently with Mr. Chester. If he is successful in adding to this strength by local police, he may command a very effective body of men. There does not seem to be much crime of a serious character in his district beyond this Gulewa matter; but there are one or two old cases to be dealt with. Besides the matter affecting the man Rossi mentioned above, there is another matter of some interest requiring the attention of the magistrate at Pannaetti. In my despatch No. 49, of 11th July, 1891, it is related how the Pannaetti people delivered up to me the skull of Dogami, chief of the Johannet Islanders, killed by the party sent to revenge the murder of Captain Craig. The seller of the skull to the Pannaetti people, it now seems, sold them a small boy at the same time. He is now a slave at Pannaetti. The position of such a person here is this: He has no social or communal rights, he cannot hold house or land or obtain a wife, and he cannot obtain or hold any movable property. The boy in question will be put under the charge of the Rev. Mr. Fellowes, by a mandate issued in virtue of the provisions of the Native Children's Reformation Ordinance. Mr. Fellowes was the first to discover the condition of the boy, and he takes a genuine interest in him.

10. The constabulary were successful in dealing with the two cases of murder mentioned in paragraph 1. Some three or four of them proceeded to Modewa and demanded the surrender of the three men concerned. They were delivered to them and brought to Samarai without any trouble. The chief of the village was mainly instrumental in this, and very probably he was influenced in the matter by the resident teacher of the L.M.S., who has the reputation of being a competent and superior man. The case arose out of a quarrel originating in adultery. Two or three constables and the same number of Samarai boat constables were also able to secure the last of three men that had committed murder at Basilaki. The chiefs of two villages aided them, but the chief of a third threatened one of the constables with a big knife. The two former received some acknowledgement, and the two chiefs of Sariba were sent to explain matters to the other man and to remonstrate with him.

11. In all twelve men have been committed by Mr. Moreton for trial in the Central Court, eleven of them for murder. Of these twelve men, two are connected with Morro's case, three with the Modewa, and three with the Basilaki murder. There were, it seems, nine men on Axel's vessel when he was murdered; eight of these have been arrested, but only the three who actually struck him are indicted, the others being received as witnesses in the case. It was not deemed advisable to leave all these men at Samarai to wait for trial, and they have therefore been brought to the Port Moresby gaol. On the return of the Chief Magistrate they will all be sent back to be tried in their own districts.

12. Trade is undoubtedly increasing in the east end of the Possession, and there can be but little doubt that this recent visit to that part will render life and property safer than it has ever been in that district.

I have, &c.,

WM. MACGREGOR.

To His Excellency Sir Henry W. Norman, G.C.B., G.C.M.G.,
Brisbane.

1891-92

The Government station at Rigo was in good condition, growing the greater part of the food required for police and prisoners. Several thousand cocoanut trees were doing remarkably well. Many plants of economic value—such as different kinds of cotton and rice—were nearly ready for giving out in distribution, if anyone could be found to plant them. The district was so thoroughly pacified that murders had ceased, and village and house burials been discontinued; the most disquieting matter was the large number of deaths caused by snake-bite in this district.

13. Shortly before Aroma (called Galoma in their own tongue) was reached there had been a great intertribal fight, in which over thirty men had been wounded, and two or three killed. The former combatants had now, however, become reconciled, being determined to settle their own differences, and to jointly resist the Government. They could put some 400 to 500 spearmen in the field—a force that was somewhat formidable in the face of a score of polyglot, raw, undrilled recruits. It was decided to temporise, and, in order to avoid bloodshed if possible, to try the effect of continued firm moral pressure. After a visit to the tribes at Aroma, during which the consequences of hostilities between them and the Government were very plainly put before them, the party ascended the Upugau River, which goes inland behind the Aroma lands, and then turns away northward to the main range of mountains. This cutting the tribe off behind had considerable moral effect on them, and when visited again to receive their decision as to whether they would surrender the ringleaders or fight, some of them were delivered up. The escape of one of them from the “Merrie England” undid most of what had been accomplished, on which a number of the young men of the tribe were surrounded and arrested, and all arms found in Aroma were burned. About a dozen were tried before the Central Court, and a few were sentenced to terms of imprisonment. Subsequently the principals still wanted were arrested or given up by the tribe. Half-a-dozen good men were appointed village policemen in Aroma, and these have ever since done their duty well.

The complete subjugation of this tribe without bloodshed was undoubtedly one of the most successful achievements of the Government. The patience of those concerned was submitted to a very severe trial; but in no other case has the result been more complete and satisfactory.

14. An inspection of certain places in the east end of the Possession was begun at Samarai in the second half of July. At Suau it was learned that all was quiet in that neighbourhood. At Samarai the prison was clean, comfortable, and in good order, and the prisoners were engaged in filling up the swamp. A slip suitable for trading vessels was being built, and some new buildings were in progress, all the result of private enterprise.

Appendix C,
page 12.

The Rev. Mr. Abel contemplated stationing a teacher at Samarai, and of founding an industrial settlement on the mainland for past pupils of the Kwato school.

At Nivani, the Government Station for the Louisiades, a good weatherboard house had been finished for the Resident Magistrate, and the other necessary buildings had been constructed.

At Panaietti a handsome church had been built by the Rev. Mr. Fellowes, and the people of the island were fast coming under the influence of the Mission.

At Griffin Point, on Sudest Island, there was the very unusual occurrence of a criminal charge against a European before the Central Court. In this instance the accused was acquitted. Several questions raised by the Europeans there were discussed and dealt with, and a few complaints attended to. The relations between the Europeans and natives were good. A Justice of the Peace was appointed for the island. On the south side of Sudest certain natives charged with having committed crimes, or of being accomplices, were arrested and tried, practically completing all outstanding cases of the kind on this island.

It was found at Rossel Island that a considerable number of the coast natives collected a few articles of native produce for European traders. All North Coast villages were visited as far as the east end of the island, and were perfectly quiet and friendly. A rough survey, but sufficient for practical purposes, was made by Captain Jones of the harbour of Pennegwa, at the east end of Rossel Island; and observations were made at Loa (Adele) Island. There was no European resident on Rossel Island.

and the soil to be fairly productive. No labour system has been organised in connection with the station like what has been established at Samarai, Rigo, and Mekeo, so that improvements progress more slowly. No prison has been built yet at the station.

On the 20th a sitting of the Central Court was held at a Panaieti village, to try a native of that place charged with murder. The accused had stolen some tobacco from the native concubine of a Greek trader. He was arrested, and escaped twice, after which he was detained on board the cutter "Maino" in irons. When this vessel, with the resident magistrate on board, was lying in harbour at Bogoya the prisoner seized a tomahawk and revolver that had been carelessly left within his reach. The revolver he tried to use, but was unable to fire it off. With the tomahawk he cleft the skull of a sleeping constable, wounded the coxswain of the boat on the head, and then jumped overboard and got away. Some time later, two Papuan constables, one a native of Panaieti, were allowed by Mr. Chester to attempt his re-arrest at Panaieti, and this they effected, both with courage and cleverness. He was then removed to Samarai until he could be tried. There was a fair audience at the trial, but all the inhabitants were not present. The leading men of the community expressed their approval of the sentence of capital punishment awarded to the convict. Subsequently the matter was brought up in church, and all present, including two of Babago's (the convict) brothers, said it was right that he should be executed. The sentence was carried out on the 2nd of August at Panaieti, in the presence of some two or three score of natives. When it was all over some of them said that now the people of Panaieti could sleep without the tomahawk below their pillow, which they could not do so long as the convict was there. It appears that for years past the whole tribe has dreaded him, and that he has on several occasions inflicted serious injury on those that offended him.

This is the first time that one Papuan has been executed for the murder of another. In the great majority of cases one is able to find some element in the case that enables the exercise of the prerogative of mercy: the homicide has had his marital rights violated; or in obedience to religious obligation and in the discharge of the duties of relationship has to take "payment" in blood for the death of a friend or relation; or he kills some one in an intertribal fight; but in this case no extenuating circumstances could be found that were sufficient to justify a commutation of the sentence, while, at the same time, it was not possible to not attach some weight to the consideration that the victim was a member of the armed constabulary.

5. The day this case was heard at Panaieti I visited nearly all the villages of the place. A neatly built church, constructed in the Tongan style, has been nearly finished in one village. The principal church for the island is completed, and reflects very great credit on the Rev. Mr. Fellowes and on those that have worked with him. It is a fine, lofty, airy, cheerful building, chiefly of Tongan architecture, with an excellent and artistic roof. The people of the island are settling down into an orderly community. They are fortunate in having in Mr. Fellowes a man of extraordinary qualifications for mission work of that kind. He has really mastered the Panaieti language, into which he has already translated one of the gospels, hymns, prayers, &c. His methods are in some respects peculiar, and though perhaps they would not be suitable for many advanced communities, still they are very successful at Panaieti. Questions of morals and of conduct are freely discussed in full congregation, and those that openly and notoriously commit immoral and wicked deeds are had up, interrogated, and admonished before the whole assembly.

It seems to be the rule that in the end the congregation take the right view of the subject. This begins the formation in the community of a new kind of public opinion, as the practice admits the consideration not only of the acts of individuals but also of general principles. For example, Mr. Fellowes has reasoned and expostulated with them in this way on the baneful unrestrained license that is all but universal in this country between the sexes until the girls are married. Warring against such a custom as this does not for some time give encouraging results, still it need hardly be doubted that before long Mr. Fellowes will create a different moral tone among the tribes he comes into contact with.

About sixty children attend school. All seem to go to church. There is a teacher at Utian (Brooker Island).

6. The 22nd was spent at Griffin Point. A European was charged before the Central Court with discharging a revolver into a group of his companions. He was acquitted. In the afternoon a deputation waited on me to request that I would remove the discharged man from the island (Sudest). It was pointed out to them that it would be quite illegal for me to remove the man against his will; but I offered to give him a passage away in the steamer if he wished to leave. He declined to quit the island. In the forenoon Mr. White, a storekeeper and trader at Griffin Point, and five diggers, came on board the steamer as a deputation to interview myself. Mr. White read a paper in which complaint was set forth that the statement made by me in a dispatch, to the effect that the Rossel Islanders had killed the Frenchman Lucien because he was "after their women" could not be true, as was shown, for example, by my own remark that I had not seen any Rossel Island women. The withdrawal of my statement was therefore demanded, as it was a reflection on the Europeans of Sudest. Objection was also taken to a sentence of two years' imprisonment, passed in connection with the same case, on two natives by the Central Court without consulting the white community of Sud-est. I briefly informed Mr. White that the remarks as to Lucien were impertinent and I would not discuss them. I invited Mr. Winter to state whether the law would allow him to consult these men before he sentenced a prisoner. On his answering in the negative, it was pointed out to them that I could not meet their wishes in that matter. I then asked them individually whether they thought the judge should consult with them before pronouncing sentence, and each up to Mr. White, whose opinion was not asked, said distinctly "No." One of them explained that he did not know of the paper that had been read until he had heard it, and said that had they all known of it the contents would have been different, had it been read at all. Mr. White then said that, failing satisfaction, they must write to the newspapers. I informed Mr. White that I was not aware of any reason whatever why they should not do so; that, personally, I knew very well that the more light he threw on my work I should receive the greater credit.

APPENDIX G.

DESPATCH REPORTING VISIT TO VARIOUS PLACES IN THE NORTH-EASTERN
AND EASTERN PORTIONS OF THE POSSESSION.

No. 11.]

Port Moresby, 1st April, 1895.

SIR,—In continuation of Despatch No. 9 of the 14th February, 1895, I have the honour to report, for the information of Your Excellency, as follows:—

1. We remained at Dobu three days, as Mr. Bromilow did not return there until the evening of the second day. I spent the time in visiting neighbouring places. I had heard, before going to Dobu, that certain natives of the island of Nusa, near New Ireland, who had been employed on a plantation in German New Guinea, had attempted to go from thence to their homes in a boat, but had been driven southward by the winds, and been cast away on an island of the Lusancay Group. I had also heard that one man and one woman of these people were with the Rev. Mr. Fellowes at the Trobriands. Although from all that I had been able to gather it appeared certain that these castaways had not brought any germs of smallpox into the country, I was anxious to see Mr. Bromilow on the subject. The Nusa man who had reached Mr. Fellowes' station came in that gentleman's boat to Dobu before I left that place. He had at one time been in Fiji and could talk Fijian, in which language Mr. Bromilow conversed with him.

From the account this native gave to Mr. Bromilow and me I felt satisfied that his companions, who apparently were on Sim-Sim Island, were being treated well by the natives of that island and that they had not brought any infection into the country. Further on Your Excellency will find fuller details regarding these castaways.

Mr. Bromilow gave me an interesting account of a trip that he had just made to the neighbourhood of Bwebwesa, a striking-looking hill on Normanby Island. This hill according to the natives is the abode of departed souls and other spirits. The natives had told Mr. Bromilow frequently that if he ventured near the stronghold of the spirits the latter would be angry and do him some serious harm. When close to the hill, therefore, he on several occasions, and in the presence of numerous natives, loudly taunted and derided the spirits. Fortunately no mishap befell him or any of his party. Mr. Bromilow was in hopes that his proceedings might have the effect of weakening the beliefs of the natives in the presence of spirits.

2. After leaving Dobu we called at Fergusson Island, and at several places on Normanby Island, reaching Samarai in about a week's time. The only incident was the arrest of two men belonging to a hill village of Normanby, who are accused of a retaliatory homicide. Apparently the hill natives of Normanby Island are gradually coming down to live on the seashore. It will be an advantage both to the Government and to the Mission if this migration continues, as it is easy to communicate with coast villages. Once natives are settled on the beach they after a time take to the sea and travel about and get their ideas of life enlarged.

3. Whilst at Samarai, the Central Court tried a case of desecration of sepulchre; two adult women and a girl being the offenders. The oldest woman was the mother of the other two. The little child of the elder daughter had died and been buried in the usual manner. About a day after the burial the accused had dug up the body and eaten it. The three women belonged to a village near the head of Milne Bay. The evidence on the question of whether the practice of eating dead relations in this district had ever been so common as to be entitled to rank as a custom was conflicting. The excuse the women gave was that it was a custom. The accused were sentenced to a short term of imprisonment. This disgusting practice will, I expect, not endure much longer.

4. During my stay at Samarai I agreed to lease to a Mr. Wickham the lagoon of the Conflict group of islets, and the islets themselves. The group consists of a few small uninhabited islands. The principal condition of the lease is that Mr. Wickham shall establish and carry on in the lagoon the business of sponge-growing. There appears to be a good deal of wild sponge in the south-eastern waters of the Possession. The quality of this can be improved by cultivation. But Mr. Wickham, who appears to understand the subject, informs me that several specimens of the wild sponge that he has seen would, had they been properly culled and prepared, have found a ready market in Europe. There seems, therefore, to be a prospect of sponge-gathering and sponge-cultivating becoming an industry in the Possession.

5. The steamer on her return from Cooktown brought twelve gold-miners over. These men called upon me and told me that they were going to search for gold in the country at the back of Bartle Bay, where Hurley was killed. I had the honour to inform Your Excellency of this event in Despatch No. 88, of 5th December, 1894.

They asked me for assistance. I was aware that six of the miners mentioned in the despatch just mentioned had gone back to and were in that locality. As there seemed some chance of gold being found in the district in question, and it was better for several reasons that all the miners should be together in one place, and that a place where miners had already been, than scattered about the country, I sent the newcomers off to Bartle Bay in the station lugger.

They asked me to send a few of the constabulary with them. I may say that the same request has been made to me by the head of another party of miners who, I understand, are coming over from Queensland shortly.

If the request were made on behalf of a well-organised party under a competent leader, who would agree with the Government on a predetermined course of action, it might be worth considering. But to send a few constabulary with every loosely constituted party of men who may come here to look for gold is useless, and practically not feasible. A native member of the armed constabulary whilst he is with a European officer who can look after and control him is a constable, but emancipated from the control of a European officer he would in a very short time be only an armed friendly native, and be just about as careless and inconsiderate as any other native. Moreover, the force is only strong enough to supply a few men to each station, and to keep a small travelling contingent with the commandant. As I pointed out to the miners, the best men they can have with them in a new district are natives of villages which are under our control and which are near the new district.

A.R. B.N.G.

1894-95

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6. Leaving Samarai on the 5th March we proceeded to Dobu, and from thence to Kavatari in the Trobriands, at which place we arrived on the morning of the 7th. The Rev. Mr. Fellowes is progressing in the establishment of his mission, but he admits that so far as the people are concerned he has a difficult task before him. Probably the obstacle that will chiefly hinder him in obtaining a beneficial influence over these people is their careless, easy-going, fickle disposition. Apparently their character is, so to speak, not sufficiently solid to take a strong impress of any description. A very large number of people were assembled at Kavatari. The day happened to be the day of the year upon which they launch the canoes destined to be used in their annual trading trip to Goodenough Island. They seemed to be slightly apprehensive of what our intentions might be, and one minor chief asked me with great simplicity whether we had come to attack them. As the Government and they have always been on friendly terms and they must by this time have heard of the acts of the Government in other places, this fear on their part seemed rather unreasonable.

7. From Kavatari we went to the island of Sim-Sim to inquire after the Nusa natives who were said to be there. When we reached the island we found four of the six that had been on the island still there. Of the remaining two, one (a boy) was at the island of Kawa, some fourteen miles off, where we found him on the following day, and the other had been taken away by Mr. Whittam, of Samarai. I gathered a few facts of the history of these people. They with others had been engaged at the island of Nusa, a small island near the north-eastern point of New Ireland, to work in German New Guinea. They were taken from Nusa in a German vessel to German New Guinea, and there set to work on a tobacco plantation. From what they say they do not appear to have clearly understood the nature of their engagement. They were all vaccinated on their arrival in German New Guinea. Whilst they were on the plantation a disease broke out which they state killed a number of people. Whether this disease was smallpox or not I could not ascertain. The man that Mr. Bromilow and I examined at Dobu was quite positive that the disease did not produce any eruption on the skin. One would think that the German authorities would hardly import native labourers into a district where the smallpox was in existence. Whatever the disease was, some of them became alarmed at it, and made up their minds to try and get back to their own island. They helped themselves to a boat and started. The spot from which they took their departure and the number of the people who left in the boat are points on which I could not get definite information. Apparently fourteen left, three of whom died of the disease prevalent at the place they started from, and one of whom was killed by some hostile natives at a place they touched at, and which was, so far as I could judge, in German New Guinea. After leaving the spot where their companion was killed the only land they came across before reaching this Possession was a little island on which were some coconut palms. They seemed to have lived for a time on the coconuts they got here and on some fish. They suffered, however, dreadfully from hunger, or at least the weakest did. They finally reached a small island of the Lusancay Group, close to the inhabited island of Sim-Sim. All the people in the boat, with the exception of one man and his wife, went ashore leaving those two in the boat. Whether the wind set the boat adrift and the two who were left in it were too weak to control its movements, or whether these two purposely left the others, is not quite clear. The boat was sailed or driven to the southward, and was not long after wrecked on a small islet. Here some of the Kadawaŋa natives found the man and woman, and they were finally taken to the mission station at Kavatari. The eight who had gone ashore on the island were discovered there by the Sim-Sim people.

One man and one woman died from exhaustion, or perhaps from eating too ravenously of the vegetable fruit they had found on the small island. The natives of Sim-Sim said that these people when found were all very emaciated. When we first saw them one man—a tall, well made man—and a boy of about ten were thin but not emaciated. Of the other three, two were almost emaciated, and the third was so emaciated and weak that he could not walk. He was little better than skin and bones.

The Sim-Sim natives had treated these people with humanity and kindness. A certain number of the men of Sim-Sim had allotted out the castaways amongst themselves, and had supplied them with food. They did not mention this last fact until I told the natives that I was going to give them a present for being kind to the castaways. The natives then indicated those of their number who they considered should receive the present.

We took the four natives on board, and on the next day the boy who was on Kawa, and brought them all to Samarai. They seem a docile set of people, and will be able to get employment with us or with the traders. Whether these people thought that a little flattery would conciliate us I do not know, but they expressed to some of our men their satisfaction at being in a country that is part of Her Majesty's dominions.

8. At twenty-five minutes to seven on the evening of the 6th March, when anchored in the Trobriand Group off the small island of Yaga on our way from Dobu to Kavatari, we felt the shock of an earthquake. The ship heaved and trembled for over a minute. The motion was slight but marked, and was very like the motion imparted to the ship by the action of the screw when it is reversed and the fore part of the ship is aground.

So far as I saw, the shock did not affect the surface of the sea near the vessel. On our arrival at Kavatari next morning we found that the earthquake had been felt on shore at that place. It had caused the trees to sway and a cavity had been formed near the village. The cavity, a few yards in diameter and about four feet deep at its deepest part, had apparently been due to the giving way of the covering of an underground hollow. Pulitari, the chief of Kavatari, who has succeeded in persuading his people that he is an enchanter on familiar terms with the ghostly denizens of this sphere, evidently felt that he was bound to show that he knew all about this earthquake. His account of the matter, which appeared to have been adopted as correct by his people, was that the spirits of their ancestors had caused the shock. These ancestral ghosts, it seems, knew that the trading expedition to Goodenough was about to start, and had therefore given the earth down below a shake, as a sign that they wished their present posterity good luck in their venture.

When on the following day we reached the island of Sim-Sim we learnt that earthquake shocks had in the evening of the 6th been felt there, and that the island had also suffered from a wave of the sea. The island consisted of a small hill of a rocky nature, with a tongue of flat land stretching out from its northern side. The account given us by an intelligent native of the earthquake and the wave was this: A little after sunset they experienced a shock, then followed a loud booming sound apparently not very far off, then another shock. After this there was a lull for a short time, and then they heard

the noise of the advancing wave, which almost immediately afterwards swept over the flat. The waters knocked the frail native houses down and swept portions of them, together with household goods, into the sea. One little child was drowned, and one man that we saw had received some severe abrasions of the skin. Those of the natives who did not manage to grasp the trunks of trees were washed into the sea. Our informant said that he caught hold of a cocoanut tree, and that the water reached to his armpits. A large number of fish were left on the island, some of which I saw. The wave had struck the island on its western side. The shore of the flat on this side is higher than the rest of the flat, because this is the most exposed side, and the continuous action of the sea has raised the beach, the top of which is several feet above sea level. I could not ascertain whether the wave came from a west-by-north or a west-by-south direction, but from the appearance of the beach I am inclined to think that it came from west-by-south. The sea from north-west to south-west of the island is for many miles of a fairly uniform depth of about ten fathoms. The most remarkable thing about this wave was the force with which the water had swept the bottom of the sea before it reached the dry land of the island. A large quantity of coral and marine debris had been thrown up; but the momentum of the water along the bottom of the sea will perhaps be better realised by the following examples:—Crawfish, crabs, bêche-de-mer, and ground-feeding fish had been thrown on to the island. A large block of coral, which must at least once in every twenty-four hours have been, when it was in its previous position, covered by salt water, was lying on the beach several feet from the margin of the sea. I estimated that this block of coral weighed at least half a ton; but others of our party thought it weighed over a ton. The top of a mushroom-shaped piece of coral, of which the stem was about a foot in diameter, and the tabular-shaped portion of which must have weighed several hundredweight, was lying on the beach several feet clear of the water with its flat top against the ground and the broken stem upwards. The column of solid hard coral which formed this stem had been snapped in two. It struck me that to snap such a thickness of coral the pressure of the water must have been exerted in an upward and lateral direction, and that the full impetus of the force have struck the coral at the apex of the angle formed by the under side of the flat top and the stem. A solid block of slate-coloured stone, containing about eight cubic feet must have been raised by the water at least two feet off the ground, as the stone was resting against a tree, in which one of its edges had cut a notch and had deeply scored the tree for a distance of two feet above the notch. Although some of the shrubs and plants on the flat had been broken or washed out, none of the cocoanut palms or large trees had been uprooted or injured. As the island of Kawa, to which we went next day, lies some twelve miles to the south-west of Sim-Sim we fully expected to find that the force of the wave had been even greater there than at Sim-Sim. To our surprise we learnt that, although they had experienced some shocks of earthquake, there had been no wave at all. Our own observation confirmed this. We rowed round this little island. There was no sign of the sea having risen above its usual level, but in four places large masses of the overhanging portions of the coral cliffs had been detached and had fallen into the sea.

The natives at Sim-Sim and those at Kawa differed in their ideas as to the cause of the earthquake. At Sim-Sim they attributed the shocks to a strong underground wind. At Kawa they seemed to be disposed to give us the credit of causing the earthquake. One of the older Kawa natives asked me if I had not by my "talking" caused the earthquake. I of course said that I had nothing to do with it, but he did not look as if he believed me. As the shocks took place very soon after the steamer anchored in the Trobriand Group, it is extremely likely that some at least of these superstitious people will believe that we had something to do with the earthquake. Even Pulitari, notwithstanding the glib manner in which he had previously explained the cause of the earthquake, not only began to entertain doubts about the infallibility of his knowledge, but actually gave expression to them. On our return to Kavatari I told him of what had happened at Sim-Sim and Kawa, and asked him what was the cause of the wave. The old man looked rather puzzled, and then said, "I begin to think that it is you who have caused these things to happen." I was obliged to point out to him that the wave had done harm and that we did not wantonly injure people. When we reached Cape Vogel, on the 21st March, we learnt from the natives there that a short time back a great wave had struck the shore, apparently in Porlock Bay, at the base of Mount Victory. News of the catastrophe had come down the coast to Cape Vogel. The natives could not give the date, but the time they gave was a little after dark, which corresponds with the time the water swept on Sim-Sim. The natives said that four small villages in Porlock Bay which are close to each other were washed away and some people drowned. A line from Sim-Sim drawn in a south-westerly direction would strike Porlock Bay. It has occurred to me that possibly these waves may have been due to an upheaval of the bed of the sea. An upheaval of the ocean bed in a north-westerly and south-easterly direction, at some point between Sim-Sim and Porlock Bay, would, I presume, project a volume of water north-easterly towards Sim-Sim, and another volume of water south-westerly towards Porlock Bay. On our return up the south coast to Port Moresby we learnt that at the same time as we experienced the earthquake in the Trobriands a marked shock had been felt at Dedere, at Rigo, and at Port Moresby. At Rigo loud sounds like explosions were also, at the time of the earthquake, heard. Probably the shock was also felt along the rest of the south coast between Dedere and Port Moresby, but we have no information on this point, nor as to how far to the west of Port Moresby and to the east of Dedere the earthquake may have extended.

9. On our way back from the Trobriands I went ashore at the island of Sanaroa, and visited an inland village. Some months ago Mr. Kennedy and a party of the Samarai boatmen (native youths) arrested some of the people of this village for assaulting the crew of a Trobriand canoe. The culprits escaped almost immediately after they were arrested, and eluded capture. It was alleged by some of the Sanaroa natives that whilst two of the boatmen were pursuing the escaped natives they came across two women, whom they violated. I did not believe this story, but as Mr. Bromilow stated that it was believed in the district it was necessary to inquire into it. It turned out that there was no truth in the story.

10. On the morning of the 15th we left Dobu, and anchored off Begassi, on Fergusson Island. It was alleged that a man of a village a few miles inland had been killed by some people of another village a little further inland. It is very difficult to get an idea of distances from natives. After inquiry we came to the conclusion that the village of the man that had been killed was about three miles from Begassi, and the other village about two or three miles further. It seemed evident, therefore, that we could visit both villages and return in the day. The first village turned out to be just about three miles off by the road. We found that it was true that a man of this village had been killed by the people of a small hill village.

Enclosure No. 3 in Appendix I.

SMALL DEBTS CASES.

1ST JULY, 1894, to 30TH JUNE, 1895.

No.	Plaintiff.	Defendant.	Nature of Action and amount Claimed.	Judgment.	Date of Judgment.
1895.					1895.
1	J. R. Rickard... ..	Burns, Philp, and Co.	Money due on pearlshell sold, £27 12s. 10d.	For defendants ...	2 March.
2	Charles Gora	Jack Maratta... ..	Goods sold, &c., £2 8s.	For plaintiff	21 May.

Enclosure No. 4 in Appendix I.

FORBIDDEN ACTS.

1ST JULY, 1894, to 30TH JUNE, 1895.

Place at which Court held.	Magistrate forming Court.	Name of Accused.	Offence Charged.	Result of Trial.	Punishment (if any) imposed.	Date of Trial.
Daru	B. A. Hely	Naburi	Assault... ..	Guilty	7 days' imp.	1895. 8 March.
Sumai	"	Debau	Adultery	"	1 month's imp....	14 April.
Daru	"	Dadia	"	"	3 months' imp....	20 May.

B. A. HELY, R.M.

APPENDIX J.

REPORT OF THE RESIDENT MAGISTRATE FOR THE EASTERN DIVISION.

Samarai, 1st July, 1895.

SIR,—For Your Excellency's information, I have the honour to submit a short report on the Eastern Division for the year ending 30th June, 1895.

I took up my duties at Samarai on the 4th February of this year.

As to native matters: In the greater part of the district they seem to be in a really good way of peace and quietness, the outcome of which is that there is a great deal more land under cultivation than was the case some time back.

Of course there are a few murders occurring; these are mostly reported at once by village constables or others, and seen to as soon as possible.

The tribal fights are things of the past as far as the coast tribes are concerned, from Dufaura Island, on the south coast, round by Samarai, Milne Bay, and as far as Bartle Bay on the north-east coast, and throughout all the islands to the east.

One may also add that the inland natives east of a line drawn from Mullen's Harbour to Bartle Bay are almost as quiet as their coast neighbours.

The natives of Mullen's Harbour (Pouro), on the south coast, and the natives of Bartle Bay, on the north coast, are friendly and visit each other overland.

The natives of Normanby Island, to the south and south-east of Dobu, are coming down from the hills to the coast to live, and are making many gardens. That part to the west and south-west of Dobu, the hill tribes of which would like to come down and settle near the coast, are apparently somewhat kept back by the natives of Fergusson Island and Dobu, who are there forming for themselves gardens. They are nevertheless friendly towards each other.

There was a scarcity in the taro crop in many parts of the district from some disease, but the yam crop, which was begun to be harvested in May, has turned out very plentiful everywhere.

The health of the natives has been about the same as usual as far as can be ascertained.

Information was received in 1894 from German New Guinea as to smallpox being present in that Possession, and that it had travelled down, so German report said, to Huon Gulf.

As far as is known it has got no further, if as far as that, and has not made its appearance in British New Guinea, and although some New Ireland natives fled from German New Guinea in a boat and reached the Trobriand Group, the disease did not show itself amongst them. I notice that they had been vaccinated.

In the Kiriwina Group (Trobriands) the natives have for the present given up their petty fights and are quiet, but are much addicted to thieving.

Buletari, the chief of Kavatari, went round with me the other day visiting different villages, and at each village he addressed the assembled natives, telling them that fighting was finished, and that the big peace had begun, and that they must steal no more; but of course they did steal two or three days after.

An earthquake occurred in March last, causing on the northern coast and the Trobriands some damage to villages, but not as serious as first reported.

The pearl-getting in the Kiriwina Group is on the wane, the known beds being reported as about worked out; but there are still some six or seven men who consider it well worth their while to remain, saying it will last a long time.

Mr. Wickham has started sponge cultivation in the Conflict Group. He has great confidence in the success of the undertaking. If it turns out as well as he expects, it should be a good thing for the Possession, as others will be following his example.

In September, 1894, some fifteen miners came over from Queensland to prospect the country lying to the south of Bartle Bay, on the north-east coast. These men, however, had but little success; they obtained a few ounces of alluvial gold. The party was unfortunately broken up by the murder of their leader, T. Hurley, and also from the poor prospects obtained. They were brought into Samarai by the "Merrie England" about the end of November, some returning to Queensland. The remainder were joined in the beginning of March last by thirteen miners, who were given a passage over by the "Merrie England" from Cooktown, thus making a party of nineteen.

They went to the head of Goodenough Bay, prospecting the country inland from there and towards Mount Suckling. They found nothing, and being worn down by fever, camped at Paiwa village, from whence they were taken by the Rev. C. King to Wedau, and further transferred to Samarai in the Government ketch "Siai" on the 5th May. I regret to say one man shot himself at Paiwa whilst in a state of delirium caused from fever.

Towards the end of April a party of twelve miners from Sudest and St. Aignan went up to see what was doing on the north-east coast, but returned almost immediately, losing from sickness one of their party, who died at Samarai.

On the 10th April, a party of fifteen men arrived from Cairns under the leadership of Mr. Clarke, and went on the tracks of the original prospectors in Bartle Bay. They have since left that district, some returning sick and some six or seven going further along the coast to try the Clyde River of the charts—Mambare of the natives.

On the 27th June I found a party of ten miners at Dobu, dropped by the "Ivanhoe," waiting for a boat to take them up the north-east coast. Three of these had been of the party of the original prospectors of the Bartle Bay country, and had gone over to Queensland, but returned to go back to Bartle Bay, where they assert good wages can be made. The other seven were intending to go to the Mambare River.

In March a sister ketch to the "Lokohu," called the "Siai," arrived from Sydney. She has turned out a very useful boat, and has since the 1st April been continuously on the move, and has brought in much native food for the gaol.

The improvement started some two years ago of filling in the swamp on Samarai is, I am glad to say, just on its completion, and is considered a great benefit by the inhabitants.

The village constables, who now number nineteen, have in some districts done good work by bringing in offenders and preserving order in their villages.

The number of cases that have been dealt with judicially during the period are—

Indictable offences	...	...	...	...	...	...	16
Summary jurisdiction	...	...	...	...	...	...	39
Petty debts	...	...	...	...	...	...	3
Native Magistrate's Court	...	...	...	...	...	...	20

The average number of prisoners in Samarai gaol during the year may be put down at about 30. The Customs collections for the year amount to the sum of £2,525 15s. 3d.

Missions.

The London Missionary Society, of which the Rev. C. W. Abel is the head for the Eastern District, and whose headquarters are at Kwato Island, has under him six Samoan teachers in Milne Bay and nine along the south coast, Mailu being the most western station for this district. Besides these teachers the society has seven native New Guinea teachers scattered about at their different mission sites.

The Wesleyan Mission Society, of which the Rev. W. E. Bromilow is the head in British New Guinea, has its headquarters at Dobu. Mr. Bromilow is ably assisted by Mrs. Bromilow, three Sisters, and one nursing sister. By the arrival of the mission schooner "Meda," in the beginning of May, the staff of teachers was increased to thirteen Fijians and Samoans. At Dobu there is an institution for boys and girls, who are being brought up to act as teachers in the future. This mission now holds in the D'Entrecasteaux Group twenty-eight blocks of land, namely:—

Seven blocks on Dobu, thirteen blocks on Fergusson Island, eight blocks on Normanby Island. They are used for mission stations, church sites, gardens, and a cemetery.

In the Kiriwina Group the Rev. S. B. Fellowes is stationed, assisted by Mr. Andrews, a lay missionary, and three Fijian and Samoan teachers. Mr. Andrews is shortly to be placed at Vakuta, where he will find plenty of natives to improve.

The Rev. Mr. Field is stationed at Tube Tube, Engineer Group, and is assisted by six Fijian and Samoan teachers.

The Anglican Mission Society, of which the Rev. Copland King is the head, has its headquarters at Wedau, and is worked by that gentleman, assisted by the Rev. Mr. Murray and his sister, one lay missionary—Mr. Tomlinson—and his wife and five teachers. It is regrettable that Mr. King is not provided by his society with more teachers, as the natives are plentiful and his boat service equal to a much greater scope.

I enclose herewith a paper on the past war customs of the island of Logea, kindly given to me by Dr. L. Loria, who spent some considerable time at Kwato, with the assistance of the Rev. C. W. Abel, collecting particulars respecting that and others of the old native customs. (See Appendix S.)

I have, &c.,

M. H. MORETON.

His Excellency Sir William MacGregor, M.D., K.C.M.G., Lieutenant-Governor.

1894-1895

Enclosure No. 3 in Appendix I.

SMALL DEBTS CASES.

1ST JULY, 1894, to 30TH JUNE, 1895.

No.	Plaintiff.	Defendant.	Nature of Action and amount Claimed.	Judgment.	Date of Judgment.
1895.					1895.
1	J. R. Rickard...	Burns, Philp, and Co.	Money due on pearlshell sold, £27 12s. 10d.	For defendants ...	2 March.
2	Charles Gorw...	Jack Maratta...	Goods sold, &c., £2 8s.	For plaintiff ...	21 May.

Enclosure No. 4 in Appendix I.

FORBIDDEN ACTS.

1ST JULY, 1894, to 30TH JUNE, 1895.

Place at which Court held.	Magistrate forming Court.	Name of Accused.	Offence Charged.	Result of Trial.	Punishment (if any) imposed.	Date of Trial.
						1895.
Daru ...	B. A. Hely ...	Naburi ...	Assault ...	Guilty ...	7 days' imp. ...	8 March.
Sumai ...	" ...	Debau ...	Adultery ...	" ...	1 month's imp. ...	14 April.
Daru ...	" ...	Dadia ...	" ...	" ...	3 months' imp. ...	20 May.

B. A. HELY, R.M.

APPENDIX J.

REPORT OF THE RESIDENT MAGISTRATE FOR THE EASTERN DIVISION.

Samarai, 1st July, 1895.

SIR,—For Your Excellency's information, I have the honour to submit a short report on the Eastern Division for the year ending 30th June, 1895.

I took up my duties at Samarai on the 4th February of this year.

As to native matters: In the greater part of the district they seem to be in a really good way of peace and quietness, the outcome of which is that there is a great deal more land under cultivation than was the case some time back.

Of course there are a few murders occurring; these are mostly reported at once by village constables or others, and seen to as soon as possible.

The tribal fights are things of the past as far as the coast tribes are concerned, from Dufaure Island, on the south coast, round by Samarai, Milne Bay, and as far as Bartle Bay on the north-east coast, and throughout all the islands to the east.

One may also add that the inland natives east of a line drawn from Mullen's Harbour to Bartle Bay are almost as quiet as their coast neighbours.

The natives of Mullen's Harbour (Pouro), on the south coast, and the natives of Bartle Bay, on the north coast, are friendly and visit each other overland.

The natives of Normanby Island, to the south and south-east of Dobu, are coming down from the hills to the coast to live, and are making many gardens. That part to the west and south-west of Dobu, the hill tribes of which would like to come down and settle near the coast, are apparently somewhat kept back by the natives of Fergusson Island and Dobu, who are there forming for themselves gardens. They are nevertheless friendly towards each other.

There was a scarcity in the taro crop in many parts of the district from some disease, but the yam crop, which was begun to be harvested in May, has turned out very plentiful everywhere.

The health of the natives has been about the same as usual as far as can be ascertained.

Information was received in 1894 from German New Guinea as to smallpox being present in that Possession, and that it had travelled down, so German report said, to Huon Gulf.

As far as is known it has got no further, if as far as that, and has not made its appearance in British New Guinea, and although some New Ireland natives fled from German New Guinea in a boat and reached the Trobriand Group, the disease did not show itself amongst them. I notice that they had been vaccinated.

In the Kiriwina Group (Trobriands) the natives have for the present given up their petty fights and are quiet, but are much addicted to thieving.

Buletari, the chief of Kavatari, went round with me the other day visiting different villages, and at each village he addressed the assembled natives, telling them that fighting was finished, and that the big peace had begun, and that they must steal no more; but of course they did steal two or three days after.

An earthquake occurred in March last, causing on the northern coast and the Trobriands some damage to villages, but not as serious as first reported.

The pearl-getting in the Kiriwina Group is on the wane, the known beds being reported as about worked out; but there are still some six or seven men who consider it well worth their while to remain, saying it will last a long time.

Mr. Wickham has started sponge cultivation in the Conflict Group. He has great confidence in the success of the undertaking. If it turns out as well as he expects, it should be a good thing for the Possession, as others will be following his example.

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In September, 1894, some fifteen miners came over from Queensland to prospect the country lying to the south of Bartle Bay, on the north-east coast. These men, however, had but little success; they obtained a few ounces of alluvial gold. The party was unfortunately broken up by the murder of their leader, T. Hurley, and also from the poor prospects obtained. They were brought into Samarai by the "Merrie England" about the end of November, some returning to Queensland. The remainder were joined in the beginning of March last by thirteen miners, who were given a passage over by the "Merrie England" from Cooktown, thus making a party of nineteen.

They went to the head of Goodenough Bay, prospecting the country inland from there and towards Mount Suckling. They found nothing, and being worn down by fever, camped at Paiwa village, from whence they were taken by the Rev. C. King to Wedau, and further transferred to Samarai in the Government ketch "Siai" on the 5th May. I regret to say one man shot himself at Paiwa whilst in a state of delirium caused from fever.

Towards the end of April a party of twelve miners from Sudest and St. Aignan went up to see what was doing on the north-east coast, but returned almost immediately, losing from sickness one of their party, who died at Samarai.

On the 10th April, a party of fifteen men arrived from Cairns under the leadership of Mr. Clarke, and went on the tracks of the original prospectors in Bartle Bay. They have since left that district, some returning sick and some six or seven going further along the coast to try the Clyde River of the charts—Mambare of the natives.

On the 27th June I found a party of ten miners at Dobu, dropped by the "Ivanhoe," waiting for a boat to take them up the north-east coast. Three of these had been of the party of the original prospectors of the Bartle Bay country, and had gone over to Queensland, but returned to go back to Bartle Bay, where they assert good wages can be made. The other seven were intending to go to the Mambare River.

In March a sister ketch to the "Lokohu," called the "Siai," arrived from Sydney. She has turned out a very useful boat, and has since the 1st April been continuously on the move, and has brought in much native food for the gaol.

The improvement started some two years ago of filling in the swamp on Samarai is, I am glad to say, just on its completion, and is considered a great benefit by the inhabitants.

The village constables, who now number nineteen, have in some districts done good work by bringing in offenders and preserving order in their villages.

The number of cases that have been dealt with judicially during the period are—

Indictable offences	...	...	...	...	...	...	16
Summary jurisdiction	...	...	...	...	...	...	39
Petty debts	...	...	...	...	...	...	3
Native Magistrate's Court	...	...	...	...	...	...	20

The average number of prisoners in Samarai gaol during the year may be put down at about 30. The Customs collections for the year amount to the sum of £2,525 15s. 3d.

Missions.

The London Missionary Society, of which the Rev. C. W. Abel is the head for the Eastern District, and whose headquarters are at Kwato Island, has under him six Samoan teachers in Milne Bay and nine along the south coast, Mailu being the most western station for this district. Besides these teachers the society has seven native New Guinea teachers scattered about at their different mission sites.

The Wesleyan Mission Society, of which the Rev. W. E. Bromilow is the head in British New Guinea, has its headquarters at Dobu. Mr. Bromilow is ably assisted by Mrs. Bromilow, three Sisters, and one nursing sister. By the arrival of the mission schooner "Meda," in the beginning of May, the staff of teachers was increased to thirteen Fijians and Samoans. At Dobu there is an institution for boys and girls, who are being brought up to act as teachers in the future. This mission now holds in the D'Entrecasteaux Group twenty-eight blocks of land, namely:—

Seven blocks on Dobu, thirteen blocks on Fergusson Island, eight blocks on Normanby Island. They are used for mission stations, church sites, gardens, and a cemetery.

In the Kiriwina Group the Rev. S. B. Fellowes is stationed, assisted by Mr. Andrews, a lay missionary, and three Fijian and Samoan teachers. Mr. Andrews is shortly to be placed at Vakuta, where he will find plenty of natives to improve.

The Rev. Mr. Field is stationed at Tube Tube, Engineer Group, and is assisted by six Fijian and Samoan teachers.

The Anglican Mission Society, of which the Rev. Copland King is the head, has its headquarters at Wedau, and is worked by that gentleman, assisted by the Rev. Mr. Murray and his sister, one lay missionary—Mr. Tomlinson—and his wife and five teachers. It is regrettable that Mr. King is not provided by his society with more teachers, as the natives are plentiful and his boat service equal to a much greater scope.

I enclose herewith a paper on the past war customs of the island of Logea, kindly given to me by Dr. L. Loria, who spent some considerable time at Kwato, with the assistance of the Rev. C. W. Abel, collecting particulars respecting that and others of the old native customs. (See Appendix S.)

I have, &c.,

M. H. MORETON.

His Excellency Sir William MacGregor, M.D., K.C.M.G., Lieutenant-Governor.

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APPENDIX G.

DESPATCH REPORTING VISIT TO EASTERN END OF THE POSSESSION.

No. 51.]

Brisbane, 18th August, 1894.

SIR,—I have the honour to report that I arrived at Samarai on the 16th April by the s.s. "Merrie England." Mr. Kennedy had shortly before visited some rowdy tribes on the south-west coast of Fergusson Island, and had successfully, in the face of opposition, arrested eleven men there. He appears to have managed the affair with judgment and courage.

The Resident Magistrate made application for somewhat extensive repairs and alterations to the residency at Samarai, and the carpenter of the "Merrie England" was directed to make a report on what is necessary for the preservation of the buildings.

Both the prison and the prisoners were found to be in a satisfactory condition.

Next day we reached East Cape, and at a sitting of the Central Court a woman was tried there for witchcraft and sentenced to three months' imprisonment.

The Fijian teacher stationed there, who was doing excellent work, died, and they are now without a teacher.

Dobu was reached the same day. There were only two matters of importance to deal with in that neighbourhood. There had been a quarrel between a number of Sanaroa and Kiriwina men about a woman, and the Sanaroa teacher stopped a serious fight by telling them the Government would deal with the matter. The other complaint was that a Dobu witch had dug up and eaten part of her dead sister.

About a score of carriers were engaged here to take Mr. Armit to examine the high lands on Kwaibwaga (Goodenough Island). One of the village policemen was there performing a sentence of imprisonment for adultery, and he was attached to this party as interpreter. The great majority of the Dobu people were absent on Duau planting food.

I was able for the first time to make a brief halt at the Island of Tewara. It has seven small villages; the formation seems to be trachyte; it is steep, rough, and wooded, the soil poor. The people are peaceable, and say they are not molested by their more powerful neighbours. They have no resident teacher, but are visited occasionally by a teacher from Sanaroa. The same night astronomical observations for position were made at Urassi Island.

Next day we reached and camped at the south-west corner of Vakuta Island, a point that required to be fixed for charting purposes.

There I was visited by the principal and other chiefs of the island. They reported that all were living in peace here and at the Island of Kitava. The leading chief paid a visit of state in a gaily decked canoe to the "Merrie England." He received some payment as Government chief for the district.

Next day we shifted to Giriba, the position of which also required to be checked. The chief and people there assured me there had been no serious disturbance in any tribe known to them since my former visit. The chief was in mourning attire—black paint—for his wife; and out of respect for her memory had denied himself his greatest enjoyment, the tobacco pipe. He did not think, however, that this abstinence should apply when he was invited by me to smoke, and he therefore indulged in it "just for that time."

After I joined the steamer at the Kavatari anchorage, the Resident Magistrate was sent to visit the villages at and near to Sinaketa, and Captain Jones went to Kavatari to observe the sun at noon; there the magistrate found Enamakala, but that chief would not accept the magistrate's invitation to come out to the steamer.

The representative of the firm of Burns Philp and Co. had lately entered into some irregular arrangements with the chief of Kavatari, and put up a building there which partly blocks the public road. Some pearl-traders had in a much milder way acted similarly at Sinaketa, erecting premises on land not belonging to them.

The best known son of Enamakala soon arrived on board to report that his father had sent him to live at Kadawaga, where he wishes him to be chief to keep that tribe quiet and peaceable. He said the people of Kadawaga would not now run away, but would remain to answer any questions I might wish to put. When I landed there on the 22nd, they all remained quietly seated on their verandahs.

I found the position of this place to be lat. S. 8 degrees 31 minutes, and long. E. 150 degrees 56 minutes 10 seconds. Mr. Moreton landed there to remain till I should return from Nada, to make any inquiry he could till then, but nothing important was elicited.

On the 23rd May we anchored at Kwaiwata, and the same afternoon I went up the rocky wall of the island and visited a number of the villages in the central plateau. Some parts of the rock had to be ascended on ladders; other parts by drawing oneself up by the hands.

They were all quiet and in comfortable circumstances.

Observations were made at night for the position of the island at its north end.

Guasopu was reached at sunset next day, after a call had been made at Wamana on the way.

The Adamudu village policeman soon came out to the steamer in uniform to report. They are a quiet and settled community, and do some fishing for the traders on Nada.

There is still at large on Murua a murderer belonging to an inland tribe, and I organised the usual police party to proceed in search of him. The searchers, consisting of constabulary and of volunteers from Omdamudu, tried to surprise the tribe to which the man belongs, but they did not find him there; he sent me a message, however, that he could not endure being hunted any longer, and intended to surrender himself next time I visit Murua. The party arrested a member of his tribe that they thought was implicated, but, as I could not find any reason for detaining him in custody, he was paid some small compensation and sent home to tell all his tribe that I wanted only the man charged with murder.

On the 25th May, when on the passage from Guasopu to Nada, I was able to land for the first time on Veneia, the Cannac Rock of the charts. It is about 100 feet high on the east side, about 250 to 300 yards in diameter, dipping down to the water at the west side at an angle of about 45°; it is distinctly striated with cross cleavage.

There is no vegetation on it, except some small *Chenopods*.

This rock, on examination by Mr. Rands, has been found to be a hard siliceous slate resembling the permo-carboniferous formations of Gympie; it has indications of fossil remains. The special interest connected with Veneina is on account of its position between the coral islands of Nada and the coral end of Murua.

A landing can, in fine weather, be made on the rock at the north-west corner under shelter of a partially sunken detached ledge. The water seems to be not less than four or five fathoms deep up to the rock except on the north and north-west, where there are large masses not far below the surface for nearly half a mile from Veneina itself.

All was well and quiet at Nada. The two traders established there were both absent, but they seem to be on amicable terms with the natives. Two or three boys joined the constabulary, and there was great wailing over their departure.

There is a matter that much concerns the future of the Nada people, and the Resident Magistrate has been directed to give attention to it. There is no good, and but little bad, planting land at Nada.

Some of the unoccupied land on the nearest end of Murua should, by proclamation, be set apart for Nada. They should then sell their copra for a cutter fit to carry their yams from Murua to Nada.

A short visit was then paid to the east end of Fergusson Island to water the steamer. The tribes in the neighbourhood of the Mebulubuli Creek reported all well in that vicinity.

A call was made at Ware (Teste Island) on the 31st May. The natives were then building a new church, and there did not appear to be anything unusual to attend to. Many of them are employed in fishing and trading boats.

On arriving at Nivani, the Government station for the Louisiades, it was found that Mr. Graham had gone to Sudest Island, where we met him on 2nd June.

It was reported by several people that two Queensland vessels, the "Griffin" and the "Curlew," had come to the Louisiades without entering at the Customs. One of these vessels was said to have remained some time in the group fishing, and to have engaged natives for that work, and to have left the men unpaid on an island at some distance from their own home. I was informed by Mr. Whyte, of Sudest, that he had been on board one of these vessels in the Louisiades.

On the 3rd June a visit was paid to a promising quartz reef on the dividing range of the Island of Sudest, from five to six miles south-east from Griffin Point. It has been traced for several hundred yards along the ridge, appears to be nearly vertical, and to be from about two to nearly four feet in thickness; fine gold can be seen in this stone with the naked eye. A shaft was being sunk on the side of the reef, and a tunnel was being driven from the foot of the ridge to cut the reef eighty or 100 feet below the surface. Judging from the appearance of the stone, it contains sufficient gold for profitable working; but the quantity of stone that may be procurable cannot at present be estimated. The pluck and perseverance of the men engaged in this work solely on their own small means is worthy of high commendation.

Relations between the Europeans and natives on Sudest seemed to be very amicable. Complaints had been made by the diggers to the Resident Magistrate that the natives were washing out alluvial gold without taking out licenses; it was alleged that certain diggers had burned some natives' houses to stop the natives from searching for gold. It was said that the matter had been deferred until I should visit the island, but I heard no complaint from either diggers or natives. In my opinion the natives are almost invariably well and fairly treated in Sudest. Alluvial gold is now difficult to find on the island, so that perhaps a certain amount of irritation was not unnatural on the part of the diggers, although it was unjust, and the attempt at intimidation highly reprehensible. The matter was investigated by the Resident Magistrate, but no proof was forthcoming to his satisfaction. The traders, on the other hand, encourage the natives in this industry, and they assert that they obtain in very small quantities what amounts to a very considerable aggregate of gold. In all probability the natives will now for many years prosecute this search on the island, and this may eventually assist towards the discovery of more auriferous reefs. In all probability their digging will be extended to other islands before long, first to Johannet and Rossel islands. It is to be feared, however, that for this pursuit they will neglect planting and house building. The two native village constables were well spoken of. There is one farmer on the island, a retired digger, who supplies the Europeans with native food, and sells also to the natives for gold.

The steamer arrived at Yela (Rossel Island) on the 4th. Next morning I started in the whaleboat to go round the island while sittings of the Central Court were held at Yamba.

There had been a great quarrel between the people of Yongga Bay and the tribes at Yamba. A heavy gale had blown into the north side of the bay and had broken some fruit trees and done some other damage. As Yamba was to windward, Yongga blamed Yamba for making the wind, and for doing so maliciously. They manned all their canoes and came to attack Yamba. The result of the skirmish is by no means clear yet. Some say ten people were killed; others maintain only one died.

The obscurity will not be cleared away until the magistrate can live there for two or three weeks. The different tribes were all perfectly quiet and friendly all along the north coast, and many hill men came down to see me as far as Dyama.

Only the Saman tribe remain unapproachable, and they only run away without making any hostile demonstration.

Two young men that were tried before the Central Court for complicity in the murder of the French trader Lucien, at Saman, were acquitted. They were very desirous of entering the Government service, and were, at their own wish, enrolled in the constabulary. The presence of those two young men in the force will be of very great advantage in bringing the Yela people under proper control.

On the 11th June I met Mr. Graham at Bogoya on Misima. He had been to Johannet Island and had arrested a native charged with murder, whose case had been neglected for several months. He had also promptly and successfully dealt with some other outstanding matters. Beyond a small quarrel between two diggers, there was little or nothing unusual to inquire into at Bogoya. The Enauta village constable came to report all quiet in that part of the island.

A halt was made at several of the villages on the north side of Misima.

APPENDIX I.

DESPATCH REPORTING VISIT TO KIRIWINA.

S.S. "Merrie England,"

Off Kiriwina, B.N.G., 8th July, 1897.

No. 44.]

MY LORD,—I have the honour to report that on account of information received from different sources, I deemed it very desirable that I should make a flying visit to Kiriwina before returning to the Central district, even though I was already behind time. I arrived in the group on Saturday, 3rd July. Next day I attended divine service at Kavatari, the site of the new Wesleyan Mission, conducted by the Rev. Mr. Fellowes. A large plain church has been erected, capable of receiving about 600 persons. The weather was not good, but there were then present about 200 women and 250 men. Their demeanour during the service was on the whole decent and attentive.

The resident magistrate had been at Kavatari for a couple of weeks, and had caused the natives to remove over a score of dead bodies from graves in the villages to places in the cemeteries, where they were re-interred. In this district there is, in addition to the usual sentimental reasons for the village burial, the economical consideration of having the corpse convenient to obtain from it the fibular bones to be converted into lime spatulas. As the natives themselves had to perform the exhumations and reinterments, they may probably on this account be more inclined to bury in the cemeteries in future. During the first few years of my residence in this country no case of dysentery became known, but lately there has been an epidemic of this disease in these villages, probably caused—almost certainly aggravated—by village burial. The villages are built on raised, decayed, broken up old coral, with a layer of brown humus, the result of decomposed vegetable matter, on the surface. This soil and subsoil are exceedingly porous, and would speedily become infiltrated with the products of animal putrefaction. Water is obtained from sources that rise nearly at the high-water mark on the foreshore, thus at a lower level than the plane in which the dysenteric corpse is buried. The enforcement of the cemetery interments is thus of much importance, and Mr. Moreton seems to have been successful in dealing with it at this point.

2. On the 5th I tried to reach the village of Oburaka. That tribe had lately had a dispute with a neighbouring village. At first they went at night and cut down each the bananas of the other village, then they met and fought with spears. Oburaka is numerically the stronger tribe, and they killed two of their opponents. Unfortunately it was found that the water is extremely shallow between Kavatari and Oburaka, with a tidal rise and fall of some two feet only. My boat stuck fast at something more than half way, with a falling tide, so that we had to wait there five or six hours. Whilst thus detained we were informed that Oburaka wished to fight the Government and to kill its chief, a threat that was by no means regarded seriously. On our arrival at Oburaka only a few people were visible. The chief had absented himself, but he was eventually induced to come in. Of course he wished me to understand that the fault lay exclusively with the other village, and that he and his people were blameless. In a hesitating way he promised to procure and deliver up the two men of his tribe that were said to have killed the two that fell in the fight; but he insisted that he did not know whether they had killed anyone or not.

It appears that a Greek trader has regularly married the daughter of this chief, and that the trader has a station in the same neighbourhood. I was given to understand that all the pigs in Oburaka, numbering over fifty, are claimed by this European son-in-law of the chief. It is not at present known to me what the arrangement is that exists with regard to this herd of swine, but at first sight it seems to point towards oppression. The Resident Magistrate has been directed to make full inquiry, and to see that no injustice is done. At Oburaka I met four of the traders of this district. It will be remembered that in former despatches I drew attention to the highly reprehensible conduct of these men. When I previously expostulated with some of them they promised an amendment, and it is gratifying to learn now that their conduct has on the whole decidedly improved. They do not now trade on the Sabbath near mission stations. I am well aware that much temptation is put in their way, for the licentiousness of the women of Kiriwina is almost without a parallel in modern times.

We could have arrested some men at Oburaka, but I desire now to confine arrests on Kiriwina to the principals concerned in all serious crimes. The chief will delay the surrender of the two men wanted now, but the probability is that before long they will be delivered up. There was of course no approach made towards hostilities on the part of the natives.

3. Latterly there had been a serious quarrel between the villages of Kadukwaikera and Gumalababa. It arose out of the ownership of a piece of planting ground which both sides claimed. No accommodation could be arrived at by diplomatic means, so it was finally determined to leave the solution to the arbitrament of the spear. A field was accordingly selected and cleared for combat. They fight always in the afternoon, and it was found before it was too late that the rays of the afternoon sun would be in the eyes of one side. A new field was thereupon cleared, which the rays of the decliving sun would traverse obliquely. There the warriors of the two tribes met and did their duty in Homeric style, but unfortunately two men of Kadukwaikera were killed and several more were wounded. Some of these latter I saw; all the wounds were from spears and on the leg; presumably the shield protected the upper part of the person, but left the legs exposed, but numbers of shields were split by the spears hurled against them, and this of course left a few men more defenceless than others. I have formerly pointed out that, curiously enough, the Kiriwina people and the Murua tribes never use the stone club, although Murua possesses such excellent stone (quartzite). No doubt the two men that killed an enemy were greatly admired and envied at first, but a demand was soon made by the Resident Magistrate for the surrender of these two heroes to be punished for their exploits. The chiefs at the village concerned professed to be desirous of complying, but set about doing so in a peculiar manner. They brought in and surrendered two men that were not implicated. These were released; others were then substituted, and this was repeated several times. Strangely enough these vicarious victims did not seem to raise any objection to their being substituted for the two homicides. They looked as if quite prepared to take their place with a light heart. On the evening of the 5th, however, the chief brought yet another couple of men, one of

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whom was the right man, but the other had disappeared and no one could find him. I visited both villages on the 6th, and informed them that in future they must reserve the settlement of these disputes for the decision of the Resident Magistrate, and that this same dispute would be inquired into and the land be given to the rightful owners without reference to the result of the recent fight. The chiefs and people of the two villages seem now on quite friendly terms. The Reverend S. B. Fellowes exerted his influence, after the fight, and probably prevented a continuance of the disorder by visiting the hostile villages next day; he was not able at the time to leave the station, otherwise he might have prevented any fighting. We were received in a very friendly manner by all these villages. They concurred with the admonition administered to them.

4. On the 6th as we entered the village that lies nearest to Emarakana, the abode of the great chief Enamakala, several men promptly took up their spears and shields. They fled almost immediately, apparently not knowing what to do, most of them leaving their spears; these were at once taken and broken. What was the cause of this sudden panic it was not easy to see. The chief fled with his shield. The men of this village were lectured and scolded by Pulitari, and by the more sensible chief of a neighbouring village who happened to arrive there then. I did not intend to make my visit to Enamakala one of complacent politeness, as he has done but little to further Government work. As I approached this chief's quarters I was met by one of his brothers, who spat all round me to preserve them or us from sorcery. The chief was seated on a high bench in the small porch of a small house, with three or four of his principal men sitting in front of him. These I at once turned out and took the high bench, while Enamakala was seated on the ground below. He was warned not to interfere with the villages that belonged to the province of Pulitari. He denied that he had sent to certain villages for further additions to his stock of wives. I knew he was lying, but was satisfied by informing him, in the presence of the other natives, that I had ordered the several villages to refuse to let him have any more women, because the domestic life he leads is already a discredit to a chief. He was so alarmed that the perspiration came streaming down his face. He is the nearest approach the Kiriwina people have to a sacred being, and he has an instinctive idea that his importance and tastes would receive a check by the development of a mission. He has therefore remained on begging terms with the mission, but has not assisted the missionary and his teachers, and he has steadily refused to grant a mission site at his own headquarters. I informed him frankly that I would not support any chief that kept aloof from the mission of his district, but that I would not hesitate to aid the mission to overcome any difficulty he might try to create. When the question was then put to him as to whether he would grant a mission site at Emarakana he faltered, and endeavoured to put me off with an evasive answer; I insisted on a clear declaration of yes or no, and at last he said "yes, the mission shall have land here." I requested him to proceed at once to show the land to the Rev. Mr. Fellowes, which he did. It was fully explained to him that it is not desired to diminish his authority as a great chief, but rather to maintain it and enforce it, provided that his own conduct is such as to merit support. He is to send his brother regularly to visit and report on the islands to windward of Kiriwina. These acknowledge the sway of Enamakala in an easy sort of way. After leaving Enamakala we proceeded to Kaibola, at the north end of the island, where I met the steam launch. All seemed quiet and peaceful in that district of Kiriwina. They have had a wonderfully rich harvest of yams all over the island, so that food is superabundant, save at two or three villages where the men have been engaged largely in the pearl fishery, an employment that has undoubtedly done them not a little harm, though they have procured through it much more trade goods than they ever had before, in the shape of beads, tobacco, tomahawks, &c. Had the conduct of the traders been from the first less disreputable the injury to the natives would have been less.

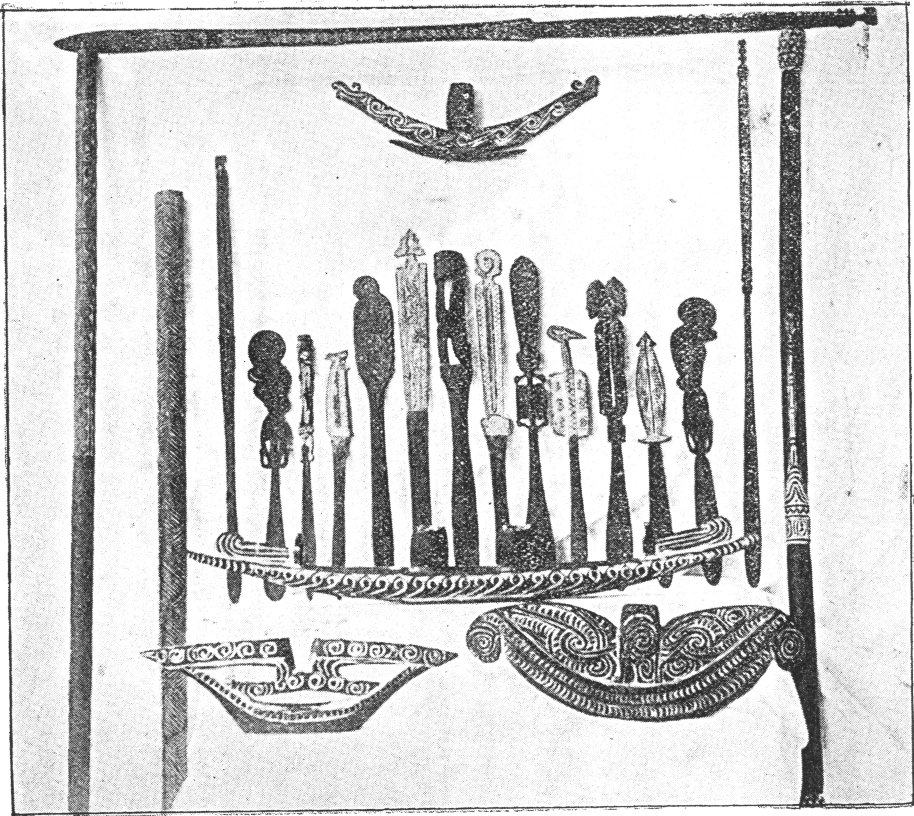
5. The lay teacher that was stationed on Vakuta Island has left on account of sickness in his family, and his place has been taken by a coloured teacher, but Nofi thinks his dignity requires the presence of a European. This may also be a source of future dissatisfaction to Enamakala, who will doubtless also wish to have a European missionary, especially as Pulitari has one. Nofi, of Vakuta, Pulitari, of Kavatari, and Enamakala, are all members of one family called the Labai line, because their ancestor, a being of supernatural origin, like the founders of so many great houses in Europe and elsewhere, first descended at that place, and there framed and promulgated family laws which secured liberal privileges to his own heirs and successors.

These are to some extent recognised by the people, and it is therefore advisable to train and educate these leading men if this is practicable. Pulitari has much improved through being so closely associated with the Rev. S. B. Fellowes. A teacher will, I trust, be stationed soon with Enamakala, but that chief will require much tuition to reduce him to a condition of respectability.

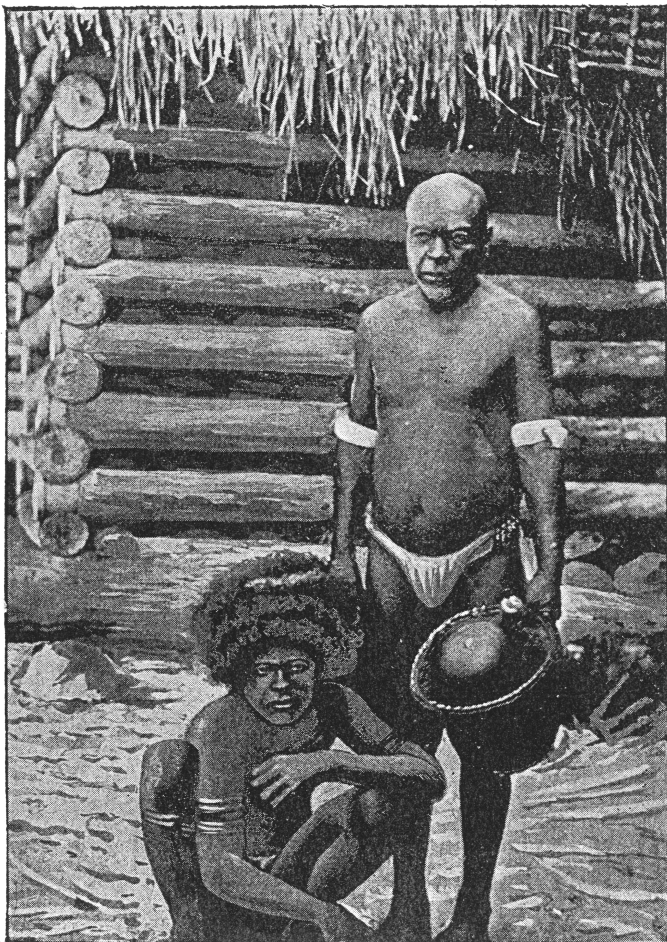
Only two other teachers are so far stationed outside Kavatari. Mr. Fellowes and the teachers preach each on every Sunday at a large circle of villages. There can be no doubt that the mission has gained very substantially in influence since my last visit here. The time is already within sight when the indigenous profligacy of the villages under their influence will be at least veiled, and it will no doubt be materially lessened by-and-by.

A note by the Rev. S. B. Fellowes is attached which sets out clearly the present state of the Kiriwina mission. Side by side with mission extension will proceed the development of the village police. There are at present only two on the island, but there will be plenty of men soon capable of this work, some educated in prison, others in the constabulary, and some by the mission. Owing to the impulsive nature of these people it will be some time before grave crimes are wholly suppressed amongst them. In a quarrel over the pettiest trifle one of them will work himself into a foaming passion, in which condition he will without a moment's warning throw a spear at another, or run up a tree to kill himself by jumping down.

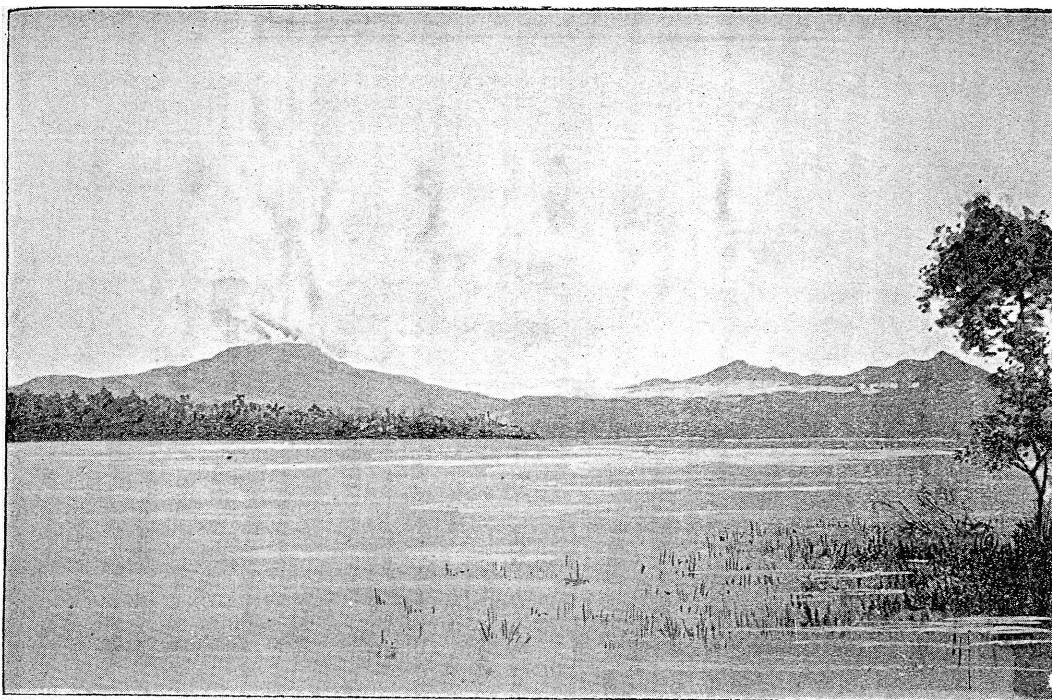
It has always struck me that the Kiriwina people more nearly resemble the line islander than any other tribes in this part of the world. They have the same mental characteristics, including a tendency to suicide. At Kiriwina, among twenty or thirty boys there will always be two or three with wavy, black hair, which is decidedly not frizzly. They resemble each other in many habits—for example, they procure abortion in the same way, and that by the only effectual method I have ever known to be practised by savages. With all their shortcomings they will eventually become useful and spirited citizens.



TYPES OF KIRIWINA CARVING.



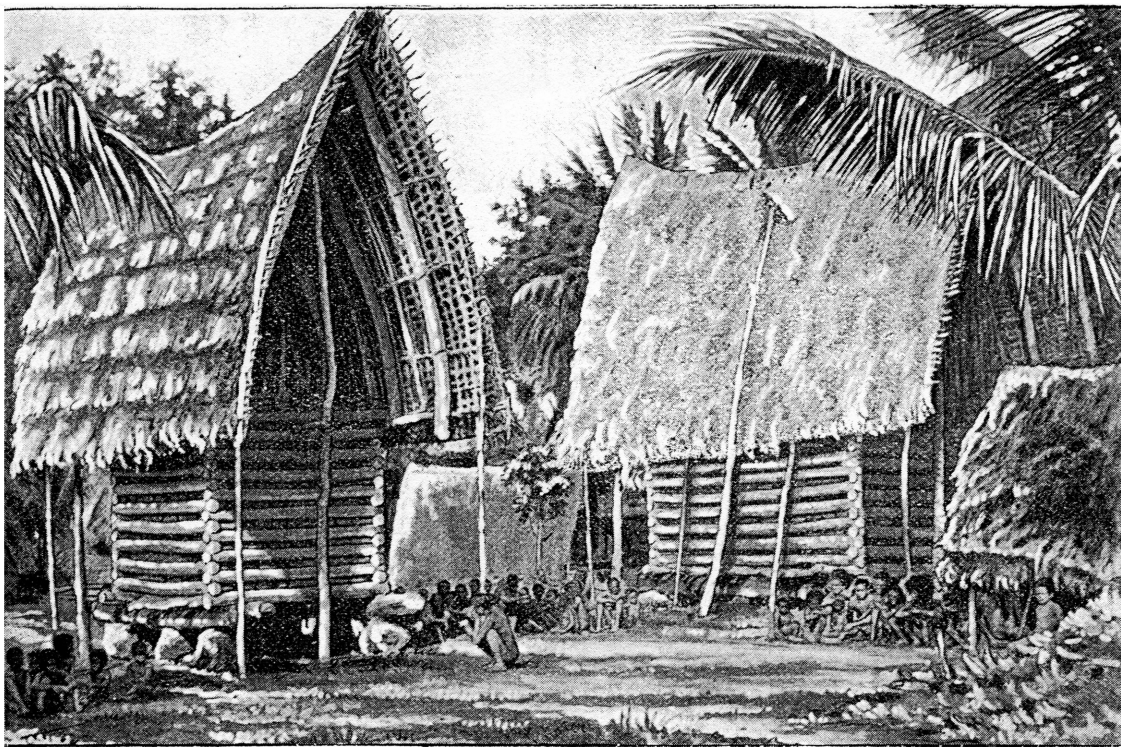
ENAMAKALA AND HIS SON (KIRIWINA ISLAND).



MOUNT VICTORY (VOLCANO) FROM COLLINGWOOD BAY—MOUNT TRAFALGAR ON RIGHT.



KIRIWINA CARVING.



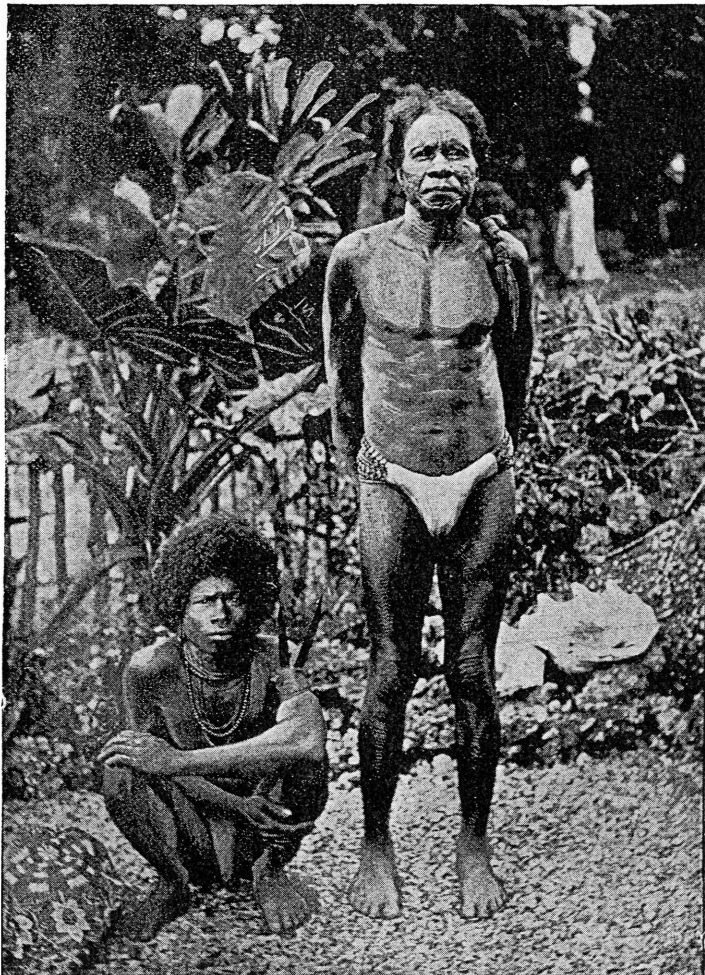
EMARAKANA VILLAGE ON KIRIWINA ISLAND. (ENAMAKALA, CHIEF OF THE ISLAND, LIVES HERE.)



ENAMAKALA'S YAM HOUSES AT EMARAKANA, ON KIRIWINA ISLAND.



THE RIGO DETACHMENT OF CONSTABULARY.



LOPI AND HIS SON (YAKUTA ISLAND).

6. The pearl-fishery has now reverted to smaller proportions than it formerly possessed. There has been some trade in pearl-shells, but that cannot become important. Large quantities of yams can be obtained at present at Kiriwina, and their surplus will soon be widely distributed over the east end of the colony.

7. On the 6th, while I went overland from Kavatari to Kaibola, the Resident Magistrate went to the village of Kaipapu in Pulitari's province to arrest some men that had risen against and killed a reputed sorcerer. A struggle ensued, and some of those seized by the police had to be let go while the latter had recourse to their rifles. They succeeded in arresting and bringing off three men, and it is said four were wounded, but not mortally, by the shots fired at them. It was intended that we should sail next morning for Samarai, but it did not seem to me desirable that we should leave immediately after a scrimmage of that kind. I sent all the constabulary present to Kavatari, and instructed the magistrate to proceed again to Kaipapu, and to visit also some of the neighbouring villages, to show the natives that when necessary a strong force can be brought to bear upon them at any place on the island. The party visited Kaipapu, which they found deserted, and then proceeded to certain other villages, where they found the people all very greatly frightened. Fear will diminish and finally put an end to these crimes on Kiriwina; nothing else will.

8. On the 7th I was visited by the son of Enamakala that lives at Kadawaga as its ruler. He reported that all is quiet on Kaileuna, but simply because they are afraid of the Government, from which they could not get away owing to the limited size of the island.

I have, &c.,

WILLIAM MACGREGOR.

His Excellency The Governor of Queensland.

KAVATARI WESLEYAN MISSION—HEAD STATION AT KAVATARI.

Staff.—One European missionary and his wife, three Polynesian teachers. Two missionary sisters are at present at Dobu waiting for their house to be built here, when they will come and take up their work.

The Mission Work.—Average attendance Sunday morning at church during the last two months over 350—*i.e.*, since the traders have been away from the place; afternoon over 200. Previously the morning congregation barely averaged 200. Pulitari attends church regularly, and latterly has taken a great interest in all the work of the station, especially giving his influence to help us in keeping the children under our care at the mission house. These children at present number twenty-six.

Sunday and day schools have been started, but the children are irregular in their attendance. Personally I am anxious to have a nursing sister to give her whole time to the sick natives, and so help us to break up the sorcery superstitions. At present Mrs. Fellowes gives all her spare time to this work.

Out Stations.—Two teachers' stations have been established, one at Gumilababa, inland, the other at Tukuauku, on the beach in the corner of the bay. The two Fijian teachers on these stations have both gained influence over the respective chiefs of their villages and are working well. Each has built a home and a church in his village.

From our three stations we give Sunday services to seventeen villages in the district about Kavatari called Kuboma (Pulitari's district), and the actual congregations that gather each Sunday are over 2,000 in the aggregate.

This week two station sites have been secured in Enamakala's district—Kiriwina. Two teachers will be placed there in the course of a month or two.

Vakuta was opened as a lay missionary's station, and an English house was built. Owing to family sickness the man had to leave, and his successor has not yet arrived. At present a Fijian teacher is there; he reports well of Lopi and his people.

(Signed) S. B. FELLOWES.

APPENDIX J.

DESPATCH RECOMMENDING THAT THE GIRA RIVER BE MADE TO FORM THE BOUNDARY BETWEEN GERMAN AND BRITISH NEW GUINEA.

No. 49.]

Samarai, 10th July, 1897.

MY LORD,—I have the honour to transmit herewith a traverse of the Gira River, plotted by Mr. Cameron from notes and observations made by him and myself during the recent examination of that river.

It will be noticed at once that the principal mouth of the Gira opens into the sea in German territory. Of this we were practically aware from the first, but in the earlier cursory astronomical observations some margin was left to avoid all appearance of encroachment on our neighbours. The position of the mouth of the river has now been determined with much greater scientific accuracy, so that for all ordinary practical purposes it may be accepted as sufficiently correct.

In round numbers it may be said that the mouth of the river lies two-thirds of a mile north of the boundary line—the eighth degree of south latitude.

After proceeding through swampy land for about a mile, the river enters British territory, to again project a small loop, three or four miles from the sea, slightly across the boundary; it then follows a south-westerly course to the highest point to which I could venture to take my boat—more than fifteen geographical miles inside this Possession, and in longitude E. $147^{\circ} 44'$.

2. From what precedes it will be gathered that a rigorous exercise of territorial rights would make the navigable part of the Gira useless to both Kaiser Wilhelms-land and to British New Guinea. I respectfully wish to propose an arrangement that would make the river free for navigation purposes to both. It is quite clear that any steps taken by one of the Governments to settle the tribes of this district will be advantageous to the other Government. Up to the present time the relations subsisting

1896-1897

Fellowes

The health of the natives generally during the period being treated on has been as usual, until in the beginning of 1897 an epidemic of dysentery appeared, carrying off many natives on Logea, Sariba, Milne Bay, the North Coast, Dobu with its surroundings, and the Trobriand Group.

It is very difficult to get the natives to pay attention to the "burial regulations," and this has been the cause during the epidemic of so many deaths. Even on Logea Island, alongside Samarai, under the vigilant eye of the Rev. C. W. Abel, and whilst I was away on the Mambare River during February, March, and April last, the natives started to again bury in their villages. Unluckily no decisive steps were taken at the time, and the bodies remained there until my return in May, when eleven were exhumed on Logea and eighteen on Sariba and placed in the proper cemeteries. In June also I had to have twenty-nine bodies taken up out of the Kavatari villages and removed to the cemetery.

There was the usual dearth of food along the coast of the mainland towards the end of 1896 and beginning of 1897 until the yam and other crops came in. The islands do not appear to suffer to such an extent as the mainland.

Since prospecting has been taken in hand by so many miners native carriers have been hard to procure, especially after the reports came down from the Mambare River, brought by the first batches of boys returned to their homes, and their version of the work, treatment that they had received, and hardships that they had undergone had got abroad. I believe that some of the employers did not treat their carriers as well as they might have done, whilst others treated them well.

Desertions from hired service have been frequent. About thirty natives ran away from Mr. Whitten, near Cape Nelson in October, 1896, whilst on their way to the Mambare to be signed on as carries for that river. They all reached their homes with the exception of one, who is supposed to have been speared by the natives soon after starting.

The natives generally have a preference for the life with the trader to that in the Government service, the conditions being freer and with more license. The trader, moreover, loses no opportunity in procuring the useful boys who leave the Government service, and will even induce them to do so, thus giving the officers of this district the trouble of continually getting new boys, and, as there is no regular constabulary for the Eastern division, it sometimes becomes rather awkward when reliable boys are suddenly required.

The village constables now number twenty-seven; some have done good work and bring in misdemeanants, whilst others are only constables in name. They want constant supervision—in fact, more than can be accorded to them.

The improvements that have been effected on Samarai are:—

A new bonded store and office (one building) erected at the end of 1896. The sea-wall, that was commenced in October, 1895, is still in progress. The filling in of the swamp, which was finished last year, has proved a great benefit; a few trees have been planted and a tennis court has been formed on the flat. Messrs. Burns, Philp, and Co., Limited, have erected a wharf (at a cost of about £1,000); it is 140 feet in length, and there is a depth at low water of 19 feet. The s.s. "Titus" was the first vessel to come alongside, in the latter part of May, 1897.

All the frontage allotments have been taken up, and there is now a boarding-house on the island. Several people are preparing to erect buildings, but unless the mineral prospects improve during this working season many allotments will be forfeited at the end of the year.

The island of Gesila, containing some thirty acres and lying opposite Samarai, has been bought by the Government from the natives; it has been partially cleared preparatory to its being planted with cocoanuts.

Mr. Carruth has bought through the Government about 300 acres of grass land on Sariba Island, distant some four miles from Samarai.

Messrs. Walker Brothers have obtained through the same source a large patch of planting land on the mainland, and nearly opposite to Samarai, named Loani.

Messrs. Thompson and Meek have from 250 to 300 acres on Goodenough Island, and they report that they have already planted the greater part thereof with cocoanuts.

Many other small patches of land have been purchased here and there by the several Missionary Societies for religious purposes.

A small jetty, made of blocks of coral, about fifty yards in length, has been built by the natives for the Government opposite the iron house at Kavatari, in the Kiriwina or Trobriand Group.

The Government ketch "Siai" has been doing good service, and for the last six months has been in charge of a native as coxswain with a native crew of five boys. They have made the most part of a new set of sails, and nearly all the repairing that has been found necessary during the above period has been done by them.

On the 17th July, 1896, six men—named Macdonald, Devlin, Penny, Macnamara, Edwards, and Gibson—left Samarai in a whaleboat for the Mambare River. The boat was rather overloaded at starting, and to make matters worse they picked up five natives at Taupota. Different reports came into Samarai during my absence from that place about their being killed by the natives, or drowned. On my return I left for the scene of the accident to make inquiries, picking up on my way the only survivor, one Lui, a native of Taupota. After making full inquiries I became thoroughly convinced that there had been no foul play in the matter, and that the unfortunate men had been simply the victims of a boat accident. All concerning this matter was duly reported at the time.

On the 11th February last, whilst in Goodenough Bay, I heard of the Mambare disaster—namely, the murder of Mr. Green and others. I immediately returned to Samarai, and, hearing it was true, I forwarded the news to Port Moresby both by a sailing vessel and a land and canoe service. I believe the two letters arrived within an hour of each other. Having been informed that three men—named Schmitt, Ryan, and Burns—had remained on the field, I considered it advisable to proceed to the Mambare for their relief, but, as reported to you, there were no signs of them up to the time of Your Excellency's arrival with the "Merrie England" and police in April.

In June last I visited the Trobriand Group, having received reports of some disputes and fighting. I had not been there for six months previously. There are now only about eight traders in this group, and there had been none at Kavatari for about two months before. The alteration in the natives there was very marked, owing to the greater influence that the Rev. S. B. Fellows had obtained over them through the absence of the traders. Bilitara, the chief of that district, has altered greatly, and he will now come forward and give assistance, asserting himself more than formerly. When the traders find this group worthless, in a trading point of view, it will be a great boon.

More cemeteries were marked out this visit, and many bodies removed from certain villages. Roads were also arranged for, and some commenced. Several disputes were settled.

The health of the prisoners has been fairly good.

D

Maeton 1896-97

was much regretted. There have been and are some excellent missionaries among the fathers and brothers of this mission, notably Fathers Toublanc of Mou, Vitali of Inawi, and Bouellat of Vaipa. The first had unfortunately to leave on account of ill-health; the other two still conduct very successful missions. The Sacred Heart voluntarily selected their present field of operations, and declined to occupy the north-east coast. Recently they have been examining the country further inland, and it is to be hoped they may extend their labours to the interior, where there is a magnificent and almost boundless field. The great probability is that the further inland they penetrate the more healthy they will find the country. Their reports state that Yule Island has proved more unhealthy than their stations on the mainland. Amongst the natives Yule Island has always been considered insalubrious. They have had a difficulty in teaching English, as it was not known to many of them to an extent that permitted of imparting it to others. Some boys were taken to Thursday Island to be educated there, but on their return it was found by the Government Agent that they had only acquired a few words, which they did not very well understand. They can, however, write very nicely in their own language, and their views seem to be somewhat widened. Archbishop Navarre, the head of the mission, has pledged himself that they will, as soon as possible, teach English in all their schools. They have built a number of substantial churches in their district. The Sacred Heart Mission in British New Guinea consists of—1 Archbishop, 18 Priests, 16 Lay Brothers, 21 Sisters, 23 Churches and Chapels, 1,100 Scholars, 20 Stations, 12 native School-teachers.

THE WESLEYAN MISSION.

49. The Wesleyan mission, founded in 1891, was brought to the colony by the Rev. Dr. George Brown. It has had as its head ever since the Rev. W. E. Bromilow, who is happily endowed with the mental and physical qualities that are required for such a position. They have four missionaries, five sisters, and thirty-one teachers. The statistics of their mission are given in detail below. There is no doubt that nine or ten years ago the islanders were the most murderous of all the inhabitants of the Possession. Although they had by the time the mission was founded been made to some extent acquainted with the rough side of government, they were still so wild and untrustworthy that it was deemed prudent to follow the pioneers of the mission to Dobu a few days after they left Samarai. Two points have been characteristic of this mission from first to last—intense earnestness, and sound, practical, good sense. Their deep earnestness, which never approaches either bigotry or fanaticism, began to tell on the natives soon after work was begun. They have fully maintained without flagging the zeal and industry with which they began, with the result that there is perhaps no more successful mission than theirs. Mr. Bromilow has reduced Dobu and its neighbourhood to a decently-behaved community, who keep the Sabbath, go to school, attend church, and conduct themselves like an ordinary Christian parish. The immensity of the transformation can be appreciated only by one that has seen these tribes half-a-score of years ago and that visits them now.

Mr. Fellowes has begun a change that will be a very great improvement in the Kiriwina natives as citizens and subjects. The Tubetube mission is not less successful. There is to be some speedy expansion in this mission, on Goodenough Island, where a European missionary will take up permanent residence soon. And an industrial school is also in contemplation.

Excellent work has been accomplished by this mission in regard to translations. The Rev. W. E. Bromilow has printed and published in the Dobu language the four Gospels and the Acts of the Apostles; a small work on the sacraments, marriage, and burial; a catechism and hymn book; and a primer. This of itself represents an amount of labour that can only be appreciated by those that have given some attention to cognate work. The Dobuan language is undoubtedly the tongue best known and most used for general purposes in the D'Entrecasteaux Group; and these books will certainly make it the literary native language of that part of the country.

Other translations have been made by the missionaries of this church to suit the natives among whom each of them is stationed, but those mentioned above are the most important.

The returns of this mission are given as follows:—

BRITISH NEW GUINEA DISTRICT OF WESLEYAN MISSION.

Circuits.	Churches.	Other Preaching Places.	Missionaries.	Lay Missionaries.	Missionary Sisters.	Native Ministers.	Catechists.	Teachers.	School Teachers.	Local Preachers.	Class Leaders.	English Members.	Native Members.	Native Members on Trial.	Communicants.	Sabbath Schools.	Sabbath School Teachers.	Sabbath School Scholars.	Day Schools.	Day School Scholars.	Catechumens.	Attendants on Public Worship.	Deaths (members).
Dobu ...	17	33	1	...	4	...	2	13	27	18	21	8	244	85	...	13	24	824	14	876	240	5,679	2
Panaieti ...	7	1	1	...	...	...	...	6	2	...	4	2	17	21	...	5	10	120	3	80	31	1,000	...
Tubetube ...	6	10	1	...	...	...	...	6	7	...	8	2	41	56	...	5	6	200	5	100	13	1,330	2
Kiriwina ...	3	25	1	...	1	...	1	6	3	...	2	3	12	...	...	1	2	50	1	120	15	3,500	...
Totals ...	33	69	4	...	5	...	3	31	45	18	35	15	314	162	...	24	42	1,194	23	1,176	299	11,509	4

AT DOBU.

Actual students in training—five of these are married ... 29
 Girls on the station 30
 Besides a dozen or so of boys for future acceptance as students.

THE ANGLICAN MISSION.

50. The Anglican Mission was also established in 1891. It was for a long time paralysed by the death of the Rev. Albert MacLaren, and but for the courage and tenacity of the Rev. Copland King it would apparently have become practically extinct. That gentleman remained on the field steadily at work with very little support, making progress and keeping the mission afloat till the appointment of Bishop Stone-Wigg, who with additional assistance arrived there only a few months ago. The Bishop has already been able to expand the field of labour considerably by opening up new stations. It is greatly to be regretted that the force at the disposal of the Bishop is not sufficient to enable him to occupy the Ope, Mambare, and Gira districts now that the tribes of those parts are becoming quieter and settling down. It would probably be no exaggeration to say that the Bishop could do three times as much work were he provided with a good steam launch as he can do without one. The north-east coast is topographically well suited for locomotion of that kind. The effect of constant supervision over South Sea teachers is seen to great advantage in the Wesleyan Mission, which is well concentrated. Such concentration is hardly possible on the north-east; hence the great necessity for a steam launch to carry the head of the mission rapidly from station to station.

At the end of June, 1898, the staff of the Anglican Mission in New Guinea was as follows:—1 bishop, 2 priests, 5 laymen, 5 ladies, 8 South Sea Islanders.

Regular schools and services were being conducted at Awaiama, Taupota, Wamira, Wedau, Dogura, Boianai, and Guravara, and several of the staff were engaged in the establishment of a station at Collingwood Bay.

At all the schools under white teachers, English is being taught three or four times a week, conversationally, according to the "Gouin" method, and also in reading and writing. These schools are—Taupota, Wamira, Wedau, and Dogura.

Mr. Copland King has translated one of the gospels into the language spoken in the neighbourhood of the principal station, and he has compiled a suitable grammar and dictionary, besides doing other translations.

LADY WORKERS IN THE MISSIONS.

51. The ladies connected with these several missions have performed work of the greatest importance. Mrs. Lawes has taught Papuan girls for more than twenty years, and can look back on a great record of beneficence. This lady, as long ago as 1882, visited a part of the inland country, which was some years later the field of operation of a great expedition under a distinguished explorer. Mrs. Lawes has done, to say the least, as much as any other person has ever accomplished to clean and brighten Papuan homes. In my despatch No. 20, of 2nd May, it was mentioned that Mrs. Chalmers was conducting the classes at Saguana in the absence of Mr. Chalmers. The very successful teaching of Mrs. Pearse has several times been pointed out. The splendid results obtained by Mrs. Abel, Your Lordship had lately an opportunity of seeing on the spot.

It is hardly necessary to say that the Mother Superior and the sisters of the Sacred Heart Mission devote themselves entirely to the duties of their own sphere. It is most regrettable that these ladies suffer so much from sickness. Several of them have died; many have suffered a great deal. Of course they bear all this without complaint, and are ever ready to die at their post. It is not possible to ignore this devotion to duty; none can fail to admire their constancy. But there is another way of looking at this question. The mortality and suffering among the sisters seem to be greater proportionately than it should be. The death of any one of them is a loss to their district, and everything that it is possible to do should be done to improve their sanitary surroundings, and to fit them physically to turn their powers and their zealous labour to the best advantage of that service to which they voluntarily devote themselves. This requires knowledge and practical experience. So far as physical causes are concerned, there should certainly not be greater mortality amongst the ladies of this mission than amongst those of other missions. They are all equally devoted to work; they all live very much in the same climate; but the ladies of the Sacred Heart Mission suffer most. So long as this is so there is room for improvement in the general management of the Sacred Heart Mission. A medical missionary added to this mission would undoubtedly save many valuable lives. Their high rate of mortality, both in male and in female workers, shows perfectly clearly that those responsible for the management of the mission are less well acquainted than are the other missions with the conditions of life that must be followed in the climate of British New Guinea.

The work of the sisters of the Anglican Mission was noticed in a recent despatch, and their effective teaching at Dogura and at Wamila was commented on.

The sisters have also done excellent work in the Wesleyan Mission, and are contributing in no small degree to remould the character of young girls in the Dobu district.

The great and striking influence of Mrs. Fellowes and the sisters on Kiriwina was noticed in a recent despatch as being very remarkable. It has been recognised by every one that has had an opportunity of seeing the work carried on in the Dobu district that Mrs. Bromilow has been a powerful factor in the almost unprecedented success that has attended that mission. Mrs. Bromilow's work is being kept up in her absence by Mrs. Fletcher.

There is no doubt that the lady workers are of great use in mission work in the Possession. It is undeniable, however, that the climate is much more trying to them than to men. Consequently it is necessary that they should be better cared for in all that concerns sanitation. They require shorter hours and more nutritious, more easily digestible, food. They must be better guarded from exposure to the sun, to wet, and to cold winds. And they must have much more frequent leave of absence, and change to a cooler climate.

52. It has been a matter of extreme gratification to the Government of the Possession that during the ten years of its existence no missionary or teacher has met death by violence at the hands of the natives. This is specially a matter for congratulation, as it is well known to readers of mission literature that the readiness, amounting to desire, to undergo martyrdom was not wanting in at least one mission. This is a degree of zeal that is no doubt most admirable in the individual, but it is a constant source of anxiety to an Administration charged with establishing and maintaining peace among savage tribes. There have been numerous cases of misunderstandings between members of the missions and natives, but in no instance have these proceeded to the infliction of serious violence, although it has occasionally amounted to assault, and even to the robbery of certain teachers. The Wesleyans have been specially fortunate in having very few differences with natives. The pioneer mission, the London Missionary Society, had already a heavy death-roll through native violence before annexation, no fewer than some seven or eight teachers, with members of their family, having been killed. The risks they incurred in those days must have been very great in some places, where they were completely isolated among savage, greedy, easily offended tribes, at a time when there was no law in the land, and no force behind the missionary and teacher. To this was to be added unacquaintance on the part of the teachers with the habits, customs, and prejudices of the natives; while the latter are naturally impulsive, and could not possibly have understood or appreciated the motives of the teachers.

number of the adults now begin to connect themselves closely with the Mission, and to identify themselves with its teaching. The majority of parents, however, do not seem to favour the attendance of their children at school. That the Mission exercises a potent influence for good over this and the neighbouring islands is quite manifest.

2. When we arrived at Dobu on the 9th it was found that the missionary in charge there, the Rev. Mr. Fletcher, had gone on a holiday excursion with a large number of the scholars as far as Goodenough Island. Two lay sisters were in charge, one of them weak and exhausted from fever, but apparently then recovering her health slowly. The village policeman of this island reported that the chief, Gaganamori, had been guilty of oppression in making some unsentenced prisoners work in his own garden. The chief denied this. An investigation of the charge showed that Gaganamori had made one man work for him for a short time under peculiar circumstances. There was, however, good reason to think that he does not abuse his position. An inquiry of the kind instituted is useful, now and then, in making all parties concerned understand that they are under surveillance. There was no other matter in the district then requiring special attention.

3. At Dobu there was a good opportunity of seeing the very original method they employ for catching fish by means of flying a kite. The latter is constructed gracefully and cunningly of four leaves, each about a foot long and three to four inches broad. To this is attached two strings, one probably not less than a fourth or even a third of a mile in length, but it may, for fishing from the beach, be much shorter. The other end of this is in the hand of the fisherman, and by it he regulates the position of the kite. The other string attached to the kite is long enough to reach the water, and may be from one to three hundred yards in length. To the lower end is attached, instead of a hook, a small tassel about half-an-inch thick and some three or four inches long, made of spider's web. The fisherman seats himself in a small canoe, proceeds to sea, and flies his kite, so as to keep the tassel of spider's web bobbing on the water. The fish that catches this entangles its teeth in the loose, soft, elastic bunch of spider's web, from which it cannot disentangle itself until it is quietly lifted into the canoe by a small triangular net mounted on a forked stick. The spider's web is procured from a certain kind of spider found at Dobu. The animal, or a number of them, is tossed on a long cleft reed or bamboo until a close double tissue of web about three to four inches broad and four to six feet long is obtained. These are laid past to furnish material for the fishing tassel as may be required. A similar tissue of spider's web is made in the Solomon Islands, but I was told, many years ago, for strangling widows, and without any connection with fishing. Complete sets of this ingenious and singular apparatus have been forwarded to the official collection in Brisbane, including the stored web, and the spider itself for determination. A number of the villages near Dobu were visited on the 10th, and many small matters were attended to by the Resident Magistrate for the district.

4. On the 11th the steamer anchored near the sea end of the Island of Mohu, but no natives were seen there. It appeared there had since my last visit to this island been a severe storm, sufficient to uproot a large number of casuarina trees at the east end of Mohu, where they had no protection.

On the 13th I proceeded to the village of Kavatari. The Rev. Mr. Fellows and Mrs. Fellows had suffered not a little from fever, but they were then improving in health. It had been noticed that the natives did not, as usual, frequent the steamer at anchor in the strait between Kaileuna and Kiriwina. It was, therefore, surmised that they had some sufficient reason for absenting themselves. This was soon explained at Kavatari. In two villages they had begun again to bury the dead among their houses. The other villages had continued to bury in the cemetery, though jeered at by those that no longer used the graveyard. A second cause was that a white trader had married a Kavatari woman, and had made her keep and feed for him a number of pigs. These had become a nuisance and an eyesore to some of the villagers, and they had killed and eaten two or three of the pigs in question. They had, of course, been consequently threatened with the wrath of the Government. I advised them to not keep pigs for any white man in future, because such an obligation could not legally be imposed on them, while it was a practice that was sure to give rise to trouble. The matter of burial, being a direct and impudent violation of the Burial Regulation, was more serious. The Resident Magistrate of the district was directed to make them dig up the dead bodies in question, and to compel them to remove them to the cemetery, and he was not to leave Kavatari till this was done. Mr. Moreton caused all this to be carried out, using for this purpose the village policemen of the place. In other respects their conduct had been satisfactory.

5. At this Mission Station there are resident sixteen pupils of each sex, some of them almost quite grown up. I was able to see them at work in school. They can all count up to 100 in English. In arithmetic they are studying simple addition. They are beginning to read, but cannot yet read a book. They already write surprisingly well. What was most noticeable in connection with these young people was the complete transformation in the demeanour and character of the girls. Formerly the young women of Kiriwina were very licentious, shamelessly profligate. Nothing, however, could be more pleasing than the wonderful change in the mien and behaviour of these girls at the Mission Station. They are very quiet and well behaved, almost demure; neatly and not overdressed, modest and unassuming; and they are already skilful with the needle, good washerwomen, and acquainted with the routine of household work and duty. The effect of this teaching has already extended beyond the Mission fence, and is not without considerable influence on other women. It has certainly arrested the attention of the young men, who already recognise and appreciate the difference between the Mission girl and the ordinary forward, roisting village romp. These educated young girls already "eat the eyes" of the young men, so that there will be no vacancies in the male side of the school. Several of the pupils will be regularly married soon. Amongst them are two daughters of the chief and one son. These three are of the "blue blood" of Kiriwina, members of the "guiao" or chieftain caste. Their presence at once puts the Mission Station in the highest social position, which counts for something on Kiriwina, though for next to nothing in any other part of the Possession.

The great chief of Kavatari had taken a third wife. His excuse was that one had died, and that the other two being only of plebeian blood could not cook for Enamakala, the head of the ruling family of the Group, and that therefore his people had made him take to wife a woman of such rank that she could prepare and serve food to Enamakala when he visits Kavatari, so that he and they should not be ashamed.

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6. An interesting occurrence illustrative of ophiolatry was recently observed by Mr. Fellows at Kavatari. A snake had found its way into a house. It was regarded as being or containing the spirit of a dead ancestor, and efforts were being made to propitiate it by exposing to it peace offerings. They were no doubt surprised by the rude treatment bestowed on the reptile by the missionary, but they did not resent it. The snake is the animal most frequently represented in art in the Kiriwina district. It occurs elsewhere in the Possession in that connection. In many places no native will kill a snake. Evidently snake cult is an ancient form of veneration and worship connected with ancestors over a large area of British New Guinea. Advantage is taken of this by the sorcerer in some districts, who does not scruple to threaten death by snake bite, and to encourage snakes about his premises.

7. On the 14th several villages were visited between Kavatari and Emarákana, the seat of Enamakala. These were all entirely taken up then by the plentiful yam harvest. It may be remembered that it was only on the occasion of my last visit there that Enamakala was induced to grant a mission site and to receive a teacher. The teacher, an excellent Fijian minister, is now securely established, and the chief takes some pride in his mission. I found a decided change in his attitude. He is now most desirous of ruling as a Government chief, and wishes very strongly to know what is the right thing, and to do it. Some little time ago a neighbouring strong tribe wished to challenge the overlordship of Enamakala. The followers of the latter were eager to accept the challenge, and to take up hostilities at once. To induce Enamakala to assent to this, they assured him I was gone, and would never return to Kiriwina. He had heard that stated before, and had seen that the prediction was falsified. He was now in doubt, and went to ask the Rev. Mr. Fellows whether I would really return or not; and when assured I would, he then stated at once that, this being so, they would have no war. When I did arrive at Emarákana, then he of course claimed superior wisdom in having forbidden hostilities. In this he was commended and assured of Government support at all times to maintain the peace. He showed a proper degree of pride in his uniform as a Government chief, and in displaying his ebony truncheon of office as such.

He accompanied us all the way to Kaibola, with the intention of going as far as Kitava. He uttered incantations all along the road, for his own preservation, a precaution that he seemed to think the more necessary because I refused to let one of his brothers complete a circle of exorcism by spitting round me. Enamakala's faith in his own incantations failed him, and he went back from Kaibola to Emarákana during the night. I was not sorry, for the weather was very unfavourable for crossing to Kitava Island.

8. At Emarákana there was observable a form of mourning new to me. A woman wore a pendant highly ornamented with red shells—the most highly prized article of jewellery here—and inside of the pendant, as in a locket, were the nails of her deceased child. She was not willing to part with this unique reliquary, and I could not allow her to be urged to sell it. At Kaibola Commander Curtis was fortunate enough to find an anchorage for the "Merrie England," which had not been discovered hitherto, and which will be convenient in future, as this is a yam emporium. It was quite evident that the general tendency in all the villages from Kavatari to Kaibola was in the direction of peace and settlement.

9. On the 16th June we anchored at Wamea. All the inhabitants of the Amphlett Group of islands seemed to be living in perfect peace. There was a large number of visitors there from Dobu on a sort of trading cruise.

On the 18th we anchored at the mouth of Paaí Creek, in Hughes Bay. A number of villages were visited in that locality by the Resident Magistrate, and others by the Commandant, and the whole district seemed to be perfectly tranquil. A large amount of work was executed here for the map of this part of the country.

10. On the 20th I had an opportunity of seeing the Dobu school at work. As I entered the door they struck up "God Save the Queen." Taking time and movement from the sound of a small handbell, they arranged themselves in three male and three female classes, the girls' classes on the right, the boys' classes on the left of the principal teacher. The classes were conducted by the Rev. Mr. and Mrs. Field, Fijian teachers, and by lay sisters. It is quite plain now, as heretofore, that the Fijian teacher is the best liked and most respected of all the coloured teachers in the colony. They are taken as the mirror of fashion by all the young men of Dobu and that neighbourhood. The Papuans try to imitate the Fijians in gait, manner, dress, and the cut of their hair. The Fijians are therefore naturally very successful teachers, being, as they are, absorbed in their work.

The highest class of both sexes can read with perfect fluency; the second classes read fairly well; the third classes indifferently. In arithmetic the first and second classes could do sums as far as division. In the sums given to them about half were correctly done. All write a good, clear, round hand. They are familiar with the outlines of geography. The sewing of the girls was remarkably good. They wash and dress linen extremely well. The singing was very beautiful. All were neatly clad. The oldest of the pupils are already married, and these girls seem to make good housewives. There would appear to be about a score of young couples that will, before very long, be able to take their place as teachers. There are about thirty students actually in training on the premises as teachers, and about the same number of girls. In these young people lies the hope of the district for the future. Everything is carried on in the school with perfect order and regularity. All the scholars, boys and girls alike, have been properly and carefully drilled. Unfortunately, the lady that succeeded so admirably in that branch had been obliged to leave for reasons of health, so that I did not at this time see them perform their evolutions and exercises; but luckily I had, partially at least, seen this before, and can vouch for the excellence of the work, in which the youth of both sexes seemed to be enthusiastic.

11. On the 21st of June we pitched tent at the mouth of the little stream in Seymour Bay known as Gabawa. The natives in this vicinity have had less attention than any others in this part of the country. It was necessary to send the steamer to coal at Samarai, and the opportunity was taken to work in this district. In a short time a few boys arrived at the camp. They returned next morning, and on that day and the next I was visited by all the principal men of the neighbourhood. They were very hospitable and exceedingly well-behaved. They did not carry any weapons, but they were induced to bring into camp a large number of spears of very slender form, made of different kinds of wood. A large quantity of these was purchased for the official collection, in the hope that the wood of which they are

Despatch reporting visit of inspection to various districts of the Possession H.S. - 50
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APPENDIX GG.

NOTE ON SPECIAL INDUSTRIES OF VARIOUS VILLAGES OF KIRIWINA.

By REV. S. B. FELLOWES.

1. Naboitalu people make—(1) Wooden clubs and bowls; (2) fibre armlets; (3) combs for the hair.
2. Oabutuma people make lime bottles out of gourds.
3. Luia people make the hand baskets (three tiers, with string handles), which are used to carry a lime bottle and small articles. This manufacture is almost exclusively confined to Luia.
4. Oabweria people make the neatest lime spoons and clubs of ebony.
5. Vilalima grows the finest bananas.
6. Koma, on Kaileuna Island, grows the best sugar-cane.
7. Vakuta people carve lime spoons and clubs of ebony. Ebony is said to be plentiful in Vakuta.

APPENDIX HH.

REPORT OF MARINE SURVEYOR ON S.S. "MERRIE ENGLAND."

Parbury's Buildings, Eagle Street,
Brisbane, 3rd October, 1898.

SURVEY REPORT.

This is to certify that I, the undersigned surveyor, did, at the request of Captain T. M. Almond, attend on board the New Guinea Government steam yacht "Merrie England" on the 1st and 2nd inst., to survey that vessel after an extended cruise in uncharted waters, &c., on the New Guinea coast, and now report that I found the vessel in the Government Dry Dock, South Brisbane, placed on good high blocks, well and properly shored. After examination I found the bottom to be in excellent condition, and the metal sheathing in good order; the metal sheathing was, however, renewed for about 15 feet along the keel from stern post forward, also on the rudder; a few sheets were renewed on the port bilge; also the stern post.

The whole of the equipment was examined and found to be in thorough good order. Decks examined and found to be sound, tight, and in good order; and in my opinion the vessel is now in first-class seagoing condition.

T. LAW JOHNSTON.

APPENDIX II.

REPORT BY MR. W. BOTTING HEMSLEY, OF THE ROYAL GARDENS, KEW, ON BOTANICAL COLLECTIONS.

The collection from Mount Scratchley consists of about 120 species of flowering plants, nine species of ferns, one rhizocarp, twenty-eight mosses, nine liverworts, and eight lichens. As some 2,500 species of vascular plants (flowering plants and ferns) have already been recorded from New Guinea, this collection is numerically small; yet from the great altitude at which most of the plants were found it is a highly interesting one; and it contains a relatively large number of novelties. It is true that only two new generic types are included among them; but generic novelties were not expected from such elevations, where the vegetation is of an alpine or temperate character and largely composed of genera having a wide range.

Beginning with the cellular cryptogams, the lichens are only represented by quite common species; and there is only one new species—*Trachylejeunea Giulianettii*, among the liverworts. On the other hand, twelve, or nearly half, of the mosses, are new. They belong mostly to genera characteristic of humid mountainous regions within the tropics. Two out of the nine ferns are new, as well as one of the four *Selaginellaceæ*. As will be seen from the following enumeration, the flowering plants present a larger proportion of novelties, to say nothing of those species previously described by other botanists, and not known to exist elsewhere. Better specimens of many of the undetermined species would doubtless considerably augment the number described.

In dealing with a fragment of a flora it is not safe to generalise; but apart from the fact that most of the endemic species belong to genera of wide distribution, their affinities are with those inhabiting the mountains of Celebes and Borneo. Indeed some of the species are identical, and not known beyond the Archipelago; whilst others endemic respectively in say, Kinibalu, Borneo, and Mount Scratchley, British New Guinea, are very closely allied. Specially interesting among the new plants of this collection are—*Oreomyrrhis linearis*, *Dolianthus vaccinioides*, *Gentiana Macgregorii*, *G. Giulianettii*, *Havilandia papuana*, and *Giulianettia tenuis*. Besides the foregoing, the grasses are particularly interesting botanically; all the species being regarded as new.

RANUNCULACEÆ.
Ranunculus amerophyllus, *F. Muell.*

VIOLARIÆ.
Schuurmansia Henningsii, *K. Schum.*

PITTOSPOREÆ.
Pittosporum berberidoides, *Burkill* (sp. n.).
P. pullifolium, *Burkill* (sp. n.).

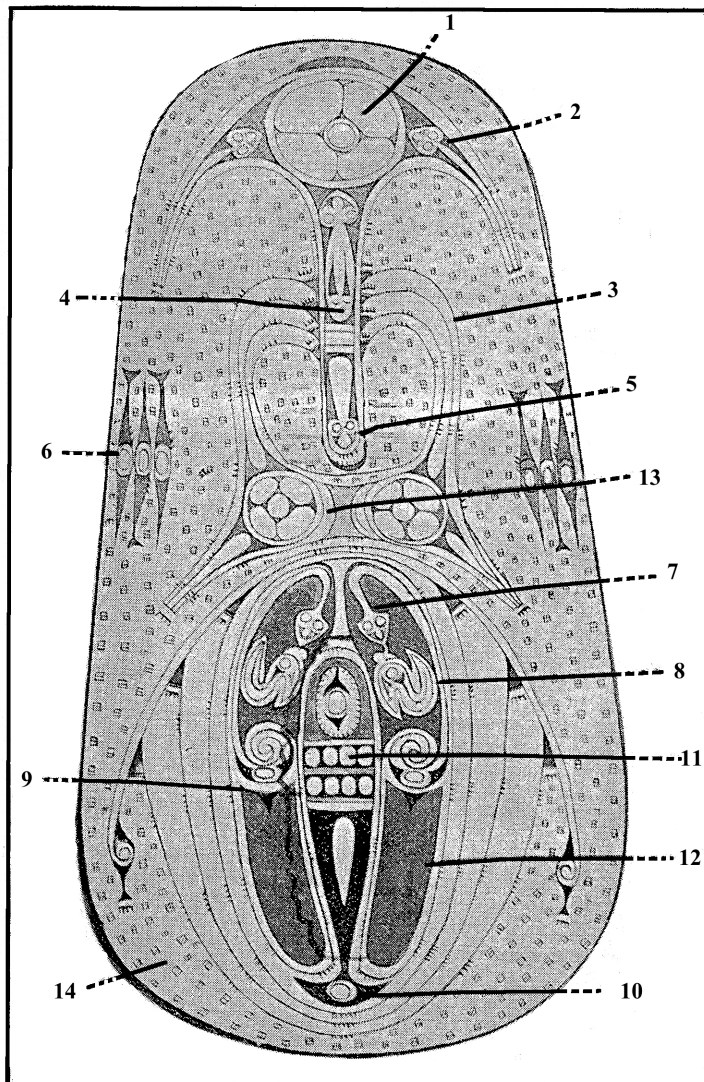
HYPERICINÆ.
Hypericum Macgregorii, *F. Muell.*

TERNSTROMIACEÆ.
Trematanthera, sp.
Saurauja rufa, *Burkill* (sp. n.).

MALVACEÆ.
Urena lobata, *L.*

GERANIACEÆ.
Impatiens Herzogii, *K. Schum.*

MELIACEÆ.
Dysoxylum, sp.



KIRIWINA EMBLAZONED SHIELD.

DESCRIPTION OF SHIELD, BY THE REV. S. B. FELLOWES.

1. The morning star (kubwana) which rises just before the dawn (or when the sikwaikwa birds and the lekoleko (fowls) begin their crowing).
2. Snakes (Kaiuna) three heads.
3. Lines for ornament (saina).
4. The heads (two) of the small fish described in No. 6.
5. A flat fish (siwai).
6. Small fish found in the creeks and in the shallow waters on the beach (sasaona).
7. Snakes, two heads.
8. Frigate birds (vikia) caught by the snakes.
9. A bird (sikwaikwa), about the size and colour of a starling, which gives a short sharp call in the early morning before sunrise.
10. The tail of the manucodia (bulibuli).
11. Decorations, the small rings of shell used by the natives as earrings (haia).
12. The Rainbow (lubakaidoga).
13. Morning stars (ubwala) of lesser magnitude than the one at the top of the shield.
14. All these marks represent holes in the shield where it has been pierced by spears.

NOTE.—The native names of the objects are put in brackets.

APPENDIX S.

REPORT OF THE RESIDENT MAGISTRATE FOR THE EASTERN DIVISION.

Samarai, British New Guinea,
July, 1899.

YOUR EXCELLENCY,—I have the honour to report for your information my movements, and the state of the Eastern Division for the year 1898-1899:—

1. The coast of the mainland and the islands of this division have been patrolled by the Government ketch "Siai," but the district being of such an extent I have been unable to visit many places I should have wished to. I have done no inland travelling to speak of, as I should have done had there been more time and the district smaller.

2. In August, 1898, I went to Goodenough Island and bought two pieces of land for the Wesleyan Mission Society in Mud Bay, where they are intending to place a European missionary. From that place I took six natives round to Vataluma, where the hill men, at the instigation of one Kuroa, had come down and killed four of Mr. Thomson's boys on his coconut plantation there, in October, 1897. As reported last year, two of the culprits had not been arrested—namely Kuroa, the instigator, and Wedimana, his brother; I therefore, on the night of the 7th August, formed a small party with the six Mud Bay natives for their capture. The village they were in, at the back of Maraoni, up in the hills, was surprised in the early morning, and Kuroa arrested, the other getting away further into the hills. I am sure to get him at some later day. I found all the coast tribes on the island quiet, but rather shy at first after the troubles of last year, but they soon saw that I was only anxious about this one matter, and got over their timidity.

3. From Goodenough Island I went on to the Trobriands and Kitawa Islands, and found matters in fairly good order. In the latter island the burial regulations had been complied with, but in certain villages in the Trobriands they had not, and I had to supervise the removal of several dead bodies from underneath the houses to the appointed cemeteries.

There had also been a few quarrels, but none of a serious nature.

4. On the 19th August at Kavatari, Trobriands, I had to commit a Greek, named Miguel Georges, for trial, for indecent assault on a married woman on Kuiuao Island. On this trip we experienced very heavy weather. We tried to get to Kitawa Island from the north of the Trobriands, a distance of only twenty miles, but after trying for a day and a night we had to turn back to repair damages. We eventually reached Kitawa by going down under the lea of the Trobriands, and through the passage to the south of Vakuta.

5. On the 30th August I arrived at Dobu on my return to Samarai. Whilst there a German trader reported that he had been assaulted at Sanaroa by five or six natives. I sent some of my crew off in a canoe that night, and they brought in five of the natives implicated in the matter. In going into the case it appeared that the trader had been rather in fault in the first instance. Three of them, however, were sentenced to two months in gaol for the assault.

6. Towards the end of September I started along the South Coast, visiting as I went along. At Dufaure Island, the village constable Mago reported all well in his district, except some intertribal troubles inland from Orangerie Bay, but I had not a strong enough force to go in, and the matter, therefore, had to be left over for the time being. I bought some land on Aineoro Island, Amazon Group, for the Government; the lease of which had been applied for by Mr. F. W. Walker. I also measured and bought several pieces of land for the London Mission Society along the coast; and also paid the wages in trade to the relatives of and due to deceased native carriers.

7. In October I went along the north-east coast visiting different places as far as Cape Vogel, where I bought two pieces of land for the Anglican Mission Society, named Mukuwa. Here they are erecting a large mission station, which I understand the Bishop intends to make his headquarters. On my return I went into Goodenough Bay, visiting the villages Vurawara, Boianai, and Radava. The natives there are well in hand now and understand the Government. I inspected some land applied for by the Anglican Mission. I here got information that the Paiwa people and the hill tribes were fighting. This place, Paiwa, was visited later on by the Acting Administrator in the s.s. "Merrie England." I also called in at Wedau, the Anglican Mission Station, and sent the two village constables of Wedau and Wamira to arrest a couple of natives, picking them up further down the coast on my way to Samarai.

8. During the first part of November I went to Tubetube, Engineer Group, where I saw into some adultery and larceny cases; also a case against a native for obtaining goods from another native by presenting him with an advertisement of Swallow and Ariel's and saying it was "paper belong o'money" and that he could get money for it in Samarai. I had as well to enforce the burial regulations in several instances. As I returned I visited several places on Basilaki Island, and had some more irregularities in connection with the burial regulations to see into. I reached Samarai on the morning of the 18th November and left again at 1 p.m. the same day for Porotona and North Coast. At Porotona I measured and bought some land for J. Cadigan, who is forming a coconut plantation. Here a prisoner was brought to me, from Kwamana, charged with killing a woman. This place is in the hills at the back of Boianai, Goodenough Bay; he was arrested by the village constable of that place, and passed on from village constable to village constable along the coast on his way to Samarai, where they met me up at Porotona, a distance of some sixty miles from where he was arrested. This shows good work on the part of the different village constables through whose hands the prisoner was passed.

9. From Porotona I went by Dobu to the north coast of Fergusson Island, and bought a piece of land at Yaya for the Wesleyan Mission. I returned to Dobu, where I saw into some cases, and returned to Samarai on the 28th November. On the 29th heavy rain commenced, and on the morning of Saturday, the 3rd of December, it blew very heavy from the south-east. The coconut trees were falling in all directions and several houses had narrow escapes. During Sunday, the 4th, the blow was not so heavy, but on Monday, the 5th, the wind was of a hurricane force from the south-west; it veered round in the afternoon to the north-west, and then back to the south-west again, and did much damage in a small way. There were not many boats at Samarai, but what were there had all they could do to keep off the shore. I had early in the day sent the Government ketch off to a safe anchorage. For many days reports came in of the loss of boats, and of a few lives lost in them. I append a list of the boats that were lost, and of those that went ashore and were afterwards repaired.

10. On the 28th December I left Samarai to procure carriers for Collingwood Bay, where I was to meet the Acting Administrator. On my way I arrested a coloured man on the charge of assaulting one of his native crew and sent him into Samarai in a canoe to be dealt with. He was fined £5. I picked up about fifty carriers at Sewa Bay, Bwakera, and Taupota, &c., and arrived in Collingwood Bay on the 6th January, 1899. We were fairly well crowded, being sixty souls all told on board the Siai. I visited the Rev. W. Abbot, Anglican Mission, at Wanigela, a village at the head of Collingwood Bay, and landed the carriers to wait for the "Merrie England." Next morning I arrested a native named Dufosi, catching him just before dawn in his house. He had threatened Mr. Abbot with a spear. I bought a piece of land for the mission at Wanigela, and made a chief of that place named Waga a village constable. Mr. Abbot reported much thieving of his trade, &c., by the natives, but with the help of the newly-made village constable and the presence of the Government boat a good deal was returned. The "Merrie England" arrived from the Mambare on the 11th with the Acting Administrator, Mr. Russell, the Commandant, and the police on board, and a start was made inland next day to interview an inland tribe called Doridi, who have been in the practice for many years of coming down on the coast tribes in Collingwood Bay, and in some cases decimating whole villages. Their last proceeding was the killing of a chief named Wanigela in August, 1898, and some sixteen of his followers. This chief was a good useful native; he had much influence all about Collingwood Bay, which he exerted in the interest of the Government, and was the most trustworthy native in those parts. We made a start from Maisina after great trouble in getting guides and a few more carriers. Bogege, of Guruguru, a native whom I had known for some years, came as guide and brought eleven others with him, but after forming camp that evening they cleared out, taking with them two tomahawks, which were returned when we got back to the coast. We were thus left with no guide, and only a hazy idea of the direction. After a few days we returned, having failed to find this Doridi tribe, who are reported by the coast tribes to be very numerous. The country we passed over gave every indication of the likelihood of gold being found there, and it is well worth prospecting, the formation being quartz, slate, and diorite. On our return to Philips Harbour, where the "Merrie England" was at anchor, I had the pleasure of arresting our runaway guide, Bogege, for stealing tobacco off the "Merrie England." He and his tribe had also appropriated timber, &c., belonging to the Anglican Mission lying at Sinapu, Philips Harbour. Most of the timber was recovered, but the nails were altogether lost. From here I went with the "Merrie England" to Paiwa, where there had been some inter-tribal fighting with the hill men, and both Boianai and Radawa, in Goodenough Bay, were visited, arriving back in Samarai on the 21st January.

11. On the 2nd February I had to lend the "Siai" to Mr. Monckton, of the South-East Division, who was acting for Mr. Campbell whilst on leave, to take a ton of rice to Nivani, where the hurricane had destroyed all the native food growing on the island. Mr. Monckton returned on the 11th, and he and I left with his police in the "Siai" on a combined trip. This was done to save the expense of his chartering a vessel to take him to the Woodlarks, where his presence as acting warden was much needed. We went round by Dobu and Normanby Island, at which latter place I was able, having the Navani police with me, to arrest seventeen natives belonging to the Gui tribe, living a mile or so inland, and who had been fighting with the Kerorogea people. I also arrested the two chiefs of Kerorogea, and kept them as hostages until I had a native named Gigilamue handed over, who had been the cause of the trouble. After the two chiefs had been on board about twenty-four hours, they came and promised that if I would let them go they would catch and deliver up the man wanted. I chanced it, and on my return to Samarai I found that they had kept their word and that the man was in gaol. He had been handed over to a village constable, who had brought him in in a canoe a distance of some eighty-five miles. From Normanby we went to the Woodlarks, where Mr. Monckton transacted what business he had to do as warden, &c., and I examined into a case of the shooting of a native who had run amuck some time previously. From there we went to the Trobriands in the eastern division, arriving at Vakuta on the 14th March. We left next day for Kavataria, which took three days to reach; this in decent weather is only a few hours' run. At Kavatari I had to arrest three village constables who had gone to Aburaku, and, abusing their positions as village constables, killed two pigs belonging to Limodoic. One of these village constables is the son of Bilitari the chief of Kavatari, the other two are nearly related to him. They were sentenced to three months, and the two pigs to be replaced. The old chief at once went off and bought two pigs, and also an offering of stone tomahawks, New Guinea money, necklaces, &c., to buy off the three prisoners. Most of the natives deserted the village when they saw the prisoners being escorted down to the boats. The old chief Bilitari for a wonder stood his ground for the first time. The next day I visited the inland village, Gumelababa, which I found deserted on account of the arrests of the previous day, and also on account of some misunderstanding with the teacher. There had been some small intertribal rows further inland, but my legs were not in a condition to carry me any distance. We left the Trobriands on the 19th March, arriving at Dobu at midnight, 23rd. Here I saw into many cases, mostly sorcery, larceny, and adultery, and one for the infringement of the burial regulations. Their excuse for this latter was that it was only a child, and it did not matter where they buried it. We arrived back in Samarai on the 27th.

12. On the 1st of April I had again to lend the "Siai" to the South-East Division, to take Mr. Monckton and his police back to Nivani. Through helping the South-East Division, on account of the ketch "Murua" having been damaged during the December gales, I have lost much time that should have been devoted to my own division.

13. In May a trader was committed for trial for an assault on twelve natives he had recruited for the Mambare, and to which place they refused to sign for, on arrival in Samarai. He received a sentence of three months, and also a fine of £20 was inflicted. During the same month I went to Normanby Island and bought some 20 to 25 acres, at Bunama, for the Wesleyan Mission, to which place Mr. Field has removed from Tubetube, Engineer Group. I at the same time took twenty time-expired prisoners back to their homes, and then went on round by Dobu and Goodenough Island. At the former place there were three cases to see into, one of which was for sorcery, but, as evidence came out, it looked more like poisoning. I got some of the branches of the tree which the prisoner is said to have given to the man that died, and have sent them to Brisbane for determination of their nature. The tree is called Murua-dawowona in that district. At Goodenough Island, which I reached on the 27th May, the chief and village constable at Mud Bay (named Warabi) reported all well and no fighting among the hillmen. I also obtained an interpreter for a certain case in the Central Court, which had been standing over for

IX.

CIVIL JURISDICTION (CIVIL CLAIMS).

District of Court.	Number of Actions Tried.	Nature of Claim.	Result of Action.
No. 2 (Central)	11	7 debt 4 damages for injuring property	Verdict for complainant. Verdict for complainant.
No. 3 (Eastern)	1	1 damages	Verdict for complainant.
No. 1 (Western)	Nil.		
	12		

TOTAL NUMBER OF CRIMINAL PROCEEDINGS.

In Central Court	78
In Courts of Petty Sessions (exclusive of 78 cases sent up to Central Court)	303
In Native Magistrates' Courts	327
In all Courts	708

TOTAL NUMBER OF CIVIL PROCEEDINGS.

In Central Court	32
In Courts of Petty Sessions	19
In Native Magistrates' Courts	12
In all Courts	63

VISITS OF INSPECTION.

The Lieutenant-Governor returned from Australia on 13th November, 1899, and on the 19th left for Daru and the west in the "Merrie England." From Daru a trip was made along the coast in the small steam launch and two whaleboats, while the steamer went to Thursday Island. Saibai and Boigu, islands inside the Queensland boundary, within a stone's throw of these shores, were visited on the way to Bugi, the furthest Government station on the west, on the Mai Kussa part of the wide channel which forms Strachan Island. There had been an unfortunate collision, attended with loss of life, between the native constabulary at Bugi and an inland tribe, Dimiri, in which several of the latter were killed or wounded. A story had been circulated by the London Missionary Society teacher at Saibai on, as he stated, accounts given by the mainland natives to the Saibai people, that the police had been guilty of gross treachery in pretending to have a religious service in the Dimiri village, which they had gone to visit in a friendly way, and had shot down the villagers unawares. A careful inquiry was made into the case by Captain Barton, the Acting Commandant of the Constabulary (Captain Butterworth being away on leave, and subsequently at the time of writing employed as an officer of the Queensland Contingent of the Imperial Bushmen in South Africa); and it is satisfactory to be able to say that the story was proved to have been absolutely false, the facts being, as was admitted by one of the leading Dimiri men who came to Bugi to meet the Lieutenant-Governor later, after a second collision with the police, that both attacks were entirely unprovoked, and were ordered by the chief, who lost his life in the second one. As there were rumours that the Tugeri head hunters from Dutch New Guinea had been seen or heard of in the neighbourhood, the number of constabulary at Bugi was increased from six to eight; this detail is only mentioned to show with what slender resources the work of protecting these far-away remnants of cruelly depopulated tribes, otherwise completely at the mercy of these savage marauders, has to be effected; the result has been satisfactory as far as the vicinity of the Government Station at Bugi is concerned, for no attack has been made on it or the people sheltering under its protection; but there have been two or more disastrous raids by the Tugeri on the natives on the Morehead River since the time of this visit, the first of which falls within the period under report, and which will be mentioned later.

The Lieutenant-Governor returned to Port Moresby on 28th November, and left again, accompanied by His Honour Mr. F. Winter, C.J.O., on the 2nd December for the east. At Samarai Dr. Cecil Vaughan was appointed to act as Medical Officer and Assistant Magistrate of the Eastern, North-East, and Northern Districts, and joined the "Merrie England" on her trip. The Conflict Group of islets, which is under lease to Mr. Wickham, was visited on the way to Nivani, the headquarters of the Resident Magistrate of the South-Eastern Division. From Nivani the party went to Misima (St. Aignans), the Lachlan Islands, which had

not been visited by the "Merrie England" for several years, and from there to Woodlark Island, where the two goldfields at Kulumedau and Busai were visited. It was decided that mining leases should not for the present be granted at Busai, as it was still an alluvial field, but on a subsequent visit this decision was altered, and the field opened for leases, as at Kulumedau. As there was considerable confusion about the boundaries of the mining leases, and no possibility of getting them settled without proper surveys, an attempt to do so was made by the appointment of a private surveyor from Samarai, but the result was not satisfactory, and other arrangements had subsequently to be made by employing a partially qualified surveyor on the work. This proved much more satisfactory, and at the time of writing this Report one of the new staff of Government surveyors has gone there. The Trobriands Group were next visited, and a meeting was arranged by Mr. Moreton, Resident Magistrate for the Eastern Division, with the help of Rev. Mr. Fellows, of the Wesleyan Mission, at Kavatari, at which the chiefs and principal men concerned in the rising against Enamakala and the attack on Mr. Moreton, described in last year's Annual Report, were present. Enamakala himself was unable, owing to ill-health, to come to the meeting, and although he was subsequently restored to his position, and his village rebuilt and proper amends made by the offending persons, he never recovered the effects of his temporary deposition, and the Government has learnt with regret that he has since died. The chiefs were very strongly cautioned about their behaviour in the future, and they promised obedience, but the large population of that group is so unstable that it will soon be necessary to station a Government officer and some constabulary there. Since the visit in question was made they have been fighting and spearing each other about fish.

Appendix D,
page 17.
Northern
Division.

From the Trobriands Islands the steamer went to the north-east coast, visiting on the way the Amphlett Group; the Wesleyan Mission Station at Bwoidoga, on Good-enough Island, in charge of the Rev. Mr. Fletcher; and also the Anglican Mission Station at Mukawa, on Cape Vogel. The mouth of the Mambare was reached on 23rd December, and Christmas Day was spent on the river. Tamata Station was reached the following day. There had been a gathering of natives there for sports and dances, and several canoes were met on their way home with gorgeously decked crews in full panoply of feathers and paint, a great contrast to the few people met on the visit to the river the year before. The Anglican Mission have established a station at Umi Village, a little below the junction of the Tamata Creek with the Mambare. The Rev. Mr. Hines was there at the time of this visit, but was in very bad health. His place has since been temporarily filled by the Rev. Copland King, who has done so much service for the Mission. The natives are settling down quietly on the river, and planting large gardens; they sell a quantity of food to the Europeans at Tamata. The "Merrie England" left on her way back on the 30th, and anchored off the mouth of the Opi, where a visit was paid to Tabe, the chief of Koila. Cape Nelson was reached on the following day.

It had been decided to establish a Government Station on this Cape, which commands the coast from the mouth of the Musa to the south of Collingwood Bay, and would form a most useful halfway stopping-place between Samarai and the Mambare. It was quite time that something was done to keep the large population of the fjords, who were the terror of the coast, under control, which was impossible without stationing a magistrate there, for they were out of reach of either the magistrate at Samarai or Mambare, and the place was now thoroughly inspected with a view to selecting the site for the station. The steamer was taken right to the head of several of the long deep fjords especially to afford the natives an object lesson, as they probably thought that their water fastnesses were accessible only to their canoes. Friendly intercourse was established with them at each part of the Cape which was visited. At only one place was any hostility shown, the fighting men grouping themselves on the tops of the commanding points and rocks armed with very long spears, but there was no collision, and they eventually came to barter sugar-cane and native food for tobacco like the rest. A good site was selected on one of the sloping promontories facing due east and about the centre of the Cape, which consists of a number of these finger-like points of the spurs from the volcanic peak of Mount Trafalgar, beginning to the south of Porlock Harbour on the north, and gradually circling round to the northern end of Collingwood Bay on the south. There is likely to be a good future for Cape Nelson if the Possession is developed in that direction. It will be the natural centre for the trade of the Musa and Kumusi

Mr. English draws attention to an evil which is growing amongst the native population. The young men are getting into the habit of marrying young girls for a time, getting back the trade they gave the parents, and casting the girl adrift, with lamentable consequences to her, and repeating the process as often as they are able. This would not have been possible under the old native customs, which had their own sanction for offences against the social good order of the community. Now that the laws of civilisation have been introduced and have not substituted anything for the old custom which in its rough-and-ready way afforded protection against offenders of this kind, there will be great danger that where custom is set at defiance and the law exacts no penalty, the respect for both, which is natural to the native, will be undermined and ultimately destroyed. It is impossible to be too careful that this does not become the result of changing the old order of things in native communities without providing a proper substitute in the new. The subject is one which is receiving the attention of the Government.

MEKEO DISTRICT (CENTRAL DIVISION).

Appendix M,
page 72.

Mr. Giulianetti, the Government Agent of the Mekeo District, in his report, gives a short and interesting summary of his first expedition with Dr. Blayney, Resident Magistrate, to the Mafula and upper St. Joseph country. In consequence of the unfortunate occurrence of the arrest of the Chivua natives at Mafula, Mr. Giulianetti was directed to make a second trip there and explain matters, otherwise there would have been every probability of the good effects of the expedition being, to say the least of it, neutralised; and he left Hall Sound again on 13th November, taking with him the one prisoner who had failed to make his escape. They arrived at their destination on 25th. A number of natives were present to meet them, but the Chivua people were at first suspicious, as was not unnatural. The wife of the returned prisoner was in mourning for him; their meeting, Mr. Giulianetti says, was singularly undemonstrative. He saw two of the men who had escaped from custody on the first expedition, and learnt that they had all got home but one, who fractured his arm in trying to get his handcuff off and had died of the injury. Mr. Giulianetti stayed ten days at Mafula, and was completely successful in establishing friendly relations with all the people. A chief of Chivua, "Baiginala," seems to have taken a prominent part in the proceedings. On the way back one of the constabulary became ill and was left a day behind in charge of two of his comrades who eventually turned up without him; on search being made no trace of him could be found, and the party returned without him to Hall Sound. This rendered a third trip to Mafula necessary, for rumours came that the man had been eaten there, which indeed proved to be the case. On Mr. Giulianetti's return to Mafula he met at first only the fighting men, and they evidently expected to be attacked. It turned out that the principal offender who had found the sick constable and killed and eaten him, was the same Chivua chief above mentioned. He, it is hardly necessary to say, was not present. A reward was at once offered for him but without success, and the Government Agent had to return after a few days' stay without having got him. Altogether Mafula has unfortunate associations connected with its first acquaintance with the Government.

Appendix N,
page 75.

Dr. Blayney in his report states that there are now ninety-two village constables, thirty-one of whom are chiefs in his district, and that every year shows increased efficiency while blackmailing has become a thing of the past. They have themselves erected excellent quarters for the Magistrate and his police at Maopa, in the Aroma District.

Dr. Blayney at the end of his report gives a short account of the progress of the European owned plantations in his district.

EASTERN DIVISION.

Appendix O,
page 78.

Mr. Moreton, the Resident Magistrate, in his report, gives accounts of various visits to different parts of his district. The most serious local occurrence during the year was the rising in the Trobriands and the overthrow of the old Chief Enamakala, his village being burned and food gardens pillaged and destroyed. A report was at once sent to the Magistrate at Samarai by the Rev. Mr. Fellows, of the Wesleyan Mission, and Mr. Moreton proceeded there immediately with a small force of constabulary. An ambushed attack was made on his party, but the rebels were put to flight with one volley, no lives were lost, and they at once sued for peace. They

were told at once to restore the old chief, rebuild his villages, replant his gardens, and make other proper reparation for their misconduct; these they promised to faithfully carry out and did, the Magistrate taking six of the sons of the principal among them as hostages; these lads were well taken care of at Samarai and instructed in the ways of the Government and finally taken back by Mr. Moreton to their homes. Enamakala, however, never recovered the shock and died shortly after the ceremony of restoration of peace-making (see p. 79) had been performed.

Finding a party of miners near Cape Nelson trying to find their way inland to the back of Collingwood Bay, Mr. Moreton very considerably went with them inland for four days to place them on good terms with the natives. No gold was found by them, but he says that the country is well worth prospecting, and that there is plenty of good land there unoccupied which can be made available for sale. A trip was also made to the village of Biridumudumu, at the back of Cape Vogel, to make some arrests for murders. He reports, "The country about this part would do well for cattle, open grass with thin belts of scrub, and plenty of water."

The magistrate mentions the death of two young boys who had been left by themselves with some uncooked food and a few boxes of matches on an uninhabited Island by a Greek trader to collect turtle-shell, and were found dead a few days afterwards by some natives visiting the Island. Steps have been taken which will prevent a recurrence of such a pitiable thing.

An expedition was made to the Paiwa people in Goodenough Bay, who for some time have been behaving in a disorderly way, committing murders and sending defiant messages to the Government. As is commonly the case in such instances they did not wait for the magistrate and his little force, but disappeared the moment they heard he was coming. He was unable to secure the ringleaders, but has since had a further reckoning with them. He mentions a remarkable instance of forbearance on the part of his corporal who, though a spear grazed his forehead, forbore to fire his rifle and secured his opponent.

Mr. Moreton also went with Captain Barton on a successful expedition to the country behind Fyfe Bay, Mullens Harbour, and Oranerie Bay, where they found a large tract of good agricultural land which he says could be easily opened up with a light railway.

The native population suffered very severely from want of food. The heavy gale in the previous year seriously diminished the food supply, added to which there was a bad drought in many parts of the coast. The Islands of the d'Entrecasteaux Group appear to have suffered the worst, and many of the natives who were starving were only too glad to be signed on as carriers for the goldfields. From the number of desertions, in many cases resulting in the runaways being killed and eaten by the savage tribes in whose country they were found, it seems that many of them repented of their bargain. The total number of labourers who engaged under contracts in the district during the period under report was 1,323. There was some trouble with the natives at the gold-diggings at the back of Milne Bay who had been thieving from the miners, and threatened to resist the Government authority. This was promptly dealt with by Mr. Symons, the assistant magistrate, who arrested several of them, since which they have given no further trouble of any consequence. Samarai is improving. New buildings, public office extension, hotels, stores, a small hospital, a school for the children of Europeans under the management of the Anglican Mission all evidence the efforts of the community to supply these elementary wants of civilisation. The greatest obstacle of all to much extension at Samarai is that the island is much too small. It is, however, very difficult to find another suitable place for a township anywhere in the vicinity.

With regard to industries in his district Mr. Moreton does not give a very encouraging account. The gold return is apparently much less than in last year, but it is very difficult to tell what the real amount of gold taken out of the country is. Alluvial digging at Milne Bay has almost ceased, though there is a report of new finds there. Pearl-shell, copra, and rubber all show a considerable falling off. Black-lip shell, and bêche-de-mer kept about the same.

The average number of prisoners in the gaol at Samarai, mostly for minor local offences, was eighty-two. The magistrate reports that the health of the prisoners was good, though there were six deaths from the prevailing epidemics of pneumonia and dysentery. Mr. Moreton also reports a severe epidemic of dysentery in the Trobriands. The introduction of whooping-cough from Cooktown to Samarai and its rapid and disastrous spread has been already mentioned.

31. We had some interesting experiences in the small steam launch, which has been doing such excellent service for a long time. This journey put an extra strain on her, which showed very clearly when the work was beginning to tell. Before we started from the ship, the bar which holds the hinge of the funnel snapped causing it fall, breaking off the steamcock of the blast. Not having a spare one (since ordered), the chief engineer had to take the valve cock off the ejector and fit it in the place of the broken one, thus leaving us to bail her out by hand.

Before we reached Paho, the first day, both the feed pumps stopped working, and we could get no water into the boiler; fortunately we had only a short distance to go. The driver worked all night and set things right, or we should not have been able to go further with her, and the work without her in the heavily laden boats would have been long and heavy. On the return journey to Saibai, both the water-gauge glasses on the boiler got blocked up and neither would work. I shall not easily forget the night I spent steering her on the open sea between the mainland and Saibai, while the coxswain and the driver kept feeding the boiler by hand through the donkey engine receiver, without being able to ascertain whether any water was going into the boiler or not. The driver recommended anchoring to cool down and "look inside," but we got no bottom with our lead line, and for all practical purposes we might have been in the middle of the ocean, and had to go on, as he remarked, "trusting to Providence."

I cannot speak too highly of the pluck and cheery energy of the two men, Beatty, the coxswain and Montgomery, the driver; and my only feeling was that if we did blow up, which was quite possible at any moment, those in the boats towing behind us would never know how my crew had worked that night. While we were at Saibai next morning, the defect was set right, and I thought all was going well, when, before we reached Daru, and actually within sight of the "Merrie England," a boiler tube burst, and the boats had two hours' toilsome work towing us while it was being plugged and steam got up again.

However, everything was overcome, and in another hour we steamed merrily up to our ship between 8 and 9 p.m., on our last bag of coal. We certainly presented a most weather-beaten appearance, the paint had fallen in rusty flakes from the funnel, every steamcock and joint was thickly encrusted with salt; a firebrick had dropped down on the fire and four firebars had fallen out, but these had been partially replaced, the front of the furnace plate had fallen forward, and the starboard funnel stay had gone. She will henceforward be known as the "Nil Desperandum."

32. I leave to-morrow for the East, and am sending this mail by "Alice May" to Thursday, Island.

I have, &c.,

G. RUTHVEN LÆ HUNTE.

His Excellency Sir S. Griffith, G.C.M.G., C.J.,
Lieutenant-Governor of Queensland.

APPENDIX B.

DESPATCH REPORTING VISIT OF INSPECTION TO EASTERN PART OF THE POSSESSION.

Government House, New Guinea,
19th December, 1899.

No. 98.]

CENTRAL DISTRICT.

SIR,—I have the honour to report that I left Port Moresby in the "Merrie England" on the 2nd December for the eastern part of the Possession. I was accompanied by His Honour F. P. Winter, C.J.O.; Captain Barton, Private Secretary and Acting Commandant of Armed Native Constabulary; Mr. Stuart Russell, Government Surveyor. Mr. W. H. Gors, M.L.C., was a passenger as far as Dedele, Cloudy Bay, on business connected with the estate of Mr. Andersen, who had just died under somewhat painful circumstances.

2. As reported in my despatch No. 88 of 15th November, 1899, I had sent Dr. Blayney, R.M., to inquire into the alleged robbery from Andersen's store and outrage committed on his native wife by four natives of Boromai. During the inquiry, and while he and Mr. English, the Government Agent, were staying in Andersen's house, the unfortunate man, who had been drinking heavily, poisoned himself with an overdose of laudanum.

It appeared from the result of the inquiry that the alleged robbery and the outrage on his wife was not only an entire fabrication, but that he forced her to write the story of the outrage by holding a revolver to her head, and that he broke into the store and took the money from it himself. Serious complaints were brought against him, by the natives, of threats of shooting, forcing them to work, paying them with paper orders. These disclosures, which came out before his death, seem to have greatly affected him, and he was suffering from domestic trouble. The day before he died he made a will leaving his house and effects, a considerable sum in cash, and his interest in his business and plantation, to a trader called Greenaway, and making no provision for his wife. The night he died Dr. Blayney gave him a dose of laudanum to induce sleep, but he subsequently drank a large quantity unknown to the Doctor, and died in convulsions.

Cloudy Bay

3. We anchored at Dedele Point opposite Anderson's house on Sunday morning, and Dr. Blayney and Mr. English came off and reported what had occurred. I subsequently landed, and paid a visit to Mr. Kelly, who with two other prospectors, was about to go inland in search of gold, some specimens having been found in the neighbourhood. Two other men had gone in and were about a day's journey inland. The natives of a neighbouring village were to have been here to meet me, but probably were not aware of the steamer's arrival.

4. Dr. Blayney and Mr. English were going through the district before returning to Port Moresby. It was too late in the season, however, for them to undertake the inland trip to Mount Clarence to try and arrest the people who had made a raid on Mirani already reported by me.

EASTERN DISTRICT.

5. We left next morning, 4th December, for Samarai, and arrived there late that night after being delayed by a violent rain squall, which caught us at a critical point between Logea and the "Heath Patches." Samarai.

I held an Executive Council for land matters on 5th and 6th, and visited Kwato. Mr. and Mrs. Abel are leaving for England this month. They expect to be away about a year.

6. I found Mr. Moreton at Samarai, having just returned from the Trobriands, where, he reports, the recent outbreak has completely subsided. The rear of his force was attacked at one place by a body of natives, and he ordered his police to fire, on which the enemy stampeded. No one was killed; three of them were reported wounded. He, however, found traces of a large body who had been ambushed in front, and had it not been for the apparently premature attack on his rear he might have found himself in a much more serious position. No further attempt of resistance to him occurred, and when he left the place quiet had been completely restored. I decided, however, to go there, and to take Mr. Moreton with me. He had brought six fine-looking lads to Samarai as hostages from the offending villages, to remain there—not as prisoners—until certain acts of reparation had been completed for burning, among others, the village of Enamakala, chief of Kiriwina, and committing other acts of violence and breaches of peace and good order. I enclose a copy of his report.

7. As reported separately in my despatch No. 97 of 5th instant, I appointed Dr. C. Vaughan provisionally Medical Officer and Assistant Magistrate for the Eastern District of the Possession, to include the whole of the eastern portion, from the Gira River to the western boundary of the Eastern Division on the South Coast, and the Louisiades and other islands, and I decided to take him with me at once round his district.

SOUTH-EASTERN DISTRICT.

8. We left Samarai at 4 a.m. on 7th December for Nivani, calling on the way at the Conflict Group, which is leased to Mr. Wickham. We entered the lagoon and anchored off the central islet, Ita Marina, where we saw Mr. Wickham's houses, and his ketch lying at anchor, but no living being. Conflict Group.

9. In the afternoon Mr. Russell, Government Surveyor, landed on the island to take observations, it being very doubtful from those we had taken at sea whether the position of the group on the chart, on which it is marked as "unsurveyed," is correct. The result of Mr. Russell's observation shows that the group is placed about 2 minutes 30 seconds too far north and about 1 minute 30 seconds too far west. The correct position is, lat. $10^{\circ} 46' 15''$ S.; long. $151^{\circ} 45' 27.3''$ E. The chart should be corrected, as with these low atoll islands, which cannot be seen at any great distance, they should be as accurately located as possible.

10. A very pretty parti-coloured dove, with green, white, and yellow on its body, and a patch of magenta above the beak, was found on one of the islands by Captain Barton. Its appearance was not unlike that of the small dove in Fiji, which in its younger stages exhibits the same varieties of colours, and in maturity changes to a beautiful orange all over. It would be interesting to know if this one was of the same species or akin to it.

11. In the meanwhile Dr. Vaughan and I accompanied the chief officer in the steam launch to examine the reef for a passage to the east. We found a good wide one between two islands, which the chart shows to be completely closed by reef. There is an islet called Quesal to the east of Ita Marina where we stopped to take bearings to the ship and some of the other islands on the encircling reef. It is well wooded and easily recognised. A course of E. $\frac{1}{2}$ S. from the east side of Ita Marina until Quesal islet bears S.S.W. will take the ship out and clear of patches on the port hand as the turning point is reached. The lowest sounding we got from the ship on going out was eight fathoms over a sunken ridge which runs between the two islands on either side of the passage. The soundings immediately before and after crossing it were deep—"no bottom at 13," &c. This passage should be shown on the charts as it is the best one on the east side of the lagoon. We had not time to examine another passage further to the eastward marked on the chart with five fathoms.

12. We took more observations that night on Ita Marina, and next morning Dr. Vaughan and I started in the steam launch for the large island of Irai on the north side of the west entrance, as we heard it reported by some natives who came alongside the previous evening to sell fish that Mr. Wickham was there. We landed and walked with some difficulty for a considerable distance along the beach as it was high tide and the water came up to the low overspreading trees. Five or six canoes which were lying there hoisted their lozenge-shaped sails and fled to leeward on our approach, and being on the far side of an impassable reef we could not get near to communicate with them. As we could see no other trace of human habitation but their camping fires, from which, as Dr. Vaughan's eye detected they had decamped in great haste, we returned to the ship, and after breakfast, accompanied by him and Captain Barton, I landed on Ita Marina to leave a letter for Mr. Wickham, which I poked through a window in his house. While there we found a native hiding away in the little cookhouse, and ascertained from him that Mr. Wickham was away planting cocoanuts on another island, but whether on a near one or a far off one was not quite clear, so we decided to proceed on our voyage. The boy seemed well fed and very shy. He was a native of an island near Dobu.

13. Shortly after leaving we passed a small cutter-rigged boat on board of which were Dr. Jameson, whom I had met with Mr. Wickham at Cooktown, as they arrived there from England the day we left there (13th October) on our return to the Possession. He is in the employ of the lessees of the group, and is engaged in scientific experiments on the cultivation of pearl oyster beds, which he believes quite practicable from a commercial point of view. He came on board and informed me that Mr. Wickham was on Panasesa, the island next to Ita Marina, planting cocoanuts, and that he had no boat with him. He himself had been to some of the other islets after some trespassers and had captured them, and a fourth was with Mr. Wickham. Mr. Wickham being the lessee of the group no longer allows natives to fish for turtle or anything else, or to camp on any island except the one reserved for them by the Government—Gabugabutoa—on the northern side. This accounts for the stampede of the canoes on our approach to Irai.

14. We decided to return to Panasesa, for I thought it was a pity to leave the group without seeing Mr. Wickham. He came on board with the fourth captive. It appeared they were under labour indenture to a man called Carruth, formerly employed as a diver by Mr. Wickham, and now an itinerant

the bad night's rest and a very swollen foot, which, however, by having it lanced and cutting my boot open, gave me less trouble than I had expected, and being overdone knocked me up for a time. It is with great regret that I find I cannot in this climate travel on land as well as I used to, and it makes me very unwilling to be a cause of delay and inconvenience to others who may be with me; and I cannot but be aware that in certain cases it might be a serious obstacle to the proper progress of an important expedition. Though not disheartened by the fact, I think it my duty to report it.

29. Before leaving Kulamadau I had an interview with several of the miners on the same subjects as I have mentioned. The question of the adverse operation of leases, however, at Kulamadau, which is all reef-working, or reef and alluvial combined, does not arise here. Practically it will be all leased claims.

While here I heard that a miner had injured himself with dynamite some days before, and was believed to be at Kwaiwata Island, some little distance to the westward, and that a boat had been sent to find him and take him to Samarai. As I had Dr. Vaughan with me I decided to go there.

30. We re-embarked that evening, experiencing very heavy rain during a long tow to the ship. I arranged that Mr. Campbell should send the "Murua" next day to Bougis anchorage, at the north-west end of Woodlark Island, to meet us there in the evening, while we visited Kwaiwata in search of the injured man, and held an Executive Council to decide on the mining applications.

31. We left the next morning, and while on the way I held an Executive Council, and considered applications for mining leases at Busai and Kulamadau. The Council were of opinion that Busai being apparently properly an alluvial field, leases should not be granted there at present, and they were all refused. If any specific reef or lode is found it will be open for the miners to make further application; but the present decision will prevent the field from being all taken up on speculation and held for a considerable period of exemption allowable in leases while the alluvial miners are confined to their existing claims and cannot extend them. As the Kulamadau field is, as I said above, under different conditions, the Council decided that leases could be properly granted there.

32. It was decided to appoint a mining surveyor for the field; and as I found at Kulamadau Mr. Townson, a civil engineer, formerly of Queensland, who has been for some years in the Possession, I asked Mr. Russell to satisfy himself whether he could be properly employed as it was very important that the field should be surveyed without delay. In order to give him an opportunity for doing this I invited Mr. Townson to accompany me in the "Merrie England" for this day. Mr. Russell's report being satisfactory, with the advice of the Council I appointed Mr. Townson to be mining surveyor for the field. He will be paid by the survey fees to be collected by the Government from applicants for claims and by the Government for work done for it on the usual scale of fees. He offered to do Government work gratis if he were supplied with labour and a boat, but I preferred the former terms I have mentioned. Mr. Townson will be employed at once about laying out the township. The Government surveyor estimated that an expenditure of £100 would be sufficient for the purpose for the present; it will be recovered from the sale or leases of the allotments.

33. The subject of employing natives in underground mining and in blasting was discussed, and it was decided to insert in the new Labour Ordinance a clause empowering the wardens to prohibit the employment of natives in work they might consider to be unduly dangerous to them.

EASTERN DISTRICT.

Trobriands.

34. Passing close to Gava Island we stopped off Kwaiwata Island. These form part of a line of islands of curious formation. From the sea they look very much alike being quite flat-topped, covered with vegetation, and steep-sided all round. The villages are in a depression of the top. Dr. Vaughan, and Mr. Campbell in whose district they are, went ashore and found that the vessel with the injured miner had left for Kitava Island in the Trobriand Group. We therefore proceeded to Bougis anchorage where we found the "Murua," and transhipped Mr. Townson and Mr. Campbell, who would return next day to Woni Bay and Kulamadau.

Kitava.

35. We arrived at Kitava the next morning, and Mr. Moreton, R.M., in whose district it lies landed with Captain Barton and others of our party. I regret that the state of my foot kept me practically confined to my cabin since my return from Kulamadau, and I was therefore unable to accompany them. Mr. Moreton had heard that there had been fighting between the villages here, and also that there were four runaway labour boys from Woodlark Island. Very soon after they landed I saw several large canoes under sail making with all speed from the other side of the island towards the main islands which shewed up in the distance, and thinking that they might be flying from justice, and that he might want them, I despatched my boat with a note to Mr. Moreton saying that if he wished I would go after them in the ship, and in that case to ask Captain Harvey, who had gone ashore, to come off at once. It turned out the canoes were visitors from Iwa Island. They must have fled from fright.

36. From the description given by those who went ashore, the island is of the same formation as Gava and Kwaiwata islands, rising in a series of four terraces from the beach to a flat summit of considerable height. The track up the face of the terraces is difficult, the coral being much broken. On the plateau there are several villages. The houses are similar to those found throughout the Trobriand Group. It was found that two villages were in a state of open enmity with each other. The distance between them was less than a mile, and the approaches to them were carefully defended by obstacles consisting of pointed sticks thrust into the ground as well as by pits dug in the track covered over with vegetable debris, and sharp stakes placed at the bottom. The party visited both villages, and the natives who accompanied them from that first entered, emboldened by the presence of their escort, showed ill-concealed joy and relief at meeting on neutral terms their close neighbours in the second village. A promise was made by both factions then and there that hostilities should be considered at an end.

The natives of this island are famed for their skill in carving. Later on in the day some very nicely carved paddles, sticks, dancing clubs, &c., were brought off by them to the ship.

We heard that the vessel with the injured miner had been there and had gone on to Kiriwina.

37. On Sunday, the 17th, we went to Kaibola, on the principal island of the Trobriand Group, in Kiriwina. search of fresh water, but found the spring there sanded up, so proceeded on to a former anchorage between Kaileuna Island and the main island. I went on in the steam launch with Mr. Moreton and Dr. Vaughan to Kavatari, where we found the vessel with the injured miner (Coppard). Dr. Vaughan attended to him, and found that he had lost part of his left hand, but would be all right with treatment. We therefore decided to take him round in the "Merrie England," so that by the time he got back to Samarai he would be well enough to return to Woodlark Island. His accident occurred while using dynamite for fish—an illegal operation, but as he has punished himself by it no further notice will be taken of it.

I found the Rev. Mr. Fellows here. He was away in Australia on the occasion of my first visit, and I arranged through Mr. Moreton and him to send for the principal chiefs (so-called) who were implicated in the rising against Enamakala, and to hold a meeting at the chief's (Bulitari) village here. I was sorry to find that Enamakala was really ill and unable to leave his temporary encampment, and it was too far distant to visit him. We then returned to the ship.

38. The following day, accompanied by all our party and the police, I went to Kavatari again, and, after some delay, the chiefs who had been summoned were collected. They were apprehensive lest I should be dissatisfied with Enamakala not having returned to his own village (Onamakara) which they had rebuilt. I found, however, that it was not their fault, and that Enamakala preferred to wait a bit longer before allowing them to reinstate him there with all due ceremony.

Five of the chiefs (all that I required) had come with several of their followers. At Mr. Moreton's suggestion I held the meeting on the Government block of land in Kavatari village. I spoke of what had brought me here this time, but told them that as Mr. Moreton had settled the matter, and in a way that I entirely approved of, I should not re-open it. I warned them against the folly and danger of talking about opposing the Government, and referred them to their Fiji teachers—several of whom were present at my request—for an account of what had happened to the chiefs and people of the mountains in Fiji, who fought the Government when I was in that colony. They disclaimed any further idea of fighting the Government, and promised to behave quietly and properly in future. Only one of them impressed me at all—Moliasi, of Kwabaku, the fighting chief. They informed Mr. Fellows, who kindly interpreted for me and assisted me in every way, after the meeting that they could hardly believe that they were not going to be arrested. Moliasi is a young man with much influence over the younger men. He will probably make an excellent Government constable, and I hope to appoint him on my next visit. I told him that his having saved the Wesleyan Church and teacher's house from the general destruction of the village of Onamakara would be remembered to his credit. I also spoke to them of the needless fear which possesses everyone on the Trobriands whenever the Government appear on the scene, and that they should welcome, not dread, the visits of the "Merrie England."

I told them that I had seen their youths at Samarai, and that they were at liberty and well, and that I had decided to send them to the Rev. Mr. Bromilow at Dobu pending the term of their detention as hostages.

I sent a message and present to Enamakala, saying that I hoped to visit him next time in his own village.

I informed Mr. Moreton that I considered he had acted with commendable promptness, and had shown great moderation after his small party were attacked, and that it was due to this and the pacific efforts of the Rev. Mr. Fellows that life had been spared and the affair satisfactorily settled without the necessity for any further action or intervention on the part of the Executive.

39. The next morning Mr. Moreton transhipped to the mission schooner "Dove," which we towed for some distance on her way to Dobu and Samarai, and we left for the north-east coast.

I have, &c.,

G. RUTHVEN LE HUNTE.

His Excellency Sir Samuel Griffith, G.C.M.G.,
Lieutenant-Governor of Queensland.

[Enclosure in Despatch No. 98.]

Siai, 2nd December, 1899.

SIR,—I have the honour to report my doings for the month of November.

On the 31st October the "Siai" came back from Kwiaro, where I had had to send her to get a new rudder trunk put in, which had been badly eaten by cobra. This I find now was the cause of her leaking so badly. I also had to get some repairs done to the pump.

On the 1st November, having got some four extra boys in addition to the police, I left for the Trobriands, *via* Dobu, where it had been reported to me that there had been serious native disturbances, so serious that the missionaries were beginning to get alarmed for themselves. I reach Dobu on the 3rd November, and left again on the 4th November, arriving at Kavatari on the 6th November. I left the police at Kavatari that day, but had to return myself to the "Siai," to take her to the Lobua anchorage.

The next morning I tried to go round to Kavatari in the dinghey, but through heavy weather had to turn back and walk there from the Lobua landing—a three-and-a-half hours' walk. I passed through the villages of Lobua, Suvigala, Naboitalu, and Wabntuma. None of these villages had joined in the disturbances, and were therefore, all quiet.

The position of affairs I found to be as under, and which was afterwards verified. The villages of Oboada, Okaikoda, Kwabaku, Tobaada, Boiavaia, Kulua, and other smaller ones had risen against their acknowledged chief, Enamakala, driving him out of his village of Omarakana, burning it down, destroying gardens, coconut-trees, betel palms, and killing and driving away pigs and fowls. They also looted the mission station there and destroyed the teacher's garden, killing his pigs and fowls, but they did not burn the church nor his dwelling-house. Eleven other villages were treated in the same way, namely:—Kwapani, Yuwada, Mitawa, Liluta, Savi, Kodokabidi, Kaulaia, Kwabagi, Yolawota, Tilakaiwa, Wakailu. Many houses full of yams were burnt at the same time, causing great loss.

Enamakala and his following had been driven to Giugwa, about two miles from Tukwauku, where they had formed a temporary encampment.

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The cause of the rising, which I found out afterwards, was that in years gone by—some fifteen years, may be—when Enamakala was a much younger man, he had harried and burned down the villages of Lukulikuli, Kwabaku, Wakaise, Obweria, Tobaada, Boiatavaia, Magegila, Molukayala, Waraibido, Kobobo, Okaikoda, Wagarimu, Oboada, and Kulua, and that this rising was the revenge—mapula—for it. They also complained that Enamakala did not perform his duties as chief in the distributing out of the food, and also that his brother, Tauulu, was a sorcerer and a bad man.

On the 8th November we started from Kavatari at 9:40 a.m. to visit Enamakala. The party consisted of seven constabulary, five boys who had been in the employ of the Government before, some carriers, and myself. We went through the villages of Gumilababa and Kapapu. The chief of the latter place, named Giogaga, accompanied us, and led the way from his village. After we had walked about twelve minutes, and half of us had got over a garden fence into the bush, I halted to allow the tail to get over. Whilst waiting I heard a great commotion in our rear, and on doubling back found that it was being attacked. There was a large number of natives with shields and spears hanging about our rear, and some had approached to within about thirty yards. However, twenty-five shots sent them scattering with the police at their heels, but the coral was too much for the police, and no captures were made. As soon as I could get the police together again I sent eight of them off to sneak through the bush to try and get between them and their villages to pick up stragglers, but the fright they had received was too much for them, and there was no stopping. The police returned, bringing a shield bespattered with blood, and a bullet-hole through it, together with a few spears.

On continuing our route, we found where a large party had been lying in ambush about sixty to eighty yards ahead of where I turned back from, so it seems that they had laid their plans fairly well, had it not been for the impetuosity of the others, who must have been spoiling for a fight. I was told afterwards that there had been four parties round us—one, as I have just mentioned, in ambush, one in the bush on either side, and the one that attacked us. Only three are reported as having been wounded.

We reached Enamakala's encampment about 1 p.m., and the crowds of natives I found there fairly surprised me, and I came to the conclusion that it must have been a strong force to have driven them back three times, as they were. There seemed to be plenty of food; it was coming in from all quarters, and I was able to get any quantity for the police and carriers. Later on I sent for Mikalaua, chief of the Kadukwaikera village, who poses as being neutral; he came towards evening, and I told him to go to the disaffected villages and tell them I would meet three of the head men from each village at Gumilababa on Saturday, 11th November; that I would bring Mr. Fellowes with me, and we could then talk over their grievances. Next day I walked into Kavatari to ask Mr. Fellowes if he would come that day and interpret for me, leaving the police and boys in camp. On my arrival Mr. Fellowes told me that he had had a deputation that morning from the disaffected natives asking him to intercede for them, as they did not want any more fighting—had had enough. So it was arranged to send another message telling them to come to Gumilababa, and that if they did not I should understand it to mean fighting. I returned to camp at dusk, and left next morning after breakfast for Gumilababa, leaving the police and carriers to follow on and form camp. The next morning, the 11th November, Mr. Fellowes arrived early, but we had to wait until after 11 a.m. for the natives to show up, although they were close by. They were frightened to come in until Mr. Fellowes went out and assured them that they would be allowed to go away, whatever conclusion was arrived at.

Only Moliassi, of Kwabaku, the chief leader of the rising, came with a good following; he stood up like a man, and explained their grievances after Enamakala had stated his complaints. There was no cringing about Moliassi or any of his followers to Enamakala as in former days. The upshot of the meeting was that matters were settled, and they were to come in to Kavatari on Tuesday, the 14th November, to the settlement.

I enclose a copy of the arrangements that were arrived at. They were so keen to have it done with that I found them at Kavatari on my return from the "Siai," where I had gone in the morning, on Monday instead of Tuesday. Many of the other chiefs and leaders came in; the fine of yams was paid and the six hostages handed over. They are the sons or nephews of the leading men, namely:—

Tukwavau, nephew of Moliassi, of Kwabaku; Mokailu, nephew of Giopeula, of Tobaada; Gumataim, son of Giupela, of Kwabaku; Mikilla, son of Tubulagwadi, of Okaikoda; Tusumalewa, son of Meoslavaluo, of Boiatavaia; Mukulagatu, son of Tubulaiwai, of Oboada.

There must have been some 500 or 600 natives present. Everything having been settled, Mr. Fellowes and I promised to go inland next day, to visit the different villages. Therefore, on Tuesday, 14th November, Mr. Fellowes and I started in, leaving all the police behind, as the sight of them after the troubles might make the natives a bit shy. We went *via* Gumilababa, $1\frac{1}{4}$ miles; to Luia, 2 miles; thence to Yalaka, $\frac{3}{4}$ mile; thence to Kulua, $1\frac{1}{4}$ miles; thence to Obweria, $1\frac{1}{4}$ miles; thence to Okaikoda, $\frac{1}{4}$ mile; thence to Kwabaku, $\frac{3}{4}$ mile; thence to the burnt-down village of Omarakana, 1 mile.

At all these villages there were great crowds, the women and children having been kept in according to promise.

There was much presenting of food, both cooked and uncooked, for which, of course, I had to make return presents of tobacco. At Kwabaku, Moliassi's village, was the biggest crowd of all, and much food presented, the *pière de resistance* being a big bowl, about 2 feet in diameter, filled up with an unappetising-looking mess of sago and other ingredients. There was a great crowd here, natives from all the surrounding villages having come to have a look.

Moliassi, the chief of this village, was the ringleader of the disturbances and organiser of all. On coming into this village we came face to face with a 3-foot gaudy missionary picture, the flaming colouring of which delighteth the heart of a savage. It was stuck up on the chief's yam-house, and represented Saint Paul at Bera, with the 7th verse of the 17th chapter of the Acts underneath: "They received the word with all readiness of mind." It seemed wonderfully appropriate after the little trouble of the 8th November, and their subsequent submission on the 11th and 13th November. Mr. Fellowes assured me that it was not a missionary joke, and that he had no hand in it.

We arrived at Omarakana about 3:30 p.m., and found the work of demolition had been well done. The church and teacher's house had been left standing, although they had been looted; but of the village there was nothing except the charred remains and the stink of the rotting yams left. We camped here that night, and next morning we went on to Tobaada, some two miles distant, passing the burnt village of Savi—the work here had also been well performed. At Tobaada we were met by another large crowd, and the presenting of food was gone through. After the Tobaada people had finished, a string of women bearing food came in from the village of Korikawa and laid it down at our feet; this had to be seen to and divided out.

I took it on myself to buy a piece of land here for the Wesleyan Mission, about which I have written separately.

From Tobaada we went to Kaibola—two miles—where a boat was in waiting to take us round to Kavatari, which we reached that night.

On the 16th November I remained at Kavatari, getting the villages there cleaned up. The two chiefs of Gumilababa came in to report having cleaned up their village and cleared the road.

On the 17th November I accompanied Mr. Fellowes to Sinaketa, and returned that evening, and after supper went on board the "Siai" to have an early start in the morning.

I would have remained longer, but Mr. Fellowes assured me that he was quite satisfied that the natives would now not break out again, and that he considered the mission stations would be quite safe in future. He is so certain of this that he has written to Mr. Bromilow to say that the sisters for his district could come at once with perfect impunity.

I am quite satisfied that Enamakala was the cause of all these troubles in the Trobriands. He has a greedy, grabbing nature, making those under his rule give more than he has a right to demand; and having got it, he did not act as became a big chief, and distribute the food out as it should be done; also his brother, Tauulu, who is his right-hand man, is, as the natives complain, a bad man. I am hoping to get a definite charge against him shortly, as a twelve months' residence in Samarai would do him good.

Whilst at Kavatari, I restored Togiassi and Daiboia to their positions of village constables. I had to take them into Samarai last March and give them four months each. It has, I see, done them a lot of good, and they worked well with me whilst in the Trobriands this time. I do not think they will be drawn into overstepping the mark in future.

On the morning of the 18th November we left in the "Siai," but could get no further than Muwo Island; and on the 19th November, although we did make a start, the anchor had to be dropped again within a couple of hundred yards until next day for want of wind. On the 20th November we made another start, but at 11:40 p.m. anchored on a 10-fathom patch about halfway between Muwo and the Amphlett Group. At 7:30 p.m. next day the boys, whilst I was at tea, altered the course of the "Siai," and before I could get her round we struck on a reef off Gomasi Island. Luckily she was got off in a short time, and on a later inspection she was found to have suffered no damage. We were out the next two nights, but managed to anchor at Yaya, Fergusson Island, on the night of the 23rd November. There is a very strong set to the north-west at this time of the year along the north coast of Fergusson Island. At 5:30 p.m. on the 24th November we arrived at Dobu, having taken seven days and three nights to get there from Kavatari.

I remained over the 25th and 26th November at Dobu seeing into sundry matters, schools, roads, &c.; and on the 27th November left for Dede Bay, Fergusson Island, to go in and visit the Gora tribe, who were reported to have attacked one Olsen, a trader. Before starting I was told that we would get plenty of food inland, so took no rice, but when we got into the Garea district found that there was no food, the result of the big blow in December, 1898. I had therefore to return, and was glad of the excuse. I should have gone in from the north coast, but was induced by a Fergusson boy to try from the other side, as he said it was a much easier road. I found it was a bad road. We returned to Dobu on the evening of the 29th November, and on the 30th November I saw into several cases resulting in five prisoners.

I had to dismiss Geoo from his position of village constable; he had become perfectly useless. I made Selasa and Tanabwasa village constables for that part of Fergusson Island, and Kuroa, of Sisiaua, for Normanby Island.

I have, &c.,

M. H. MORETON, R.M., E.D.

The Hon. the Government Secretary, Port Moresby.

[Sub-enclosure in Despatch No. 98.]

Gumilababa, 11th November, 1899.

A meeting held at Gumilababa, on the 11th November, of the representatives of the malcontents and of their acknowledged chief.

Enamakala to explain the reasons of the natives of Oboada, Okaikoda, Kwabaku, Lukulikuli, Boiatavaia, and Kulua villages, and other smaller villages rising and ejecting their chief Enamakala from his village of Omarakana, and burning the same together with eleven other villages, namely:—Kapwani, Yuwada, Mitawa, Liluta, Savi, Kodokabidi, Kaulagu, Kwabagi, Yolawota, Tilakaiwa, and Wakailu. Also destroying by fire large yam-houses with many yams in them; killing and driving away pigs and fowls, cutting down cocoanut and betel palms, destroying gardens, the hunting of the native owners from their villages, and the wounding of some.

Also the looting of the Mission Station at Omarakana, and the destruction of the garden.

Also the attacking of a Government party on the 8th November, whilst on its way, peaceably, to inquire into the above disturbances.

The Rev. S. B. Fellowes acted as interpreter.

Enamakala states: I did nothing. Peace and order have come to Dobu and other places, and I have no desire to fight, simply working in my garden. I wish to obey the law laid down, and remain at peace, but those who fought against me were angry on account of the yams and the pigs I had, and wanted to eat them. They began the fighting. The chiefs of those villages that came against me are good, namely:—Tobulaiwai, of Oboada; Tobulagwadi, of Okaikoda; Moliassi, of Kwabaku; Meosolavalo, of Lukulikuli; Mogisaboda, of Boiatavaia; and Giopela, of Kulua. The commoners and young men were the fighting people. The old men were my friends and had one course, and the young men followed another. I did not want to fight at all. In the evening they came against us; we went out to meet them and they drove us through the village, and not wishing to fight we fell back into the bush, and I said, "Let them burn the village, destroy pigs and fowls and yams. Let them do just as they like, I won't fight them." The next day they burnt the village down. They came at me three times, and drove me and my people back to the village, where I am at present living. The old men pitied me, and said, "Let him stay near his village, and let this be the end," but the young men said, "No, we will drive him further back."

Moliassi, of Kwabaku, states: I have heard what Enamakala said. I did not burn down his village of Omarakana. Enamakala is a good man, but his brother Tauulu is a bad man. We were angry because Enamakala kept the food and did not divide it out to us. He did not perform his proper duties as chief, and distribute the food. A long time ago Tauulu burnt down the village of Kwabaku, and this is the revenge for it—the mapula.

Moliassi, being questioned as to the reasons of the Government party being attacked, states:—We had heard so much about the fighting with rifles that we were curious to know what it really was like. We are satisfied, and do not want any more; we have had enough.

Gioragama, of Okaikoda; Modugulami, of Kulua; and Milabwata, of Oboada were wounded.

It was then arranged that Moliassi should see the other chiefs and tell them what was required of them.

That all villages and gardens destroyed to be repaired at once.

That double the number of cocoanut and betel palms destroyed be planted at once.

Restitution or replacement of pigs, fowls, &c.

The providing of food for those who have become destitute through their actions until such time as their gardens are again in bearing.

To keep the peace from this time out.

All disputes to be referred to Government for arbitration.

The rebuilding of the Mission Station at Omarakana, and the yams, pigs, fowls, &c., to be replaced.

A fine of sixty baskets of yams for assaulting the Government party, to be paid at Kavatari on Tuesday, 14th November.

And the handing over to Government, as hostages, as a guarantee of good faith, six young natives of consequence—one from each of the six main villages implicated.

Their decision as to the acceptance of the above terms to be given by Tuesday evening, the 14th November, together with the delivery of the six said hostages and the payment of fine.

M. H. MORETON, R.M., E.D.

Tuesday, the 12th, we remained at Dilaua or Dinava to give a spell to the carriers, as the previous day had been a rather hard day's march, and also to send for the chief, who very improperly had left just before our arrival. He was not long away after he was sent for, and he was told that no other chief had left his village, and that during the whole trip we had been received in every case by the chiefs. He was told that he must do the same when he next heard of a Government party coming to visit his village.

At 7.45 on Wednesday morning we left Dinava, and, passing over a very rough and steep road we reached the village of Madiu at noon. At about half-way between Dinava and Madiu we halted at Manao, a very small village, of no importance whatever.

At Madiu I found Fathers Julien and Pages, and Brother Salvadore busily engaged in finishing a house which, with the help of the natives, they had erected a little to the west of the village.

On the 14th I measured and bought a block of land of some $3\frac{1}{2}$ acres, and the mission people have already planted in it some European vegetables and fruit trees.

A project was formed to visit the following day the village of Poliko-Itu, to purchase another site for mission buildings, but very nasty weather—heavy rain and strong winds—prevented us from leaving camp for two days.

On Sunday, the 17th, we left Madiu at 8 a.m. and passing to the west of Mount Diene by a very bad road we arrived at Ido-Ido at 1 p.m. We had rain during most of the way. Ido-Ido, for a mountain village, is a fairly large one, but the natives are not a nice lot at all. It appears that they mistrust the whites and everyone else, and never help travellers. In a straight line, Ido-Ido is about 3 miles to the south of Mount Davidson and overlooking the St. Joseph Valley. Below the village we could see the St. Joseph River flowing to the south and east of Mount Davidson, and to the east of this an island of some 300 or 400 yards long could be easily discerned. The river was at the time very swollen, with a swift current over a succession of rapids.

As the Sacred Heart Mission wished to have a small block of land at this village, I inquired as to the owners of the land desired by the mission, but the chief said the land did not belong to the Ido-Ido tribe at all, but to the Lapeka natives. In consequence, I did not buy the land. My opinion is that they saw how hard the Madiu natives have to work to build a house for the missionary, and they are not disposed to be taxed in the same way.

On Tuesday, the 19th, we left Ido-Ido after breakfast, and marched till 1 p.m. towards Epa, camping on a spur called the Ike-Ike.

Early in the afternoon of the 20th we arrived at Epa, finding that nearly every native was out collecting sandalwood.

The 21st we remained at Epa, as it rained the whole day without a spell. The matter of inquiring and buying the land for the Sacred Heart Mission could not be attended to owing to the very bad weather.

On Friday we left Epa and reached the Upapa, landing where we found the Government whaler and Sacred Heart Mission steam launch, in tow of which we arrived at Yule Island at 6 o'clock the same evening.

All the Mekeo carriers were sent to their homes from the Upapa Creek, with instructions to come to the Government Station to receive their payment on the 2nd of the month.

During the whole trip we had only the first nine days fine. After that it rained heavily every day, which much affected the health of the carriers and police. Scarcely any member of the party kept clear of illness, some six of them having been very ill indeed. Fortunately all got well again.

Amongst the Mafula natives two perfect cases of erythrim were observed, both in females—one of the apparent age of twenty-five, the other about ten years old.

In all the villages visited inland, commencing at Vanua, I observed that the custom of amputating in some cases, the first, in others the second, joints of the index and middle fingers is very common after the death of a near relative. I could not ascertain the rules in performing such amputations, but I understood that a mother will cut off the first joint for her children and the second for her husband, father, or mother. Only the women indulge in this practice.

The woman that has to amputate a joint needs not an assistant. She places the finger over a piece of wood, and with a single blow by herself of a sharp stone adze the operation is ended. The dressing of the wound is not of a very particular nature; a piece of native cloth of about the width of an ordinary bandage is passed a few times round the amputated part, and the arm bent at the elbow in such a manner that the hand is pointing upwards, and as a natural position with the inner part towards its respective axilla.

The children are often seen amusing themselves by catching a large fly, which they hold by the abdomen between the thumb and the index finger. They then open their mouths, holding the fly immediately inside the vertical line of the lips. The wings of the fly are set free. The efforts the fly makes to escape produce a certain sound, the mouth serving as a sound-box, and a few notes are obtained in the same way as they are obtained from a jewsharp.

I have, &c.,

A. GIULIANETTI.

APPENDIX O.

REPORT OF RESIDENT MAGISTRATE, EASTERN DIVISION.

Samarai, 1st July, 1900.

YOUR EXCELLENCY,—I have the honour to report for your information on my movements and on the affairs of the Eastern Division for the year 1899-1900.

1. Most of July and the whole of August of 1899 I was on leave of absence, but returned on the 31st of the latter month.

2. On the 5th September I left in the Government ketch "Siai" for Dobu and for a visit round Fergusson and Goodenough Islands. From Dobu, where I found all well, I went to Mebulibuli Creek, Fergusson Island, where a trader named Olsen reported that he had been attacked by the natives belonging to the Gora tribe. I found that this was correct, and that they wanted to get his tobacco and trade. In defending himself he fired a shot and wounded a native, who subsequently died. I only had

the crew of the "Siai" with me, as a contingent of the armed constabulary had not at that time been stationed in the Eastern Division, I therefore was unable to go inland, as the "Siai" could not well be left in such an exposed place short handed, with the dirty weather we had been having. I visited different places in Fergusson Island and in Goodenough Island, and found all quiet. Having Mr. Black and Mr. Arbouin (of Messrs. Burns, Philp, and Co.) on board, I called in at that company's sulphur selection, where the natives were busily collecting and carrying sulphur down to the beach for shipment. These works, I understand, have since been abandoned. We then returned to Samarai, arriving there the 15th September.

3. On the 26th September a contingent of armed constabulary, seven in number, arrived by the s.s. "Moresby," for the Eastern Division. I was therefore able to make a start on the 29th September with the constabulary to inquire into an attack on Dr. Vaughan by the natives about Cape Nelson, and which had been reported by himself. The result of that inquiry was submitted to Your Excellency in a special report.

4. Whilst in the neighbourhood of Cape Nelson I met some prospectors wishing to go inland from Collingwood Bay, and as the Maisina natives are rather an excitable lot, and not always to be trusted, I considered it advisable to go a few days inland with them. Also, they not being known to these natives, would have found a difficulty in obtaining carriers. We got thirty carriers, and I went inland four days' march with them, and then returned to the coast. No gold was found, nor was any found by them after I left, but the country was well worth prospecting. There is plenty of good land there that can be declared waste and vacant.

5. On my way back to Samarai I called in at Mukawa, Cape Vogel, one of the Anglican Mission Stations, and inquired into several cases there, and then crossed Goodenough Bay to Wedau, Bartle Bay, where I received a letter from the Rev. W. E. Bromilow, which had been sent after me, reporting great disturbances in the Trobriand Group, and begging me to lose no time in getting there, as Mr. Fellows and the teachers were beginning to get anxious as to their safety and the safety of the mission premises. I therefore made all haste back to Samarai to revictual, as I expected to be away some weeks.

6. I arrived at Kavatari (Trobriands) on the 7th November, and on the 8th, at 9:40 a.m., started inland with the seven armed constabulary and five armed boys, who had been at one time or another on board the "Siai" as a boat's crew, and some carriers. My intentions were to go and interview Eramahala the principal chief of that part of the island, who had been hunted out of his village, Omarakana, by certain of his malcontent under chiefs and their adherents. These latter had burned his village, and eleven other villages, destroying gardens and cocoanuts, and killing and driving away pigs, fowls, &c. I also intended to visit the malcontents, to see exactly how matters stood.

7. I have already reported to Your Excellency how we were attacked whilst going peacefully along the track, and how the disaffected chief gave in and agreed to my demands.

8. Having visited the disaffected villages, and the Rev. S. B. Fellows being satisfied that the natives would not break out again, I left the Trobriands on the 18th November for Dobu, which place I reached on the evening of the 24th, but not without having one night got on a reef in the Amphlen Group.

9. On the 27th November I started to go across Fergusson Island to interview the Gora tribe, who had sometime back, as before mentioned, attacked a trader named Olsen. Before starting, I was told that there was plenty of food to be got inland, so foolishly took none with me. On getting well inland I found that I had been misled, and that there was no food to be obtained. I had therefore to return to Dobu and leave the Gora tribe for a future day. I inquired into several cases there, and left Dobu on the 1st December for Samarai, arriving there on the 4th. During most of December I was on board the "Merrie England," and was left at the Trobriands, from which place I returned to Samarai on the 24th in the Wesleyan Mission lugger the "Dove."

10. I did not leave Samarai again until the 28th January, 1900, on account of the scarcity of rations, and native food not being procurable on any part of the coast. My route this time was up the north-east coast. I called in at Taupota and Hioge, buying land for the Anglican Mission, and others. From there I proceeded across to Goodenough Island, and thence to Cape Vogel, nearly losing the Government ketch "Siai" on the Dart Reef during the night of the 3rd February. On the 4th I anchored at Mukawa, and next day arrested four natives for an indecent assault on a girl belonging to a village named Doga. On the 6th I proceeded along the coast and went inland to a village named Biridumaduma, where two men were arrested for murder.

The country about this part would do well for cattle—open grass, with thin belts of scrub, and plenty of water, sandstone and limestone formation.

I reached Boianai, Goodenough Bay, on the 12th February, and bought some more land for the Anglican Mission, and likewise arrested two men for murder committed in May, 1899. From there I went to Wedau, Bartle Bay, where I also bought some 700 acres more or less for the Anglican Mission, as well as an acre for a cemetery.

11. The 20th found me in Samarai again, but I had to send the "Siai" off immediately to Mr. Symons, who was away in Milne Bay in the whaleboat. The want of rations still kept me from taking any extended cruise, but I left on the 20th March, having borrowed some rice, which was very scarce on the island, and went to inquire into the deaths of two boys on an island called Maragili. These boys had been left by a Greek trader for the purpose of getting turtle, and had been found dead, according to the evidence, five days after they had been left. During this trip I arrested a South Sea islander for an assault on a native woman. I returned to Samarai on the 27th, and remained until the "Merrie England" arrived bring a good supply of rations.

12. I left on my next cruise on the 18th April to return the six hostages that I had demanded from the Trobriand people in November, 1899, on account of the disturbances that had occurred there. I arrived at the Trobriands on the 23rd April, and handed over the hostages to their respective chiefs. Here I found that dysentery had been killing off a number of natives; the village that had suffered most was Tukeya-uku, in which thirty-seven deaths had occurred, in the short space of eight weeks, out of a population of about 250. The group was found to be quiet, and I was told that there would be a good yam crop this year. I bought about 2 tons of yams, and could have got much more. I bought some land here for the Wesleyan Mission.

PASSING OF A PIONEER.

WEST AUSTRALIAN 4-11-1933

A Link With Old Papua.

Thirty years ago, in the hidden recesses of a Papuan forest, a tribe of fierce warriors prepared for war. The bone of contention was the ownership of a certain garden—indeed, all major disputes in Papua are said to revolve around either a garden or a woman. In this particular instance there had already been bloodshed, and two natives of the opposing tribe had lost their lives. It was beyond doubt that their comrades would return to the village to exact vengeance, and measures were being taken to meet them. To and fro between squatting groups of natives, women passed carrying food and drink. Everybody attempted to talk at once, and the air resounded with their boastings and their incitement of each other to deeds of violence. From time to time an old man went from circle to circle, waving aloft a sturdy shield which bore many a dint testifying to the narrowness with which death had been averted on more than one occasion in the past. Frenzy was at its height when into the midst of the savage throng there stepped a tall, broad-shouldered man, as white of face as they were black, his European dress and his outward calm presenting a strong contrast with their dirty nakedness and feverish excitement.

You have to know whence this daring Australian—for it was Australia to which he belonged—had just come, and the circumstances of his coming, in order to appreciate the indomitable courage and the steady faith which induced him to risk his life on that memorable day in an attempt to avert the flow of blood and the slaughter of men on a wholesale scale. His name was Fellows—the Rev. S. B. Fellows, a minister of the Methodist Church. He has passed away now. Only last Saturday week he died at the farm of his sons, in Mt. Barker, fully persuaded that his death would be but a passing into the presence of the Master he had served so faithfully, and of the wife to whose devotion and simple, child-like faith he paid unstinted and constant tribute. But only a few weeks before his death he was in Perth, and I had the privilege of hearing him tell something of the stirring times through which he passed in old Papua. White-haired, with shoulders that stooped ever so slightly, and with brow and face a little furrowed, telling of the strenuous and exacting existence passed during a period of ten years amongst an alien race, and of the unrelenting attacks of the malarial microbes which drove him at last, as no human agency could have done, from the country he loved so well; strong of frame and keen of memory, despite his 75 years, he took me step by step through the experiences which were his on that memorable day 30 years ago.

"The Very Filth of Hell."

"My native teacher had come to me the evening before to tell me that trouble was brewing," he said. "He declared that there was to be one of the most violent encounters in the history of the island, and he begged me to try to prevent it. I felt it was impossible for me to go. Perhaps you will appreciate my predicament when I tell you the circumstances. Within the four walls of my little home lay my wife, nursing our first baby, just five days old. I had been doctor and nurse and cook and housemaid during the coming of that child, and I loved it and my wife more than I loved my own life. To risk death and leave them unsheltered and alone was more than I felt capable of, for it was sunset, and the village was a long way off. So I did not go. And the battle was fought, and my teacher came to tell me next morning of the fatalities and of the even bigger conflict which was to come. Spears had flown through the air like stones in a hail-storm, but the encounter was as nothing to the fight which was proposed. Duty bade me hesitate no longer. With heavy heart I went into the room where my dear ones lay, and, seated beside the bed, I told my wife that I must go into the village for a space, and asked if she would be all right. I could not conceal from her the task which lay ahead of me, but, with a simple trust which put me to shame, and has left its impress on me through all the years that have followed, she told me that if I felt it my duty to go, I had no alternative. She said she was in God's hands. Until memory fades I shall have always before me the picture of that little room and of myself standing at the door, gritting my teeth and praying that God might bring me through safely. For I knew what I was probably going to. I had been amongst spears before, standing between two opposing tribes who were spitting the very filth of hell at each other, and I knew of the difficulty of pacifying them and the danger of death to myself."

So did this hardy Australian missionary find his way to the village where the warriors prepared for war. He arrived fortunately before the battle had begun, and harangued the crowd as nobody but one who had gained their confidence could have done. And at length there came a weakening. Someone shouted that there was no averting a battle because two of the opposing tribe had been slain and their comrades would come for revenge. "And we shall have to fight and we will kill a few more of them," boasted the warrior.

"I will take you at your word, then," returned Mr. Fellows. "If it depends on the other tribe as to whether there is a fight, I promise you they shall not come here."

And the promise was kept. Mr. Fellows sought out the chief of the enemy band. The same preparations for war were in evidence in that village as in the first, but the old chief had been in his hut weeping all night and was hoarse with grief. Mr. Fellows had a hard task to win him to reason. He was afraid, more than anything else, of the reckoning which must come with the magistrate when he visited the island.

"Promise me not to fight, and I will promise to intercede with the magistrate for you," declared the missionary. "Fight and I am done with you."

So they talked together—the black man and the white, the warrior and the peacemaker—and the peacemaker, by firmness, tact and genuine love combined, won the day and the battle was never fought.

With profound thankfulness and deep happiness the sturdy missionary returned to his invalid wife and to his baby and found them safe and well, and he told me earnestly that it was when a man had undergone such experiences as these that he understood the comfort and efficacy of prayer.

A Much Battered Shield.

On his return journey he sought out the old man of the first village who had been exhibiting the much-battered shield with a view to inciting the braves to violence, and persuaded him to sell the weapon. That shield is now in Perth, housed, with the rest of a very valuable set of curios collected by Mr. Fellows, in a room at the Central Methodist Mission hall. In memory of his wife Mr. Fellows, only a few weeks ago, presented the whole collection, which contains tools and weapons no longer procurable in Papua, to the Methodist Church in this State.

KIM ANTHONY AKERMAN,

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THE AUSTRALASIAN
Methodist Missionary Review

(REGISTERED AS A NEWSPAPER.)

SEPTEMBER 6TH, 1900.

A Battle over Fish at Kiriwina.

[Rev. S. B. Fellows, from whom we have received the following article, evidently has plenty to do in keeping, or striving to keep the peace amongst his pugnacious parishioners. It is comforting, however, to know that his personal influence is so great, and we trust that not only will his life continue to be preserved, but that the Spirit of the Prince of Peace will soon take possession of the hearts of these wild heathen, and cause their inter-village quarrels to forever cease.—ED.]

You will remember that when you visited Kiriwina, you took a trip to an inland village back in the bush named Boitalu. You took a photo of the village, and one of the chief, Motupalala, with his family. Boitalu is famous for the manufacture of wooden food bowls, combs, and armlets. The people have been in the habit of coming to our village, Kavataria, three or four days a week trading their goods and vegetables in return for fish, of which, as you know, all bush natives are passionately fond. From ancient times, I am told, owing to disputes arising out of their trading, there have been frequent conflicts between the two villages. One would imagine that, as their intercourse is mutually beneficial, they would have found out some other way of settling their trading troubles than by fighting over them. But when the undisciplined savage is angry he strikes first and thinks afterwards.

One morning a few weeks ago about thirty Boitalu men came to the beach opposite the Mission House

to meet some canoes with fish from Oburaka village across the bay. I noticed the large number of spears they had with them, so I talked to them, urging them to give up the custom of carrying spears.

In the afternoon

AS I SAT IN MY STUDY WRITING

I saw three Oburaka canoes coming in, and I went down on to our stone jetty to watch the market. As the fish canoes neared the beach they were met in the channel by a large number of Kavataria natives, in their canoes, carrying vegetables to exchange for the fish. But the Boitalu men claimed that they had paid the Oburaka men for this shipment two days before. The Kavataria men contended that only a portion belonged to Boitalu, and that they wished to buy the rest. Presently, the Oburaka canoes, coming nearer, were surrounded by the crowd, and there was more than usual of the row of the wrangling always heard in their fish markets. The noise increased until by-and-bye

BLOWS WERE STRUCK ON BOTH SIDES,

the men using the sticks on which they carried their baskets or bundles of vegetables. Instantly the cry was raised that is always given when natives are fighting; it is unmistakable after you have once heard it—"The voice of them that shout for mastery—the voice of them that cry for being overcome." Immediately, out of the village, large numbers of men came flying, armed with spears and shields. The fish were forgotten, and the crowd came towards the shore forming sides, and challenging each other to fight as they came. I ran round and got in between them, pleading with the first and then another of the Boitalu men to come away and go home. But by this time they were all raving mad with rage. My helmet was knocked off as they shook their spears over my shoulders; my face was spattered with the spit and foam thrown from their rabid lips as, with the very filth of hell, they hurled their taunts and challenges at their opponents. One man bent forward and fairly hissed his GAA: No! in my face, then roughly pushed me with his left hand

away from the point of the spear he was shaking in his right hand. But we persevered until we got them back and got them away. I tried in vain to bring the Chief Motupalala into my house for the purpose of pacifying him. He was

ALMOST SPEECHLESS WITH PASSION,

and would not listen to me. As they came into the open space in front of our church they again formed up in line, but we pressed them on and away into the path for their home. Before leaving, they gave and received challenges to meet the next day and fight it out. I followed the Boitalu people some miles to see that they went right away. I then went to Bulitara, our Kavataria chief, and proposed that, as his people were in the wrong, he and I should go to Boitalu in the moonlight and take some presents, and so prevent them coming to fight the next day; but his eldest son, Daiboia, would not let him go. Early the next morning I saw the men in the village preparing themselves for the fight. They blackened their faces and decorated themselves as if for a dance. Some were having the skin of the biceps muscle scratched to let out some blood with the strange idea that they would thus throw their spears the better. Bulitara was exhorting them to stand firm in the fight and not allow the other side to frighten them into running away. He explained to me that they did not want to fight, but they must defend their gardens and their village.

As we came out from our morning prayers about half-past six o'clock, to my surprise we learned that the fight was finished, and they were bringing in the wounded. The opposing forces met on their ancient battle ground—a large swamp, just now fairly dry—some distance from the village. A fight of this kind generally becomes a series of duels. After some manoeuvring and challenging, each man selects his opponent, and at ten or fifteen paces distance tries to spear him. The men are invariably true in their aim, but the shields get most of the damage. As each man usually carries only two spears, they cannot keep it up for long, and the side that can create a panic among their foes are bound to win the day. The engagement between Boitalu and Kavataria was short and decisive. The Boitalu men, with reinforcements from Oabutuma and Gumilababa villages, overcame the Kavataria men, and drove them right back into their village,

SPEARING ABOUT TWENTY AND KILLING TWO

on the field. One of these two, named Kogi, belonged to that section of the village (Kuabu) which began the row in the fish market; he fell with a spear in his temple. As he lay helpless the Boitalu men ran

up to him in turn and thrust their spears into every part of his body, covering him with wounds. Before returning to their villages the conquerors called out to Kavataria to send them some articles of wealth during the day or they would return on the morrow and burn down the village.

They spent the day in raiding the Kavataria gardens. Bulitara, by the way, took up his position for the day in the middle of his taro garden to drive away the thieves. As he was not personally mixed up in the quarrel, and took no part in the fight, no one interfered with him. I saw some Oabutuma girls, however, dodging him, and with great glee stealing taro from the opposite end of the garden. The Kavataria men had enough to fill the day in attending to the wounded and bewailing and burying the dead. Two more of the wounded died during the day, making a total of four deaths. The wounds were dressed with poultices of certain leaves

SOAKED IN HOT WATER AND STRENGTHENED WITH
INCANTATIONS.

This treatment is continued night and day without intermission by two men, set apart for the work until the wound is healed. Some of the cures to me were surprising. I spent some time in the evening with Bulitara, advising him to send a present to the victors and thus save further bloodshed. Late at night a pig was killed, the entrails taken out, and a large stone tomahawk put inside, the body was tied up with string, and the whole carried off to the other side, and thus the hostilities ceased. The road between Boitalu and Kavataria villages is still closed, and I suppose it will remain so until they have made the customary *Kabilula*. Boitalu, cut off from their supply of fish and tobacco, will, I fancy be glad to bring about a speedy settlement. Now the fighting is over, they all seem ashamed of it, and many articles of wealth and yams have been offered to me to secure my goodwill, all of which I have refused to accept. I am keeping in touch with the negotiations to secure peace. We are working hard in the endeavour by the "Preaching of the word," to build up a new public opinion which shall render these intertribal wars impossible. But one incident in this last fight will illustrate the great difficulty of achieving this. One of the men killed on the field was named Mosibuna, the father of two of my students.

A SPEAR PIERCED THE INNER SIDE OF HIS KNEE

and evidently tapped an artery. He drew out the spear and, as he lay with his life-blood streaming and spurting away, he thus called out to the man who had speared him:—"Molilulabu, you have speared me. If I live, I will be even with you; if

3PT. 8, 1900
I spears into every
rounds. Before

SEPT. 8, 1900.] THE AUSTRALASIAN M

I die, my comrades will give your name to my family, who will accept the LUGA (vendetta), and will certainly avenge my death."

Whoever accepts the responsibility of carrying out this LUGA will watch his chance till Molilulabu or one of his family is in his power. Then, as he strikes the fatal blow or throws the spear, he will cry out: "E Mosibuna!" In this connection it is significant that the very worst taunt one native can throw at another is to say:—"Why don't you go and take the vengeance for such-and-such a LUGA in your family, which is still unpaid?"

And thus the heritage of hate and crime is passed on from generation to generation. We believe, however, that the time is coming soon when Kiriwina shall "become the kingdom of the Lord and of His Christ." Under Christ's rule the LUGA customs and inter-tribal wars will cease.

document which he may require to illustrate any particular subject, unless he is fully posted both in the name of the originating department and in the exact title of the work. It is hardly necessary to emphasize the value of the assistance thus afforded by Mr. Campbell's catalogue, although it is (necessarily) incomplete, and does not claim to represent even the whole of the British Museum collection. What it does claim is to provide a reference for "the more modern portion of the collection of Indian official publications issued in India subsequent to the mutiny, so far as the documents have been deposited in the library of the British Museum." "Reports issued as 'English parliamentary papers' are not included except in rare instances, but there is a considerable representation of Departmental Reports issued in London in connection with the India Office." Works of a semi-official nature have also been included in certain instances. From a casual glance at the contents it would certainly appear that Mr. Frank Campbell's work is sufficiently comprehensive to be a most valuable index to Indian literature generally, and that he has earned the thanks not only of the casual reader, but of many Indian officials for a work which will lighten their labour considerably.

T. H. HOLDICH.

New Guinea.

Fellows: Le Hunte.

Despatches from His Excellency the Lieutenant Governor of British New Guinea. No. 28 (14th April), No. 35 (25th April), No. 36 (1st May), and No. 44 (21st June) of 1900. 36

The first of these despatches (No. 28) encloses the following account by the Rev. S. B. Fellows, of the *Kabilula*—Atonement or Peace-making Ceremony—of the Natives of Kiriwina (Trobriand Group), who were lately at war.

"*Atonement or Peace-making Ceremony of the Natives of Kiriwina.*—Taolu came to ask me to accompany him on the morrow to the Kabilula. We arranged to meet at the inland village of Obweria. I was there early, and about 9 o'clock Taolu arrived with a numerous retinue, all fully armed with spears and shields and long knives. Taolu carried no weapons, but I noticed that in addition to the ordinary ornaments by which a *Guiau* is distinguished, he was also wearing the sacred emblems of royalty—the armlets and wristlets previously held by Enamakala and his predecessors for many generations in the office of supreme *Guiau* in the ruling *Labai* family of Kiriwina. As Obweria was the first village in Tilataula territory entered by Taolu, he was here formally received by a Tilataula chief. This man, named Kunoï, rushed into the centre of the village, and gesticulating like a madman, never once looking at Taolu, but addressing him, and him only, all the time. In effect, he said: 'Taolu, we are glad to see you. We acknowledge you as our *Guiau*, in succession to Enamakala. We have had enough of fighting, and everything is ready for making the atonement to-day. All the Tilataula chiefs are waiting for you at Kabwaku. Let us go and make peace. Then come back and live in your village, Omarakana, and rule the country as a *Guiau* should. Make peace and keep the peace; put away all the spears so that there be no more war.' Then striking his forehead with the palm of his hand—the usual pledge of a chief that he would defend from danger—he made a leap to where Taolu stood, grasped his hand, and drew him to the path leading to Kabwaku. As a dramatic performance, Kunoï's action was perfect; its effect on the men standing round was electrical. They simply roared out their acclamation to the *Guiau*, and shouldering their spears, they crowded pell-mell into the narrow track after their leaders. Beyond the village the procession was marshalled. A band of warriors took the lead, headed by a sorcerer, who, with his continuous incantations, cleared our path of all evil spirits. Following these came about twenty

women, carrying on their heads the appeasing gifts for the *Kabilula*, then the chiefs with more warriors, and behind came the crowd.

“Going in single file the column stretched out to a great length. At frequent intervals a wave of cheering ran down the line. The excitement increased as we went along, and reached its climax in deafening acclaim as we entered Kabwaku, where Taolu was welcomed by Moliassi in fine dramatic style. This was a proud day for so young a chief as Moliassi; and he was equal to the occasion. In the *Kabilula*, equal presents are given and received on both sides, but the defeated chief, after seeking and receiving permission, has to come to the village of his conqueror, and there make his offering of atonement.

“A clear space was quickly made in the middle of the village in front of Moliassi’s house. The multitude of armed men with their spears in their hands eagerly crowded round. At one end of the rough circle stood Moliassi, stern and silent, surrounded by other chiefs of his side; at the other end Taolu and his friends were busy unpacking their things. The proceedings were opened by Taolu rushing into the ring and carrying aloft a valuable armband which he laid on the ground, at the same time crying out in a loud voice ‘*Kam lula, Moliassi*’ (thy atonement, Moliassi). He immediately turned and retired, and the armband was instantly snatched up and handed in by one of Moliassi’s men. Again and again Taolu repeated this performance, each time bringing only one *vaigua* (article of wealth) and calling out the name of the chief to whom he was giving it. Some of his friends also did the same. In this way between thirty or forty different *vaigua*, consisting of armbands, old stone tomahawks, necklaces of native money, &c., &c., were presented and received. Then Taolu ran in and made a speech to Moliassi and his people, simulating furious passion as he sprang from side to side of the circle, and swung his arms about in energetic gestures. He addressed them as *Bodagua* (my younger brothers), and said, ‘I am weak to-day through the death of my elder brother, Enamakala. Had he been alive to-day he would have brought more *vaigua* than you have men. I have brought you my own *vaigua* as your *lula*; let that suffice. We are living in the bush, permit us to return to our villages. Put away your spears and let us work at our gardens that there may be plenty of food for ourselves and our families.’ Then Moliassi and other Tilataula chiefs began to present the return *lula* to Taolu. In the same manner, one by one, article for article, they laid down the exact equivalent of the *vaigua* they had received. After this they made their speeches, all of them definitely accepting Taolu as their *Guiau*.

“One old chief, Mositali, told Taolu that this had been a young men’s war and so the *Kabilula* was held in a young chief’s village. A young chief, Meiosevalu, the right-hand man of Moliassi, said that though he was young when Enamakala and his men had driven his people out of their village, he remembered the death of his relatives and the burning of his home. It was to take the *mapula* (payment) for this that he had fought, but the present *Kabilula* settled all.

“An attentive hearing was given to my address, but the united yell at the end might easily have startled anyone not used to the noisy style of Kiriwina natives. I pleaded the claims of law and order and religion.

“Then Taolu made his way into the midst of Moliassi’s men, and, holding high a stick of tobacco, he called out, ‘Which of you will take this tobacco and distribute it so that we may smoke a pipe of peace together?’ Twenty eager hands were stretched out to grasp it. With the acceptance of this tobacco the *Kabilula* was completed, and the ceremony concluded.”

No matters of anthropological interest are contained in despatches No. 35 and 44, but No. 36 contains the following:—

“*Notes on the Tribes of the Morehead River.*—The tribes met with on the Upper Morehead are named Sanana, Tugari, and Pirará, after the names of their villages.

GRAMMAR OF THE PANNIETI DIALECT, BRITISH NEW GUINEA, TOGETHER WITH A COMPREHENSIVE VOCABULARY.

(BY THE REV. S. B. FELLOWS.)

Parts of Speech.—Noun, adjective, pronoun, verb, adverb, preposition, conjunction, interjection.

NOUN.

(1.) *Kinds of Nouns.*

and Proper.—The names of persons.

(b.) *Common.*—The names of things.

Many verb roots are used as nouns. Ex.:—Tau wana babara i henapoan: The man obeys his king. Henapo i esowar: Obedience is difficult.

The particle "To" (person) may be prefixed to any verb to signify the personal agent, as, Kaoma: To steal. Tokaoma: A thief. Tuarari: To work. Totuarari: A workman. The vowel "e" is prefixed to mark an inanimate agent; as, Sawar: To doctor. Esawar: Medicine.

(2.) *Gender.*

There is no distinction in the formation of the words to mark the gender.

(a.) *Persons.*—Distinctive names are used for the different classes of persons of both sexes, as, Tau: A man. Iowa: A woman. To this rule there are two exceptions—Gamager: People; and Wawaia: Child. In these the sex is distinguished by the use of the words—Melutau: Male; and Meluiowa: Female.

(b.) *Other Living Creatures.*—When it is desired to point out the sex, the word Melutau (male) or Meluiowa (female) is used, as the case may be. Ex.:—Kamkam melutau: A rooster (male fowl).

(3.) *Number.*

(a.) *Persons and Relatives.*—These form the plural by adding the suffix "au" to the singular; if the word ends in "a," then "u" only is added. Ex.:—Tonowak: A chief. Tonowakau: Chiefs. Natuna: His son. Natunau: His sons.

In forming the plural of the persons possessed along with the plural of the persons possessing, the ending of several words is altered before the suffix "au" is added; in 1st pers. plu. exclusive "a" is changed into "e," in 2nd pers. plu. "u" is deleted, and in 3rd pers. plu. "e" is deleted.

Ex.:

Tariu: My brother

Tarim: Thy brother

Tarina: His brother

Tarira: Our brother (inclusive)

Tarima: Our brother (exclusive)

Tarimiu: Your brother

Taririe: Their brother.

Tariuau: My brothers

Tarimau: Thy brothers

Tarinau: His brothers

Tarirau: Our brothers

Tarimeau: Our brothers

Tarimiau: Your brothers

Taririau: Their brothers.

(b.) *All other Nouns (i.e., other than persons and relatives).*—These have no distinctive form for the plural. When more than one are signified, the word Ona (a few) or the word Gewigewi (many), or one of the numerals, is used with the singular. Ex.:—Basumu: A bird. Basumu gegewena: Many birds. Limi: A house. Limi erua: Two houses.

(4.) *Case.*

(a.) *Nominative.*—This, the subject of the sentence, usually comes before the verb. When a proper noun or a personal pronoun is in apposition with a noun the proper noun or personal pronoun comes after the noun. Ex.:—Tonowak Saega: Saega, the chief. Aro owa: Thou, my companion.

(b.) *Objective.*—This, denoting the direct object of an action, usually precedes the verb. In some cases it comes before both the verb and its subject, and in some instances it follows the verb. The sense of the sentence or the context will decide, in any case of difficulty, in finding the objective. Ex.:—Garok ai i geragera: The girl is cutting firewood. Dedewaga gaman iaka i ahe: The boy has taken the box. One of the inflexions of the pronominal objective phrase Erau (me) usually follows a transitive verb, and agrees in person and number with the object of the verb. Ex.:—Tau i ror wawaia erana: The man struck the boy him.

(c.) *Possessive.*—This is formed by adding the possessive pronouns, agreeing in number and person. Relatives and parts of the body have their possessive pronouns post-fixed to the object possessed. All other nouns have theirs placed in front of the object. Ex.:—Iowa natuna: The woman's child. Tonowak wana limi: The chief's house.

(d.) *Genitive.*—The genitive case is used to express the same relation between two nouns as that expressed by the English word "of." This case is formed by adding a suffix to the noun that stands in the relation of "belonging to" the other noun. The suffixes of this case for persons and parts of the body are the same as possessive pronoun suffixes for persons and parts of the body, and therefore need not be dealt with here. For instance, "Wawaia tamana" may be either "The father of the child," or "The child's father." The genitive of inanimate objects is formed by the suffix "ina" with nouns ending in a consonant, and "na" with nouns ending in a vowel. Words ending in "i" change the "i" into "e" before "na." Ex.:—Moti: A fish. Hoga motena: A fish of the sea. Misima sinawelina: A river of Misima. Pannieti wagana: A canoe of Pannieti.

The same relation between two nouns may be expressed without the aid of this genitive case. Thus: Waga Pannieti: A canoe of Pannieti, or A Pannieti canoe. In this sentence, the word "Pannieti" qualifies "waga" like an adjective.

(e.) *Dative*.—The dative case is formed by the use of a separate pronominal phrase, Agau (to me), with its inflections, which follows the verb and denotes the indirect object. This word is used with verbs of emotion. Ex.:—Heval i rowakun agau: The young man fears me. Ama ha uruvi agimiu: We are angry with you.

(f.) *Vocative*.—The vocative case is formed by adding "e" either before or after the name of the person addressed. "Ia" is also used after the name. Sometimes no particle is used, the name standing alone.

ADJECTIVE.

(1.) *Uses of Adjectives.*

Adjectives may be used as predicative or as attributive. They are formed as follows:

(a.) *Predicative*.—To the root of the word, the pronominal prefix for the verb, agreeing with the subject in number and person, is prefixed, as, Tau i bwata: The man is big.

(b.) *Attributive*.—The first syllable is reduplicated, and the suffix "ina" attached to words ending in a consonant, and "na" to words ending in a vowel. The concluding vowel "i" is changed into "e" before "na." Ex.:—Nak: Root for "bad." Nanakina: Bad. Kauba: Root for "short." Kaukaubana: Short. Waisi: Root for "good." Waiwaisana: Good. Thus:—Tau i waisi: The man is good (predicative form); and Tau waiwaisana: The good man (attributive form).

(2.) *Kinds of Adjectives.*

(a.)—*Of Quality*.—As, Ibiki: Black. Iaianana: White.

(b.)—*Of Quantity*.—As, Ibwata: Big. Iaiapona: Long.

(c.) *Of Number*.—The numerals are used for exact numbers, as, Waga epat: Four canoes. For indefinite numbers Enuna (some) and Gegewena (gewigewi) (many) are used. Two other words, Ona (some) and Asian (many) are sometimes placed after the verb, as, Borau hi kuki ona: Some men have set sail; and Wawaiu hi kasiebwa asian: Many children are ill.

(d.) *Distinguishing Adjectives*:—

(1) Ia, This, or That; as, Tau ia: This man.

(2) Tomaha, expresses individuality; as, Gamager tomaha wari pagan: The people's peculiar custom (*i.e.*, peculiar to themselves). Wona tomaha ana anan: The song's own tune (*i.e.*, the tune peculiar to the song).

(3) Toraha, evidently formed from Tora (outside), appears to be used only to qualify persons. It refers to persons outside any family circle or public association that is being spoken about, and answers to the English word "outsiders." Ex.:—Kira Namate ta kuki, gamager toraha nigeia nuara: We of Namate (a village) will set sail, outside people we do not want.

(4) Getoga: Different (another kind).

(5) The word Toto (only), with pronominal inflections, is used as a distinguishing adjective; as, Wawaiu totona iaka i egun: The child only (alone) has gone.

Table of inflections for Toto:—

Totou: I alone

Totom: Thou alone

Totona: He alone.

Totora: We alone (inclusive)

Totoma: We alone (exclusive)

Totomiu: You alone

Totorie: They alone.

(3.) *Comparison of Adjectives.*

(a.) *Comparative*.—There is no comparative degree. Objects are compared in this way:—This is small, that is great; and, This is good, that is very good.

(b.) *Superlative*.—This is formed by post-fixing the word "Nabinabi" to the positive, as, Iwaisi nabinabi: The greatest good, or The best. Kekesi nabinabi: Very small, or The smallest. Many other phrases are used in the same way to express superlativeness, as, Iwaisi ariga: It is very good (good to the death). Iwaisi hot: It is very (truly) good.

PRONOUN.

(1.) *Personal Pronouns.*

Nau: I

Owa: Thou

Ia: He.

Kira: We (inclusive)

Ama: We (exclusive)

Kumiu: You

Herie: They.

NOTE.—Kira includes the person addressed; Ama excludes him. So Ama means—"We, not you."

(2.) *Objective Case of Personal Pronouns.*

This case is marked by contracted forms of the personal pronouns, which are post-fixed to transitive verbs.

(a.) Table of objective forms post-fixed to transitive verbs ending in a consonant:—

Au: Me

Iwa: Thee

—: Him.

Ira: Us (inclusive)

Ima: Us (exclusive)

Imiu: You

Ir: Them.

(b.) Table of objective forms post-fixed to transitive verbs ending in our vowel:—

U: Me

Wa: Thee

—: Him.

Ra: Us (inclusive)

Ma: Us (exclusive)

Miu: You

R: Them.

There is no form for the 3rd pers. sing. of either of these tables.

(c.) The word Erau (to me) is used along with the indirect objective nouns, following the verbs —Ba: To speak; and Pe: To give. If the indirect object be a personal pronoun, then Erau takes the place of the pronoun, and thus becomes the indirect objective of the verb.

Inflections of Erau:—

Erau: To me

Eram: To thee

Erana: To him.

Erara: To us (inclusive)

Erama: To us (exclusive)

Eramiu: To you

Erar: To them.

(3.) Possessive Pronouns.

(A.) Personal Possessive Pronouns:—

(1.) Table of forms used with the names of all kinds of food:—

O: My

Am: Thy

Ana: His.

Ex.:—

Moti: A fish

O moti: My fish

Am moti: Thy fish

Ana moti: His fish.

~~Ara: Our (inclusive)~~

Ama: Our (exclusive)

Ami: Your

Ari: Their.

Ara moti: Our fish (inclusive)

Ama moti: Our fish (exclusive)

Ami moti: Your fish

Ari moti: Their fish.

(2.) Table of forms used with the names of things (*i.e.*, all things, excepting food, relatives, and parts of the body):—

No: My

Wam: Thy

Wana: His.

Ex.:—

Panua: A land

No panua: My land

Wam panua: Thy land

Wana panua: His land.

Wara: Our (inclusive)

Wama: Our (exclusive)

Wami: Your

Wari: Their.

Wara panua: Our land (inclusive)

Wama panua: Our land (exclusive)

Wami panua: Your land

Wari panua: Their land.

(3.) Table of forms post-fixed to the names for relatives and parts of the body:—

U: My

M: Thy

Na: His

~~Ra: Our (inclusive)~~

Ma: Our (exclusive)

Miu: Your

Rie: Their

(a) There are several exceptions in which the root word only is used for the 1st pers. sing., as:—

Rago: My spouse

Aro: My companion

Natu: My child

Nu: My sister

Tutu: My chief

Tubu: My ancestor.

Ragon: Thy spouse, &c.

Arom: Thy companion, &c.

Natum: Thy child, &c.

Num: Thy sister, &c.

Tutum: Thy chief, &c.

Tubum: Thy ancestor, &c.

(b) With the 1st pers. sing. of Tariu (my brother), Nu (my sister), Natu (my child), the possessive prefix "na" is sometimes used. In the two words for father and mother, the 1st pers. sing. takes a separate form:—Nam: My father. Nain: My mother. The other inflections of both words are regular:—Tanam: Thy father, &c. Hinam: Thy mother, &c.

(c) Many names for parts of the body end in "n," as, Matan: Eyes. Niman: Hands. Raman: Forehead. Maninin: Face, &c. The concluding "n" of these words is deleted when the possessive forms are post-fixed.

Ex.:—

Niman: Hands

Nimau: My hands

Nimam: Thy hands

Nimana: His hands.

Nimara: Our hands (inclusive)

Nimama: Our hands (exclusive)

Nimamiu: Your hands

Nimarie: Their hands.

(4.) Table of forms which stand alone for food. The first syllable "a" is strongly accented in each word.

A'u: My food

A'in: Thy food

A'na: His food.

A'ra: Our food (inclusive)

A'ma: Our food (exclusive)

A'miu: Your food

A'rie: Their food.

(B.) Possessive Pronouns for Things (inanimate objects).—There are two forms:—3rd pers. sing., Ana: Its; and 3rd pers. plu., Ari: Theirs, or Of them.

Ex.:—

Waga ana muegun: The canoe's sail.

Limi ari bil: The houses' roofs (roofs of the houses).

Eowa ana gana: The garden fence (the garden, its fence).

(4.) *Ablative Case of Personal Pronouns.*

The word Eriau: With me. Ex.:—Tariu i minamina eriau: My brother stays with me. This word is also used as a reflexive pronoun. Ex.:—Ama ha baba eriana: We are speaking with ourselves.

Inflections of Eriau:—

Eriau: With me

Eriam: With thee

Eriana: With him.

Eriara: With us (inclusive)

Eriama: With us (exclusive)

Eriamiu: With you

Eriarir: With them.

(5.) *Dative Cases of Personal Pronouns.*

The word Agau (To me, or Towards me) is used to denote the person receiving the action of verbs of emotion.

Inflections:—

Agau: To me

Agiwa: To thee

An: To him.

Agira: To us (inclusive)

Agima: To us (exclusive)

Agimiu: To you

Agir: To them.

(6.) *Distinguishing Pronouns.*

(a.) Maisieu: I, one—(I, the one).

Maisem: Thou, one.

Maisena: He, one.

(b.) Aratoto: (We ourselves)—Our persons (inclusive)

Amatoto: (We ourselves)—Our persons (exclusive)

Amitoto: (You yourselves)—Your persons

Aritoto: (They themselves)—Their persons.

Any of the numerals may be post-fixed to these forms.

Ex.:—

Aratoto epat: We are four (our persons are four).

Amitoto rabui: You are two (your persons are two).

(7.) *Demonstrative Pronouns.*

Eia: This, or That

Etotoi: This one, or That one.

The pointing of the finger denotes whether the word refers to something close at hand or to something at a distance.

Iaka: That (That, there—in that place), is sometimes used.

(8.) *Relative Pronouns.*

Eia (who) and Etotoi (which one) are used as relatives.

(9.) *Indefinite Pronouns.*

Enuna: Some

Gewigewi: Many, or All

Tuburataine: A multitude

Boro: A crowd.

Hàn is used in place of a name, either of a person or a thing, which is unknown or forgotten for the moment. It is equivalent to the English phrase, "What's his name."

(10.) *Interrogative Pronouns.*

Henara: Who?

Hawetotoi: Which one?

Hauna: What?

VERB.

Pronominal Prefixes.

In addition to the noun or pronoun that is the nominative of a verb there are certain pronominal forms prefixed to the verb, a distinct form for each person of both numbers. The pronominal prefix of each verb agrees in person and number with the subject of the verb. There are two sets of forms—one for the present and past tenses, and the other for the future tense.

Thus, by means of these pronominal prefixes, the verb expresses its agreement with its nominative in number and person, and also marks the tense. Though, sometimes, as in conversation, the name of the subject of a verb may be omitted, being understood, yet the pronominal prefix is *never omitted*.

These pronominal forms never stand alone as personal pronouns. They are not used, except as prefixes to the verbs.

The plural nouns for parts of the body, such as Nuama (our minds), take a singular pronominal prefix, as, Nuama i nak: Our minds are bad (We are sorry).

(a.) Table of pronominal prefixes used with the present and past tenses:—

Ya: I

U: Thou

I: He.

Ta: We (inclusive)

Ha: We (exclusive)

Ku: You

Hi: They.

(b.) Table of pronominal prefixes used with the future tense :—

Na : I shall	Ta : We shall (inclusive)
Nu : Thou shalt	Naha : We shall (exclusive)
Ni : He shall.	Nuku : You shall
	Nihi : They shall.

It will be noticed that Ta is the only prefix left unchanged.

Ex. :—

Nau ya egun : I go away
 Abwe u vin : You have arrived
 Aro i minamina : My companion is remaining
 Kira ta nawanawa : We walk about
 Gamanau, bariga abwe nuku kuki : Boys, to-morrow you shall set sail
 Tuburau waga abwe hi ginor : Our ancestors made the canoe.

(The word Abwe, occurring in the above examples, will be explained in the remarks on tense.)

Transitive Verbs.

(a.) *Objective pronoun forms post-fixed.*—If the object of the verb be a noun, the noun precedes the verb and the pronominal suffix agrees with it in number and person. If the object of the verb be a pronoun, the pronominal suffix alone is used. Tables of suffixes are given with the pronouns.

Ex. :—

Ror : To strike. Rabe : To help
 Gaman i rorau : The boy strikes me
 Tonowak i roriwa : The chief strikes thee
 Iowa wawaia i ror : The woman strikes the child
 Hevalau hi rabela : The young men help us
 Ama ha rabemiu : We help you
 Gamanau tamariau hi raber : The boys help their fathers.

(b.) By the use of the causative particles "pa" and "lo" some intransitive verbs may be turned into transitive verbs. With some words "pa" is changed into "pi" or "po."

Ex. :—

Genaha i boru : The fire is out
 Tau genaha i paboru : The man puts out the fire
 Gamager hi nogogo : The people come together
 Babara gamager i logogoir : The king gathers the people together.

Intransitive Verbs.

(a.) By prefixing the causative particle "a," some adverbs may be used as verbs.

Ex. :—

Panak : Badly I apanak : He does badly
 Bubun : Well I abubun : He does well.

(b.) Verbs of motion "na" and "no" express continuance by the suffix "wa," as—

Na : To walk. Nawanawa : Walking about.
 No : To go. Nowa : Going.

(c.) The verb of rest "mi" takes the suffix "na," as, Mi : To remain. Minamina : Remaining.

A common form of expressing continuance is the reduplication of the word, as, Kahikahin : Crying. Riwarivan : Conversing.

(d.) Adverbial phrases, of which there is a large number, are post-fixed to the roots of intransitive verbs. Ex. :—Tau i mibogaboga : The man stays without leave.

Some verb roots are used as adverbial suffixes, as, Miri : To stand up. Wawaia i nomiri : The child goes (walks) erectly.

(e.) Some of the verbs, which express the action of breaking, tearing, separating, &c., of materials take the causative particle "pi" to denote the operation, as, Pihawan : Bore through. Pirabu : To slit. Other verbs of the same class do not take the causative particle, as, Gabum : To break. But all take the accent on the last syllable.

The verbs which describe the material on which the action of tearing, &c., has taken place, are formed by prefixing the particle "ma" to the verb root, as, I marabu : It is slit. I magabum : It is broken. In this form the words take the accent on the antepenult.

Voice.

The difference between the active and passive voices is not expressed by an alteration in the form of the verb, but by the use of different words.

Ex. :—

Tonowak i iaumer : The chief dies.
 Tonowak i tomate : The chief is dead, or The chief is a dead person.

Mood.

There is no difference in the formation of the verbs in the indicative, subjunctive, and imperative moods. Ex. :—Ta egun : We go, or Let us go.

The imperative of prohibition is expressed by prefixing Bahi (do not) to the verb. Ex. :—Bahi u egun : You must not go away. The word Bahiwa (you must not) is used for the simple prohibition of a person when the action forbidden is not named, being understood, or having been previously mentioned.

Tense.

(a.) *Present Tense.*—This is formed by using the pronominal prefixes of the present tense with the verb. Tables of prefixes, with examples, are given with the pronouns.

(b.) *Past Tense.*—

(1.) This is formed by prefixing the particle Abwe with the pronominal prefixes of the present tense. Ex.:—Abwe ya vin: I have arrived.

(2.) The word Iaka is used with some verbs when the action is regarded as completed, and therefore in the past tense. Ex.:—Gaman iaka i egun.

(3.) With adverbs of past time, both Abwe and Iaka are sometimes omitted, as, Tuburau beaunana hi iaumer: Our ancestors died a long time ago.

(c.) *Future Tense.*—This is formed by prefixing Abwe to the pronominal prefixes of the future tense. Ex.:—Bariga abwe na kuki: To-morrow I shall set sail.

With adverbs of future (or past) time the Abwe is sometimes omitted.

It would appear as if the function of Abwe is to point to time other than the present.

Verb "To be."

There are three forms of this verb:—

Iahe: It is here (close at hand).

Ioho: It is there (at a distance).

Igan: It is come, or It exists.

These three verbs do not take any pronominal prefixes. The nominative, either a noun or a personal pronoun, alone is used.

Ex.:—

Nau iahe: I am here

Sabweru ioho raburabumá: The sun is (there) in the heavens

Ra igan eowá: There are yams in the garden.

The future tense of Igan is formed by prefixing "n," thus making it Nigan.

Verb "Ba": To speak.

Ia i ba im erau: He speaks to me

Ia i ba ew eram: He speaks to thee

Owa u ba ew erana: You speak to him

Ia i ba im erama: He speaks to us

Ia i ba ew eramiq: He speaks to you.

Ia i ba ew erar: He speaks to them

I ba ek erau: He answers me (speaks it to me)

I ba ek eram: He answers thee, &c.

I ba wa erau: He requests me, &c.

Continuance is expressed by reduplication—I baba: He is speaking. The word Eriau (with me) is used with this to form the reflexive, as, Ha baba eriamá: We are speaking with ourselves.

ADVERB.

(1.) *Adverbs of Time.*

Hawanera: When?

Inoke: Then

Varira: Before (previous time)

Howa: Before (first)

Tabo: By and bye

Tabiga: By and bye (in a little time from now)

Veaha: By and bye (after a little waiting)

Awasi, or Arasi: To-day (previous part)

Niawsi, or Niarasi: To-day (after part)

Ebe: To-day

Ga: Now (at this time)

Nolu: Yesterday.

Nolurek: Day before yesterday

Bariga: To-morrow; also used for "future," that is, any future time

Boru: Day after to-morrow

Boru borurek: Second day after to-morrow

Etimawa: Quickly

Esowar: Slowly

Sauga ia: This time (period)

Sauganá: In his time

Sauga gegewena: Many times (often)

Beaunana: A long time ago

Ramugunina: A long time ago.

Time is reckoned by the moon; or by the south-east winds; or by the interval during the absence of the south-east wind. Names:—Bariman: South-east wind. Huaru: Interval during absence of the south-east wind; and Waikena: The moon.

There is no separate word for "ever," but a phrase is used to express the idea:—Huaruna ge barimanina ge nigeia ni momoasi: Its south-east wind and its interval shall not make an end.

The adjectives Hohowena (first) and Momoasena (last) are used adverbially.

The causative particle "pa" is prefixed to the cardinal numbers to form the ordinals, as, Erua: Two. Paerua: Twice.

(2.) *Adverbs of Place.*

Ga (where) is placed after nouns and pronouns; as, Ia ga: Where is he? It is prefixed to verbs, as, Tau ga i mina: Where does the man stay? Iaka: There; as, in answer to the last question, the answer might be, Iaka limiá: There in the house.

Ia: Here

Enatiá: Upwards

Paia: Downwards

Patana: On the top of it

Gabura: Underneath

Nuaná: In the middle

Gamaná: Within it (inside)

Karoná: In it

Ená: Without (behind it).

Tora: Outside

Awa: Inside

Sora: Through

Á (as suffix): Whence

Im (or "m" with vowel ending) (suffix):

Hitherwards

Ik (or "k" with vowel ending) (suffix):

Thitherwards

Ek: Away from.

Separate words are used for travelling, or motion to or from the four points of the compass:—

Ia i rom: He has come westward	Ia i tukim: He has come northward
Ia i rok: He has gone westward	Ia i tukik: He has gone northward
Ia i hem: He has come eastward	Ia i tagilim: He has come southward
Ia i hek: He has gone eastward.	Ia i tagilik: He has gone southward.

The locality of a place or thing is marked according to its position in relation to any one of the four points of the compass.

Names of the four points:—

Mara: North	Nati: East
Nora: South	Pai: West.

Thus, if a person were instructing another person as to the position of any article or place, he might say, Paiewa: To the west of you (*i.e.*, To the west beyond you); or he might say, Paiem: To the west hitherwards; or, Limi norek: To the south of the house.

Table of inflections of Matan (eye), with the suffix "a," used to mark the position—"In front of," or "In presence of":—

Matauá: In front of me	Matará: In front of us (inclusive)
Matamá: In front of thee	Matameá: In front of us (exclusive)
Mataná: In front of him.	Matamiuá: In front of you
	Matariá: In front of them.

The word Maninin (face) is used with the same meaning and the same inflections.

Table of inflections of Ená: Behind him (at his back):—

Eauá: Behind me	Erá: Behind us (inclusive)
Eamá: Behind thee	Emeá: Behind us (exclusive)
Ená: Behind him.	Emiuá: Behind you
	Eriá: Behind them.

(3.) *Adverbs of Order.*

Howa: First	Atar: In line
Mura: After	Weweia: Altogether.

(6.) *Adverbs of Manner.*

Ga with Ora is used for the question, How? as, Ia ga i ginorora: How did he make it?

Bubun: Good	Yohoyoho: Bountifully
Hikan: Well, or With care	Moramora: Niggardly.

There is a very large number of adverbs of manner.

(5.) *Adverbs of Degree.*

Ara: Again, or, More	Bwabwariga: Whole, or, Unbroken
Nabinabi: Very	Tagena: Nearly.
Borabora: Very (with some words)	

(6.) *Adverbs of Inference.*

Ga i ora: Why?	Ataunia: A phrase meaning, I think, or, I suppose
Ebe: Perhaps	Nabwenia: Never mind (I do not mind).

(7.) *Adverbs of Interrogation.*

Ibwé: What?
Iné: Is that it?
Hauna: What?
Age (suffix), or "e" simply, to express supposition.
Ga is prefixed to verbs and post-fixed to nouns and pronouns to mark interrogation.
Ha is prefixed to nouns to mark interrogation.
Tabwe is prefixed to verbs to mark interrogation.

(8.) *Adverbs of Negation.*

Nigeia: No	Ahí: I do not know.
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(9.) *Adverbs of Affirmation.*

I'bwé: Yes	Ū: Yes
Ō: Yes	Etia: That is it.
Ē: Yes	

PREPOSITION.

Many English prepositions such as "of" and "concerning" are expressed by means of possessive pronouns, as, Panaeti gamagerina: A man of Panaeti. Gaman bana: The talk about the boy.

A (suffix): In, or At.

Kaiwe (on account of) takes the same inflections as those of the pers. poss. pronouns for "parts of the body" when applied to persons, as, Ia kaiwena: On his account. With things it takes the prefixes Ana (singular) and Ari (plural), as, Pari ana kaiwe: On account of exchange.

CONJUNCTION.

(a.) *Ordinary Conjunctions.*

Ē (and) joins together sentences which it precedes.
Ē (and) joins names of things close at hand—in this case it is post-fixed.
Ō (and) joins together names of things at a distance.
Ge (suffix) (and) joins together words which it follows.

(b.) Causal Conjunctions.

Iaka : Therefore (it causes). Ex. :—Ha kasiebwa iaka ha ariga : We are sick therefore (it makes) we die.

Bahena : His prohibition. Ex. :—Ia i rorau bahena ya ror : He strikes me, in order to stop him (his prohibition) I strike him.

(c.) Hypothetical Conjunctions.

Binimara : Supposing.

Ebo : If.

INTERJECTIONS.

E'iu : Farewell

Awé : Alas!

Ō : Oh!

Arú : Good! (pleasant surprise)

Ē : Eh!

Sūi : Sweet! (after drinking a pleasant drink).

PRONUNCIATION.

The consonantal endings—"k," "g," "t," "s," finish the sound with a sort of nasal "n," made by pressing the root of the tongue against the palate.

The consonantal ending "b" takes "m" in the same manner.

PANNIETI VOCABULARY.

TABLE SHOWING CERTAIN PRINCIPAL WORDS, &C., USED BY ABORIGINALS OF PANNIETI, MISIMA, AND THE ADJACENT ISLANDS, IN THE LOUISIADA GROUP, BRITISH NEW GUINEA.

Note.

1. *Nouns*.—Some of these, especially the names of the various parts of the body, have the possessive pronoun form of third person singular "na" attached.

2. *Adjectives*.—These, in most instances, are given here in the predicative form. Rules are given in the grammar for forming the adjectives from the root words, according as they are used as attributive or predicative.

3. *Verbs*.—Generally, the verb roots only are given, with occasional examples of the use of the causative particle "pa." The grammar gives rules and examples of the use of the pronominal prefixes used with the verbs to denote the number, person, and tense.

4. *Accent*.—The general rule is for the accent to fall on the penultimate syllable. Exceptions to the rule are marked.

One : Etega, maisena	Afternoon : Irogogel	Ashes : Katupo
Two : Erua, rabui	Assent : Tarum	At (suffix) : A'
Three : Etón	Around : Pipin, paian	Axe : Tuhu
Four : Epát-	Anger : Uruvi, hawín, lavia	Accompany : Tearone
Five : Nimanapanuna	Adze : Etavari	Able : Atena bose
Six : Nimanapanuna etega	Ache : Ilomán, ionawan	Back, his : Ena
Seven : Nimanapanuna erua	Absent : Pakara	Baby : Wawaia
Eight : Nimanapanuna etón	Affirm : Tarum	Black : Ibiki, sosu
Nine : Nimanapanuna epát	Actions, custom : Pagan	Blacken : Pabiki
Ten : Erutega	Actions, conduct : Hehegan	Branch : Rarana
Twenty : Erurua	Account of, on : Kaiwe	Branching, of water : Tatara
Thirty : Erurutón	Awhile : Rabana naraba	Brain : Utuau
Forty : Erurupát	Arise, from reclining : Rüt	Bad : Ināk, nanakina, panāk
Fifty : Erurunima	Arise, from sitting : Miri	(adverb)
Sixty : Erurusiwa	Admire : Tobel	Badly, to do : Papanak, lonega-
Seventy : Eruruón	Arrive : Vin	nega
Eighty : Erurupít	Astray : Gegi	Blaze : Itao
Ninety : Eruruata	Alone, apart : Maumau	Brave : Asiara, atena imatua (his
One hundred : Erurubogaboga	Alone, he alone, or he only : To-	heart is matured). This phrase
Once : Paetega	tona	is the literal of atena matua.
Twice : Parabui	Another, one more : Etega ara	Barren : Borabora
Thrice : Paetón, &c.	Another kind : Getoga	Bald : Kihawa
A, or one : Etega, maisena	Aground : Runa	Backbone : Eputetina
And : E, ge, o	Anchor : Sowa	Bachelor : Kabukabu
Awkward : Sigasiga	Almost : Tagena	Begin : Teripuna
Afraid : Rowakun	Above : Enatia	Breath : Iana
Arm : Nima	Abide : Mina mina	Breathe : Iawalbwehibwehi
All : Gegewena	Adultery : Ganawar	Bed : Abakenu
Ask for : Bawa	Asunder, divided across : Matoma	Break : Gabúm
Ask about : Baan, nēr	Asunder, divided down the middle :	Beat with stick : Nibinibi
Ask leave : Papataruin	Makila	Before, of time : Varira
Aft : Aipuna	Accuse : Babaun	Before, first : Howa
Again : Ara	Abuse, in actions : Loapanawa	Before, in front of a person :
Against, lean : Miparár	Abuse, with the tongue : Bakaiwa	Mataná
Apart : Maumau	Appearance : Matana	Believe : Aburirek
Amazed (his heart trembles) :	Associate : Bōda	Bend, the body : Kululu
Atenaiginuginu	Albino : Atunir	Bend, an article : Gogoba
Arrest : Owán	Alien : Araraman	Betrothal : Kawakawarorun
Appease : Powan	Ant, large : Pitpit	Beneath : Gabura
Ancestor : Tubú	Ant, small : Kurkur	Bewitch : Silám
Afterwards : Mura	Arrow : Gipoio	Banana : Pwaipwai
After, in line or succession : E'na	Artery : Ewalilina	Bell : Elokeki

- Belly: Tinena
 Bellyfull: Tini i kie
 Belt: Marabaraba
 Breadfruit: Bene
 Breast: Babagar
 Beard: Awaragrag
 Beginning, of time: Hohowena
 Beat out, bark, &c.: Bibi
 Behind, it: Ena
 Bear away: Karivai, ahe
 Bear fruit: Enuenun
 Bear a child: Ab
 Beseech: Bawa gagasisi
 Bleeding: Saria i sani
 Bleeding ulcer: Oaianai
 Beg, food: Honi
 Beg, ordinary things: Awanún
 Between: Kuaruara
 Beget: Pamasar
 Bring: Pataním, ahém
 Bring water: Wagem
 By-and-bye: Tabo, tabigá, veaha
 Bird: Basumu
 Bright: Ianaiana, maiakil
 Blind: Kai
 Bridge: Tete
 Bite: Pepetar
 Bitter, burning: Rara
 Bitter, salty: Hogahoga
 Build: Ginór, tartar
 Big: Ibwata, bwabwatana, ibwaia, bwabwaiana
 Big (adverb): Nabinabi
 Bring back, return: Pasikar
 Born: Masar
 Brother, a man's: Tarina
 Brother, a woman's: Nuna
 Bold: Asiara, atenaimatua
 Boundary: Esisiga
 Bout ship: Esaga
 Blow: Towa
 Body: Tua
 Brother, eldest: Gamaun
 Broken: Magabum
 Blood: Saria, mariba
 Bottom: Gunina
 Boil, for cooking: Riga
 Boiling water: Wawáhan
 Bowels: Sinaena
 Bow, for arrows: Gipoio
 Boat: Waga
 Bountiful: Ara aran
 Boil on the body: Barian
 Bough: Rarana
 Boy: Gáman
 Block up: Kaus
 Broth: Suina
 Bush: Urea
 Bush, to enter: Ubek
 Burn: Rara, waiwai, itau
 Buy: Pari
 Bump against: Tupa
 Blunt: Büt
 Butterfly: Bebebi
 Bury: Iamwe
 Blue: Arawa
 Came, arrived: Vin
 Capsize: Rubek
 Call a person: Ioga, rokani
 Call out loudly: Loi
 Catch: Ahe, poho
 Calm: Raumar
 Care of, to take: Matahikan
 Careless: Sigasiga
 Crawl: Iawariawar
 Cape: Maninina, buhuna
 Cave: Sapasapal
 Carry, convey: Karivai, paruparu, usan
 Carry water: Wewel wage
 Call by name: Rumen
 Caught, after running away: Kuikuikan
 Cause, reason: Kaiwena
 Carve: Tartar, lele
 Chatter: Auauri
 Clasp to breast: Lulubo
 Calico: Kama
 Chain: Sowa
 Changeable mind: Nuana i atu
 Cat: Simai
 Chastise, with a rod: Nibinibi
 Chastise, with the tongue: Barahe
 Canoe: Waga
 Canoe, small: Esobu
 Canoe, boy's plaything: Laka-laka
 Canoe, to enter: Rauaha, paeaha, mweaha
 Canoe, to come out of: Gairau
 Change, making a: Ginór getoga
 Change the mind: Nuana i sikel
 Change the place: Migetoga
 Chair: Abamisiu
 Clay: Babirabi
 Crab: Gogoiawar
 Crayfish: Unaret, uraboa
 Chew: Meme
 Clean: Ianaiana, maiakil
 Clean up: Harahara
 Clear undergrowth: Ramul
 Cherish: Matahikan bubun
 Chest: Bagagar
 Clean, by washing: Pahik, bakil
 Creator: Mumuga
 Cemetery: Arirena
 Centre: Nuaná
 Creep: Iawariawar
 Chief: Tonowak, towanak, tutuna
 Child: Wawaia
 Child, offspring: Natuna
 Cry: Kahin
 Crying, to cease: Paul
 Crying, in fear of punishment: Hauhaul
 Climb: Ha
 Cliff: Lasia
 Convalescent: Moru
 Close eyes: Matana i gin
 Close a door: Nogun i kaus
 Come hither: Nim
 Coming: Ninim
 Comb: Hual
 Close by, at his side: Rabena
 Close to, a short distance: Kauba, kerauba
 Cough: Tukeri
 Come down: Rau
 Crooked: Komkom
 Crooked, to go: Tatakomkom
 Country: Panua
 Cloud: Iaruiara
 Cloth: Kama
 Chooses, he: Nuana i tu
 Choke: Unun
 Coast: Oni oni, kela kela
 Collar-bone: Rawa rawa
 Conch-shell: Bagi gi
 Conch-shell to blow: Iu
 Cord, large: Roror
 Cord, small: Rusarusa
 Cover up: Iamwe
 Covering: Habubu
 Corpulent: Tabwa tabwa
 Crocodile: Tonanawaia
 Cobweb: Nawi nawi
 Cook, by boiling: Riga
 Cook, by roasting: Avil
 Cooked: Imora
 Cooking-pot: Urun
 Come, from north: Tagilim
 Come, from south: Tukim
 Come, from east: Röm
 Come, from west: Hëm
 Coconut: Bagiewa, niu
 Coconut, young, for drinking: Niu suina
 Completed: Imoasi
 Completed (adverb suffix): Haba
 Completed (adverb suffix): Ariga
 Conclude, suppose: Tage, ataunia
 Conduct: Hehegan
 Coral reef: Nari, tawal
 Coral island: Bogarere
 Count: Wawasili, iorior
 Cold, of a person: Rakik
 Cold, trembling: Ginu ginu
 Cold, of things: Tul tul
 Companion: Arona
 Crown: Hanahana, memenawa
 Condemn: Rohu
 Condemnation: Rohuna
 Conceive, a child: Rian
 Conceive, in thought: Tage
 Conquer, in fight (the land is thrown down): Panua i pasogu
 Command: Bapataneak
 Confess: Nowahe
 Courageous: Asiara
 Convey: Paruparu, usan
 Crowd: Tuburataine, buro
 Close together: Miparar
 Cork, for bottle: Aiguna
 Communion: Heliheliam
 Cousin: Nubai
 Coward: Wawaini, iowa iowa
 Consider: Nopitone
 Copy, to set: Unan
 Colour: Awa
 Clothe: Garoi
 Clothes, native, to tie: Hipwa
 Cut: Gove, hū, toma
 Cut off: Go ioho, toma kilaha
 Cut round: Go pipin
 Cup: Kōm
 Current: Arur
 Cured, of disease: Moru
 Crumbs: Mumuina, mageba
 Custom: Pagan
 Custom, to carry out: Papagan
 Curse, to damn: Bakaus
 Curse, to swear: Baneganega
 Club: Kelepa
 Day: Rān
 Day, this (to-day): Ebe
 Day after to-morrow: Nolu
 Dark: Gogo
 Darken, the sun (by clouds): Abaabau
 Dash about: Kukupwetapweta
 Damp: Hunhun, pweapwea
 Dance, of the men: Rausa
 Dance, of the women: Sobu
 Daughter: Natuna meluiowa
 Devil: Orar
 Devil's own: Orarina
 Descendent: Tubuna
 Deaf: Gei, tanan i tui
 Dead: Ariga, iaumer
 Dead person: To mate
 Dream: Kenu no

Desire: Awanun, nuana (his mind)	Exhausted, his body is dead :	Friend, his: Heliana, arona
Depart: Egun	Tuana i ariga	Flee: Lou
Deny, to contradict: Araaha	Enter, house: Iawaltuk	Free (to free): Mar, pamar
Deny, to withhold: Kaise	Enter, village: Perituk	Freely, easily: Pomweaha
Desert, bush: Urea	Enter, boat: Rauaha	Fellowship: Heliheliam
Desert, barren land: Rogobora	Enter, the body: Raikan	Female: Meluiowa
Deceit: Kakau	Eye: Matan	Flea: Nimu
Delaying: Esowar	Eyeball: Mata patumina	Fire: Genaha
Dressing, many ornaments: Pahawinwin	Eyebrow: Kinpar	Fire, light the: Genaha i pataona
Deceive: Kakaue	Eyelid: Kupepen	Flight, of a bird: Ou
Despise, spit at him: Sinari	Eye opened: Matana i panana	Flight, of the soul: Pitu
Deliver from danger: Parou	Eye closed: Matana i gin	Finished: Imoasi, ibuasi, ibusau, haba
Deliver from death: Tonipomar	Even, level: Sapusapu	Finish, to: Momoasi, bubuasi
Demon: Barau	Excrement: Buriburi	First, of time: Ihowa, hohowena
Dish: Maha	Enemy: Topihigilgil, to hawin	Find: Pawa, kikite
Drink: Im	Evening, the sun goes down: Ikokoiavi, sabweru i rubek	Fright: Rowakun
Difficult: Porowan	Expectorate: Kunruvi	Finger: Nimana
Dislike: Towa, awanak	Exhortation of the chief: Veve-gari	Finger-nail: Nima kimbai
Dirty: Rimarima	Exempt, he is exempt: Bahena	Fish: Moti
Disobedient: Loneganega	Expect: Asanigib	Fish-hook: Pawan
Different: Getoga	Exchange (verb): Pari, papari	Fishing, with net: Logi
Different directions, to go in: Nohuara	Evil doing: Loneganega	Fishing, with line: Kuskus
Dry: Mogaomoga, rabaraba	Evil person: Toneganega	Fierce: Sokasoka
Dry in the sun: Papasabweru, sabweru i iane	Evil, badness: Neganega, naknak	Firm: Gasisi
Die: Ariga, iaumer	Evil (adjective): Nenegana, nana-kina	Firewood, to cut: Geragera
Dip in water: Pepeutu	Farewell: Mururu	Firewood, to break: Rogagehi is to break firewood over the knee
Discuss: Awota	Farewell words: Eiu, kaión	Fight: Hawin, tauror, pihigilgil
Divide people: Piwar	You stay there: Kuminake	Friendly visitors: Bwabwari
Divide food: Pigebageba	You go: Bunoke	Forget: Nuaruei, nuabunbun
Dry, run or boiled: Kekepa	Fall: Sogu	Fold arms: Atena i rib
Dig: Giar	Falling: Sosogu	Fold, calico: Põm
Disposition: Kawasaisai	Fall down: Guri	Fold, in calico: Ios
Disposed, well: Nuana i horave	Fall down, make to: Paguri	Food, all kinds: Maru, anan
Distance: Boga	Fall through: Losora	Foolish: Sigasiga
Disease: Kasiebwa, retan	Fall upon: Tara	Forgive: Nigeia i rahe
Dina: Anan	Family: Un	Foot: Aena
Disembark: Gairau	Famine: Iauomai	Footfall: Butuna
Divorce: Eguru	Fast, quick: Etimawa	Footprint: Murina
Doctor: Tosawasawar	Fast, stick fast: Wõ	From (suffix): A
Doctor, to: Sawar	Fast, from food: Wésal	Food for the morrow: Kurea
Down, coming: Rau	Fast, hold: Rubikan	Front of, to pass in: Pamul
Downwards: Paia	Fasten the hands: Owán	Foreign land: Panaeai
Dog: Wanuka	Fasten the legs: Līb	Foreigner: Panaeai gamagerina
Do: Ginor, bugul	Fasten things, by tying: Iam	Flower: Rarana
Do not, prohibition: Bahi	Fasten with a rope: Sowa	Flood: Nüb
Door: Nogun	Fasten, native dress: Hipwa	Flood tide: Sis i hā
Drown: Unun	False: Kakau	Flog: Nibi nibi
Dull (blunt): Büt	Falsely speaking: Basiman	Fly, a large: Nagu nagu
Dull person: Sigasiga, taguna	Face: Maninina	Fly, a small: Bwaninene
Dumb: Korovatu	Face, before his: Matana	Forehead: Ramana
Dust: Neranera	Fan: Pataku	Forenoon: Ikinpar
Dysentery: Tinena i bora	Far: Iapo, iaiapona	Forest: Urea
Drive away: Patunaoua	Fat, suet: Momonena	Fowl: Kamkam, kakaloki
Earth, the world: Mamanana	Fat, fleshy: Tabwatabwa	Forward, of a boat: Uiauana
Earth, the soil: Biribiri	Flame: Tao	Fornication: Pwetioriori, ganawar
East: Nati	Flag: Damperu	Foam at the mouth: Koiakoiapuri
Egg: Powena	Faith: Aburiria	Flow: Sani
End: Buhuna	Father, his: Tamana	Floor: Bara
Edge: Bebena	Father, my: Nām	Full: Kariopop
Ear: Tanan	Feather: Pepena	Future: Bariga, mura
Ear-ring, black: Komokomo	Feast: Hagari, tuarari	Flute: Gõ
Ear-ring, red: Mapap	Feast gifts: Bahean	Fruit: Enona
Earthquake: Manikuniku	Fear: Rowakun	Fruit-bearing: Enun
Empty: Enoenoana	Fetch: Patanim, ahem	Fruit-pod: Kit
Easy: Mueaha, bakoho	Fetch people (gobehind): Enen	Fruit, unripe: Enona kirahina
Easily: Pomueaha	Fetch water: Wagem	Fruit, ripe: Enona bohina
Exclaim: Rõvi	Frequently: Ramugunina, gege-wena	Fruitful, rich: Maun
Elephantiasis, of leg: Aiena i põm	Few: Enuna, ona	Fruitful, in off-spring: Au
Eat: An	Feeble: Popoiata	Fun: Garagaravenu
Eating: Anan	Fever: Kasiebwa i waiwai	Flying from danger: Hinahinan
Embrace: Kekerabi, pipilib	Fence: Gāna	Follow, after him: Nowa éna
Embark: Rauaha, paeaha	Flesh: Bunimina	Follow, along with him: Toarone
Examine: Kenan, hile	Flesh, new: Huhur	Gape: Mauraba
Emaciated with disease: Lovara		Gammon: Tarawasi

- Grave: Ariari
 Graveyard: Arirena
 Garden: Eowa
 Gate: Nogun
 Glad: Nuawaisi, iariaia
 Gladden: Paiaiaia
 Gale: Wowul
 Grass: Uran
 Great: Bobwatana, manamaua, nabi nabi
 Greedy: Awanun i nak
 Grease: Oban
 Get: Ahe
 Green: Arawa
 Grief: Nuanakina
 Grieve: Nuanak
 Give: Pe, guiau, pwat
 Gift, appeasing: Powan
 Gift, free: Pe boboge
 Giver of gifts: Araaran
 Give way, in steering: Burok
 Girl: Garok
 Girdle: Iawan
 Grimace: Awanoioi
 Grind the teeth: Aravakira
 Give permission: Tarum
 Give unreasonably: Kakaupe
 Go: No
 Going: Nowa
 Go, travel: Na
 Go, depart: Egun
 God: Eaboaine
 Good: Iwaisi, iabubun
 Good (adverb suffix): Bubún
 Good (adverb suffix): Hikan
 Glory: Wasawasa
 Grow: Lobwata
 Ground: Biribiri
 Hard: Erurur
 Hand, his: Nimana
 Hand, right: Awona
 Hand, left: Ataina
 Handiwork: Murina
 Handle: Nimana
 Hand, stretch out: Pabunpaio, paieru
 Hand, a thieving: Nimana i agan
 Hate: Towa, awanak
 Hair: Koakoana
 Half: Awarihina
 Happy: Iariaia
 Haste: Etimawa
 Happy nature: Manasam
 Haul: Mumul
 Heart is broken, his: Atena i marabu
 Heavy: Porowan
 Helm: Iabiab
 Help, to: Rabe
 Head: Koakoa
 Hear, listen: Hago, raegan
 He: Ia
 Heat: Amweaha, waiwai
 Heaven, the sky: Raburabum
 Hell, hades: Tuma
 Hesitate: Nuana i atu
 Heal, sickness: Pamoru
 Healed, a wound: Mau
 Healthy: Moru
 Heart, his: Atena
 Heart affections, his: Atena
 His: Wana, ana, na
 High: Enatia
 Hit: Také
 Hidden: Sume
 Hide: Pabunsume
 Hot: Rara, waiwai
 Hot water: Wawahan
 Hole: Göl
 Hold fast: Rubikan
 Hoist: Kuki
 House: Limi
 How long, when?: Hawanera?
 How is it done?: Gaiginor ora?
 How shall we do?: Gataora?
 How many?: Ehira?
 Hope: Asanagib
 Honour: Lotoiawa
 Honour him: Lotoiawi
 Husband, spouse: Ragona
 Him: Erana, ia
 Hungry: Garebo
 Hurry him: Patatoi
 Hunt: Roia
 Husk a coconut: Erum
 I: Nau
 In (suffix): A
 Image: Kanukanuna
 Image, make an: Gube
 If: Binimara, ebo
 It is here: Iahe
 It is there: Ioho
 It is come: Igan
 Is it so?: Iné? age (suffix), tabwe (prefix)
 Improve, people: Pahepahenapo
 Ignorant: Matapwar, neganega, nigeia i atena
 Idle: Popoiata
 Idle woman: Gulagula
 Insolence: Rahirahi
 Idiot: Iabaiaba
 Ill: Kasiebwa, retan
 Inquire where a person is: Ner
 Inquiry, in law: Atara
 Infant: Wawaiia
 Intention: Nuana
 Island: Panua
 Inside, a person: Gamana
 Inside, of things: Karona, awa
 Itch: Samilelegana
 Jealous, of spouse: Mogen
 Jealous, of favour shown to another: Romaketa
 Joy: Iariaia
 Jolly: Manasam
 Joints cracking: Nöt
 Judge: Toatara, atara tonowak
 Kiss: Naro
 Kill: Lopaariga, tauror, take pa mate
 King: Babara
 Knock: Lokeki
 Kneel: Pakoko
 Kindle: Pataona
 Kingdom: Logugui
 Knife: Kaini
 Kitchen: Limi panapan
 Kick: Peli paio
 Know, hear: Atena, hago
 Know not: Ahi
 Kill off all the people of a land: Gul
 Large: Bwabwatana, manamana
 Last: Momoasena
 Lamp: Odam
 Lack: Kara
 Lazy: Popoiata
 Latch: Waha
 Ladder: Teti
 Land: Panua
 Land without people: Papaeri
 Law: Bapatanek
 Laugh: Nival
 Late, too: Pihapul
 Launch: Papaota
 Level: Sapusapu
 Leak: Suru
 Learn: Hago
 Leg: Aiena
 Lead: Nopawa, nul
 Leaf: Ramana
 Length: Boga
 Lengthen: Tubitubi
 Leave, to depart and leave behind: Tataruei, egurua
 Leave, to die and leave behind: Arigarua
 Live, breathes: Iawar
 Live, healthy: Moru
 Life, his: Iawarina, moruna
 Like, wish to have: Nuana inek, awanun
 Like, the same as: Iora
 Lice: Gaga
 Lick: Namonamot
 Lift: Nanahin, kukihin
 Light: Ianaiana, mananer
 Lightning: Pinamer
 Lighten: Paianaiana, iane
 Light, not heavy: Mweaha
 Lie, deceive: Kakaui, basiman
 Lie down: Kenu, waseu
 Little: Kikesi, kikebusi
 Lip: Hopa hopa
 Lime: Aru
 Lime-spoon: Gabaiera, kēn
 Listen: Raegan
 Lift and lower: Pakukurauan
 Liver: Pat pat
 Line, in: Miatar
 Line, walk in: Noatar
 Limp: Nohomhom
 Love: Nunuana
 Long: Iapu, iaiapona
 Long time: Beaunana, ramugunina
 Lost, life: Iaumer
 Lost, from view: Paiamar
 Lost, hidden: Misume
 Lost, strayed from path: Gegi
 Loins: Anapwar
 Look: Kite, tike, hue
 Look intently: Gagaiawa
 Look this way: Matena i nīm
 Look up: Matana i rihin
 Look down: Matana i rilowan
 Low voice: Walgumu
 Loosen: Sokar
 Loose, shaky: Ramarama niu
 Low down: Paia
 Lower soil: Muegun i tūn
 Look round: Itagena ikite
 Luff: Iawaten
 Loose, broken: Tamaiapul
 Lungs: Iawar
 Lunatic: Iabaiaba
 Man: Tau
 Man-kind: Gamagag
 Man's dress: Siwi
 Many: Gewigewi, tuburataine
 Many (suffix): Asian
 Make: Ginór
 Make good, mend: Ginor bubun
 Make afraid: Parowakun
 Make to be seen: Pankite
 Make an end: Momoasi
 Make fun of: Tarawasi
 Mad: Iabaiaba
 Mat: Halagi
 Master: Babara

- Male: Melutau
Maimed hand: Nimatupwa
Maimed leg: Aetupwa
Mast: Vaia
Marry: Arorun
Men: Borau
Measure, to: Ruve
Medicine: Esawar
Medicine-man: Tosawar
Mend: Ginor bubún
Meeting: Nogogo
Mealy, food: Meimeki
Messenger: Elo papatuna
Mountain: Oia
Mount, to: Hā
Miss, a mark: Pakara
Middle: Nuana
Mind: Nua
Midday: Arati
Midnight: Burin nuaná
Milk: Hūl
Mistake, to: Pagewagewa
Mix, fluid: Esike
Mix, solids: Vikuviku
Mixed, confused: Samiwinwin
Mirror: Kakanun
Miserable, poor: Eowaru
Mystery: Gegewanina
Miserly: Moramora
Moon: Waikena
More: Ara
Mother, my: Naín
Mother, his: Hinana
Most: Nabi nabi
Move, to (prefix): Tata
Move, from side to side: Tata-sagasaga
Mosquito: Gumu
Morning: Panua i rān, sabweru i hā
Mouth: Awa
Mother, to (act like a mother): Hihin
Moan in pain: Rēk
Muscle: Ewalil
Muddy: Pweapwea, gai gai
Much: Bwabwatana
Multitude: Tuburataine
Murder: Lopa-ariga, tauror
Name, his: Arana
Name, what is his? Arane? k
Name, to (to give a name): Tūn
Name, to mention: Rumen
Namesake, his: Varihina
Name, given to person in conversation, whose proper name is unknown: Hān
Nature, his: Amnana
Nature, substance of speech: Bapuna
Nearly: Tagena
Narrow: Aralavi
Naked: Bokaboka
Navel: Pohuna
Navel, his: Tahyenia
New: Veveuna, vavaruna
Neck: Mamar
Necklace: Samakupa, rivin
Net, fishing: Vinaia
Needle: Evene
Niggardly: Hikihiki
Night: Burin
Night, in the: Burina'
Nit: Nenera
No: Nigeia
Now: Gā, ebe
Nose: Bohuna
Noon: Arati
North: Mara
Noise, people chattering: Auauri
Noise, sound: Butuna
Nose ornament: Emágin
Notice, to observe: Hue
Nurse: Lulubo
Number, to: Wawasili
Old person: Iliki
Old (of things), mature: Matua
Ornament: Paha, sera
Orphan: Mawamawas
Open door or box (open into separation): Pwela
Open book or mat, spread open: Anar
Opening: Urusora
Ophthalmia (eyes red): Mataket
Orange: Awaawakuku
Other, different: Getoga
Obey: Henapo, gorua
Old, rotten: Pwaba
Obsidian: Nibuka
Owner: Toniwagana
Outsiders, other people: Toraha
Outside: Tora, éna, tagii
Observe: Hue
Oil: Enonu
Opossum: Lawesi
Outside, to go: Iawaltagil
Only, himself (himself alone): Totona
Our: Wara, ara (inclusive), wama, ama (exclusive)
Pain: Ionawan, iloman
Plant: Garauman, varuk
Play: Garagaravenu
Place, to: Teri
Place where (suffix): A
Place, a: Aban
Place for standing: Abamiri
Place for staying: Abamina
Place for sitting: Abamisiu
Place for sleeping: Abakenu
Place for putting: Abateri
Place in order: Luvivin
Place on top: Pate
Plait mats: Lipulipu
Plait edges of mats: Veivei
Parturition: Ab
Past, walk: Noiasar
Passage through reef: Garowa
Paddle: Rewa
Paint: Pokau
Path: Kamasa
Parrot: Gergel
Pawpaw: Mumiape
Payment for healing: Awarahrahi
Payment for articles: Morana
Payment of vengeance: Rahena
Payment for injuries inflicted involuntarily: Unab
Part, a: Awarihina
Patch: Bari
People: Gamager
Previously: Varira
Presently: Nasi, tabiga, tabo
Peel bark: Punipuni
Peel yams: Nekar
Peaceful: Wawaini, iowaiowa
Peace from storm: Raumer
Peace from war: Panua i raumer, milteri
Plead with: Bawa gagasisi
Period: Sauga
Perhaps (suffix): Tabewba, ebe
Pet: Agarena
Petticoat: Roba
Person (prefix): To
Persons: Gamager
Press down: Pipi
Press upon: Tubar
Penitent: Nuaren
Precede: Pamul
Pregnant: Rian
Pregnant, unlawfully: Riangu-gub
Plenty: Besi, bwasowan
Persecute: Loapanawa
Plead for: Bahikan
Preach: Papatena
Peculiar to itself: Tomaha
Pity: Mimihikan
Pile up: Teriakia
Pig: Bobu
Prison: Gogora
Prisoner: To owan
Price, timber: Kokora
Price: Morana
Pillow: Kebearu
Proud: Hanaha
Pour: Hōr, rigin
Prohibit: Lopwari
Prohibition word: Bahi
Property, wealth: Gogomau
People of the land, natives: Tomihot
Purpose, his mind: Nuana
Poison: Nabat
Protect: Paro
Promise: Bateri
Promise, to break: Bateri i apanak
Propitiate: Powan
Pole for canoe: Iawi
Polygamy: Wawasara
Pot for cooking: Urun
Pull: Mumul
Pull down: Paguri
Put down: Teri
Punish: Rahe
Pull up by the root: Iōn
Push off: Tupe
Pumpkin: Bonu bonu
Quickly: Etimawa, pomweaha, patareru, iomana
Quiet, to be: Bakuhu, mikami-kaké
Quieten, to: Pabakuhu, urawo
Quenched, fire: Iboru
Rain: Kehi
Raining: Kehi irau
Rainbow: Ulele
Rat: Siok
Ravelled: Samiwinwin
Raft: Ewatan
Rage and tear: Kukupweta-pwetam
Rest: Veaho
Remain: Minamina
Remain (prefix): Mi
Refreshed: Moru
Returned: Sikar
Reverence: Iawariawar
Red: Ket
Ready: Teribubun
Read: Iorior
Remember: Nuahikan
Reason why: Kaiwe
Remain with: Mihikan
Report: Wasana
Reason, without (suffix): Bogaboga
Reach: Ahe
Reef: Tawal

- Reef, edge: Aiuabuna, tōl
 Request: Bawa
 Refuse food: Ruha
 Refuse to give: Kaise
 Rear up: Pamiri
 Rise, mounting: Ha
 Rise from sleep: Rut
 Rise from sitting: Miri
 Rise of passion or anger: Seiara
 i rūt
 River: Sinawel
 Ripe: Ibohina
 Riches: Gogomau
 Rib: Ruruna
 Ringworm: Sipoma
 Right hand: Awona
 Rend: Hil
 Reject: Towa
 Road: Kamasa
 Rope: Koror, esowa
 Roof: Bīl
 Row, boat: Rewa
 Rotten: Pwaha
 Rob: Kaoma
 Rocking: Tatagenagena
 Round: Pipin, paian
 Roll: Kulpilpil
 Rough: Sarasara
 Roast: Avil
 Root: Ewahilina
 Root up: Iōn
 Roll up: Iōs
 Run: Patareru
 Run away: Lou
 Rub: Buabut, mugar
 Rub out: Rake
 Running, of fluids: Jani
 Rubbish: Rimariia
 Rule, the highest: Logugui
 Rumour: Wasana
 Run dry: Kekepa
 Rudder: Iabiab
 Stay: Minamina
 Salute: Muroru
 Salutation: Eiu, kaion
 Shade: Paruru
 Shadow: Kakanun
 Stand up: Miri
 Sago: Rabia, kaboli
 Star: Putum
 Saw: Rarara
 Sail, a: Muegun
 Sail, to: Unauna
 Sail, hoist sail: Kuki
 Same, the: Iora
 Shave: Nekar
 Sharp: Mū
 Sharpen: Vakar
 Straight: Rumaru
 Straighten: Parumaru
 Shark: Baewa, kau
 Shake: Tulu
 Salt: Hogahora
 Satisfied: Bwasowan, besi
 Square: Bubuhu
 Straying: Nogeg
 Stranger: Tomasar
 Slander: Lopapit
 Savage: Sokasoka
 Shake the head: Koakoana iloni-
 knik
 Sail flapping: Sapasapatun
 Sail, to lower: Muegun i tan
 Sail, to loosen: Muegun i tun
 Swallow, bird: Masigingin
 Staggering: Nokomkom
 Scratching: Kurikuri
 Startled: Atena iou
 Stranded: Rūna
 Space between: Ruaruara
 Speak: Ba, ora
 Speak to him: Baewerana
 Speak to him in answer: Baek-
 erana
 Speak the copy: Ba unan
 Speaking: Baba
 Speaking proudly: Baba maumau
 Speak, in anger: Bahawin, bau-
 ruvi, bakaiwa
 Speaking with himself: Ibaba
 eriana
 Speak in a loud tone: Banabi
 Speak in a undertone: Walgumu
 Speak untruthfully: Basimap
 Speaks it, he (that's what he says):
 Ibaiān
 Speaking about him: Bana
 Speech, his: Wana baba
 Speak in reproof: Barahe
 Speak requesting: Bawa
 Speak to improve: Bapahenapo
 Speak a language: Pana
 Speak in English: Pana dimdim
 Speak and not understood: Ora-
 han
 Speechless: Puruau
 Sneeze: Benaha
 Scent, its: Barena
 Scent, to: Barai
 Smell: Hago
 See: Kite, hue
 Spew: Mamanuvi
 Sleep: Konu ariga, waseu
 Sea: Hōga
 Sea, deep: Namonamo
 Sentence, his: Rohuna
 Selfish: Moramora
 Severed: Makilaha
 Seed: Patumina
 Seed of yams: Hikihiki
 Separated: Mapwela
 Sweet: Ruruesi (of solids), ruvi-
 ruvi (of liquids)
 Sell: Pari
 Screw up: Taiagin
 Servant: Awanatoabina
 Squeeze: Pipi
 Sect: Bóda
 Strengthless: Awamanana, popo-
 iata
 Sweat: Arutan
 Secretly, to act: Louo
 Secretly, to go: Nouo
 Secretly, to step: Sigān
 Secret, hidden: Susume
 Swelling: Rorun
 Shining: Ianaiana
 Swiftly, to sail: Inawa
 Swiftly, to move: Patareru
 Side, its: Rabena
 Stink: Boiun
 Shield: Ligovan, ebeu
 Sister, a man's: Nuna
 Sister, a woman's: Tarina
 Sing: Wónā
 Sling: Lopeu
 Split, it is: Mapweta, mareri
 Stick, a: Sām
 Stick, adhere to: Papap
 Stick fast, to: Wō
 Sick: Kasiebwa, retan
 Strike: Ror, take
 Strike dead: Take pamate
 Slippery: Sisinina
 Slip through: Rasora
 Swim: Gaiu
 Swinging: Kaikairaua
 Spider: Kanonom
 Spices: Mūra
 Sink: Rubek
 Singly, separately: Maumau
 Shy: Puruau
 String: Rusarusa
 tiff: Erukur
 Spirit: Iaiarua
 Sky: Raburabum
 Stitch, to: Hēr
 Stir: Esike
 Silent: Bakuhu, puruau, mikakei
 Sin: Lonaganega
 Skin: Kunisina
 Sign: Murina
 Signal, by fire: Nunukan
 Shrink up: Logobagoba
 Size, its: Ana bwata
 Spill: Rigin
 Spring of water: Tūb
 Swimming, of a fish: Karusupwen
 Sigh: Ianaput
 Skill: Siba, ūn
 Skill in hunting: Avarana
 Side, place on its: Padele dele
 Song, to make a: Kilaha
 Song-singer, a: Toman
 Slowly: Esowa, parowan, tunua
 Smooth: Sapusapu
 Short: Kauba, keraba
 South: Nora
 Sprout: Siuna

Sometime: Sauga etega	Their: Wari, ari, rie	Underneath: Gabura
Storm: Wowul	Tender: Meimei	Ulcer: Bōn
Strong: Gasisi	There, in that place (suffix): A, ia, ana	Urge to go: Patuāna paipaiwan
Smoke: Kasu	Teacher: To papatena	Uneven in length: Imuimu
Smoke, fish, to: Evale	Teach, to: Papatena	Unwilling to part: Kaise
Smoke tobacco: Momos	Thread, to: Tulatula	Unite: Tubitubi
Sour: Inana	Thread through and tie: Paudusora	Upright: Rumaru
Sore, a: Bōn	Temptation: Rawakika	Upright person: Nuana i rumaru
Sore, a big: Lumwe	Tempt, to: Parawakik	Unbelieving: Mai
Sorrow: Nuanakina	Teeth: Nina	Unwilling, rejecting: Towa, nigeia nuana
Show, make to be seen: Pankite	Thing: Bugul	Unloose: Sokar
Show forth love: I panā nunuana	Thief: Te kaoma	Untrue: Kakau
Serry: Nuanak, nuaren	Tide flowing: Sis i ha	Unfruitful: Borabora
Story: Wasana	Tide ebbing: Meian i rau	Unfruitful land: Rogobora
Shout: Loi	Think: Nopitone	Unknown name: Han
Sponge: Baro	Think, conclude: Tage	Unsettled mind: Nuana i atu
Sound, his voice: Butuna, anana	Tie: Šowa, iam	Unwell in health: Inák
Song: Wōna	Tying material: Maino, hiu	Unripe: Kirihina
Shut: Kaus	Thine: Wam, am, m	Various colours, mixed: Retuntun
Sun: Sabweru (most used)	Time: Sauga	Verily: Tunahot
Sun: Sinasinar (Misima)	Try: Rabóse, bóse	Vengeance, anger, heat: Seiara
Sun: Hilahila (Misima)	Tired in body: Tuana i ariga	Vengeance, payment: Rahena
Sunrise: Sabweru i ha	Tired of anything: Tuana i esai	Village: Awan, gieb (Misima)
Sunset: Sabweru i rubek	Timber, cut trees: Malmal	Voice, his: Anana
Sunshine: Iandiana	Thirsty: Awarim	Veranda: Rerea
Sun, to: Papasabweru	Thick, of liquids: Maul	Visitor, stranger: Tomasar
Surprised: Atenaiou	Thick, of solids: Barū baru	Visitors, friends: Bwabwari
Suspect danger: Hinahinan	Thin, of liquids: Sani sani	Very (superlative degree): Nabi-nabi
Scrub, bush: Uaruaru	Thin, of solids: Aralavi	Wrap in: Ios
Skull: Baroma	This: Eia, ia	Want, desire: Nuanek, awanun
Summit: Patana	This one: Etōtoi	Water: Wewel
Supposing: Binimara	Twist: Lipulipu	Water for drinking: Numa
Suppose, to: Tage, ataunia	Twilight: Mahawan	Warm: Waiwai
Suck: Momós	Trial, inquiry: Atara	Warm at fire to: Amwaregu
Stupid: Sigasiga, taguna	Tickle: Seuseu	Wash dishes: Bakil
Substitute, his: Mirahena	Thigh: Kiotu	Wash yams: ...
Substitute for a sailor: Wainegan	Twins: Gamaruana	Wash the body: Highig
Surround: Mipipi	To-day: Ebe	Walk to a place: Na
Seaside: Buntar	To-day, previous part: Awasi, arasi	Walk about: Nawanawa
Substituting word for a dead person's name: Patáb	To-day, after part: Niawasi, niarasi	What?: Hauna? haunugūn? ibwé?
Stunted in growth: Pekupeku	To-morrow, also any future time: Bariga	What does he say?: Gaiora? gai-ba iora?
Sullen: Ramarama	To-morrow, day after: Boru	What land?: Hapanua?
Spouse: Ragona	Toothache, tooth jumps or runs: Ninireru	What do you think?: Hauna u tage?
Suspect: Akula	Throw away, completely: Arioho	Waves: El, bagul
Summer (interval during the absence of the south-east wind): Huaru	Throw up: Arihin	Wallow: Kulpilpil
Suck the breast: Arahul	Throw down: Arilawan	Warn: Lopwari
Suck anything: Momos	Together, all: Weweia	War: Lohawin, lavia
That, in order that: Iaka	Tough: Esowar	Whale: Urauras
Thank you, I: Ateu owa	Top: Patana	Way of it, the: Iora
Thank you, we: Atema owa	Town: Awan	Watching: Matamatan
Take: Ahe	Totem: Mān	Walls: Babba
Take vengeance: Rahe	Thorny: Sarasara, pepesarana	Wake up, from sleep: Rūt
Thank, to: Muroro	Touch with the hand: Pibóse, paieru	Warrior: Asiara
Talkative: Anana i gewi	Torch: Odám	Waiting: Migawargawar
Talkative man: Batau	Through: Sora	Waterfall: Banata
Talkative woman: Baiowa	Turn over: Pōm	Walking hand-in-hand: Kenima kabekabe
Transplant: Kenken	Turn round: Tagena	Walking ... Nosigan
Travel: Na		
Tack, in sailing: Ulis		
Talk together, conversation: Riwa-		

THE MELANESIANS
OF
BRITISH NEW GUINEA

BY

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WITH A CHAPTER BY
F. R. BARTON, C.M.G.

AND AN APPENDIX BY

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on which the men sit during the day and sometimes sleep at night. In large villages there may be two or even three of these roofed platforms, upon which women may not come, though they may sit on the ground near them. Besides the *boimaviaka* there are also other much rougher platforms, on which women are permitted to sit, and it seemed clear that this was allowed even in the old days before white influence was felt.

With the possible exception of Murua, chieftainship appears to be more highly developed in the Trobriand Group than elsewhere in British New Guinea. This matter is discussed at some length in chapter LI, so that it is here necessary only to point out that in this group chieftainship is hereditary, and it is no exaggeration to speak of an aristocracy.

I have given a brief description of the physical characters of the islanders elsewhere¹, but it may be noted here that some chiefs are bigger men than the commoners. This was quite obvious at Kavatari, where Punitari and his brother were noticeably taller than the other men seen in the village which I visited on two occasions.

The islanders do not tattoo to any extent, except a few men who have worked with Europeans and so come in contact with natives of other parts of the Possession. The custom may perhaps be regarded as steadily spreading here, as it is over a large part of the south-eastern district, although it is certain that in the old days neither sex tattooed, or produced cicatrices with any decorative intent.

Of old a good deal of fighting seems to have gone on between different villages, and hostilities were not restricted to communities acknowledging different paramount chiefs; indeed, in one instance, occurring in 1897, in which a fight was formally arranged by the contending communities, both of them, according to the information gathered in 1904, acknowledged the supremacy of Enamakala. This instance is referred to by Sir William Macgregor as follows:—

‘Latterly there had been a serious quarrel between the villages of Kadukwaikera and Gumalababa. It arose out of the ownership of a piece of planting ground which both sides claimed. No accommodation could be arrived at by diplomatic

¹ ‘A classification of the Natives of British New Guinea’ in *Journ. Roy. Anthropol. Inst.* Vol. XXXIX. 1909, pp. 272, 273.

means, so it was finally determined to leave the solution to the arbitrament of the spear. The field was accordingly selected and cleared for combat. They fight always in the afternoon, and it was found before it was too late that the rays of the afternoon sun would be in the eyes of one side. A new field was thereupon cleared, which the rays of the declining sun would traverse obliquely. There the warriorsmet.....but unfortunately two men of Kadukwaikera were killed and several more were wounded.... The wounds were from spears and on the leg; presumably the shield protected the upper part of the person but left the leg exposed, but numbers of shields were split by spears thrown against them, and this of course left a few men more defenceless than others¹.

The warlike propensities of the islanders led not only to fighting on a considerable scale, a number of villages attacking the chief Enamakala, but to an attempt to ambush a Government party as recently as 1899. Although the attack was never pushed home, its failure cannot in the first place be attributed to lack of courage, but to one of the four attacking parties coming in contact with the constabulary prematurely². The attacking party in this instance consisted of men who had but recently driven Enamakala and a number of his adherents from their villages which were burnt. After peace had been established, Moliasi, the active leader of this faction, stated that the reason for the attack was that he and

¹ *Annual Report*, 1896-7. App. I, p. 37.

² Mr M. H. Moreton gives the following account of this attack: 'We started from Kavatari at 9.40 a.m. to visit Enamakala. The party consisted of seven constabulary, five boys who had been in the employ of the Government before, some carriers and myself. We went through the villages of Gumilababa and Kapupu. The chief of the latter place named Giogaga accompanied us and led the way from his village. After we had walked about twelve minutes, and half of us had got over a garden fence into the bush, I halted to allow the tail to get over. Whilst waiting I heard a great commotion in our rear, and on doubling back found that it was being attacked. There was a large number of natives with shields and spears hanging about our rear, and some had approached to within about thirty yards. However, twenty-five shots sent them scattering with the police at their heels, but the coral was too much for the police, and no captures were made.... The police returned bringing a shield bespattered with blood, and a bullet hole through it, together with a few spears. On continuing our route, we found where a large party had been lying in ambush about sixty to eighty yards ahead of where I turned back from, so it seems that they had laid their plans fairly well, had it not been for the impetuosity of the others, who must have been spoiling for a fight. I was told afterwards that there had been four parties round us—one as I have just mentioned, in ambush, one in the bush on either side, and the one that attacked us.' *Annual Report*, 1899-1900, App. B, p. 10.

his men 'had heard so much about the fighting with rifles that they were curious to know what it really was like'¹. The cause of the rising against Enamakala was, that 'in years gone by—some fifteen years, may be—when Enamakala was a much younger man, he had harried and burned down the villages of Lukulikuli, Kwabaku, Wakaise, Obwaria, Toboada, Boiatavaia, Megegila, Molukalaya, Waraibido, Koboko, Okaikoda, Wagarimu, Oboada and Kulua,' and the warfare of 1899 was the revenge (*mapula*) for this. The dissatisfied party, which included the people of the villages 'Oboada, Okaikoda, Kwabaku, Toboada, Boitavaia, Kulua, and other smaller ones,' also complained that Enamakala did not perform his duties as a chief satisfactorily, inasmuch as he was niggardly in distributing food, and also that 'his brother and successor Tauulu was a sorcerer and a bad man.' As the result of the fighting, Enamakala, whose resistance was of the feeblest, was driven out of his village of Omarakana, which was burnt down, its gardens, coconut and areca palms being destroyed, and its pigs and fowls killed or driven away. 'They also looted the mission station there, and destroyed the teacher's garden, killing the pigs and fowls, but they did not burn the church nor his dwelling-house. Eleven other villages were treated in the same way, namely: Kwapani, Yuwada, Mitava, Liluta, Savi, Kokokabidi, Kaulaga, Kwabagi, Yolawota, Tilakaiwa, Wakailu. Many houses full of yams were burnt at the same time, causing great loss.' And the defeated party were 'driven to Giugwa, about two miles from Tukwauku, where they had formed a temporary encampment'².

In warfare conducted on the scale of that just described, it was formerly the custom to keep the defeated party out of their village sites for some time—according to Mr Fellowes 'at least one year'—and although equal presents were given and received at the peace meeting, peace was only made when the 'defeated chief after seeking and receiving permission, has...come to the village of his conqueror' and there made 'his offering of atonement'³. An account of the actual peace-making ceremony (*kabilula*) which took place in 1900 between Taolu, successor to Enamakala, and Moliassi his conqueror, has been given by Mr Fellowes.

¹ *Annual Report*, 1899-1900, App. B, p. 11.

² This account is condensed from that given in the *Annual Report* for 1899-1900, pp. 9 to 11.

³ *Annual Report*, 1899-1900, App. D, p. 20.

'Last Saturday Moliassi came to see me. He informed me that Taolu had visited him the day before, in his village Kabwaku.....On Tuesday, Taolu came to ask me to accompany him on the morrow to the *kabilula*. We arranged to meet at the inland village of Obweria. I was there early, and about 9 o'clock Taolu arrived with a numerous retinue, all fully armed with spears and shields and long knives. Taolu carried no weapons, but I noticed that, in addition to the ordinary ornaments by which a *guiau* is distinguished, he was also wearing the sacred emblems of royalty—the armllets and wristlets previously held by Enamakala and his predecessors for many generations in the office of supreme *guiau* in the ruling Labai family of Kiriwina. As Obweria was the first village in Tilataula territory entered by Taolu, he was here formally received by a Tilataula chief. This man, named Kunoï, rushed into the centre of the village and began jumping about and gesticulating like a madman, never once looking at Taolu, but addressing him, and him only, all the time. In effect, he said: "Taolu, we are glad to see you, we acknowledge you as our *guiau*, in succession to Enamakala. We have had enough of fighting, and everything is ready for making the atonement to-day. All the Tilataula chiefs are waiting for you in Kabwaku. Let us go and make peace. Then come back and live in your village, Omarakana, and rule the country as a *guiau* should. Make peace and keep the peace; put away all the spears so that there be no more war." Then, striking his forehead with the palm of his hand—the usual pledge of a chief that he would defend from danger—he made a leap to where Taolu stood, grasped his hand, and drew him to the path leading towards Kabwaku. As a dramatic performance Kunoï's action was perfect; its effect on the men standing round was electrical. They simply roared out their acclamation to the *guiau*, and shouldering their spears, they crowded pell-mell into the narrow track after their leaders. Beyond the village the procession was marshalled. A band of warriors took the lead, headed by a sorcerer, who, with his continuous incantations, cleared our path of all evil spirits. Following these came about twenty women, carrying on their heads the appeasing gifts of the *kabilula*, then the chiefs with more warriors, and behind came the crowd.'

'Going in single file, the column stretched out to a great

length. At frequent intervals a wave of cheering ran down the line. The excitement increased as we went along, and reached its climax in deafening acclaims as we entered Kabwaku, where Taolu was welcomed by Moliassi in fine dramatic style. This was a proud day for so young a chief as Moliassi, and he was equal to the occasion.'

'A clear space was quickly made in the middle of the village in front of Moliassi's house. The multitude of armed men with their spears in their hands eagerly crowded round. At one end of the rough circle stood Moliassi, stern and silent, surrounded by other chiefs of his side; at the other end, Taolu and his friends were busy unpacking their things. The proceedings were opened by Taolu rushing into the ring and carrying aloft a valuable armband, which he laid on the ground, at the same time crying out in a loud voice Kamilula Moliassi (thy atonement, Moliassi). He immediately turned and retired, and the armband was instantly snatched up and handed in by one of Moliassi's men. Again and again Taolu repeated this performance, each time bringing only one *vaigua* (article of wealth), and calling out the name of the chief to whom he was giving it. Some of his friends also did the same. In this way between thirty and forty different *vaigua*, consisting of armbands, old stone tomahawks, necklaces of native money, etc., etc., were presented and received. Then Taolu ran in and made a speech to Moliassi and his people, simulating furious passion as he sprang from side to side of the circle, and swung his arms about in energetic gesture. He addressed them as Bodagua (my younger brothers) and said: "I am weak to-day through the death of my elder brother Enamakala. Had he been alive to-day he would have brought more *vaigua* than you have men. I have brought you my own *vaigua* as your *lula*; let that suffice. We are living in the bush, permit us to return to our villages. Put away your spears and let us work at our gardens that there may be plenty of food for ourselves and our families." Then Moliassi and the other Tilataula chiefs began to present the return *lula* to Taolu. In the same manner, one by one, article for article, they laid down the exact equivalent of the *vaigua* they had received. After this they made their speeches, all of them definitely accepting Taolu as their *guiau*....'

'A young chief, Meiosivalu, the right-hand man of

Moliasi, said that though he was young when Enamakala and his men had driven his people out of their village, he remembered the death of his relatives and the burning of his home. It was to take the *mapula* (payment) for this that he had fought, but the present *kabilula* settled all....'

'Then Taolu made his way into the midst of Moliasi's men and, holding high a stick of tobacco, he called out, "Which of you will take this tobacco and distribute it so that we may smoke a pipe of peace together?" Twenty eager hands were stretched out to grasp it. With the acceptance of this tobacco the *kabilula* was completed, and the ceremony concluded'¹.

Mr Fellowes adds that about a fortnight later when Taolu and his people settled once more in their villages 'the men, who three months ago fought and drove them away, now welcomed them back with presents of food, and helped them to clean up their villages and build new houses.'

This account illustrates the scale on which fighting formerly took place in the Trobriands, and is also interesting because it shows the aristocratic tradition in action, though it seems certain that Mr Fellowes is not correct in attributing an almost kingly supremacy to Enamakala and his predecessors. Working independently, neither Mr Bellamy nor myself could find any evidence that at any period either Taolu or Enamakala held supreme authority over even the whole of Kiriwina, much less the whole Trobriand Group. Again, Mr Fellowes' account of peace-making is perhaps somewhat coloured.

Taolu, who is a member of the Tabalu family of the Malasi clan, i.e. the family providing chiefs (*guyau*), undoubtedly has some fine native jewellery, especially armshells and *kaipwesi* (waistbelts of shell discs) and many *neku* (ceremonial axe blades). Much of this wealth he obtained upon the death of his brother Enamakala, but it is hardly correct to speak of any portion of it as the 'sacred emblems of royalty, etc.' for this property is absolutely his own and can be sold or given away as he (Taolu) wishes. This matter will be further discussed in the section on Chieftainship.

In spite of the formal and highly ceremonial usages of peace-making and the absence of cannibalism (for the existence of which neither Mr Bellamy nor myself could discover any

¹ *Annual Report, 1899-1900*, pp. 20, 21.

evidence), it seems that prisoners were not taken, 'no quarter' being the rule¹.

The Trobriand islanders are, as a rule, keen traders, though it seems that there is a good deal of difference in the amount of foreign trade carried on by the different islands of the group. It appears that the island of Vakuta breeds the boldest sailors, their canoes making their way to the Amphletta, Fergusson and the adjacent small islands in the neighbourhood of Dawson Straits. The people of Kadawaga (Kaileuna of the maps) on the other hand acknowledged themselves to be less bold sailors, and this in spite of the fact that some of the villages, such as Koma, build *waga*, the sea-going craft of the district. The owner of a *waga* that was being built at Koma village said that he would use the canoe for coasting purposes only, and would make no long trips in it.

The manufactures and thus the exports of the various districts, and even villages, vary a good deal. Vakuta is said to manufacture the greater part of the shell discs called *sapisapi*, and its inhabitants are reputed to be specially skilled in wood carving. The Rev. S. B. Fellowes says, 'Luia people make the hand baskets (three tiers, with strong handles), which are used to carry a lime bottle and small articles. This manufacture is almost exclusively confined to Luia.' The energy and skill with which the people of Boitaru turn out wooden bowls, and combs for the hair, is remarkable, and a considerable trade is done in them. Mr Fellowes notes that Boitaru makes wooden clubs and bowls, fibre armlets, and combs for the hair, and the 'Oabutuma people make lime bottles out of gourds...Vilalima grows the finest bananas' while 'Koma, on Kaileuna Island, grows the best sugar-cane'². Mr Gilmour informs me that there are but five villages in

¹ In spite of the savagery this implies, accidents were readily atoned for by payment of native valuables; such payment would usually be accepted in full discharge of all responsibility in the matter, though in some cases Mr Bellamy has 'come in contact with an actual vendetta.' For the following most interesting instance of extended responsibility I am indebted to Mr Bellamy.

'Recently a case came under notice in which payment was made by a man who was not actually the cause of death. This man was in his canoe with three others, one of whom was a youth of about 14 years. Seeing a shark in shallow water this man drove his spear into it; the spear broke off leaving five inches or so in the shark, which plunged upward and struck the canoe, knocking the youth into the water. The shark turned quickly and seized the boy, tearing out the whole of one side from shoulder to groin. He died, of course, and the owner of the canoe, the man who had speared the shark, paid the relatives just as if he himself had speared the boy.'

² *Annual Report*, 1897-8, App. GG, p. 147.

Kiriwina in which the rough adze blades brought from Suloga were ground. These villages are Mudakavala, Okaikoda, Okabobo, Obowada and Wagabuna, and the grinding was done with sand called *maia* brought from the D'Entrecasteaux group for this purpose.

The Marshall Bennets¹.

The Marshall Bennet Group consists of five islands lying between the west end of Murua and the Trobriands. They are named Gawa, Kwaiawata, Iwa, Dugumenu, and Kitava; the last is sometimes considered to belong to the Trobriand group from which, however, it is nine miles distant. Dugumenu is a low coral island, about half a mile in diameter, covered with vegetation and bearing many coconut palms; there is said to be no permanent habitation on this island, though it is often visited by canoes from other islands for the purpose of fishing and of gathering coconuts, when camps lasting a week or two are said to be formed. The remaining islands of the group are all elevated atolls. At Iwa the coral wall has been elevated to a height of about 350 feet at the south-eastern extremity of the island; at Gawa and Kwaiawata the reef is about a hundred feet higher. Only the northern end of Kitava was visited, and here the edge of the reef rises to a height of about 300 feet. All the islands are more or less terraced, and on Iwa this terracing is particularly marked, and the ascent is easy after a short but almost vertical portion of the cliff face, immediately above the beach, has been climbed. On some of the islands, notably on Kwaiawata, a portion of the cliff face is so sheer that it can only be scaled by ladders, which have been made and placed in position by the natives. On Gawa the floor of the old lagoon is from 60 to 100 feet below the edge of the atoll, and much the same condition exists upon the other islands. The soil covering the old lagoon bottom is a rich heavy vegetable mould and appears to be extraordinarily fertile. The usual small hamlets of the district and extensive gardens alternate over the greater part of its area. The parts of the central depression not under cultivation are covered with a thick growth of young timber and ferns, contrasting with the trees of large girth on the

¹ There is some doubt as to the correct spelling of the name of this group, I follow that used in *Sailing Directions*.

SOME EXPERIENCES OF
A NEW GUINEA RESIDENT
MAGISTRATE BY CAPTAIN C.
A. W. MONCKTON, F.R.G.S., F.Z.S.,
F.R.A.I., SOMETIME OFFICIAL MEMBER
OF EXECUTIVE AND LEGISLATIVE COUNCILS,
RESIDENT MAGISTRATE AND WARDEN FOR
GOLDFIELDS, HIGH SHERIFF AND HIGH
BAILIFF, AND SENIOR OFFICER OF ARMED
CONSTABULARY FOR H.M.'s POSSESSION OF
NEW GUINEA WITH 37 ILLUSTRATIONS
AND A MAP

LONDON: JOHN LANE, THE BODLEY HEAD, VIGO ST.
NEW YORK: JOHN LANE COMPANY ▯ MCMXXI

wandering traders ; the shell, which would have otherwise have had a very considerable market value, being utterly ruined by the action of the fire.

Here I made the acquaintance of the Rev. — Fellows of the Wesleyan Methodist Mission ; a fine type of man who, with his equally devoted wife, was endeavouring to stay, with, as I could see, little hope of success, the rapid deterioration of the islanders. Mr. Fellows and I gave one another a mutual surprise, I think. I had mentally pictured him as a measly, psalm-singing hypocrite, using religion as a cloak for money-getting ; he, I think, had assumed that all traders were drunken, debauched, pyjama-clad ruffians, whose main object in life was to destroy Mission work. Instead of which I found a splendid man, struggling under enormous difficulties, and at great personal sacrifice preaching to the natives a gospel of work and clean living. And he, for his part, discovered that a trader might be a clean-shaved person, who could employ his spare time quite happily in gossiping with the missionary and his wife about people and things far removed from New Guinea.

By the way, some time later Mr. Fellows got me into trouble with Sir William MacGregor, though quite unintentionally. I had relieved Moreton as Resident Magistrate at Samarai, and amongst the correspondence to be dealt with, were a host of complaints from Fellows about robberies by the natives from the Mission House, assaults upon Mission servants and natives, and threats of violence against himself. Moreton said, "Get down and settle this business as soon as you can, Monckton ; you may have to burn some powder, but make Fellows safe, for he is a real good chap, as you know." I went to the Trobriands as soon as I conveniently could ; and after seeing Mr. Fellows and questioning the village constable, I came to the conclusion that a certain old chief, living some miles inland, was at the bottom of the trouble. Marching inland I collared him with several of his satellites, and hauled him to the coast. On being brought before my court the old chief fully confessed, informed me of all the men engaged in the various outrages, sent for them, and begged for mercy ; promising amendment and good behaviour in future if forgiven. He then begged Mr. Fellows to intercede with me for them, which Mr. Fellows did. At his request, after I had convicted the men, I discharged them to their homes. About a month later I met Sir William MacGregor and, in the course of conversation about the Trobriands, told him what I had done in the matter of the offences against Mr. Fellows. His Excellency said, "You are like all young magistrates, a fool. Can you not see that, by your action in this case, you have given the natives the impression that the Mission can summon the Government forces, have people sent to gaol, and then have them released ? Never in future allow any

but don't you get Jock's back up or you will never forget it. You can practically exercise any power you please if you do right and succeed, but if you make a mistake or fail, Jock will make you feel small enough to crawl through a keyhole. Now then, here is a list of things that need attending to at once. There is a murder at Awaiana, a man cut his mother-in-law's throat, catch him ; there is to be a new Mission Station at Cape Vogel, survey and buy the land from the natives ; Fellows is in trouble at the Trobriands, go and put him right ; Bromilow has collected a lot of orphans at Dobu, go and mandate them to the Mission ; a man named Ryan has shot a native at Ferguson Island, arrest him and inquire into the case ; Carruth has been supplying grog to the natives on Burns, Philp's diving boats, catch Carruth and deal with him ; the *Siai's* decks need caulking and she needs new wire rigging ; I've got the wire, but there is no money with which to pay any one to do the job. Patten has got into some sort of trouble at the south end of Goodenough, find out what it's all about ; Thompson has started a cocoanut plantation on the north-east coast of the island, look him up and see that he is all right ; when you get some spare time, go and buy a cargo of yams for the gaol, and don't pay more than 10s. per ton for them ; see that Billy the Cook shuts his pub at twelve o'clock, there are only fights and rows if he is open later. Don't use the police for arresting white men if you can possibly avoid it ; arrest them yourself. Some one stole an anchor and chain from the *Siai*, I think it was Graham ; search his vessel the first time you come across him ; he was last heard of in the Trobriands ; there are a handful of summonses for debt against him too, serve them. Find German Harry and hold an inquest into the death of one of his crew ; look at the licences of all pearl shell and *bêche-de-mer* vessels you come across, they dodge paying whenever they can ; if they pretend they have no cash, make them give you an order on Burns, Philp and Co. There are a lot of letters about missing friends, find out about the people for whom inquiries are made and answer them, also send duplicates of your letters to the Government Secretary. The Chief Judicial Officer is raising Cain about a lot of Mambare murderers in the gaol on warrants of remand, he wants to know if I intend to keep them without trial for the term of their natural lives ; just work through them in your spare time : they are the men that killed Green and his detachment. There are a few other things that want attention, but Symons will give you a list. Give Symons hell, if he gets behind at all with the Headquarters' returns, and keep your eye on the *Siai's* paint and stores, for I'll take my oath Symons doesn't keep his whaleboat so smart on his paint allowance. If you give the bo'sun of the *Merrie England* a bottle of whisky, he will steal enough brass-cleaning stuff, sewing

rushed at him to protect the canoe. Ryan then drew his revolver and shot the man. I committed him to the Central Court for trial ; and, not wishing to carry him and his mate about with me on the *Siai*, decided to run back to Samarai and lodge him in the gaol, pending the arrival of the Chief Justice.

Hardly had the *Siai* dropped anchor in Samarai harbour, than Symons came running down the beach yelling, "The Mambare men in the gaol have broken loose ; they have cleared out the warders and are now armed with crowbars and picks. For God's sake hurry up !" Hastily I ran up to the gaol, followed by my armed boat's crew, and in a few minutes we had the Mambare men in irons. Then I sent for Armit, to ask his advice as to what I should do with them. "Flog the ringleader and keep the lot in irons," said Armit ; "there is nothing else to be done." The following morning, as visiting Justice to the gaol, I held an inquiry into the whole affair, the result of which was that I ordered Gorja, the murderer of Clark, and Bushimai, who were responsible for the outbreak, each to receive six lashes with a "cat of nine tails." This being done, and Ryan having been safely lodged in gaol, I sailed again for Dobu and the Trobriands.

At Dobu I learnt from Bromilow that Fellows needed me badly, and so went straight on to the Trobriands. One morning at daybreak, when the *Siai* was about twenty miles away from the group, Sione came to my cabin and said, "The *Eboa* is in sight, sir." I went on deck and sighted Graham's old tub about five miles distant, and palpably endeavouring to dodge away from us. "Chase, Sione," I said. "Give the *Siai* all she can carry." It was a dirty morning, with a rough sea and nasty fierce rain squalls at intervals. Until the *Eboa* was sighted we had been dodging along under mizzen, staysail and jib only ; Sione—who was at all times only too pleased to carry on—at once set mainsail and topsails, and the *Siai*, with her lee rail under water, tore after the *Eboa* as if she liked it. We began rapidly to overhaul her, while the wretched *Eboa* tried every point of sailing in an effort to escape. "Look, sir," said Sione, "a *guba* to windward." A *guba* is a fierce blinding rain squall, very narrow in width—sometimes only half a mile and seldom more than three miles—tearing its own track across the sea, and rarely lasting more than half an hour to an hour in duration. I looked at the *guba*, then I looked at the wriggling *Eboa* still carrying every possible stitch of her ragged canvas. "Carry on, coxswain," I said ; "it would be a disgrace for the Government ship to shorten sail while that old tub carries it." Whish ! came the *guba* ; on her beam ends went the *Siai* ; bang ! bang ! bang ! went topsail, staysail and mainsail ; and, amidst the devil's own din, we brought the crippled *Siai* up into the wind, hove-to, and began to clear away our wreckage. Nothing was to be seen more than

fifty yards away in the blinding rain and spray torn from the tops of the waves by the squall. "God help the *Eboa*," I said to myself, "for she must have gone to Kingdom come."

As we worked at our wreckage, the *guba* passed as swiftly as it had come, and when the sky cleared we sighted the *Eboa* uninjured, still carrying all sail, the squall having missed her altogether. While we watched her, she apparently became aware of the crippled state of the *Siai*, for she suddenly went about and stood down to us; when within hailing distance Graham jumped on her rail and hailed: "*Black Maria*, are you in any danger?" "No," I yelled back, "but there is a fine big bill for sails, thanks to you." "All right, good-bye, this is no place for me;" and away went Graham, while the *Siai* proceeded to crawl into the Trobriands. I did not again fall in with Graham for many months, by which time he had paid his debts and the summonses had been withdrawn. When I did fall in with him, however, there still remained the matter of the anchor and chain. "Touching the matter of that anchor and chain," I remarked. "There will be nothing further said about it by either Moreton or myself; that matter is settled once for all, after the way you stood down to my assistance in the *guba*, knowing well that, even if you helped me, I should have been obliged to serve the summonses on you and haul you into Samarai to answer to them, and that if I discovered the Government anchor and chain in your ship, I should also have had to jug you. I have reported the gear as lost, and if there is any further fuss, either Moreton or I will pay for them; but I want to know whether you really did collar them?" "If nothing further is to be said," replied Graham, "I don't mind telling you that I did take them. By the time I had refitted the *Eboa*, I was up to my eyes in debt to the stores; and they—knowing that they had the security of my boat whilst in Samarai—would not sell me an anchor and chain, for fear of my clearing out to German New Guinea and leaving them in the lurch. I always meant to pay my debts to them, but I couldn't do it while the *Eboa* was tied up in Samarai; I would not steal the gear from a trader who could ill spare it, but I thought the Government could well afford an anchor and chain for an enterprising pioneer. Accordingly, one night I quietly sailed alongside the *Siai*, when only a few of her crew were on board, and sending a couple of my boys to her with a concertina and a supply of betel nut, they wiled her anchor watch into going into the fore-castle. I then unshackled the *Siai's* chain at her windlass, fastened it on to my own, and—as the *Siai* drifted away—got my own boys back on board, lifted the anchor and went out to sea. The rest of the story you know; but, as a matter of fact, when you chased me, the *Siai's* anchor and chain were the only ones I possessed. Now they are at the bottom of the sea, for as soon as I

had money enough to pay my debts and buy some gear, I let her anchor and chain go in deep water." I only met Graham again once or twice, but he afterwards took an appointment under some German prospecting company, and was killed in German New Guinea.

At last the *Siai* came to anchor off Kavitari, and I called upon the Rev.— Fellows, and asked him what all the trouble was about. The first thing was, that there had been an epidemic of some sort among the natives, scores had died, and been buried a few inches below the surface in the houses of the village; truly the stench was appalling. The village was situated only a few score yards from the Mission house. I sent for the village constable, and demanded what he meant by allowing burials in the village. "I cannot do anything with the people," replied the village constable; "they will not listen to the wise orders of the Government or the good advice of the missionary." "He is a liar," said Poruma; "make him dig up the corpses and put them in the cemetery. That man has got ten wives, and is always gammoning Mr. Moreton; some of his relations are buried in his own house." "Is this village constable to be altogether trusted?" I asked Mr. Fellows. "No," was the reply; "I regret to say that he gives me more trouble than any one else, and shelters himself under the protection of the Government and his office." "Then, Mr. Fellows," I said, "I should be greatly obliged if you would send off your Mission boat to the *Siai*, to carry a messenger from me, who will instruct Sione to land all available men, whilst I pay a visit to the v.c.'s house." Poruma told the v.c. that we were going to his house, and he at once tried to make excuses to leave, upon the ground that he wished the village and his house cleaned up to a fitting state to receive me. "Don't let him go," said Poruma; "the last time we were here, he got ten pounds of tobacco from Mr. Moreton to buy yams with, and then got called away to see a sick mother." Poruma then kindly leading the v.c. by the hand, we proceeded to his house; there—as Poruma had said—we found several bodies just beneath the floor, which the v.c. swore must have been placed there without his knowledge.

Going along through the village, Poruma still kindly leading the v.c. by the hand, we found everywhere freshly buried bodies. Mr. Fellows, who had at first accompanied me, then, at my request, went back to the Mission house, for the village was now swarming like a hive of angry bees. Sione, Warapas and a dozen armed men having by this time made their appearance, I ordered the v.c. to tell the villagers at once to disinter their dead and bury them in the cemetery. For a few minutes we were defied, but the police—mercilessly using the butts of their rifles on the heels and

bare toes of the men—made them see reason, and drove them to the graves, where they were compelled to gather up the rotting remains of the corpses in baskets, and carry them to the cemetery. Once, and once only, they turned nasty ; but Warapas immediately withdrew a boat's crew and, before half a dozen levelled rifles, the Kavitari men funked. That exhuming of bodies was altogether a sickening and disgusting business, for matter and beastliness dripped the whole time from the baskets, and carriers, police and myself were seized by periodical fits of vomiting.

Having cleaned up the village, I again visited Mr. Fellows and asked him what his further troubles were. I found they were mainly due to the influence of the old paramount chief of the islands, Enamakala, who lived some ten miles inland, and who instigated thefts from the Mission and attacks upon the teachers. Plainly it was necessary for me to deal with the old chief, but I knew that, if I marched inland with an armed force, there would be a lot of bloodshed and the chief would escape ; if I left, however, without doing anything, he would become bolder, and the position of the Mission after my departure would be an impossible one.

Accordingly, accompanied by Poruma and Warapas, I went off to his village, first sending one of the local natives ahead to tell him I was coming. Poruma wore Moreton's revolver under his jumper, and I, a couple of revolvers under a loose shirt : Warapas carried my gun, for the ostensible purpose of shooting pigeons, but had a supply of ball cartridges in his pouch. For fighting in scrub, a double-barrelled fowling piece with ball is just as effective as a rifle—shot, of course, is not much use against men carrying thick shields. Passing through the numerous villages on the way to the centre one, where the old chief lived, I noticed everywhere fresh graves under the houses, and found there were large numbers of the villagers sick and dying from dysentery. Arriving at my destination, I found the chief seated on a sort of raised platform, surrounded by at least two hundred men, who all set up a tremendous clamour as I walked up to him. "Tell him, Poruma, that I have come to have a little friendly conversation with him," I said, as I climbed up on to the platform alongside old Enamakala, who was an enormously fat man with a shaved and shining head. Poruma told him what I said, and he replied that it was good and he was pleased to see me. Then he wanted to know why Warapas and Poruma did not stoop half-double before him as did his own people. "Because they serve the great white Queen whom the Governor told you about," I replied, "and stoop before no man." Old Enamakala gave me some fruit, and I presented him with some cigarettes ; then we settled down to business. First of all I asked him to make his people stop yelling, as it was

not fitting that our conversation should be carried on in such a babel ; a sort of grand vizier person, with a face like a fowl, screeched at the crowd and the noise fell to a murmur. The chief suddenly bent over to me and ran his hands over my waist ; as they came in contact with the pistol butts he smiled knowingly at me and said : " That is good. Poruma, tell your master I wanted to know whether he was fool enough to walk the bush paths unarmed." Poruma told him, that as an act of politeness to him I had covered up my arms (great always was the cheek of Poruma), as I did not wish to make him nervous, but that now, as we were on such friendly terms, I should wear them openly. Accordingly I slipped my hand inside my shirt, unhooked my belt and fastened it on again outside, Poruma doing the same.

Then, through Poruma, I told him the Government was exceedingly displeased with him for allowing his people to steal from the Mission, and for threatening the teachers with spears ; also for permitting the burial of the dead in the villages, and for refusing to send the children to school. Then I demanded that some six men, whose names the missionary had given me as having behaved in a particularly outrageous manner, should be given up ; also that he should come out with me to the coast and attend at the Court, at which I should punish the wrongdoers, as a sign that he supported the authority of the Government. The chief said he did not want to go to the coast, and that he did not know where the men were. " If I don't get the men I want," I said, " I shall keep you in gaol until I do get them ; as for coming to the coast, you must do that, whether you like it or not ; I promise you safety and release when I get them." The devil's own clatter was set up by the natives at this, but Poruma yelled at them to shut up. " Tell the chief, Poruma, that I have twelve lives at my belt, and if there is any hostility, I'll blow a hole through him as a start." Old Enamakala said, that he would not have seen me, if he had known I was going to treat him in such a fashion. " Tell the old reprobate, Poruma, that I know he thought he was safe, when he heard there were only three of us coming ; and that I also knew, that if I had come with a strong force, he would have slipped into the bush, and set his people chucking spears." The chief argued and protested for some time ; then he said that he would come in his own palanquin, as he was fat, and also that it was not dignified for him to walk so far. " You tell him that the Governor is the biggest chief in New Guinea, and he walked right across the island, so that he can walk to the coast. I walk first, then he comes, then follow you and Warapas, and Enamakala can have as many men as he likes bringing up the rear." The chief grumbled and complained, but at last we set off in the order named, with Heaven only knows how

many hundred men following us, and the women all howling behind. Half an hour after we started on our journey to the coast, a messenger caught us up and told me that the six men I wanted were coming after us to surrender themselves.

Half-way to the coast, we got one bad fright, for a terrific yelling broke out ahead of us and was taken up by the men behind. The chief gabbled excitedly to his followers, whilst I held him affectionately by the arm with one hand, and ostentatiously displayed a heavy revolver in the other. "Ask him what the devil all the racket is about, Poruma." Then we found that a large body of natives was preceding us, warning the villagers, that they were not to interfere in what was taking place; this party had come into contact with a couple of boats' crews from the *Siai*, whom Sione, getting nervous, had dispatched after me. I sent Warapas off with one of the chief's followers to bring the *Siai*'s men to me, and told Enamakala that there was nothing to get excited about, as it was only an escort coming up to accompany me home in fitting state. When we arrived at the Mission Station, I found the six offenders whom I wanted, sitting outside, they having made a detour in the bush and passed us on the way. "Good Heavens!" called out Mrs. Fellows to her husband as I entered the Mission grounds, "here comes the great Enamakala, following Mr. Monckton like a little dog!" "Mrs. Fellows," I remarked, "if you want to make a lifelong friend of the old fellow, you will give him some sugary tea at once, for he has walked further and faster than ever in his life before. He is not a bad old chap when you know the way to treat him." The chief spent the night on board the *Siai*: I reassured him by permitting about twenty of his people to sleep on board also.

On the following morning I held a session of the district court at the Mission house, and sentenced the six offenders to varying terms of imprisonment. The chief at once became very friendly with the missionary, and begged him to intercede with me for the men, saying that if Mr. Fellows could get them let off, he would help the Mission in every possible way. Mr. Fellows accordingly begged me to let them go again, and I like a fool consented, thinking that I should encourage friendly relations, and at the same time save the Government the expense of six prisoners; but later, when the Governor heard what I had done, he gave me—as I have previously mentioned—a severe lecture for permitting the Mission to interfere with the course of justice. The old chief then made me a present of his own carved lime spoon; I told him that I should like to make him a return present, but that I did not know what to give him—the trade in pearls had filled his villages with tomahawks, print, trade goods, etc., and really I had nothing to give that he did not possess

already. "I have not got a knife to cut off my hair with, such as that you used this morning," he said; therefore I conferred upon him my razor, strop, and brush, with a couple of bars of yellow soap, which I got from the Mission. Old Enamakala was much pleased with the gift, and, when we parted, he swore there should be no further burials in the villages, or harrying of the missionaries.

At the Trobriands more outward and visible signs of respect were paid to the chiefs than I have met with in any other part of New Guinea. The old paramount chief never walked, but was always carried in a palanquin borne on the backs of men, and was invariably accompanied by his sorcerer and a sort of grand vizier. Before the old chief, women crawled on their bellies, and men bent almost to the ground.

I have lately received from Dr. Seligman, F.R.S., a book written by him entitled, "The Melanesians of British New Guinea," in which he flatly contradicts a statement made by Sir William MacGregor that Enamakala was the paramount chief of this group of islands. Dr. Seligman is a personal friend of my own, and a man of world-wide celebrity as an authority upon anthropology, and he is a man to whose views, in most cases, I should immediately defer; but, in this instance, I have no hesitation in saying that he is not right.

Sir William MacGregor's statement was quite correct; he is not a man in the habit of making rash assertions upon hearsay evidence. Moreton knew the Trobriand Islands better than any man either before or since, and he always held that undoubtedly Enamakala was paramount chief. I, when acting for Moreton, never had occasion to doubt this fact, and never met a chief who disputed his position as such; in fact, I myself have seen the chiefs stooping before him and paying homage. Certainly after his death, "Christianized" chiefs, under the influence of the Mission, declared that his successor had no authority over them, as did also other chiefs holding Government authority as village constables; but before the domination of Government and the influence of the Mission were established, there is no doubt Enamakala was supreme.

Elaborately carved and painted shields and spears of heavy ebony were the arms of offence and defence of the Trobriand Islanders; both plainly showing, by their exaggeration of design and size, that long since, this people had finished with fighting or war as a serious thing. Broad-bladed wooden clubs, shaped like a Roman sword or a Turkish scimitar, were also carried; but all alike showed, from their fantastic carving and shape, that beauty of pattern and design had been far more considered by the makers than effectiveness as weapons. The Trobriand people, or rather

their sorcerers, had brought poisoning to a fine art, using as their most deadly poison the gall of a certain species of fish.

The Trobriand people acquired so many steel tools from their trade in pearls, that afterwards, the astute German Harry made a good haul in money by purchasing back from the natives—for tobacco—hundreds of axes, adzes, and tomahawks, which he then sold to miners bound for the Mambare, or traders working at other islands where the steel tools still possessed a very high value. Leaving the Trobriands I fell in with his vessel, the *Galatea*, and held an inquiry into the death of one of his crew; he, however, came out of it with a clean sheet, and was rather aggrieved at the Government considering it necessary to watch him so closely. Harry's vessel was loaded with native sago, cocoanuts, tobacco, and a deck cargo of pigs, which he was going to exchange for pearls. Parting with him, the *Siai* sighted and chased a cutter, but the people on board her apparently had bad consciences, for she fled over a reef where the water was too shallow for the *Siai* to follow, and disappeared into the night.

At Wagipa we caught Patten, and I committed him to the Central Court for trial for shooting a native during a quarrel; we also took with us his native wife, Satadeai, and half a dozen native witnesses of the shooting affray. The *Siai* left Wagipa towing Patten's boat—a thing little bigger than a whaleboat, and hitherto manned solely by Patten and his wife. As we stood across the Straits between Ferguson and Goodenough Islands, the look-out at our mast-head reported a large canoe, crowded with men, and apparently trying to dodge out of our way. The *Siai* ran down to the canoe before a strong breeze; she came from the northern coast of Goodenough Island, but we found nothing suspicious in her; so, after exchanging a few sticks of tobacco for fish, we went on our way.

Night, a strong south-easter and rough seas came together; by morning we were still battling against the head wind, in much the same place as we had been on the previous evening. Again the look-out reported a canoe; this time a small out-rigger, struggling in the big seas, with but a single man in it. To the canoe went the *Siai*, only to find the man half paralysed by fright and exhaustion; time and again we got within a few yards, yelled at him and threw ropes, but all he would do was to look straight ahead and mechanically keep, with his paddles, his tiny craft's head to the waves. The sea was too rough for us to drop a boat, but at last, sailing close to the canoe, Poruma and Warapas—secured by ropes round their waists—leapt into the sea and fastened a rope round the stranger and his canoe, whereupon we hauled the lot on board together. We found the native to be a Ferguson Islander, who had been taken by surprise and blown

out to sea by the squalls of the previous night. The man at first was greatly relieved and overjoyed at finding himself safe on the *Siai*; then, when warmed and fed, he got in a funk that we should carry him away with us, as others of his people had been carried off by strange vessels. "Take me to my home," he said, "and I will give you pigs or women, yams and sweet potatoes." Satadeai told him we did not want his gifts, but would safely land him at his village when the weather permitted; also that I should be pleased if he would induce his friends to sell us all the yams and sweet potatoes they did not require. The *Siai* then put in three uncomfortable days, waiting for the weather to moderate sufficiently to permit us to land the man; then land him we did, and that was the last we saw of either him or his yams.

We learnt one thing, however, from his village friends and relations, namely, that the large canoe we had spoken the day before we picked him up, had been to Ferguson on a cannibal raid, where they had captured and eaten several people. I groaned as I thought how I had had that canoe full of malefactors in my hands, and had let them go; I also thought of the delightful story they would be able to tell in the villages. Poruma said, "Mr. Moreton would have known; he would not have let that canoe go. Mr. Moreton, he——" What Moreton would have done, I don't know, as Poruma was asked to go to the mast-head and wait there until I needed him. Poruma at times was trying to the nerves! From here we sailed for Samarai.

THE SEXUAL LIFE
OF SAVAGES

IN NORTH-WESTERN MELANESIA

*An Ethnographic Account of Courtship,
Marriage, and Family Life Among the
Natives of the Trobriand Islands,
British New Guinea*

By

BRONISLAW MALINOWSKI

With a Preface by

HAVELOCK ELLIS



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9] ACTUALITY OF ORGIASTIC LICENCE

The natives from the north are very much amused by this custom, which they despise or affect to despise. They love to enter into details, and to demonstrate by convincing mimicry. Local informants from the south confirmed this account in all essentials. They were by no means ashamed of their custom, regarding it rather as a sign of the general virility of the district, and passing on any possible opprobrium to the stranger-victims. Some of my local informants added that at the *yausa*, as this custom is called, women would throw off their fibre skirts, and naked "like a band of *tauva'u*" (evil spirits) pounce upon the man. He also added that hair would be torn from the man's head, and that he would be lacerated and beaten till he was too weak to get up and move away.

9

ACTUALITY OF ORGIASTIC LICENCE

Such is the natives' account of the *yausa*. What are the facts? I never observed them at first hand; partly because I was never able to go south at the time of weeding, partly because I was told that, even now, no stranger to the district would dream of going there at that season. Had I gone there in person, the negative result would have been ethnologically disappointing, the positive distinctly unpleasant; so I abstained. When I tried, as always in such cases, to test the general statement by historical fact; to find out how many people had been thus ill-treated—who, when and on what occasion—I invariably drew a blank. I always received the same answer: "Oh, people are so afraid that no one would dare to come near." The only concrete argument in support of its truth was that Misipelosi and Misimoytena (the Rev. S. B. Fellowes, the first Missionary, and the Hon. M. H. Moreton, the first Resident Magistrate) had been afraid to face the *yausa*, and that no *gumanuma* (white man)

had ever dared to do so. I also was begged not to make any attempt to go south in the *yausa* season, and I obeyed the advice. And I thus became another proof of the reality of this custom to the natives.

So I was left with the principal question unanswered: is this custom, so exactly and minutely described, so prominent in the native interest, a fact in the sense that it has been really practised? Or only in so far that it would be practised should occasion arise? Or is it merely one of those customs which only exist in belief and in legend, and have never had any basis in actual occurrence?

The most that can be said with certainty is that the *yausa*, if it happened at all, happened extremely rarely; for even less in the olden days than now would a stranger have occasion to visit those inhospitable regions, which were on a hostile footing with all their neighbours and always ready to harm a stranger in one way or another. Taking the tradition at its lowest value, it is a standing myth, backed up by lively interest and a strong belief. It gives the women of the region a bellicose attitude, it surrounds them at weeding time with an absolute taboo, and gives their communal work in the garden the character of a sex privilege. The only parallel for the custom in folk-lore is the legend about Kaytalugi, the land of the sexually insatiable women (see ch. xii, 4); and in actual fact, the orgiastic nature, in the south, of the *kayasa* of the tug-of-war and of the erotic scratching, and the greater sexual coarseness to be found there.¹

¹ In this matter parallels might be found perhaps among tribes further south on the d'Entrecasteaux Archipelago, and on the mainland of New Guinea. I was told by a white trader that on the southern shore of Normanby Island there are several orgiastic performances and festivities. On certain occasions a small hut with a very high front gable is constructed and passes under the name of "the entrance of the body". In this hut a girl will remain during the festivity, boys will visit her semi-publicly, and have intercourse with her one after the other. Again, among the natives of the south coast, east of Crangerie Bay (the Da'ui and Su'au), several boys sometimes cohabit with one girl, each in the presence of the other; a procedure which would be repugnant to the Trobriander's finer sensibilities. On the other hand, such tribes, for

was much regretted. There have been and are some excellent missionaries among the fathers and brothers of this mission, notably Fathers Toublanc of Mou, Vitali of Inawi, and Bouellat of Vaipa. The first had unfortunately to leave on account of ill-health; the other two still conduct very successful missions. The Sacred Heart voluntarily selected their present field of operations, and declined to occupy the north-east coast. Recently they have been examining the country further inland, and it is to be hoped they may extend their labours to the interior, where there is a magnificent and almost boundless field. The great probability is that the further inland they penetrate the more healthy they will find the country. Their reports state that Yule Island has proved more unhealthy than their stations on the mainland. Amongst the natives Yule Island has always been considered insalubrious. They have had a difficulty in teaching English, as it was not known to many of them to an extent that permitted of imparting it to others. Some boys were taken to Thursday Island to be educated there, but on their return it was found by the Government Agent that they had only acquired a few words, which they did not very well understand. They can, however, write very nicely in their own language, and their views seem to be somewhat widened. Archbishop Navarre, the head of the mission, has pledged himself that they will, as soon as possible, teach English in all their schools. They have built a number of substantial churches in their district. The Sacred Heart Mission in British New Guinea consists of—1 Archbishop, 18 Priests, 16 Lay Brothers, 21 Sisters, 23 Churches and Chapels, 1,100 Scholars, 20 Stations, 12 native School-teachers.

THE WESLEYAN MISSION.

49. The Wesleyan mission, founded in 1891, was brought to the colony by the Rev. Dr. George Brown. It has had as its head ever since the Rev. W. E. Bromilow, who is happily endowed with the mental and physical qualities that are required for such a position. They have four missionaries, five sisters, and thirty-one teachers. The statistics of their mission are given in detail below. There is no doubt that nine or ten years ago the islanders were the most murderous of all the inhabitants of the Possession. Although they had by the time the mission was founded been made to some extent acquainted with the rough side of government, they were still so wild and untrustworthy that it was deemed prudent to follow the pioneers of the mission to Dobu a few days after they left Samarai. Two points have been characteristic of this mission from first to last—intense earnestness, and sound, practical, good sense. Their deep earnestness, which never approaches either bigotry or fanaticism, began to tell on the natives soon after work was begun. They have fully maintained without flagging the zeal and industry with which they began, with the result that there is perhaps no more successful mission than theirs. Mr. Bromilow has reduced Dobu and its neighbourhood to a decently-behaved community, who keep the Sabbath, go to school, attend church, and conduct themselves like an ordinary Christian parish. The immensity of the transformation can be appreciated only by one that has seen these tribes half-a-score of years ago and that visits them now.

Mr. Fellowes has begun a change that will be a very great improvement in the Kiriwina natives as citizens and subjects. The Tubetube mission is not less successful. There is to be some speedy expansion in this mission, on Goodenough Island, where a European missionary will take up permanent residence soon. And an industrial school is also in contemplation.

Excellent work has been accomplished by this mission in regard to translations. The Rev. W. E. Bromilow has printed and published in the Dobu language the four Gospels and the Acts of the Apostles; a small work on the sacraments, marriage, and burial; a catechism and hymn book; and a primer. This of itself represents an amount of labour that can only be appreciated by those that have given some attention to cognate work. The Dobuan language is undoubtedly the tongue best known and most used for general purposes in the D'Entrecasteaux Group; and these books will certainly make it the literary native language of that part of the country.

Other translations have been made by the missionaries of this church to suit the natives among whom each of them is stationed, but those mentioned above are the most important.

The returns of this mission are given as follows:—

BRITISH NEW GUINEA DISTRICT OF WESLEYAN MISSION.

Circuits.	Churches.	Other Preaching Places.	Missionaries.	Lay Missionaries.	Missionary Sisters.	Native Ministers.	Catechists.	Teachers.	School Teachers.	Local Preachers.	Class Leaders.	English Members.	Native Members.	Native Members on Trial.	Communicants.	Sabbath Schools.	Sabbath School Teachers.	Sabbath School Scholars.	Day Schools.	Day School Scholars.	Catechumens.	Attendants on Public Worship.	Deaths (members).
Dobu ...	17	33	1	...	4	...	2	13	27	18	21	8	244	85	...	13	24	824	14	876	240	5,679	3
Panaieti ...	7	1	1	...	...	...	...	6	8	...	4	2	17	21	...	5	10	120	3	80	31	1,000	...
Tubetube ...	6	10	1	...	...	...	...	6	7	...	8	2	41	56	...	5	6	200	5	100	13	1,330	2
Kiriwina ...	3	25	1	...	1	...	1	6	3	...	2	3	12	...	...	1	2	50	1	120	15	3,500	...
Totals ...	33	69	4	...	5	...	3	31	45	18	35	15	314	162	...	24	42	1,194	23	1,176	299	11,509	4

AT DOBU.

Actual students in training—five of these are married ... 29
 Girls on the station 30
 Besides a dozen or so of boys for future acceptance as students.

THE ANGLICAN MISSION.

50. The Anglican Mission was also established in 1891. It was for a long time paralysed by the death of the Rev. Albert MacLaren, and but for the courage and tenacity of the Rev. Copland King it would apparently have become practically extinct. That gentleman remained on the field steadily at work with very little support, making progress and keeping the mission afloat till the appointment of Bishop Stone-Wigg, who with additional assistance arrived there only a few months ago. The Bishop has already been able to expand the field of labour considerably by opening up new stations. It is greatly to be regretted that the force at the disposal of the Bishop is not sufficient to enable him to occupy the Ope, Mambare, and Gira districts now that the tribes of those parts are becoming quieter and settling down. It would probably be no exaggeration to say that the Bishop could do three times as much work were he provided with a good steam launch as he can do without one. The north-east coast is topographically well suited for locomotion of that kind. The effect of constant supervision over South Sea teachers is seen to great advantage in the Wesleyan Mission, which is well concentrated. Such concentration is hardly possible on the north-east; hence the great necessity for a steam launch to carry the head of the mission rapidly from station to station.

At the end of June, 1898, the staff of the Anglican Mission in New Guinea was as follows:—1 bishop, 2 priests, 5 laymen, 5 ladies, 8 South Sea Islanders.

Regular schools and services were being conducted at Awaiama, Taupota, Wamira, Wedau, Dogura, Boianai, and Guravara, and several of the staff were engaged in the establishment of a station at Collingwood Bay.

At all the schools under white teachers, English is being taught three or four times a week, conversationally, according to the "Gouin" method, and also in reading and writing. These schools are—Taupota, Wamira, Wedau, and Dogura.

Mr. Copland King has translated one of the gospels into the language spoken in the neighbourhood of the principal station, and he has compiled a suitable grammar and dictionary, besides doing other translations.

LADY WORKERS IN THE MISSIONS.

51. The ladies connected with these several missions have performed work of the greatest importance. Mrs. Lawes has taught Papuan girls for more than twenty years, and can look back on a great record of beneficence. This lady, as long ago as 1882, visited a part of the inland country, which was some years later the field of operation of a great expedition under a distinguished explorer. Mrs. Lawes has done, to say the least, as much as any other person has ever accomplished to clean and brighten Papuan homes. In my despatch No. 20, of 2nd May, it was mentioned that Mrs. Chalmers was conducting the classes at Saguana in the absence of Mr. Chalmers. The very successful teaching of Mrs. Pearse has several times been pointed out. The splendid results obtained by Mrs. Abel, Your Lordship had lately an opportunity of seeing on the spot.

It is hardly necessary to say that the Mother Superior and the sisters of the Sacred Heart Mission devote themselves entirely to the duties of their own sphere. It is most regrettable that these ladies suffer so much from sickness. Several of them have died; many have suffered a great deal. Of course they bear all this without complaint, and are ever ready to die at their post. It is not possible to ignore this devotion to duty; none can fail to admire their constancy. But there is another way of looking at this question. The mortality and suffering among the sisters seem to be greater proportionately than it should be. The death of any one of them is a loss to their district, and everything that it is possible to do should be done to improve their sanitary surroundings, and to fit them physically to turn their powers and their zealous labour to the best advantage of that service to which they voluntarily devote themselves. This requires knowledge and practical experience. So far as physical causes are concerned, there should certainly not be greater mortality amongst the ladies of this mission than amongst those of other missions. They are all equally devoted to work; they all live very much in the same climate; but the ladies of the Sacred Heart Mission suffer most. So long as this is so there is room for improvement in the general management of the Sacred Heart Mission. A medical missionary added to this mission would undoubtedly save many valuable lives. Their high rate of mortality, both in male and in female workers, shows perfectly clearly that those responsible for the management of the mission are less well acquainted than are the other missions with the conditions of life that must be followed in the climate of British New Guinea.

The work of the sisters of the Anglican Mission was noticed in a recent despatch, and their effective teaching at Dogura and at Wamila was commented on.

The sisters have also done excellent work in the Wesleyan Mission, and are contributing in no small degree to remould the character of young girls in the Dobu district.

The great and striking influence of Mrs. Fellowes and the sisters on Kiriwina was noticed in a recent despatch as being very remarkable. It has been recognised by every one that has had an opportunity of seeing the work carried on in the Dobu district that Mrs. Bromilow has been a powerful factor in the almost unprecedented success that has attended that mission. Mrs. Bromilow's work is being kept up in her absence by Mrs. Fletcher.

There is no doubt that the lady workers are of great use in mission work in the Possession. It is undeniable, however, that the climate is much more trying to them than to men. Consequently it is necessary that they should be better cared for in all that concerns sanitation. They require shorter hours and more nutritious, more easily digestible, food. They must be better guarded from exposure to the sun, to wet, and to cold winds. And they must have much more frequent leave of absence, and change to a cooler climate.

52. It has been a matter of extreme gratification to the Government of the Possession that during the ten years of its existence no missionary or teacher has met death by violence at the hands of the natives. This is specially a matter for congratulation, as it is well known to readers of mission literature that the readiness, amounting to desire, to undergo martyrdom was not wanting in at least one mission. This is a degree of zeal that is no doubt most admirable in the individual, but it is a constant source of anxiety to an Administration charged with establishing and maintaining peace among savage tribes. There have been numerous cases of misunderstandings between members of the missions and natives, but in no instance have these proceeded to the infliction of serious violence, although it has occasionally amounted to assault, and even to the robbery of certain teachers. The Wesleyans have been specially fortunate in having very few differences with natives. The pioneer mission, the London Missionary Society, had already a heavy death-roll through native violence before annexation, no fewer than some seven or eight teachers, with members of their family, having been killed. The risks they incurred in those days must have been very great in some places, where they were completely isolated among savage, greedy, easily offended tribes, at a time when there was no law in the land, and no force behind the missionary and teacher. To this was to be added unacquaintance on the part of the teachers with the habits, customs, and prejudices of the natives; while the latter are naturally impulsive, and could not possibly have understood or appreciated the motives of the teachers.

