THE QUEENSLAND LABOR TRADE.

The first laborers imported into Queensland from the Pacific Islands arrived there in the year 1864. They were imported by Captain Towns, of Brisbane, for work on the cotton plantations. In 1847 certain pastoralists of New South Wales had requisitioned ships to procure natives from the islands for employment as shepherds and drovers. Two ships were employed, the brig *Portania* and the schooner *Velocity*, and their object was described as “trading for cannibals,” and when the so-called cannibals could not be obtained by fair means they were to be taken by force. These two ships called first at the Loyalties and obtained 30 men, who were far from being cannibals and who certainly had not the least idea of the agreement under which they were supposed to serve, but thought they were out on a pleasure trip to see the world. They next procured men from the Gilberts and Kingsmills and then made for Rotumā, where the Loyalty Islanders absconded. An affray followed, during which the whites fired on the natives, and one native was killed and two whites. Thus early was that traffic begun which was to lead to the death of so many men, both white and brown.

In 1867 there were taken to Queensland, for a period of three years, 382 natives, but only 78 of them returned. From this year till the end of 1890 there was a constant stream of native laborers flowing to Queensland from the islands. Then for a few months the trade ceased, owing to legislation passed in 1885, but it was revived in the following year for a period of ten years. In 1901 provision was made for its complete suppression and all the natives were ordered to be deported by December 1906.

The trade has generally been called the “Polynesian labor trade” or the “Pacific Islands labor trade,” and the laborers have been known as Polynesians or Kanakas, or occasionally as Papuans, but never once by their real name of Melanesians. The western Pacific has suffered from the fact of its late development and from the inhospitable character of its natives. The eastern Pacific, Polynesia proper, was well known to white people early in the nineteenth century and the hospitality of its natives was proverbial, whereas New Guinea and the islands of Melanesia, though close to Australia, long remained unexplored and unknown, the ferocity of the people being in a measure responsible for this. Accordingly everything was measured in white men’s minds by Polynesia. Thus Dr. Codrington had a long fight to gain a hearing for the Melanesian languages and to convince people that they were real independent languages and not mere offshoots of Maori on the one side or of Samoan on the other. In effect he has triumphantly proved that Melanesian languages are really older than
Polynesian and represent a much more primitive method of speech, and that the Polynesian languages might possibly be described as much-worn specimens of Melanesian rather than the Melanesian as crude forms of Polynesian, and one would not be in error in saying that the key to the study of the Polynesian languages etymologically is found in the Melanesian languages.

It is curious, however, that these Melanesians in Queensland should have been described as Kanakas. Kanaka is an Hawaiian word meaning man, and is identical with the Maori tangata, so the Kanaka labor trade means really the trade in men. Possibly the use of the word is reminiscent of the labor trade carried on by the Spaniards from Lima for laborers in the mines. Numbers of their ships went kidnapping at the Sandwich Islands and at Samoa, and just as in Melanesia in later days the labor vessels were known as "men-buying" or "men-stealing" ships, so the Hawaiians probably named them "kanaka-stealers," but it is not certain how the Hawaiian word first came to be used in the trade in the western Pacific.

Polynesians as such were but little recruited for Queensland or Fiji. In 1894 Bishop Wilson reported on a number of Gilbert Islanders (Micronesians) who had just been recruited, and in the early years raids were made on the Polynesians of Uvea in the Loyalties and on the Micronesians of the Line Islands. The Rotumä people included in that early raid are Polynesians in geographical situation, but speak a Melanesian language. Beyond these instances Polynesians as such seem not to have been recruited at all. However, a few were recruited from Rennell, an outlying island in the Solomons, and likewise from Ongtong Java (Lord Howe Island), north of the Solomons, and from Tikopia. Most of these recruits died and the survivors were returned to their homes before completing their three years.

To call these Melanesians Papuans, as some of the labor-vessel captains did, or worse still, as some of the Presbyterian missionaries in the southern New Hebrides did, is really inexcusable from a linguistic point of view. Everyone in this part of the Pacific ought to know that the term Papuan is used to describe the peoples of New Guinea. The word Papua in itself is said to be a Malay word meaning frizzly or fuzzy and was applied by sea-going Malays to the frizzly-headed natives of New Guinea, they themselves of course having straight, long hair. So far, however, as the character of the hair goes, Melanesians might well be called Papuans. The Melanesian teachers in the Anglican Mission in Papua to-day are always called South Sea Islanders—a name imported from Queensland, whence they were obtained. All the legislation concerning the imported laborers in Queensland was under the heading of Pacific Islanders or Pacific island laborers.
The labor trade may be summed up as having had three stages of development: (1) open kidnapping; (2) recruiting under conditions somewhat improved; (3) legitimate recruiting. Vessels of various sorts had been sailing in the Melanesian islands from about 1840—sandalwood traders, whalers, bêche-de-mer curers. Of these the whalers had perhaps been the least unsatisfactory, in that they at any rate did not murder the natives, though they certainly left terrible diseases behind them. The crews of two ships engaged in the sandalwood trade in 1842 shot down 26 men in one of the southern New Hebrides and suffocated others with smoke in a cave.

The regular and systematic exploitation of Melanesians as laborers in Queensland and Fiji did not begin before 1866-67. In the latter year Bishop Patteson wrote:

"Reports are rife of a semi-legalized slave-trading between the South Sea Islands and New Caledonia and Fiji. I am told that the government sanctions natives being brought upon agreement to work for pay, etc., and passage home in two years. We know the impossibility of making contracts with New Hebrides or Solomon Island natives. It is a mere sham, an evasion of some law passed, I dare say, without any dishonorable intention to procure colonial labor. I saw a letter in a Sydney paper which spoke strongly and properly of the necessity of the most stringent rules to prevent the white settlers from injuring the colored men."

In 1868 Bishop Patteson speaks of the recruiting from Tanna for Fiji and expresses his fears that natives were being taken under false pretences owing to the impossibility of the recruiters understanding the Tanna language, while to talk of making a contract with them was absurd.

In 1869 it was found that the Nouméa and Fiji vessels were using the Bishop’s name in the Banks Group in order to entice people on board, pretending that they were his emissaries and accounting for his absence by saying that his ship had been wrecked, or that he had broken his leg, or had gone to England and had sent them to fetch natives to him. As yet no force had been used, but the people feared the recruiters. Certain English-speaking natives were employed as recruiting agents, and some of these had learned their English with the Bishop. In regard to this the Bishop wrote:

"In most places where any of our young people happened to be on shore, they warned their companions against these men, but not always with success. This is a sad business, and very discreditable to the persons employed in it, for they must know that they can not control the masters of the vessels engaged in the trade. They may pass laws as to the treatment the natives are to receive on the plantations, but they know that the whole thing is dishonest. The natives don’t intend or know anything about any service or labor; they don’t know that they will have to work hard. They are brought away under false pretences, else why tell lies to induce them to go on board? I dare say that many young fellows go on board without
much persuasion. Many causes may be at work to induce them to do so, e.g., sickness in the island, quarrels, love of excitement, the spirit of enterprise, but if they knew what they were taken for I don't think they would go.”

The premium offered by the planters, £10 to £12 per head, was quite sufficient to tempt some shipmasters to obtain colored labor by foul means, if fair proved impossible. Accordingly in 1869 and 1870 we begin to read of wholesale kidnapping and of outrageous acts of violence. Two cases were reported and the captains of naval vessels seized the schooners *Daphne* and *Challenge* on charges of slavery. However, their zeal for righteousness cost them dearly; the courts acquitted the accused, and the naval commandants were indicted by the owners of the vessels for detention and unlawful seizure, and a bill of £900 for damages was sent to one of them. It is recorded of the *Challenge* that she decoyed natives of the Torres Islands into the hold by means of gifts, beads, and trinkets; then the hatches were put on and a boat placed over the hatchway. The natives began to cut a hole in the ship’s side and eventually were allowed to jump overboard when the ship was 7 miles off the shore. Later on, the schooner *Helen* was boarded by officers and was found to have no clearance and no license, but the fear of the courts had made the naval captains careful and, though the illegality was plain, all that was done was to make the master of the *Helen* sign a statement of the illegality of the proceedings and then the vessel was allowed to proceed. At Vanua Lava, in the Banks Group, two natives were knocked down into the hold and were carried to Fiji, and the captain was convicted on a charge of assault and sentenced to three years’ imprisonment, but the charge of slavery failed.

The most notorious case, however, was that of the brig *Carl*, which left Melbourne in 1871 to recruit for Fiji. When in the New Hebrides she was overhauled by H. M. S. *Rosario* and everything seemed to be quite in order and all straightforward, whereas an awful tragedy had happened on her a few days previously. In addition to the English crew there were a number of “passengers” on board, and one of these, a Melbourne doctor, was part owner of the ship. At Paama they dressed up one man as a missionary and endeavored to obtain recruits on the plea that they represented the Bishop. As canoes came round the ship the captain and crew threw pig iron into them and sank them; then the “passengers” lowered the boats and picked up the struggling natives; those who resisted were hit with clubs or with pieces of iron. In other places they lowered a boat on top of the canoes and sank them and then picked up the swimmers. The slaves were all stowed under hatches and an armed guard placed over them. The murder-lust seems to have maddened the white men and (inflamed probably with drink) they imagined that the slaves were about to mutiny and overpower them. Someone fired a shot at the crowd
below and then the madness broke forth and everyone on deck started shooting and kept it up all night long. In the morning they made an armed reconnaissance and found that the whole place was a shambles; some 50 had been killed outright and blood was flowing everywhere; 16 were badly wounded and 10 slightly. The dead were thrown overboard and the legs and arms of the badly wounded were tied and they too went overboard. The doctor is described as a "monster in human shape," the instigator and ringleader of the atrocities; however, he turned Queen's evidence and so got off scot-free, while the master and one of the crew were sentenced to death, but the sentence was commuted.

In the same year a ship called the Marion Rennie was the scene of a terrible massacre. She had kidnapped men all over Melanesia, among them being Itei of Sa'a, who had paddled out to the ship and was captured, and Amasia of Fuaga near Ataa Bay, north Malaita. Itei was baptized by me in 1896 and Amasia after returning from Fiji with a Fijian wife and a son Inia, now a teacher in the Melanesian Mission, settled at Qai near Cape Astrolabe and shortly afterwards was killed at Ngore Fou on a trumped-up charge of witchcraft. The natives on the Marion Rennie mutinied and killed their white captors and then were left drifting helplessly about at sea. The Tanna men on board fraternized with the Solomon Islanders and killed and ate the natives of the other islands. Eventually a man-of-war fell in with the ship and conveyed her to Fiji.

Four Fijians who had been crew on another ship returned without their white masters, and told a story of how they had been attacked by natives of Anuda, Cherry Island, near Tikopia, and the white men murdered. The Rosario investigated the case and decided that there was no truth in it; probably the crew had themselves murdered the whites.

At the island of Florida, in the Solomons, canoes were decoyed under the stern of the recruiting ship and then boats were lowered on top of them and the struggling natives captured in the water; those who resisted had their heads chopped off with a long knife. The ships that did this sort of thing were purchasing tortoise-shell and were in league with the head-hunters of the western Solomons. Desire for trade caused the canoes to put out to the ships, which fairly swarmed in these years, brigs, schooners, ketches, recruiting mainly for Fiji. Some of them had no official license to recruit, some had painted out their names, others had no customs clearance from their last port. In some cases the men in the canoes were lassoed round the neck from the ship and were then hauled on board. In other cases the ship was painted to resemble the Southern Cross and a man in a black coat went on shore and invited the natives to go on board and see the Bishop. Four or five years of this recruiting had practically depopulated some
of the Banks Islands, and to make it worse women had been taken as well as men, thus opening up an infinite possibility of wrong-doing and confusion.

Queensland had legislated in 1868, by the "Polynesian laborers act," with a view to prevent kidnapping, and the shipmasters had to enter into a bond of £500 that they would observe the provisions of the act. Also, the employers of labor entered into a bond of £10 per laborer to provide for return passages; this amount was afterwards lowered to £5. The act of 1868 also provided a form which was to be read in the presence of any natives who desired to recruit and was to be signed by the resident missionary of the place, or by a European resident or a chief interpreter, to the effect that the native was recruited for a term of 3 years or 39 moons with wages at £6 per annum and with clothes and rations provided, and with supervision by the Queensland government in his sphere of labor. Nothing is stated in this act about the official government agent who accompanied the ship to supervise the recruiting, although both the Queensland and the Fijian ships seem to have carried them then. The Queensland act of 1880 provides for the due appointment of fit and proper persons to be government agents to accompany the recruiting vessels.

The Imperial Government, in the "Pacific Islanders protection act" of 1872, definitely provided against any repetition of the Daphne case, wherein naval officers had been sued for damages, by ordering that no officer or local authority should be held responsible, either civilly or criminally, in respect of the seizure or detention of any vessel suspected of kidnapping, and the act of 1875 provided for the appointment of a high commissioner for the Pacific.

In the act of 1884 a set of regulations was laid down for the trade which might be regarded as ideal; firearms and drink were not to be supplied to the natives; only such firearms were to be carried as were required for the ship's use; the ships were to be painted a distinguishing color, light slate with a black streak 6 inches wide running fore and aft, and were to carry a black ball at the masthead when recruiting. All laborers were to be recruited in the presence of the government agent, and two Europeans, not counting the agent, were to accompany every boat when ashore recruiting. If an islander deserted after being recruited he was not to be taken by force or intimidated. Women were not to be taken without their husbands or without the consent of their chiefs. All interpreters employed in the trade were to be paid fixed wages and all bonuses and commissions thus ceased. All laborers returned were to be landed at their own "passages" unless they themselves expressly desired to be landed elsewhere. The government agent was given very summary powers, and if the regulations were faithfully carried out the recruiting would be unexceptionable.
The stopping of the practice of giving commissions and the paying of fixed wages to all concerned must have had a very salutary effect, but like the rest of the regulations it was easily evaded, as was shown in the case of the *William Manson*. This vessel in 1894 entered into an agreement with Qaisulia, the chief of Adagege, one of the artificial islets off the northeast coast of Malaita, whereby he was to receive a boat in payment for ten men recruited. Qaisulia and his braves violently seized a number of bush natives for his masters on the *William Manson*. The evidence as to the kidnapping was conclusive, but the white men concerned in it were acquitted and the judges characterized the acquittal as a miscarriage of justice. The value of the regulation ordering the government agent to supervise the recruiting and of the stipulation that at least two white men accompany the boats is seen in the contrast presented by the recruiting for Nouméa, where one hears even now of the French boats going ashore manned by natives only and of cases of violence continually recurring.

The recruiting of women was always a source of trouble in the islands. Any native for the nonce might pose as a chief and give his permission for a woman to leave, provided it were made worth his while, and in most of the Melanesian islands it is difficult to find out who is the chief, since there are practically no paramount chiefs. However, the spirit of the regulation was honest enough, for white men always regard it as a *sine qua non* that there must be of necessity regular chiefs in every place. One has frequently known cases where a man has persuaded a woman to recruit with him, posing as his wife, or vice versa, and no one in authority on shore was questioned as to their real status. On returning the pair were in difficulties and violence and bloodshed ensued. Their only chance of safety would be to land in a foreign place on the plea of visiting relations.

Before English was well known in the Pacific the spirit of the regulations as to making recruits understand the terms of their engagement was undoubtedly difficult to carry out. Indeed, even the very letter of it was at times completely evaded. Pacific Islanders have no term corresponding to our word year, and cases are known where recruits were carefully schooled to hold up three fingers and say "three yam," *i.e.*, three harvests, yams being planted only once a year.

In 1884 certain Queensland ships went recruiting in the islands off New Guinea, and several cases of actual kidnapping occurred, and many gross and violent murders of natives took place. The interpreters acted as unscrupulous and uncontrolled recruiting agents and were rewarded according to, or were promised compensations corresponding with, the number of recruits obtained. According to the evidence given, men were recruited by these ships in complete ignorance of what was expected of them; some thought they were going for "three moons," others "to go to white men's country and walk about,"
others “to go and work on the ship,” or “to sail about.” And doubtless, even in Melanesia itself, the actual signing of the recruits was in many cases a mere farce. Men filed by the government agent and merely touched the tip of the pen he held in his hand, thus in the parlance of the trade “marking paper,” and often with no explanation whatever as to the matters involved. However, in time these abuses came to an end, owing to an extended knowledge among the natives of what were the processes involved.

In later years the regulation that interpreters must be carried on the ships involved a good deal of heart-burning among the islanders, and also necessarily entailed the production of a set of first-rate humbugs as interpreters, men who were cordially detested by the shore people and who by virtue of their position on the ship gave themselves tremendous airs when ashore, and who were in consequence a menace to their various neighborhoods. In the later days of the trade, apart from the special provisions of the act, there was really no need for the employment of these interpreters, as there were people in every part who understood English.

The practice grew up of recruits being obtained by means of a present given to their friends. This was thoroughly in accord with native ideas and was known in the native tongue everywhere as buying. Even Bishop Patteson had to do the same thing when he wanted to obtain boys as scholars, and the Mission has always followed his practice when dealing with people in Heathen districts.

Recruiting ships were said by the natives to buy their men and in the Solomons were always known as the “ships that buy men,” but in the New Hebrides and Banks Group, where deeds of violence had been more common, they were known as “thief ships.” The giving of a present when recruiting was connived at by the authorities, though in itself it would probably have been held to be contrary to the spirit of the regulations. So long as this present consisted of harmless things like tobacco and pipes and fish-hooks and print and axes and knives, no exception could possibly have been taken to the practice. In later years gold was frequently given, even as much as £2 or £3 being paid for a recruit. So firmly established was the practice that if the pay were not given for a recruit, or if it were reserved to be handed over to him in Queensland, or if a man ran away and got on board by stealth, and no pay were sent on shore for him, he was said by the people to have been stolen, and angry feelings were aroused and reprisals were sure to be made later on. (The English words sell and pay and even buy are frequently rendered by a single word in the Melanesian tongues.) Before the annexation of the Solomon Islands men were frequently bought with rifles. This of course was contrary to the regulations, but undoubtedly cases of gun-running were constantly occurring in the Solomons and in the New Hebrides.
Many a native went to Queensland with the express determination to get a rifle on the expiration of his agreement. No one in Queensland was allowed to sell rifles to a Kanaka, and yet they purchased them by the thousands. Snider carbines and Tower rifles abounded in the islands. The Samoan vessels were reputed to be the worst offenders with regard to the furnishing of rifles, one being given for every recruit, and another being brought back by the recruit on his return. All vessels leaving Queensland for the islands were examined by the customs officials and were searched for contraband goods, and the returning laborers were forced to adopt devious means of secreting their guns and ammunition.

The regulation box given to returns when they were paid off was a huge affair, 36 by 18 inches, and sometimes these were fitted with false bottoms and carbines were stowed in them, the barrel being cut short or the stock being taken off. Innocent-looking boxes of Queensland plants were found to have earth on the top and a layer of cartridges underneath. During the Government inspection rifles were sunk in the water butts or stowed away in the sheep pens or even lowered over the side into the sea. The native crews would always stow away the rifles for a fee, concealing them on the ship or up aloft, or even under the ballast. These crews were mostly Tanna men or Loyalty Islanders, hardened ruffians, most of them grown old in the trade.

When the Ivanhoe was wrecked in Florida the commissioner had reason to think that the returns had a number of rifles on board, but a search of the ship revealed nothing. He then went ashore and after digging about in various places on the beach came across a whole consignment of rifles buried in the sand. Should the ship's company be likely to refuse to allow a return to land his rifle in public, a friend would come out in a canoe by night and the rifle would be lowered over the side. It was a common practice for returns to bring back charges of dynamite with fuse and cap all fixed ready for firing. These were used for dynamiting shoals of fish. Such charges of dynamite have been found stowed away under the ballast next to the vessel's skin. What wonder, then, that vessels like the Sybil and others have been lost at sea when carrying returned laborers.

All boats going ashore to recruit were armed. The native crew had rifles slung under canvas covers on the sides of the boat and the white men carried revolvers and had rifles also. The regulations were that no boat should go ashore to recruit unless accompanied by a covering boat. The recruiting boat contained the white recruiter, who was generally the ship's boatswain or second mate, and two natives; the covering boat had two white men, one of them the government agent, and three natives. In the recruiter's boat was the trade box, and at times murderous attacks were made by the shore people to gain possession of this box. These boats always landed stern first, so as to
be able to get away quickly in the event of a quarrel on shore. They
turned round just outside the breakers and then backed in. This is
an operation requiring considerable skill, but most of the native
crews had served a long apprenticeship and were very skilful boatmen.
The boats were double-ended and were steered with a long steer-oar run through a strop.

The governor-in-council reserved the right of forbidding recruiting
in any certain part. For many years but little recruiting was done
at Santa Cruz; the kidnapping there in the early years had been the
direct cause of the murder of Bishop Patteson, and his death and the
death of Commodore Goodenough, coupled with the known hostile
character of the people, caused the labor ships to give Santa Cruz a
wide berth. Moreover, in the other islands men were comparatively
easy to obtain. However, one or two adventurous spirits tried
recruiting at Santa Cruz and obtained men from the neighborhood of
Graciosa Bay and also in considerable numbers from the Reef Islands.
In the year 1888 there was an abnormal mortality among these Santa
Cruz recruits in Queensland and it was decided to forbid recruiting
there altogether. The poor things frequently died of nostalgia on
their way to Queensland; they never learned enough English to enable
them to communicate their needs, either to the whites or to men of
their own color. No one besides themselves could talk their language,
so that their lot in Queensland was indeed a hard one. Yet these
laborers were so profitable to the state that in 1893 the regulation for­
bidding recruiting at Santa Cruz was rescinded and more of the people
were taken to the plantations, but with the same sad result. In one
special case, the island of Tongoa in the New Hebrides, the native
chiefs requested that their island be exempt; this was done, but their
young men paddled over to the next island and recruited there.

There can be no question that the labor trade has contributed very
largely to the depopulation of the islands. We have the witness of
Bishop Patteson, in 1871, that all the Banks Islands, with the exception
of Mota and part of Vanua Lava, were depopulated. Of Mae, in the
New Hebrides, he wrote:

"Nothing can be more deplorable than the state of the island—I counted
in all about 48 people in the village where of old certainly 300 were to be
seen. Nouméa, Fiji, Brisbane, Tanna, is in everybody’s mouth, muskets
in everyone’s hand, and many more in the houses."

A very small percentage of these men ever returned home and many
who did return brought contagious diseases. The possession of rifles
also was an important factor in hastening the decrease of the popu­
lation everywhere. Doubtless in most cases a spear is a far more
deadly weapon in the hands of a Melanesian than a Snider carbine, for
any shot at a moderate distance, but as a rule a native seldom risks a
shot from far off and prefers fairly to scorch his enemy with the powder
of the cartridge, sticking the barrel right up against him.
Stories are told of men of Malaita wrapping up old pin-fire rifle cartridges in a bamboo, binding the whole with string, and exploding the cartridge by striking the pin with a stone or a billet of wood. It had got to such a pass on Malaita in later years that for a man to be without a rifle was certain death; every able-bodied man carried a gun. Ramofolo, the chief of Fuaga, an artificial islet at Ataa Cove, Malaita, had a Winchester which he informed me he had taken from a bush chief after he had stalked and killed him in order to obtain it. At Su‘u Malou, near Aio, on the east coast of Malaita, we landed once in the presence of a great crowd of armed men, and it was only after they had searched our boat and seen for themselves that there was no weapon on board that they believed our statement that we did not carry firearms. Their test of being a man was the possession of a rifle.

Queensland was a veritable refuge for wrong-doers in the islands; murderers, sorcerers, adulterers, wife-stealers, thieves, discontented wives, rebellious children, all hailed the coming of a labor-vessel as a chance to be freed from the likelihood of punishment or from the irksomeness of home restrictions. However, even a residence of 30 years did not always avail to protect against home vengeance for wrong-doing, either actual or imaginary, as was seen in the case of Amasia of Qai, Malaita, who was shot on a charge (probably false) of witchcraft committed many long years before. Amasia was quite the Fijian when he returned; he wore his hair and his sulu in the Fijian style and had notices posted up in his house in Fijian forbidding people to eat areca nut there, and none of the people of the place could read. One used to hear of cases where men were landed elsewhere than at their own homes, owing to a fear of reprisals for some act of wrong-doing which they had committed and which had led to their recruiting. In due time the news of their return reached their home and their friends paid them a visit which would result in a request that they return home, and all would be overlooked. If the man were persuaded he and the woman he had stolen would return with the party and probably the two would be murdered on the road or at the landing-place.

The acquiring of possessions abroad seldom proved of any benefit to the native on his return. The native law everywhere in the Pacific is that on returning a voyager shares with his neighbors all that he has acquired. This is absolutely de rigueur and the man quite expects it and thinks it natural, and when his turn comes will claim a share in someone else’s things. In Sa‘a a return was not allowed to open his boxes till the chief gave him permission; then so much was stipulated as the chief’s share and had to be given before any apportioning was done. In one case the chief claimed the boxes after they were emptied.

The trade in later years was carried on under respectable conditions, and might seem to have justified the claims of those who extolled it as a great instrument of moral and physical good to the natives. The laborers were employed under good conditions in Queensland, were well
fed, well housed, and well protected from exploitation; their hours of labor were not too long, they were well cared for when they were sick, and practically it was their labor that built up the sugar industry of Queensland. Their value as laborers is evinced by the fact that in later years the planters paid the shipowners £20 to £25 per head for all laborers recruited, and also paid the Government a capitation fee of £3 per head, and deposited £5 per head to cover the cost of the return passage. Regular food and regular employment under decent conditions made fine men of them physically, and the returns always compared favorably in physical appearance with the home men. But there is no question that the Queensland return, except those who had been at some mission school, was as a rule a person to be avoided; he had learned something of the white man’s ways and had a certain amount of the externals of civilization, but the old-time respect for authority had all vanished and its place was taken by a bold, rough style of address which did not differentiate between a high commissioner or a bishop and a recruiter of a labor vessel. All alike were hailed by him as mate and all would be asked for tobacco. In effect he had lost the charm of the natural state.

Bishop Patteson stated in 1871 that these returns bore a bad character among their own people and were the ringleaders in wrong-doing. The general average of morality among the natives seems to have been lowered by their Queensland experiences. Those who went away undoubtedly improved in their physical condition, yet this was a poor compensation for the loss of their old Heathen surroundings with the air of mystery, and the time-honored etiquette and good manners belonging to them, and with nothing whatever to replace the loss, no new set of rules learned, no new motive provided for their lives, no new code of morals taught, no new outlook given, no new measure of mankind impressed upon them by their residence in Queensland other than that of physical prowess and the mere gaining of money or the eating of food of a different character. The returns from Fiji were often improved by their stay in civilization, and this was mainly owing to the fact that they had either been employed as house servants in good families or had merely changed one set of native conditions for another—living on a plantation and learning Fijian or mixing almost entirely with natives and learning but little English. Practically they still were natives instead of being bad copies of a certain class of whites.

A very great number of lives have been lost in and owing to the labor trade. The death of Bishop Patteson is an instance of the terrible result that may follow when men are determined to make money by acts of treachery to humanity or in defiance of the ordinary laws of hospitality. Peaceful traders have been assaulted, missionaries have been killed, the boats of labor vessels have been attacked and the men in them killed. All these facts can be directly traced to
some connection with the labor trade, to wrongs done to natives in Queensland, to judicial punishment for crime committed, to the abduction or the recruiting of a man's relations, to their deaths or prolonged absences away from home and in the white man's country. In addition to these a desire to gain glory and reputation, the death of a chief or of some favorite child, any one of these may be the motive that leads to an attack upon a white man; many sudden and seemingly unprovoked attacks on a labor vessel's boats were caused by the mere fact of their recruiting women.

Bishop Patteson was quite of the opinion that Melanesian natives as a general rule would respect whites and would not treacherously make attacks on them, but allowances have to be made for the requirements of the Heathen superstition and for the peculiar workings of the native mind and to the feelings of revenge. But Melanesians generally give short shrift to shipwrecked people and to strangers who come among them in a helpless plight. In 1867 a crew of English sailors from a whaleboat landed at Maanaoba, an island on the northeast coast of Malaita. They had deserted from their ship in the Kingsmill Islands and had been drifting for weeks. Only one of the crew, a boy named Renton, was allowed to survive; the rest were killed. A chief called Kabau saved Renton and took him across to the mainland, where he lived for eight years. Ships passed in the interval, but he could not communicate with them; however, a labor vessel, the *Bobtail Nag*, anchored near and he was able to send off to her a message scrawled on a board, a fragment of a canoe. This piece of wood is preserved in the Brisbane Museum. Large presents were given and Renton was rescued.

The accusation of treachery so often brought against Melanesians has a certain amount of foundation from our point of view. Attacks have been made by natives on white men merely to satisfy a blood lust or for purposes of robbery, as in the case of the massacre on board of the *Young Dick* at Singerango, Malaita; but it is indisputable that the white man's behavior to natives in Melanesia has tended to cause an atmosphere of distrust and dislike, and in most cases is at the bottom of every attack by the natives. The man Rade, who chopped the recruiter of the *Young Dick* at Mapo, southeast Malaita, is reported to have done so with a view to killing him in revenge for the death of the Mapo chief in Fiji, but Rade informed me that the man was making indecent proposals to women; possibly both versions of the matter are correct. The massacre of the crew of the *Dancing Wave*, in Florida, in 1876, was probably caused by a feeling of anger on the part of natives who had been sent home without any payment of their wages, owing to the estate on which they were working having passed into the hands of mortgagees. When due regard is had to the circumstances connected with the inception of the trade, one can not wonder at the amount of bloodshed and crime which it produced.
Before the establishment of local government in the Solomons British ships of war were employed in punishing any attacks made upon whites. After the death of Bishop Patteson, H. M. S. Rosario went to Nukapu to inquire into the causes of his murder. The natives fired on the ship’s boats and the fire was returned both by rifles and by the ship’s guns, but without intending to kill anyone. A party was landed and the native village was burned to teach the savages to respect white men. A sailor who was wounded by an arrow afterwards died of tetanus. The whole incident was unfortunate in that it embittered the people and made the reopening of Santa Cruz all the harder for the Mission. The natives of course thought the shooting was connected with punishment for the death of the Bishop. At Raga, New Hebrides, the paymaster of the Rosario was attacked and twice clubbed. Shots were fired from the ship in revenge and four villages were burned, the idea being that a salutary lesson was being taught to the natives, and in that the innocent suffered along with the guilty the commander argued that owners of the burned property would have to get their compensation out of the guilty ones, as if the act would not have incensed them all, and a hatred for the whites as a whole would result in consequence of their burned homes, while they themselves rejoiced over the fact that no life had been taken among them!

The indiscriminate shooting of shells and burning of villages never impressed the natives; the only thing they understand in the way of reprisals is the actual taking of life. Time and again ships of war fired shells into the bush, some of them entering the very houses, but due notice had been given and everybody had decamped. At Mapo one of the shells fired into the bush on the hills was dug out of the earth and was let into the ground and used as a seat. To fire shells thus into the bush was certainly an exhibition of power, but the native measured matters otherwise, and it was not long before the power of naval ships was despised, since they never actually killed anyone as a punishment for these attacks on the labor-trade vessels.

The last legislation on the labor trade to Queensland was the Commonwealth act called the "Pacific Island laborers’ act, 1901." No Melanesians were to enter Queensland after March 31, 1904, and on December 31, 1906, all agreements were to end and the final deportation was to begin. Exemptions were granted to any who had been five years in Queensland before September 1, 1884, or who had been in Australia before September 1, 1879, or who had resided in Australia for 20 years previous to December 31, 1906. Also, exemption was granted to natives who were registered owners of freehold in Queensland or were married to women not natives of the Pacific Islands, or were suffering from bodily infirmity or were of extreme age.

The Melanesian Mission never felt it its duty to follow the natives of these islands to Queensland. Bishop Patteson in 1871 was planning a
visit to Fiji for the express purpose of devoting himself to the laborers there; but his death quite put Fiji out of the Mission's thoughts. In 1876 Rev. Edward Wogale went to Fiji and started teaching there, but stayed only a year or two and no one succeeded him. Bishop John Selwyn visited Fiji in 1880 and made arrangements for teaching some of the laborers on Sundays. Dr. Comins and Luke Masuraa visited Fiji in 1894 and obtained some excellent teachers who eventually were responsible for the opening of mission work in the Lau district of north Malaita. It was not until the first year of Bishop Wilson's episcopate that any of the authorities visited Queensland with the definite idea of seeing to the Christian teaching of the Melanesians there. The church in Queensland as a whole did practically nothing for them, and with the exception of Mrs. Robinson's excellent school at Mackay and Mrs. Clayton's at Bundaberg, whatever teaching was given to the Melanesian laborers was undenominational and much of it was in the hands of the Queensland Kanaka Mission, the officials of which were Plymouth Brethren. In 1896 Rev. P. T. Williams went to Queensland to organize work there for the Melanesian Mission among the laborers on the Isis, and Mr. Pritt was also at work on the Herbert River (called by the Melanesians the Albert River).

The return from Queensland of so great a number of Kanakas, 9,000 in all, was likely to have varied results. The actual Christian element among them would be sure to affect the Christian life in the Mission villages. The Heathen element was likely to be a cause of ferment and excitement and to give considerable trouble, both to their fellows and also to the whites. There were some who, in their ignorance of native life, looked for a great material advance in the status of the people of the islands, owing to the return of so many thousands of men who had been taught regular habits of industry; others feared that a great outbreak of crime might follow and that endless feuds and desolating hatreds would be stirred up, and that murders would be rife. The missionaries themselves were glad that the trade had ceased, but knew that a great unsettlement of conditions would follow the repatriation.

The work of landing the returns was very well done and all were landed at their own proper "passages," as the landing-places were termed. Where possible they were encouraged to attend the Christian schools. The government station at Tulagi was open to any who feared to return to their own homes. However, the leavening effect on the island people as a whole has been practically nil. Even those who had been most industrious in Queensland made but little attempt to improve the agricultural methods of their countrymen. For months after landing none of them, of course, did any work. The conditions were so totally different, the restraint of the plantation life was relaxed, all competition had ceased, and all that was now required was to get enough food for the day's needs. Besides, to a man who had
been accustomed for years to a regular diet of beef and bread or biscuit and sweet potatoes three times a day, the haphazard style of feeding which the islanders follow was certain to prove upsetting. If work was to be done in Queensland style, then a great deal more food must be forthcoming; of yams and taro for planting there never is an abundance, and though a man might have returned with a good round sum in gold, yet this would profit him but little if he wanted to use it to give himself a start in buying stuff to plant. The large colony of returns at Fiu on Malaita had the greatest difficulty for years to get enough food to supply their bodily needs.

Sewing-machines and gramophones might have been bought up cheaply a week or two after the returns had landed. In some cases sewing-machines were actually abandoned on the beach, for no one cared to carry them slung on a pole into the interior over razor-back ridges and up the bed of swollen mountain torrents. Brown boots and bowler hats and starched shirts and collars and ties were seen adorning the persons of all and sundry in the neighborhood when the trade boxes of the returns had been opened. Babies that were brought ashore in all the glory of woolen socks and bonnets and white clothes were rolling about naked by nightfall.

The pure Heathen amongst the returns proved generally a menace to their neighborhoods by opening up old feuds and awakening feelings of malice and wickedness. Some of them in fact rejoiced in their reputation as “bad fellow alonga Queensland” and boasted of their proficiency in evil ways and stated their determination to cause trouble. The Christians among them, in proportion to their zeal and earnestness, aided the mission work, but in many cases they felt completely at sea, owing to their having learned their Christianity through the medium of English and not through their own tongue, and unless they were sincere and well instructed, their tendency was to hold aloof or gradually to absent themselves from the services of the Church.

On the whole it may be said that the results of the repatriation have caused unrest and lawlessness and increased difficulty in carrying on any work whatever. The returns expected to buy goods in the traders’ stores at Queensland prices; they demanded Queensland rates of pay, and both traders and missionaries were faced with labor troubles, and crude socialistic ideas circulated freely everywhere. In fine, while as a result of the repatriation, but few murders, comparatively speaking, were committed and but little suffering or hardship was entailed, yet the main result was unrest and disturbance, difficulty and confusion.
The grave Spaniard Mendana, the discoverer of the Santa Cruz group, little knew how prophetic was this name of Holy Cross, which, in his religious zeal, he had bestowed on the island of Ndeni. To-day memorial crosses stand in Carlisle Bay and in Graciosa Bay on Ndeni, and on the beach at Nukapu, facing the setting sun.

What a host of memories the name Santa Cruz calls up to the student of Melanesian history! The ill-fated Spanish admiral Don Alvaro de Mendana, after sailing twice across the Pacific, found his last home in the bay which he had named Graciosa, on the island of Ndeni. Three hundred years later the noble-hearted James Good-enough, commodore of Her Britannic Majesty's squadron on the Australian Station, met his death at the hands of the natives of Ndeni. "Poor Santa Cruz! poor people!" was the exclamation of Edwin Nobbs and Fisher Young, the faithful Norfolk Island lads in the company of Bishop Patteson, as they writhed in the agonies of tetanus brought on by wounds from those terrible Santa Cruz arrows. Mano Wadrokal, the native deacon from the Loyalty Islands, the first missionary to Santa Cruz, braved the fury of these excitable people time and again in his efforts to win them for Christ and for peace. Mr. Lister Kaye's name will go down to posterity as that of the first white man to live on Santa Cruz after Mendana and his company. Mr. Forrest was the next white man to live there and for the whole of his time his life was constantly in danger. Dr. John Williams was content to sacrifice his worldly prospects and to devote himself to the healing of ulcers and the curing of ringworm on Santa Cruz bodies. Mr. O'Ferrall and Mr. Nind endured innumerable dangers and perils by waters, visiting the islands in their whaleboats. The last victim claimed by Santa Cruz was the mission priest Guy Bury, who died in 1911 after a short residence of a few months, the victim not of poisonous arrows, but of malignant island ulcers.

Forty miles north of Santa Cruz lies the Swallow Group, commonly called the Reef Islands, and on the smallest of these, Nukapu, there perished the great mission hero Bishop Patteson. On the island of Vanikolo, 60 miles south of Santa Cruz, the famous French explorer La Pérouse, who just failed of annexing Australia to the French crown, was ingloriously cast away.

A brilliant galaxy of names—explorers, sailors, missionaries, admirals, bishops, priests, deacons—and still to-day Santa Cruz and its neighboring islands are mainly Heathen.

Santa Cruz was discovered and named by Mendana in 1595, sailing from Callao in his endeavor to reach again and colonize the isles of Solomon, which he had himself discovered on a previous voyage in
1566. The night before the expedition sighted land the Almiranta, the fourth ship of the squadron, disappeared, being wrecked possibly on one of the Reef Islands or on the Duff Group, 95 miles northeast of Santa Cruz. Mendana made a settlement in a bay at the northeast end of the island, which he named Graciosa Bay. Here the expedition stayed for two months, their ranks being gradually thinned by disease and by the arrows of the natives. Mendana died and was buried at Santa Cruz. The rest of the company abandoned their ideas of colonization and set out for Manila, just failing to sight the Solomons when two days' sail from Santa Cruz.

The Swallow Group was discovered and named by Carteret in 1766 after his ship, the Swallow. The Duff Group, Taumako, was named after the mission ship of the London Missionary Society, the Duff, which sighted them when on a voyage returning from Tahiti in 1797. The fate of La Pérouse was discovered by Dillon, who landed at Vanikolo in 1826.

The Santa Cruz Group lies to the east of the Solomons, and the large island Ndeni, which Mendana named Santa Cruz, is 200 miles from Ulawa and a little less from Santa Anna, the small island at the southern extremity of San Cristoval. Ndeni is 22 miles long and 10 or 12 miles broad. Like most of the Melanesian islands, there is but little flat land on it; the center ridge rises to a height of 2,000 feet and the ridges which offset from it terminate right on the coast. The whole island is covered with the usual dense vegetation. The climate is wet and steamy and very trying to Europeans. The average number of days on which rain falls is probably in excess of the number of rainy days in the Solomons, which Dr. Guppy reckons as about 180. There seem to be hardly any bush villages at all, the population living in large villages on the shore. Graciosa Bay in particular, a deep indentation at the north end, has a large number of populous villages. The total population may be 8,000, but numbers died of dysentery in 1915.

Agriculture is followed to some extent, yams, and what are known in the Solomons as “pana,” being grown. The “pana” is a yam that has a prickly vine. Coconuts are comparatively few in number, but Santa Cruz is renowned for its large canarium nut (almond). These are smoked and preserved in leg-of-mutton-shaped baskets plaited out of a coconut leaf. These baskets of nuts are brought off to the ships for trade, but the Cruzians are quite capable of filling them with rubbish and then palming them off on the unwary.

The weapons of the peoples in all the islands of the group are bows and arrows. The bow is made of very tough wood, is of great length, and exceedingly hard to bend. The bowstring is twisted out of fiber made from the bark of a garden tree which in Ulawa is called su’a. The su’a tree has berries of the size and appearance of coffee berries. These are boiled in wooden bowls by means of placing hot
stones in the bowls and are esteemed a great relish. The young shoots of the *su'a* are eaten as spinach, and so are the catkins of the male tree. Fishing-lines are made from the same bark, and some of the lines are strong enough to hold a shark. They are coated with a preparation made from the inner skin of the casuarina.

The arrows of Santa Cruz are much to be dreaded. Dr. Codrington writes that they are uniformly 4 feet long and weigh about 2 ounces. The bone point is 7 inches long and the foreshaft (of hardwood curiously carved and colored) is 16 inches long. The bone head (human bone) is covered with a preparation of vegetable ashes which is supposed to give great supernatural power. The common result of a wound from any of these arrows is certainly tetanus. However, it is quite certain that no vegetable poisons are consciously used in the preparation of the arrows, but all the preparation is done while charms are being said to fasten supernatural qualities on the arrow. What the native seeks for is an arrow which shall have *mana* to hurt. The truth of the matter seems to be that while the arrows are poisonous, they are not deliberately poisoned. A punctured wound in the tropics may easily be followed by tetanus, especially if dirt be adhering to whatever caused the puncture; and the breaking off of a fine point of bone in a wound is sure to be dangerous and likely to be fatal. The introduction into the wound of an acrid or burning substance will increase the inflammation in it. In the case of natives, it is always expected that tetanus will surely follow and the expectation may go a long way to cause the symptoms. One would think that the rigidity of the bows and the weight of the arrows would militate considerably against the accuracy of the shooting; the Malaita bow is much more easily bent and the arrow is lighter, though a little longer.

The men in the whole of the group wear a turtle-shell ring hanging from the septum of the nose. These rings are made out of the tail-piece of the turtle shell, which is of considerable thickness and has an aperture where it fits on to the carapace. This particular piece of the shell, called *popo* (stern) in Ulawa, is much sought after. When the man wishes to eat he has to lift up his nose ring. Numbers of rings made of strips of turtle shell are hung in the ears, the lobe of which becomes much distended, and it is a common thing for the rings to touch the shoulder. Great heavy discs of pure white clam-shell are suspended from the neck. The best of these are said to be made from clam shells of immemorial antiquity found inland in the bush and dating back to the time when the land was upheaved. On these discs (called *te ma*, moon) a piece of turtle shell is tied, cut into the conventional shape of the man-of-war hawk. Some of the discs are 10 inches in diameter.

The boys are clad in a native mat after attaining a certain age and the men all wear the native mat as a loin-cloth. The women also
wear the native mat. In the Melanesian islands of the group the
women are kept much in seclusion and do not mingle freely with the
men, and in all the islands alike there is not as much freedom of
intimacy between the sexes as one sees in the Solomons. Yellow
ocher is much used and everything gets stained by it. The men plaster
their hair with lime, thus bleaching it, and one often sees the hair done
up by wrapping a piece of paper mulberry bark round it. The women's
heads are shaven.

Some 20 miles north of Graciosa Bay, and in full view, there towers
the active volcanic cone called Tamami by the Ndeni people and
Tinakula by the Reef Islanders. This volcano is about 2,000 feet
high and rises straight out of the sea. Its top is generally covered
with a cloud which is half mist and half steam, and at nights the red
lava is often seen coursing down the steep face to the sea on the north-
west side of the island. On his last voyage, as he lay becalmed near
the volcano, Bishop Patteson noticed that it was in action, and Bishop
John Selwyn saw pumice and gravel descending the sides. The
earthquakes which are so common in the neighborhood, and which are
felt so frequently at Ulawa in the Solomons, are probably caused by
disturbances at this volcanic center. The weather coast of Ulawa
is frequently covered with pumice-stone carried there by the southeast
winds. Tinakula is uninhabited, but coconuts appear round the
coast and the neighboring peoples of Nupani are said to be in the habit
of visiting it to collect what food it offers. There is a striking likeness
between Tinakula and Meralava in the Banks Group, and were Tina-
kula to cease its activity the fertility of its soil would doubtless equal
that of Meralava.

The Swallow Group, or Reef Islands, lie about 40 miles northeast of
Graciosa Bay. These islands are all small and low-lying, the largest
of them, Fenua Loa, is 6 or 8 miles in length and very narrow, while
others (like Pileni and Nukapu) are tiny places which one could walk
round in half an hour. There is a deep-water passage on the east
side of Fenua Loa, between it and the cluster of islands marked Lomlom
on the chart. Lomlom is really the name of a village on Fenua Loa,
and, so far from the Lomlom of the chart being one island, it is really
a group of five clustered round a lagoon. The largest of these is named
Ngailo, and the entrance to the lagoon is by a passage facing Fenua
Loa. The lagoon is dotted with villages and the people of each island
maintain their separate lives, often being at war with their next-door
neighbors. There is a passage through to the south, but owing to
the prevailing southeast wind this is negotiable only in calm weather.
Two small islands lie off Ngailo, called Bange Netepa and Bange Ninde.
These differ from the rest of the group in having no encircling reef and
rise precipitously to 150 feet, with no beach and with bad landings.
Fenua Loa is separated only at high water from its northern neighbor Nifilole. Huge reefs stretch out west in a great arm from Fenua Loa, and inside the encircling reef lies Matema. When journeying from Ndeni by whaleboat to the Reef Islands the missionaries made for an opening in the reef opposite Matema and then sailed or rowed up in the quiet water under the lee of Fenua Loa. The little island Pileni lies 3 miles away from Nifilole, and there is a deep-water passage between the two; Pileni, like Nifilole, Nukapu, and Nupani, is raised only a few feet above sea-level, but it differs from them in having no encircling coral reef. Nukapu is 15 miles west of Pileni and Nupani 20 miles still farther west. All the islands are covered with dense forest.

The population of the Reefs is probably now not much more than 500 all told, and two distinct types of language are spoken—Melanesian and Polynesian—each type being split up again into what almost amounts to local dialects. On Fenua Loa and Nifilole and the islands to the eastward the language is Melanesian and is akin to that spoken on Ndeni; on Matema, Pileni, Nukapu, and Nupani the language is a much-decayed form of a Polynesian language. It is probable that these four Polynesian-speaking islands do not differ to any very great extent in language, but that the differences in the Melanesian-speaking islands of the group are far more noticeable. It is worthy of note that of the Melanesian islands Fenua Loa (Long Island) has a distinctly Polynesian name, and Nifilole is almost certainly of the same language stock.

On the Reef Islands there is but little food and no good fresh water. The people live largely on fish, coconuts, and breadfruit. Frequent journeys are made to Ndeni in the sailing canoes to get food, which is bartered for fish, dried breadfruit, and woven mats. The breadfruit is dried and made up in little plaited packets of cane or is kept in a silo in the ground and eaten when required. The smell of the breadfruit thus preserved is too much for European nostrils. Fish abound in the shallow waters of the lagoons and are shot with arrows or caught with nets or hooks. The shells found in these waters are particularly numerous and beautiful.

The Santa Cruz group claims particular notice for three reasons: its languages, its looms, its canoes. There has never been any attempt made to learn the Polynesian language spoken in the Reefs. Bishop G. A. Selwyn and Bishop Patteson were both Maori scholars and were able to hold converse with the Nukapu people. Dr. Codrington has published a small grammar of the Nifilole language and one a little fuller of the Ndeni language.

The eating of areca nut with pepper leaf and quicklime, which is characteristic of all the groups from the Solomons westward to India, proceeds no farther eastward than Santa Cruz and Tikopia. In the
rest of Melanesia, the New Hebrides, Banks, Torres, Fiji, and in the whole of Polynesia there is no eating of areca nut, but kava-drinking is found instead. In the Solomons and in New Guinea the lime is conveyed to the mouth from the lime gourd or the bamboo by means of a spatula or a stick, but the Cruzian scorns such delicate ways and, wetting his first finger, plunges it into the lime and thence into his mouth. As a result of this excessive use of lime the lips of the elders are caked quite hard and distinct articulation becomes impossible, so that it is from the lips of the children that the languages must be learned.

The Melanesian languages of the group have vowels which in certain parts of speech are inconstant, being attracted to the sound of the neighboring vowels, Thus a certain preposition may be ma, me, mo, according to the vowel in the word which it governs. All the vowels except i have a secondary or modified sound. The consonants also vary greatly; k and g constantly interchange, also k and ng, and d and t; p, b, and v are used indifferently in the same word; l and n also interchange. The personal pronouns differ materially from those in ordinary use in Melanesia, there being only one set (instead of two or three) which is suffixed to nouns as possessive, to verbs as objects, to a stem ni as subjects. With the verbs the same use prevails as in the Solomon, the personal pronouns being suffixed as objects, the sense conveyed being, however, rather participial or gerundival. The transitive termination of verbs so common elsewhere in Melanesia does not seem to appear in Santa Cruz.

But very little of the Bible has ever been translated into any of the Santa Cruz tongues. Parts of the Prayer Book were rendered by Mr. Forrest into the language of Ndeni, but the translation is reported to be very faulty and has practically been set aside. There is a great and honorable work awaiting someone who shall set himself to learn one of these tongues, to use it for the dissemination of Christian truths, to ascertain its rules and methods of speech, to produce its grammar and dictionary. Dr. Codrington has laid the foundations for such study in his specimen grammars of Ndeni and Nifilole. The main requisites for learning a native language are a good ear to catch the sounds and a good memory to be able to repeat the words and phrases, and a sympathetic mind that can put itself en rapport with the minds of the natives.

In view of the special difficulty of the languages spoken in the Santa Cruz islands, the Melanesian Mission would be well advised to set one of its scholars to work on some one particular language in order to impart the information thus gained to others not so well qualified to work on a new language. The Rev. H. N. Drummond was of the opinion that one of the Polynesian tongues, say that of Pileni or Matema, should be made the standard tongue for the Reef Islands,
and that it should be used as the basis for all linguistic work. The peoples speaking Polynesian never learn the Melanesian tongues, whereas those who speak Melanesian are nearly always bilingual. It would be advisable to take the language of some one island and definitely adopt it as the standard language for all translational work. To learn one language well and to make that the *lingua franca* seems a feasible project.

Undoubtedly one of the chief reasons for the present religious stagnation in Santa Cruz is the Mission's failure to learn any one of the languages and to make translations. Many boys have been taken from the neighborhood to Norfolk Island and have returned home in order to impart to their fellows what they had learned of Christianity. They might have done much even without assistance from the whites had they been provided with books, but with the exception of good Henry Leambi hardly one of them has risen to a sense of the duties of his high calling and has kept to his post. A Matema boy, Ben Teilo, has done excellent work on Vanikolo and Utupua, and has lately been ordained deacon.

The Santa Cruz boys never throve when taken to Norfolk Island. As a whole they failed to show much sign of intellectuality, though some of them were sharp enough; they were always the first to fall ill, and during any epidemic they were a constant source of anxiety. It is reported that during one epidemic of meningitis five Cruzians died within a few days of one another, some sickening and dying within the day. In former years vessels endeavored to recruit laborers at Santa Cruz for Queensland, but the recruiting was stopped owing to the heavy mortality which occurred through nostalgia, men simply giving up the ghost in their homesickness. In later years the Mission has been taking Santa Cruz boys for training as teachers to the central school at Vureas, Banks Islands. There they seem to have kept in better health, but nevertheless they have been a source of great anxiety and some have died.

Santa Cruz can also claim distinction as being the only place in Melanesia where the people use a hand loom. Looms do not appear in Polynesia at all, but the one used at Santa Cruz has great likeness to those used in the Carolines. Looms also appear in the Philippines and in Borneo. The Spaniards in 1595 remarked on the presence of these looms. The fiber used in the weaving is derived from the stem of a certain banana and is made into mats for wearing as dresses and into kits for men's use to carry their lime-boxes, etc. The weaving is done by the men.

The wonderful sailing canoe of the Cruzians is called *loju or tepukei*. These are made principally in the Duff Group, Taumako. The foundation of the canoe is a large hollowed-out log, the aperture being covered eventually to keep out the water. On this log a big stage is
built up with cross-timbers projecting on both sides, the timbers being tied with sennit. To keep the log upright there is a float of light wood into which strong stakes are driven; these are then fastened with sennit lashings and the other ends are made fast to the timbers of the stage. On the outrigger side of the stage there is a little apartment with walls and roof of sago palm, where a fire can be made, and on the opposite side is a sloping platform where the steersman stands holding his long paddle and where the merchandise is carried.

The sail of these canoes is shaped like that of the New Guinea sailing canoes, a swallow tail, and is made of sago-palm leaf. The canoes sail either end first. The Cruzians make great voyages in these canoes, the Matema people journeying to Vanikolo, the better part of 100 miles away. At times the sailing canoes are driven out of their course and reach the Solomon Islands. In one of the schools at Ulawa a large, wide plank, which was part of the well of one of these canoes, served as a table in the school-house. The wood was that beautiful rosewood known in Ulawa as liki and had been cut from the big flanges of the tree; it was a rich red in color and the graining was beautiful. The plank was sawed up to make the credence in the Mwadoa Church, Ulawa.

The voyagers in these canoes experience great hardship at times when driven out of their course by rough winds. The Southern Cross rescued recently some natives out of a tepukei far out of sight of land. They had been at sea for a fortnight. A case is reported of a canoe with Christians on board returning from Taumako. The wind proved unfavorable and for ten days they were out of sight of land. Then water gave out and in their despair they prayed for rain. The next day a favorable wind sprang up accompanied by heavy showers, and they were able to catch some water, and then, marvellous to relate, they knew their position and steered for home.

Ulawa has frequently received these tempest-driven canoes. In former days the crews were killed, but during Christian times their lives have been preserved. Some of them have married and settled down in Ulawa; Ngorangora village had a Reef Island woman who had married there. Some of these castaways have built small outrigger canoes and set off for home paddling. At night they steered by the stars and they generally managed to reach home. Bishop Selwyn in 1878 wrote of a Nupani man who had paddled his way back from Ulawa. Some years ago, on the weather coast of Ulawa, just as the darkness was coming on, we sighted two Cruzians in one of their small canoes. Fires were lighted and every attempt was made to induce them to land, but they evidently were afraid of the reception which might be awaiting them and they paddled away into the darkness. Their power of locating their position is wonderful. Captain Bongard, of the old Southern Cross, used to tell the story of Te Fonu, one
of the two Nifilole men driven away from Nupani, whom Bishop Selwyn rescued from Port Adam on Malaita in 1877 and returned to their homes and thus opened up the way again to Santa Cruz. In order to test Te Fonu's knowledge of the direction of Santa Cruz the captain used to call him up at night as they were sailing and ask him where Santa Cruz lay. Te Fonu would look at the stars and then would point unerringly in the direction of his home, no matter on what course the ship was lying. Santa Anna, one of the two small islands at the east end of San Cristooval, has a considerable number of Cruzians, who after being shipwrecked made their home there.

The smaller paddling canoe of Santa Cruz is well worthy of mention; it is called jaolo in Ndeni. It is built in the same way as the sailing canoe, a hollow log with an outrigger and with a platform joining the two parts. The aperture in the log is very narrow and the paddlers sit on the lip and have their legs crossed. Both the small canoes and the sailing ones are coated with lime. The paddles have a large, heavy blade and a long handle, and look very clumsy in comparison with the long, tapering blades used in the eastern Solomons.

When the coming of the ships was somewhat of a rare event, it was a great sight to see the numbers of canoes that came flocking out to barter their goods at the ship's side. Two men sat in each canoe, one on each side of the platform, and often a boy would be squatting on the platform among the goods brought for barter. These goods consisted of bows and bundles of arrows, paddles, dancing clubs, mats, kits, looms, fishing nets and lines, lassoes for shark catching, flying-fish floats, shell armlets, shells and shell spoons for scraping coconut, bundles of smoked canarium nuts, coconuts, dried and green bread-fruit, a few yams and pana, areca nuts and pepper leaves, wild wood pigeons, parrots, and native fowls. The scene alongside the ship was one of the wildest excitement, the men all shouting their loudest, some holding up various articles of barter and hissing to attract the attention of the people on the ship, some maneuvering for place alongside, canoes getting foul of one another and occasionally one filling. To be capsized is no hardship for a Cruzian; his canoe may even turn turtle, but owing to the outrigger it will never sink. They are quite able to right an overturned canoe; then, catching hold of the end, they pull the canoe backward and forward, jerking the water out, and finally, jumping on board, they bail furiously till the craft is afloat again.

To allow the Cruzians to come on board is fatal to the peace of the ship. They pester everyone to buy, thrusting their wares into one's face and muttering tambaika (tobacco). The price is arranged by the buyer holding up as many fingers as he thinks the article to be worth in sticks of tobacco, whereupon the Cruzian says mondo, i. e., more, and the buyer airs his knowledge of the language by saying tēge kalinge, "no, my friend," and so the process goes on. Great hands are laid
on one's arm; huge mouths red with areca nut and lime are thrust in one's face; the scent of strong-smelling herbs worn in the shell armbands almost overpowers one; clothes are marked with stains of yellow ocher; an unmistakable odor of natives pervades everything, and keen eyes follow every movement; great heads bleached with lime or wrapped up in bark cloth are thrust into the windows; everything movable has to be put out of reach, and portholes have to be shut. Captain Bongard told the story of a Cruzian who endeavored to purloin one of the iron ringbolts fastened to the deck, returning time and again to have a pull at it. Cats are much prized by these peoples, and the ship's cat has to be guarded carefully when they are on board.

As soon as the ship begins to move ahead and the decks are cleared the confusion becomes appalling. Men hang over the ship's side waiting for their canoes and expostulating furiously with the ship's company; others have to be forced to leave, offering their wares all the time. The ship's people throw tobacco into the water alongside the canoes and instantly men dive over (the white soles of their feet showing up plainly), seize the tobacco, and come up shaking the water out of their mops of hair and wiping the salt off their faces; then, leaping aboard and grasping their paddles, they start off after the rest of the flotilla. Tobacco wet with salt water would not tempt a white man, but the Nupani men are reported to have smoked tobacco mixed with dried shark fins! It requires skill to extricate the legs from the narrow openings in the canoe, and occasionally as the man goes to leap overboard his leg is caught and broken bones are the result.

Those who are the last to leave the ship calmly drop into the water over the side, holding their wares extended in the left hand. So quietly do they slip into the water that the left hand is seldom submerged; then, swimming with the right, they make their way to their friends.

The catching of sharks by the Cruzians deserves a word of notice. Each canoe carries a number of half coconut shells strung on a length of rattan cane. On arriving at a place frequented by sharks this hoop of cane is jerked up and down in the water and a kind of gurgling noise is produced by the shells which certainly attracts the sharks. The noise is popularly supposed to imitate the sound made by a shoal of bonito leaping out of the water, and sharks are always found where there are bonito. As soon as a shark is seen, a bait (usually consisting of a fish) is thrown out; this is tied to a string and is pulled in towards the canoe. The shark becoming bold follows the bait until (after a few throws) he gets tight alongside the canoe. A man is sitting ready holding a noose in his hand and, as the shark passes him, the end of the noose is slipped over the shark's nose. The noose gradually tightens as the shark turns and then the battle begins. Eventually the shark is pulled alongside the canoe and is dispatched with blows on the head from a heavy club. The shark lines are twisted out of fiber
made from the bark of the tree *su'a*, described previously. Shark is esteemed a great delicacy, but Europeans would be well advised if they refrained from visiting the villages where the flesh or the fins are being prepared, for the odor is almost unbearable.

Mr. O’Ferrall noted that the Pileni men were sorry for themselves in that no sharks were left round their island!

In 1906 Rev. H. Hawkins, now archdeacon in charge of the Maoris in the diocese of Auckland, went on the *Southern Cross* with a Maori priest round the Polynesian-speaking islands of the Mission to inquire into the practicability of sending Maori missionaries to work on these islands. In addition to Matema, Pileni, Nukapu, and Nupani in the Reefs, there is Tikopia to the southeast, and in the Solomons Rennell and Bellona, west of San Cristoval, and Sikaiana, north of Ulawa, islands all lying out of the ordinary track. They were able by talking Maori to make themselves understood in all these islands, and were quite confident that Maori missionaries would be able to get on there from the very first without much hindrance. However, the isolation in which they would have been compelled to live their lives was felt to be a complete barrier against the Maoris taking up the work. The only chance of their being visited was during the biennial trips of the *Southern Cross*. For white men thus to be isolated is hard enough, but in the case of Maoris such isolation would be quite fatal. Nevertheless, several Maoris volunteered for the work, and now that the Marsden Centenary has been celebrated the project is being revived and Maoris of the diocese of Waiapu are raising funds to support some of their own number as missionaries in Melanesia.

But it can not be said that the problem of frequent communication with these islands has yet been solved. A small auxiliary schooner, the *Selwyn*, was built for the purpose of intercommunication between the various stations in the Solomons, but so far she has not proved a success and has spent a great deal of her time lying up in harbor, owing to engine defects. A new engine has now been installed, and better things are expected of the *Selwyn*, but her small size would militate against her making frequent and regular voyages to the outlying Polynesian islands in the Solomons, and it would be quite out of the question to think of her visiting Santa Cruz. If the Maoris are to go as missionaries, then they must be regularly visited, for their health’s sake as well as for the supervision of their work, and this would demand the presence of a powerful auxiliary schooner stationed possibly in the Solomons.

In any case, it is quite out of the question for the work at Santa Cruz, when it is revived, to go on any longer without the missionaries being provided with some better means of locomotion than a whaleboat. Mr. Nind’s breakdown in health was caused by prolonged journeys by boat. With their boats fitted with a small dipping lug-sail, when
crossing over to the Reefs from Ndeni they had to get up as far east as possible, their sail being small and the westerly set very strong, and it was often doubtful whether they could make Matema or not; if they failed, they had to risk the reefs in the night and make for Nukapu. On the return journey they were lucky if they could make land at the west end of Ndeni, at Te Motu, and should the wind fail them or veer round there was the prospect of a steady pull for hours, often with an inferior crew, against wind and tide and current. With the settling of white missionaries again in the group, it will be absolutely necessary to provide a launch for the purpose of work round Ndeni itself, and in order to insure regular and easy voyages to the Reefs, even if no Maoris are sent. Utupua and Vanikolo lie too far away to be reached from Santa Cruz in a launch, but were there a powerful auxiliary schooner in the eastern Solomons regular visits could be paid to all these places.

The Heathen religion in the Santa Cruz group consists of the worship of the dead. The people of importance become ghosts, *duka*, after death, and a stock of wood is set up in their houses to represent them. Offerings of pigs' flesh and of the first fruits of the crop are made to the *duka* from time to time and are laid in front of the stock. These offerings are not allowed to lie there long, and are soon eaten by the offerers on the plea that the *duka* having now eaten the immaterial substance of the gifts, the offerers are free to eat the fleshy part.

The *duka*, when offended, causes sickness, and the doctor called in is one who possesses spiritual power, *malete*, and who owns a *duka* himself. These wizards, *mendeka*, control the weather on a sea journey, taking the stock of their *duka* with them and setting it up in the deck-house; they also control the sunshine, the rain, and the wind. In the large villages on Ndeni and in the island of Nupani a number of these stocks are set up in one house, *manduka*, and the ghost-house is often a building showing some considerable artistic taste in the decoration of the pillars or in the carvings. The fear of the *duka* controls every department of life.

Feather money is peculiar to Santa Cruz; it is made of the red breast-feathers of a small honey-eater, a bird of the glossiest black plumage all over save for the breast-feathers; the bill is long and curved. The birds are caught with birdlime, and they are sometimes worn alive tied by the legs to a man's waist-belt. The red feathers are gummed to pigeon's feathers, and these are bound on a prepared foundation in rows, so that only the red is seen. A length of this money is about 15 feet.

Bishop G. A. Selwyn visited Santa Cruz in 1852, but did not land. Four years later he visited the place again and endeavored to make friends with the people. Mr. Patteson and the Bishop in the same year landed at Utupua, Vanikolo, and Nukapu. At the latter place their knowledge of Maori stood them in good stead. In 1862 Bishop
Patteson went ashore in several places at Santa Cruz and was well received. Two years later an attack was made upon his boat in Graciosa Bay, and Edwin Nobbs and Fisher Young were shot with arrows and died of tetanus. The reason for the attack was that they probably were taken for ghosts, *duka*, and ghosts being really unsubstantial could not be harmed by arrows. The natives have short-lived memories and are slow to receive impressions, and have no power of making comparisons or of drawing inferences, and though the news of the white men's coming must have been generally spread abroad, yet it would be long before it got into the minds of the people that these were real men like themselves, and came from a real country in a real canoe like their own sailing canoes, *loju*, and were not merely unsubstantial ghostly figures, embodied spirits of their ancestors.

In 1870 Bishop Patteson landed at Nukapu, and in the following year he was killed there, Mr. Atkin and Stephen Taroaniaro being shot at the same time and dying afterwards of tetanus. The reason for the attack was to avenge the abduction and, to their mind, death, of five natives who had been kidnapped by a labor vessel a few days previously. In 1875 Commodore Goodenough was killed at Carlisle Bay, on Ndeni, a few miles east of Nelua. The attack on him seems to have been caused by jealousy between two villages, the attacking party being unfriendly to his guides and resenting his approaching them from the enemy's village, whereas had he not thus gone through the villages no attack would have been made.

In 1877 communications were opened up again with the group after these two murders. Bishop John Selwyn was rescued and returned to Nupani with Te Fonu, one of two men who had been blown away and who were being kept at Port Adam, Malaita, as "live heads," ready for killing when needed. Mano Wadrokal, the native deacon from Nengone, with his wife, Carrie, volunteered the next year to leave Bugotu, where he had settled, and begin a school on Nifilole, Te Fonu's home. Wadrokal reported that the population of Nukapu had been greatly reduced by sickness; he himself was ill owing to want of food and of good water and was taken away from the Reefs. The following year the Bishop took a party of men from Nifilole accompanied by Wadrokal, and thus made friends with the people of Ndeni. While Wadrokal was at Nifilole a number of people from the mainland crossed over to the Reefs and visited him and made friends, and at his own request he was set down at Nelua to endeavor to start a school. All honor must be paid to the brave Wadrokal settling thus alone in the midst of these excitable and warlike people. His own spirit seems to have been a mettlesome one, and his white fathers found him hard to control, but he was ever a pioneer, and he paved the way for gentler and less fiery successors.
In 1881 Mr. Lister Kaye joined Wadrokal at Nelua, and thus was the first white man after Mendaña's party to live on Santa Cruz. Wadrokal had made friends with the people and they had built him a good house, and a few of them were coming for instruction. The natives were found to be hospitable and friendly, and the attitude of suspicion and distrust with which they had been regarded owing to their attacks on the whites now seemed likely to be dispelled. Wadrokal was withdrawn in 1883 owing to illness, and the Bishop lamented that he had no native volunteer helper to place at Santa Cruz. One or two attempted to stay, but the excitable character of the people and the loneliness proved too much for them. Wadrokal returned in 1884, and was present at Nukapu when the Bishop and Mr. Kaye erected Bishop Patteson's cross there. Boys were taken the same year to Norfolk Island from Santa Cruz for the first time, but some of them died. Little progress was made with the mission work in these years, and there were no baptisms except those of scholars at Norfolk Island.

The son of the chief of Nelua, Natei, and his affianced bride were allowed to go up to Norfolk Island, where they were afterwards baptized and given the names of James Goodenough and Monica. James was named after the Commodore, and Mrs. Goodenough was responsible for the cost of his education, but he never seemed to be satisfactory, and eventually had to be disrated. His wife was a very good woman and proved very helpful in keeping the women together. Santa Cruz has all along suffered from a want of firm and reliable head teachers, though Daniel Melamakaule did good work at Te Motu and Henry Leambi was ever a gentle and quiet Christian gentleman.

In 1887 Mr. Forrest replaced Mr. Kaye, and the Bishop also spent a short time ashore and visited the villages on the north coast. By this time the school at Nelua was fairly well attended, but the teaching had been intermittent. A small school was started on Nifilole by a lad named Moses Tepukeia, who had been baptized at Norfolk Island.

In 1889 Mr. Forrest started a school at Te Motu, a village on the island Guerta, at the west entrance to Graciosa Bay, and he had Dr. Welchman to assist him. Mr. Forrest and Daniel Melamakaule were shot at near Te Motu, on account of jealousy between two villages, they having had occasion to cross from one village to another, thus incurring the enmity of their attackers. Their courage and firmness alone saved them. The first adult baptisms were also held this year, six people being baptized at Nelua. The separation of the sexes is very closely observed in Santa Cruz, and separate schools had to be kept for the women; the one at Nelua was ably managed by Monica and Fanny. At Nifilole the men and the women are never together in public, not even in the gardens or in performing any household work, and the absence of capable women teachers in the Reefs has proved a great hindrance.
Sixteen adults were baptized in 1890 at Nelua, and a small beginning was made on Nukapu. Natei, the Heathen chief of Nelua, caused a great deal of trouble by attempts to blackmail some of the teachers. The following year baptisms were held both at Nelua and Te Motu, and a beginning was made on Pileni. In 1894 Mr. Forrest made a journey in a sailing canoe to the Duff Group, and George Domo consented to stay and start a school there. In 1895 the baptized Christians in the group numbered 116. Schools had been started at three places on Ndeni and the Reef Islands had two struggling schools.

Dr. J. Williams was in charge during 1896 and he staid at Santa Cruz for a while with Mr. O’Ferrall during the following year. Daniel had done good work at Te Motu, and in 1896 Bishop Wilson consecrated a new church there. The first baptism in the Reef Islands was held in 1897 at Nifilole; there were two candidates. The next year both of the schools on Ndeni were closed, the one owing to the teacher’s sin, the other owing to the complete indifference and the practical lapse into Heathenism of the male teachers. The two women, Monica and Fanny, still persevered and saved the place from complete spiritual death.

The Te Motu school was reopened in 1898 on the teacher’s repentance, but nothing could be done at Nelua, and from then on till about 1915 Christianity practically ceased at Nelua. Te Motu has somewhat relieved the darkness of the picture, but even there the work proceeded but fitfully. School work in the Reef Islands was greatly interrupted by the constant absences of the men on trading and fishing expeditions; there was also a lack of good teachers, the boys who were sent to Norfolk Island having to return before their time on account of ill health. During this year the British Protectorate was proclaimed over the group, but the resident commissioner was stationed in the Solomons. Traders were now being established on Ndeni and steamers were making occasional calls. The following year French vessels recruited illegally, but were ordered to return the natives and to pay a heavy fine. It does not appear that the punishment was enforced, but all recruiting ceased.

In 1899 George Domo reopened the school on Pileni and a school was begun in one of the villages on Fenua Loa. Nothing much ever came of this, and the death of one of the school people brought the work to an end. A boy, Govili, was sent from Nukapu to Norfolk Island, but had to be returned owing to ill health. In 1900 there were 120 baptized people in the group. In this year Mr. Nind arrived to assist Mr. O’Ferrall. A new school was opened on Matema by Andrew Veleio, but the Reef Islands had no teachers for the women and the men were forever travelling about.

In 1901 the first confirmation was held in Santa Cruz, at Te Motu, there being 14 candidates. Nimbi, a village close to Te Motu, sent four boys to Norfolk Island and new boys were obtained from Ngailo.
in the Reefs. In 1904 Mr. Drummond was relieving at the Reefs. Ben Teilo, a Matema boy, made good use of the trading connection existing between his home and Vanikolo, visiting the latter place and beginning a school there. George Domo also started a school on Nukapu, but died soon after. By the end of 1905 the Christians numbered 127. In 1906 a house was built for the missionaries in Graciosa Bay, for the purpose of starting a central training school for teachers. The site was easy of access, but proved to be too much on the highway for canoes passing up and down to allow of any quiet.

A few small schools were opened on Ndeni, but the supply of teachers was not sufficient. Henry Leambi was the only one of the past who was still holding on. At Nifilo the people, never many in number, were nearly all dead; Pilene was in an unsatisfactory state, and the two teachers at Matema were making gallant efforts to hold their own. Teilo opened a new school on Utupua in 1908, having several Reef Island assistants, one of them being Govili of Nukapu. While home for a holiday Teilo had done good work in preaching and exhorting in Matema, Nukapu, and Pilene. A number of Reef Island boys were now at Vureas. The statistics for 1908 show the Christians as numbering only 77. No white missionary was available now for the group.

The following year an attempt was made to work the group by means of a brotherhood, consisting of Rev. H. N. Drummond, Rev. C. Turner, and Mr. Blencowe; Mr. Drummond had left his work on Raga for this purpose. Taumako, in the Duff Group, was visited and a boy was obtained, and an attempt was made to start a school. Nupani, which had asked in vain in former years for a teacher, was now found closed against Christianity, owing to the devotion and respect paid to the ghosts, who had given them great success in fishing. Some catechumens on Nukapu were being instructed for baptism. Meanwhile nothing much was doing at Ndeni, except at Te Motu; the church at Nelua had fallen into ruins, and the people were content to lapse into heathenism. At the end of the year Mr. Drummond returned to Raga, and the next year Mr. Blencowe was the only missionary left. Rev. G. Bury had come to assist, but died after only three months' work, the victim of malignant ulcers caused by scratches. In his ignorance he had healed them over with iodoform and subsequently died of blood-poisoning. Despite the mission's long history, and the fact that all the missionaries suffered more or less from these ulcers on the legs, no certain means was known of preventing the scratches caused by coral, etc., from festering and turning into these ulcers. Corrosive sublimate, lysol, witch hazel, poulticing, iodoform, carbolic acid, all these had been tried in vain. No satisfying treatment was known, but the writer eventually found that antiphlogistine is a remedy and safeguard in the event of the legs being scratched.

In 1910 the first baptisms were held on Nukapu, one of the persons baptized being the sister of Bishop Patteson's murderer. Volunteers
from the Reef Islands offered for work in Tikopia, Utupua, Vanikolo, Taumako, and Santa Cruz. Mr. Blencowe left for England to read for holy orders, and the group was left in charge of a San Cristoval native teacher, Ben Monongai. Ben Teilo was taken in 1913 to the Solomons to read for deacon’s orders, and Bishop Wood ordained him the same year.

For the present all active mission work has ceased in Santa Cruz. It is the intention of Bishop Wood to make an attempt to open up things there again with Mr. Blencowe in charge, and with that object in view he is asking all the friends of the Mission to unite in prayer that the reproach of Santa Cruz may be wiped away. Already the prayers are being answered. On the main island, Ndeni, schoolhouses have been put in order and the people have shown themselves desirous of returning to Christian ways. In the Reef Islands volunteers have offered to go as teachers wherever they may be sent. Up to the present, however, no white men are available to act as leaders. Mr. Blencowe is serving as an army chaplain and the smallness of the Mission's staff precludes the idea of anyone being delegated for this special work. We can only wait in the certainty that our prayers will be answered and that leaders will be forthcoming.

The difficulties to be overcome are undoubtedly great—climate, language, isolation, indifference, instability on the part of the people. However, the Christian influence of the past will have made itself felt, and there will no longer be the fear of the missionaries’ lives being endangered by attacks from the natives. Volunteers are being called for among the native Christians in other parts of the Mission, and if picked men are sent and provision made for their instruction in the various languages, and also for a regular visitation of the stations, then it is quite certain that the success which has attended the work elsewhere will also attend it in Santa Cruz.

**Prayer for Santa Cruz.**

“O God, our loving Father, we humbly ask Thee to send priests and teachers full of the Holy Ghost and of power to revive Thy Church in Santa Cruz; that the faithful may be strengthened, the lapsed restored, and the Heathen converted, through Jesus Christ our Lord.”

Amen.
War Belts, Bowl, Lime-sticks, Ear-plug, Forehead Ornaments, Water-bottle, etc.
A. Carved Food-bowls and Porpoise.

B. Food-bowls from Ulawa.
A. Carvings from Ulawa—Man, Pig, and Dog.
B. Ulawa Hair-combs.
C C. Forehead Ornaments made of Clam and Turtle Shell, Florida.
A. Clubs from Malaita, Solomon Islands. They are called War Ni Hau; are suspended from the Neck and hang between the Shoulders; the Original Spanish Discoverers remarked on them.

B. Clubs, etc., from Malaita and Ulawa.
Belts, Bandolier, Necklaces, Armlets, etc., made of Native Money, Shells, Dogs' Teeth, and Porpoise Teeth.
A. Natural Flints incised, regarded as possessing Mana and causing Yams to fructify, from Solomons.

B. Ghost made of Coral, from Ulawa.
A. Young Man of Nukapu.

B. Man of Qarea, Malaita.
IVENS, W. G. (WALTER GEORGE), b. 1871
Dictionary and Grammar of the Language of Sa'a and
014063566 (715536)