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Red Indians are apparently quite distinct from the others. The early peoples of Yucatan show evidences differing from the ones which have been spoken of to-night.

The PRESIDENT: It is now my duty to offer your thanks—and I am sure this evening we owe very special thanks—to our lecturer. For such a series of slides of an archæological as well as a geographical character as Mr. Maudslay has collected for us is not made without an enormous amount of trouble and years of study and research, the results of which he has condensed to-night into a most interesting lecture. There is one thing, however, that he has omitted to mention, that in our Photograph Room at Lowther Lodge there is now on view a series of beautiful photographs of these ancient remains and the scenery of Mexico. Any Fellows who can find time to go there and inspect these photographs will be well rewarded. I am very much interested in the discussion as to the possible origin of the early American civilizations and the similarities in design and details found in the antiquities of countries very distant from each other. It reminded me of an occasion when I had the honour to lunch with Charles Darwin. Someone started a discussion on this question of the similar patterns found in different parts of the world with especial reference to Central American antiquities, and Darwin expressed the opinion there was no reason to think that the fact necessarily indicated early communications between one part of the globe and another. He held that the human mind under similar conditions would probably produce similar results in the way of pottery and patterns and the common objects of human life and even in the simpler forms of architecture. The similarity between the wooden villages and chalets of the Alps and of the mountains of Japan may be cited as a notable instance. I was also interested in what was said about the politics of Mexico and its late President. It reminded me that Lord Bryce, when I was staying with him in Washington some years ago, pointed to Mexico as an instance of a country which had been saved from anarchy and made prosperous by the exertions of a capable beneficent despot. We must hope that before long it will find another. It is to be regretted that time limited Mr. Maudslay's description of the country to the Valley of Mexico. According to Lord Bryce the whole country is most fascinating from the point of view of scenery, and it contains two mountains with weird names that are well worth ascending.

ON SOME LITTLE-KNOWN POLYNESIAN SETTLEMENTS IN THE NEIGHBOURHOOD OF THE SOLOMON ISLANDS.

Charles M. Woodford, C.M.G.

Read at the Meeting of the Society, 6 March 1916.

HOW, whence, and by what route the Polynesian race reached the islands of the Central Pacific are questions which have engaged the attention of anthropologists since the Pacific was first visited by European explorers, and as the natives and their traditions and remains have become better known attempts to trace with a greater degree of confidence the course of the Polynesian wanderings have achieved a measure of certainty.

It is generally conceded that the origin of the Polynesian race must be looked for somewhere in Eastern Asia or the islands to the east of that continent. Whether they were crowded or driven out of their ancestral home and swarmed off like bees from a hive in one or more successive hordes, or whether the migration was one of single canoes extending through long periods of time, we can only conjecture.

The Polynesian was and is pre-eminently a seafarer and had the wandering instinct in his blood ; the result has been the distribution of the Polynesian race throughout the islands of the Pacific as we see it to-day. Where a relatively small island or group of islands was met with, the Polynesian has settled and flourished, overcoming or absorbing the previous Melanesian population where any existed.

In the larger islands, such as New Guinea, New Britain, New Ireland, the Solomons, New Hebrides, New Caledonia, and Fiji, where a large Melanesian population would have been encountered, they either passed them by or succumbed to hostile attacks, although in places there appear to be strong traces of Polynesian admixture among the existing Melanesian inhabitants. The result is as we see it to-day. The older Melanesians remain, in some cases showing signs of Polynesian admixture, where the Polynesian voyagers were unable to overcome or absorb them ; and the Polynesian is found in the smaller islands and more remote groups to which the Melanesian race had either never extended, or, if it had, had been overcome by the stronger Polynesian—from New Guinea in the west to Easter Island in the east, and from Hawaii in the north to far New Zealand.

The Polynesian migration extended at some early period in its history as far as Samoa and the Tongan Group, which has been described as Nuclear Polynesian, from the fact that the subsequent spread of the Polynesians to the more remote groups of the Eastern Pacific is supposed to have radiated from this neighbourhood. The Polynesians must have left their ancestral home at a time anterior to the knowledge of the use of iron, pottery, and weaving with a loom, unless those arts were lost during their wanderings. Except in the instances of the knowledge of the art of weaving with the loom, subsequently to be mentioned, an art which was probably introduced from the Carolines to Nugaria and Ongtong Java, whence it spread to Sikaiana and Santa Cruz, these arts were unknown to any of the Polynesians. The Polynesian voyagers must have brought with them the pig, the dog, and domestic fowls, all natives of Asia, as these were observed in their possession by the early European explorers, fowls having been met with even as far east as Easter Island.

Having reached the islands of the Samoan and Tonga groups, the Polynesian navigators made further voyages and settlements in every direction, and reached Hawaii, Tahiti, and New Zealand ; nor can we suppose that during their voyages they did not revisit some of the stepping stones by which their ancestors had reached the Central Pacific. In

the case of the 'Tongans, who were the greatest navigators of any, we know that this was so, as will appear later, and that up to at least the beginning of the nineteenth century.

That extraordinary and adventurous Irishman, Peter Dillon, the discoverer of the fate of La Perouse and his companions ('Fate of La Perouse.' Dillon. London, 1829), tells us that in 1827 the priests of Rotuma were tributary to Tuckcafinawa, the high priest and chief of the district of Mafanga in Tonga, and that he used to send canoes from there to Rotuma to collect the tribute. Dillon also tells us, on the authority of a native of one of the islands in the neighbourhood of Santa Cruz, that at about the same time that the ships of La Perouse were lost, viz. in 1788, a canoe from Tongatubu with fifty men on board appeared off Vanikoro where most of them were killed by the natives (vol. 2, 269). Nor can we suppose that the precautions which he tells us (vol. 2, 111) were taken by the natives of Tucopia to prevent coconut trees from growing upon Fatutaka or Mitre Island, lest they should afford sustenance to canoes coming from the eastward, were not taken as a measure of defence against the Tongan sea rovers. We know that Tongan piratical expeditions were also in the habit of visiting the Ellice Group. They probably used Rotuma as a resting-place and point of departure for further voyages. The traditional account given to Dillon (vol. 2, 112) of the visit of five large canoes from Tonga to Tucopia may possibly refer to the same period as the Tongan invasion of Sikaiana, which was recounted to me.

The large sea-going canoe of the Polynesian islanders is now almost extinct, as it has been replaced by the sailing cutter and small fore and aft schooner, which are much more handy; but there used to be, as late as 1884, some very fine double sailing canoes in Fiji, and I remember, during a voyage I made in one of them, particularly noticing the immense exertion of strength required by the steersman—who, by the way, was a gigantic Tongan—to control the huge steering paddle, and the labour required to shift the foot of the enormous mat sail when changing tacks.

About two years earlier, when I visited the Gilbert group in a sailing ship from Fiji, we had to go from the island of Kuria to Apamama, a distance of only about 15 miles to windward, and against a strong current running to the westward. We had to go from Kuria, which lies in about 30' N. lat., into about 4 degrees north in order to get into the eastward-going current, and then come south again to get to windward of Apamama, an operation which occupied us nine days. The morning we arrived at Apamama nine large canoes, one of them over 70 feet long, arrived from Kuria, having beaten up during the night against the wind and current, and I well remember sitting on the beach and watching them make short tacks across the lagoon, a sight just as interesting to watch as a yacht race.

I should, however, explain that the Gilbert Island canoes appeared to me to be much more weatherly than the canoes of Central Polynesia,

and to make scarcely any leeway when sailing by the wind. In the Samoan and Tongan canoe the bottom was round without keel. The Gilbert Island canoes, on the other hand, had a sharp keel, and a better grip of the water. The Polynesian canoe was fitted with an outrigger of light wood. This was, according to my observation, about two-thirds the length of the main canoe and fixed at a distance from it of about one-third of the length of the canoe. It was always kept to windward, so that in going about the canoe had to change ends, the bow on one tack becom-

ing the stern on the other. Subsequently the idea of substituting a second and slightly smaller canoe for the outrigger was introduced in Polynesia for the largest sailing canoes. This rendered the whole much more stable, as there was no risk of a capsize either by submersion or elevation of the outrigger, contingencies both of which had to be guarded against in the outrigger canoe. There is no doubt that the Tongans and Samoans in their piratical excursions to distant islands used the double canoe in preference to the outrigger, and, in fact, it was impressed upon me at

Sikaiana that in speaking of the visits of the Tongan canoes, the two were lashed together, making one double canoe.

I think the traditions of invasions and voyages that I obtained at Sikaiana, which will be recounted in the course of my description of that island, will help us to conjecture how the emigrants effected their entry into nuclear Polynesia. One of the routes which they are supposed to have followed was along the northern coasts of New Guinea and thence along the eastern coasts of New Ireland and the Solomon Group to its south-eastern extremity. Thence some would have branched off eastward towards Santa Cruz, and thence *viâ* Tucopia to Rotuma, Samoa and Tonga, while others continued in a more southerly direction and left traces of their passage in the New Hebrides. Whether they came in single canoes or in parties of several canoes at a time, they must have coasted along the large islands, landing from time to time for food and water and to repair the damage caused to their canoes by the weather. Their stoppages may have been for some considerable time, months or even for a season sufficiently long to enable them to reap the produce of a planted food crop. At most places they would have come into hostile conflict with the Melanesian autochthones, with varying results.

Finally, those parties which succeeded in overcoming the hostility of the natives of the islands at which they called would, after revictualling their canoes, have departed, taking with them all the females they could capture. As they were in no hurry, they would not have attempted the impossible task of beating to windward against the south-east trade wind and swell, but would have waited for the season of the north-west monsoon, which regularly sets in in the neighbourhood of the Solomons about December and continues, with intervals of calm weather, until the end of March. During the whole of the months from December to the end of March both the winds and currents would be favourable for them to get to the south-east. Many undoubtedly perished at sea, but some reached their goal.

How long ago the last Polynesians migrated into the Pacific I do not attempt to fix, but information obtained by me tends to the conclusion that as late as one hundred years ago the Polynesians were still in the habit of making long voyages to distant islands. The fact of their having ceased to do so may be attributed to the opportunities they have enjoyed since about the commencement of the nineteenth century of travelling from island to island in whalers or trading vessels, and more recently in steamers. Immigration from Asia into the Pacific has by no means ceased; in fact, it is at present going on quietly at a probably greater rate than during the time of the Polynesian immigration. I predict the period, at no very distant date, when the whole of the Melanesian and Polynesian population of the Pacific Islands will be absorbed and merged in a race composed largely of Chinese and Japanese.

ONGTONG JAVA, OR LORD HOWE'S ISLAND.

The first of the islands I intend to give an account of is generally known as Ongtong Java, or Lord Howe's Group. It is situated to the north-east of the Solomons in about lat. $5^{\circ} 10'$ to $5^{\circ} 30'$ S. and long. $159^{\circ} 10'$ to $159^{\circ} 50'$ E. If Alvaro de Mendaña, the Spaniard, during his first voyage in 1568, did not actually discover the group, he must have passed very close to it, as the reef to which the name of Candelaria Reef has been applied, from the fact of Mendaña having sighted a reef or islands in this neighbourhood on Candlemas Day, is situated only some 30 miles to the southward of the Ongtong Java Reef, and the natives frequently visit it for fishing. Ongtong Java is probably the group sighted by La Maire and Schouten on 20 June 1616, during their voyage round the world.

Tasman in 1643 passed to the north of it, and gave it the name of Ongtong Java, from the resemblance the islands bore to some islands to the north-west of Batavia. Ongtong Java Point still appears close to Batavia on modern charts. Tasman's name is also associated with the smaller group known as Nukumanu just to the north. Captain, afterwards Admiral, Hunter during his voyage from Port Jackson to Batavia in the hired transport *Waaksamheid* in 1791 after the loss of the *Sirius*, sighted this group and gave it the name of Lord Howe's Group.

The Candelaria Reef had been approached in 1781 by the Spaniard Maurelle, who passed it during the night, and his situation must have been a perilous one since he named it El Roncador, the snorer, from the sound made by the breakers. This reef is known to the natives of Ongtong Java by the name of Kewobua, a fact which I believe has not hitherto been recorded.

From 1893 to 1899 the group belonged to Germany, but by the treaty signed in November of the latter year it was ceded to Great Britain, and I hoisted the British flag and proclaimed the Protectorate early in 1900, having been conveyed to the group for that purpose in H.M.S. *Torch*, under the command of Commander Macalister. On this occasion the only musician we had with us was the Commander's piper, a remarkably fine young man who came, I think, from the island of Lewis. In full national dress he played the national anthem on the pipes as the flag went up. His appearance had such an effect upon the natives that offers of a particularly flattering and advantageous nature were made to him if he would remain.

I know of no native name for the group as a whole, and I shall consequently refer to it as Ongtong Java, the name bestowed upon it by Tasman. It is exclusively of coral formation and consists of a number of small islands situated upon a large encircling reef of reniform shape, measuring about 40 miles from east to west and about 10 to 15 miles from north to south. The total number of islands, including some small islets within the lagoon, may amount to about 40, but only two of them are

permanently inhabited, the settlements being at Luanua at the eastern end and at Pelau at the western end, the former being the larger. The smaller islands are periodically visited for collecting the coconuts and for fishing.

The natives appear to be a mixed race composed of various elements due to the chance immigrations of castaways from the Carolines in the north-west and from the Gilbert and Ellice Islands, and other islands to the eastward, but the prevailing type and language is Polynesian.

There are recent traditions of castaways having arrived from Niutau, in the Ellice Group, about 1000 miles east, and from Apamama, Maiana, Tamana and Arorai in the Gilbert Group, about 800 miles north-east and also from Ocean Island. Also there is a tradition of the arrival of castaways from a very distant island called Moreai. These people were said to have been tattooed in small patterns on the arms and legs. I cannot identify this island, but it was said to be in an easterly or south-easterly direction, and may have been Rotuma.

A man named Bagowea, a chief of Maiana, in the Gilbert group, with two women, was one of these castaway arrivals. Another, consisting of two men and two women from Apamama, arrived at the Nukumanu or Tasman group. Three of these people afterwards removed to Luanua, and my informant, a man of about fifty years of age, remembered seeing one of them, a very old woman, when he was a boy. The last castaways to arrive, viz. two from Tamana and two from Arorai, came about twenty-five to thirty years ago, and were taken away by a Fijian recruiting vessel in 1886. Communication with the island of Sikaiana or Stewart's Island, 250 miles south-east, used occasionally to take place.

Just a week before my last visit to Ongtong Java, at the end of 1913 or beginning of 1914, a canoe with eleven Melanesian castaways from New Ireland arrived. These people had been ten days at sea, and there had been one death. I took them away and returned them to the German authorities at Bougainville.

In 1911 I estimated the population of Luanua at about 800, and that of Pelau at about 400. The natives told me that the first communication they remember with white men was with the whaling ships which frequently called off the reef, and that canoes went out to them with supplies. The first ship to enter the lagoon is stated to have been the *James Birnie*. She had a native crew of Solomon Islanders and several white men. The *James Birnie* was collecting bêche de mer. The master asked permission of Keoraho, the reigning chief, to land two white men and some Solomon Islanders on one of the small islands near Luanua, to cook bêche de mer. This was granted, and the ship left for Pelau. Owing to the carelessness of the Solomon Islanders, the drying-shed and all the bêche de mer was burnt. The Solomon natives put the blame upon the local natives. News of the occurrence was sent to the ship at Pelau, and she returned, and the master ordered Keoraho to have the house rebuilt. This was done, but the master refused to pay for the work. The natives then

attacked them and killed all with the exception of the second officer and some Solomon natives, who escaped in a boat to the Solomons. The above account was given to me by a native at Luaniua, and it would be interesting to compare it with the contemporary account of the affair. It occurred in January, 1875.

The natives are gradually giving up the use of the sailing canoe, as they are now buying European boats and half-decked cutters, but up to a few years ago the single sailing canoe with the outrigger was in general use. As there are no large timber trees on the islands, the natives depended for the material for their canoes upon the trunks of large trees which came adrift from New Ireland, or even perhaps from New Guinea during the north-west monsoon season. A good supply of such trees, drawn up on the beach at Luaniua for future use, might have been seen up to a few years ago. Adhering to the roots of this drifted timber they occasionally found basaltic stones, which were highly prized, and utilized as cooking stones, as their own islands furnished nothing but coral.

The use of the loom for weaving mats is known, but this art must certainly have been introduced from the Carolines, as it is unknown in the Marshalls, Gilberts, or Ellice Groups; or in central Polynesia, or indeed in any part of Polynesia except at Sikaiana, the Reef Islands to the north of Santa Cruz, and at Santa Cruz itself. Weaving with the loom is exclusively the work of men.

Tattooing is universal both for men and women, and the design is curious and elaborate. Women are the operators. The tattooing instrument (*makau*) is made of a fragment of the wing-bone of the frigate bird, fixed into a wooden handle. I have deposited a specimen in the British Museum. The puncture is made by this instrument being driven through the skin by light blows of a small stick. This is called "*helii*." The pigment is composed of the charred kernel of the nut of the tree *Calophyllum inophyllum*, native name "*hakau*."

An illustration of male tattooing was furnished by me to *Man*, and appears in that journal, Article No. 89, of 1906. This agrees with the figure given by Parkinson ('*Dreißig Jahre in der Südsee*,' by R. Parkinson. Stuttgart, 1907) of a specimen of male tattooing from Nukumanu. I was unable to take a drawing of the female tattoo, which is even more elaborate, chiefly for the reason that I could never prevail upon my sitter to remain still for a sufficiently long time to enable me to commit the design to paper. Parkinson was more successful, and his figure, No. 88, of female tattooing, also from Nukumanu, shows the elaborate nature of the female pattern. One of the principal *motifs* in both the male and female patterns is that of a conventional fish. I met with the same *motif* in the tattooing prevalent at Sikaiana and one very like it at Rennell Island. A not dissimilar *motif* appears in an illustration given by Dr. Furness ('*The Island of Stone Money*,' by W. H. Furness, 3rd, Philadelphia and London, 1910) of female tattooing from Yap in the Carolines.

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All the men of Ongtong Java have the front of each nostril pierced with a slit about three-quarters of an inch in length, in which on certain occasions they wear an ornament of thin tortoise-shell, called "asanga;" the "makua," or priests, appear always to wear them. The turtles which furnish these asanga nose ornaments are kept in captivity in shallow wells dug in the ground near the sea, in which the water is brackish. The holes are covered with logs of wood, so that the turtles are kept in partial darkness, which I was assured was essential. Plates of shell are removed one at a time from the living turtle. When a plate of shell is removed the place is dressed with the milky juice made from squeezed grated coconut. This is supposed to assist the growth of new shell. I was told that it took about a year for a new plate of shell to grow, and that it was only from young or half-grown turtles that a plate could be removed, as the old ones refused food when confined. The removal of plates of shell from the living turtle has also been reported from the Chagos Archipelago, on the authority of Captain Moresby (see Darwin's 'Voyage of the *Beagle*,' chapter xx.).

The Ongtong Java natives are of course adepts at all kinds of fishing, but one of the most extraordinary is the method of fishing for the deep-sea fish known in the Ellice Islands as the palu. A description of the method of catching this fish is given by Hedley in his account of the atoll of Funafuti in the Ellice Group (Australian Museum, Sydney, *Memoir III.*, 1896). I was assured at Sikaiana, where the natives also fish for this species, that the "palu" was a comparatively small fish for which they fished with a smaller hook and at a depth of about 50 fathoms, but for the much larger fish, which they called "lavenga" they fished at a depth of 200 fathoms. The hooks which I exhibit to-night are lavenga hooks from Ongtong Java. One of them has been in use, and the marks of the teeth of the fish may be noticed on the bend. I was told that the lavenga reached a length of from a fathom to a fathom and a half.

I believe the scientific name for this fish to be *Ruvettus*. I have never seen a specimen, but it has sometimes been referred to as the Castor Oil fish, as it is said to have highly purgative effect upon those who eat it. The palu hook of the Ellice group appears to be attached directly to the line, but in the case of the lavenga hook a stick of wood intervenes, weighted at the end near the line with a heavy stone, causing the stick to remain horizontal in the water whilst the hook hangs suspended from the other end. This probably helps the fisherman to notice a bite more readily when fishing at great depths.

The whole of the bend of the hook is covered with a fish bait, preferably flying-fish, which is firmly lashed on, and I am told that the lavenga gnaws its way down the bend of the hook until the barb is well back in the side of its mouth. As fishing for lavenga and palu in this and other groups only takes place on dark nights and in deep water outside the reefs, it is probable that many accidents have occurred, through sudden squalls and change of wind, and that the dispersal of natives from island

to island has been facilitated by this singular but evidently hazardous method of fishing.

The measurements of the lavenga hooks shown are :—

Shank	...	...	...	...	...	I. 13½ inches	...	II. 13 inches.
Bend	...	...	...	...	...	12½	,,	12½ ,,
Barb	...	...	...	...	...	4½	,,	4 ,,
Distance between point of barb and shank	...	...	...	...	...	¾	,,	¾ ,,
Length of stick	...	...	...	...	...	16½	,,	16½ ,,
Weight with attached stick	...	...	...	...	...	10½ ounces	...	11 ounces.

The religions or superstitions held by the natives of Ongtong Java appear to be a pure and unobjectionable form of ancestor worship. These they revere under the name of "Aitu." The "hale aitu," or house of the spirits, is in charge of the priests, "makua." There were three makua at Luaniua.

Previously, when a ship arrived at Luaniua, the white visitors on their first landing on the beach were met by the makua, and a short prayer or anti-spell was uttered by one of them. The visitors were then asperged with ashes and water and had to pass beneath some green coconut leaves as they stepped out of the boat. This practice seems to have been abandoned of late years, but I was told that the idea was to prevent the introduction of disease. Basil Thomson mentions the existence of a similar practice at the Ta'u'u or Mortlock Group ('The Fijians,' by Basil Thomson, p. 250. London, 1908).

According to information given to me in 1911 the natives of Luaniua believe that the first man was Kasivi. He came from a place called Lalau: probably this signifies an eastern or south-eastern direction. He saw something black sticking out of the ground. He pulled it up, and it was a man named Aroro. Aroro had grown up with the reef until it was at the level of the water. He continued building until it was high enough to support trees and human inhabitants. Kasivi brought a woman with him from Lalau, and also the taro plant. Later came Amelelago and his wife, Keruahine, with two other men; they also came from Lalau. Keruahine brought with her a stone adze called Ore. Amelelago and Keruahine had a son named Puimakua. Amelelago died, and Keruahine married a man named Opuu. They had two children, Siola and Kapu.

In the large "hale aitu" at Luaniua are two wooden figures, one of a male and the other of a female, similar in character to one figured by Parkinson (*loc. cit.*, Fig. 85) from Nukumanu. They stand about 8 or 9 feet in height. These represent Puimakua and Keruahine. In the same "hale aitu" were two smaller figures representing Siola and Kapu. Behind the figure of Keruahine there was, and up to 1914 it was still there, a rough basaltic stone adze of the same shape as the ceremonial adzes from the islands of Eastern Polynesia. This is the adze said to have been brought by Keruahine, known as Ore. Outside the "hale aitu" and unprotected was an old standing stone, much weathered. This

was named Opua; in a smaller and ruinous house near the large "hale aitu" was another male image named Laku and another named Aiali'i. Siola is supposed to protect from sickness and death, Kapu to give rapid growth and strength to children.

Parkinson's account of the Luaniua tradition varies somewhat from the above, and is as follows :—

Lolo lived on the sea bottom and built up the coral reef. When the reef was on the point of rising above the water, Siva came in a canoe. He saw Lolo's head sticking out of the sand and seized him by the hair, which was tossed this way and that by the waves, and pulled. Lolo called to him to pull lustily, and Siva succeeded in pulling him up to the light. Lolo then asked Siva to depart, as his island was not yet finished and, moreover, it was intended for his own use and not for strangers; so Siva went away. Lolo continued building industriously and raised the reef so far above water that the waves could not break over it. Then he began to cover the stones with grass and vegetables, then with bushes and brush-wood, and finally with trees. During this period a canoe arrived with four people, three men and a woman. Lolo, who had already possessed himself of two companions, named Keni and Puapua, wished to prevent the strangers from landing, and bade them wait with their canoe at the beach. But the new-comers begged and prayed Lolo and promised that they would teach him many new things which would be of the greatest advantage to him and his island, so that Lolo finally yielded and gave them permission to land. The men who had come in the canoe were Amelelago, Sapu, and Kau; the woman's name was Keruahine. They came from Makarama.

The new-comers kept their promise. Kau taught the way to produce fire by the friction of two sticks, which was before unknown. He also showed them how to prepare food with fire. Sapu brought coconuts from the canoe, which he planted on the island and thereby laid the foundation of the present coconut culture. Amelelago had brought the taro plant, and, with Keruahine, started the first taro garden. Keruahine introduced tattooing. Lolo stretched himself on a mat and was tattooed by her in the pattern current to-day. Tattooing thereafter became universal, and is still the work of the women.

Amelelago showed the people how to manufacture mats for clothing for both men and women on a loom, and for this reason weaving is always men's work, only the head chief and his relations do not practise weaving. After Amelelago's death, Lolo took Keruahine as his wife, but thereby roused the anger of his friends Keni and Puapua, who on their part had cast eyes on Keruahine. Puapua was so enraged that he left the group altogether and settled at Nukumanu, where he is still honoured in the "hale aitu." In Nukumanu he is called Paupau. Keni remained on the island, but retired to the uninhabited portion beyond the burial-place Keave, where he built a home at Kelahu.

In Keruahine's time also Kapilaulagi came from Nuguria in a canoe. He was allowed to land only after long negotiations and under the proviso that he would remain living in solitude. The children of Keruahine were Poho uru moro, a daughter, who died in childhood (in Samoan a bald head is called *ulu mole mole*), and a son Kemagia. Dr. Thilenius has given a further account of the traditions of Luanuia and the neighbouring Polynesian islands, basing his remarks partly on Parkinson, but I have not had access to it (*'Nova Acta: Abhandlungen der Kaiserlichen Leopold-Carolinischen deutschen Akademie der Naturforscher,'* Band. lxxx. 1 Nov. 1902. Halle). These traditions, which are doubtless based upon actual occurrences, evidently point to the conclusion that the Ongtong Java Group was originally peopled by castaways from distant islands, and that the first comers have received divine honours at the hands of their descendants.

Perhaps the chief thing that strikes a visitor to Luanuia is the great reverence shown to the dead. There are three or four large burying-grounds or cemeteries, the graves being marked by large standing stones of hewn coral. The graves are kept in the most careful order by the relatives of the deceased natives. They are strewn with the finest and whitest sand. If a leaf or any other substance falls upon them, or if a mark of any kind appears, it is carefully swept away with a light whisk broom made of the central stems of the folicles of the coconut leaf. The apparent abandonment of grief exhibited by these tenders of the dead is most pathetic, and the work is done in a most reverent manner and in absolute silence. The monolith erected to mark the grave of the late chief Uila measured about 10 to 12 feet in height.

A memorial is also erected to those who are drowned at sea or who drift away in canoes. These memorials, always the same in form, are small standing posts, either of hard wood or coral. They are from 18 inches to 2 feet in height, cylindrical in shape, with a rounded top, and about 4 to six inches in diameter. They are painted or stained red on the top. They are frequently seen in the village, and seem to be placed near the door of the house to which the missing one belonged. At Pelau I noticed them more numerous than at Luanuia.

On one occasion the natives of Pelau were wearing conical hats made of Pandanus leaf, resembling closely in shape those worn by the Chinese. Cheyne (*'A Description of Islands in the Western Pacific.'* By Andrew Cheyne. London, 1852) remarks that similar hats were worn by the natives of Yap in the Carolines. I only saw them on one occasion.

The natives of the Ongtong Java Group appear to be acquainted with the art of the manufacture of toddy from the coconut, although it seems not to be in general use. The name for the freshly drawn toddy is "*arivi*;" when fermented it is called "*arivi ini*," and when boiled down to syrup is known as "*orivi moa*." This shows connection either with the Gilberts or Carolines.

Parkinson (*loc. cit.*) states that the natives of Ongtong Java are able to drink salt water without inconvenience, and the same remark was made by La Perouse ('A Voyage Round the World in the years 1785, 1786, 1787, and 1788.' Published by Order of the National Assembly. Translated from the French. London, 1807), concerning the inhabitants of Easter Island. If this is true of the Polynesian race in general, it would to some extent account for the survival of castaways for periods sufficiently long to enable them to arrive at distant islands.

I obtained the following list of the names of the ruling chiefs of Luaniua so far as my informant was able to go back into history :—

They were :

1. Keabea	The present chief.
2. Uila	Died about 1902.
3. Keoraho	Was the reigning chief in 1875, when the crew of the <i>James Birnie</i> were killed.
4. Arimaku	Brother of Kemau'i.
5. Mareo	Father of Keoraha.
6. Kaumareva	
{ Kahangamea	A makua or priest.
{ Kemau'i	Do. do.
7. Kabui	
8. Ovio	Father of Mareo.
9. Kemangia	

SIKAIANA OR STEWART'S ISLAND.

The next of the Polynesian Islands of which I desire to give an account is the group known as Sikaiana or Stewart's Island, situated in 8° 22' S. and 162° 44' E. long. Although 185 years were subsequently to elapse before Sikaiana was discovered by Europeans, our first knowledge of its existence dates from the time of the second voyage of Quiros in 1606. Quiros, having sailed as captain and chief pilot with Mendaña on his second expedition to revisit the Solomon Islands in 1595, during which Mendaña died without having attained his object, returned to Mexico on 11 December 1597. In December 1605 Quiros left Callao in command of another expedition fitted out by the King of Spain to discover a southern continent. Having sailed as far as 26° S., he steered north-west until he reached the latitude of 10° S., and running down upon almost the same track as he had followed with Mendaña ten years before he, on 7 April 1606, discovered the island of Taumako in what is now known as the Duff Group.

From the chief of this island, a man named Tumai, Quiros states that he obtained the names of more than sixty islands which were known to the natives of Taumako, and with which they had occasional communication. It is to be regretted that Quiros did not leave us a full list of the sixty islands, but such of them as he gave us the names of can

be identified with a greater or less degree of certainty. One of the islands mentioned to Quiros was described under the name of Chicayana. When he left Taumako Quiros kidnapped four natives to act as interpreters. Three of them jumped overboard a day or two later and swam ashore when the ships were in the neighbourhood of Tucopia. The fourth remained on board, and was taken back to Mexico, where he died. This man, who was called Pedro by the Spaniards, but whose native name was Luka, proved to be a native of the island called Chicayana. He correctly described it as a flat island situated at about four days' sail from Taumako. The actual distance from Sikaiana to Taumako is 250 miles.

There is no doubt that the Chicayana of the Spanish narrative is identical with the Sikaiana or Stewart's Island of the present chart. In response to a long series of questions put to this native by Quiros and others, it was elicited that the island was a low island of coral formation, that the natives were of a fair colour and wore their hair long, that they were in the habit of tattooing themselves upon the face, shoulders, and breast, that they were acquainted with the art of cross weaving, and used bows and arrows. He related that they had fowls, pigs, and dogs, and gave the name of the latter correctly as "Ticuri," "kuri" being the Sikaiana word for dog, the prefix "Ti" or "Te" being the article. He also told Quiros that they greatly feared the "Devil" under the name of "Tetua," who talked to them from a piece of wood. By this we can easily recognize a reference to Te atua, or spirit of an ancestor revered under the visible form of an image.

He further said that they had apples, by which he doubtless meant the *Eugenia malaccensis*, or Malay apple, well known throughout Polynesia and Melanesia as the Kavika; and also that they had ginger, which was doubtless turmeric. He said further that there were several kinds of oysters found at Chicayana, which they called "totose," and that those in which they found pearls were called "titiquilquil." The oysters were used for food and were called "cinofe." I cannot identify these words with the names of any species of shellfish met with at Sikaiana.

Luka said that the shells were used for making fish-hooks, spoons, and other articles. Of the pearls they made no use. All of this information was quite correct. He described another kind of oyster, evidently the giant clam *Tridacna gigas*, which he called "taquila," and said, quite correctly, that if a person put his hand into the open shell it would be taken off. He remembered a large double canoe arriving at Chicayana from an island called Guaytopo with 110 people on board.

So far Luka's information appears to have been quite correct, but the unfortunate boy, having been bombarded with questions which Quiros says were put to him "at different times, by many persons and in various ways," and his statements having been denied and contradicted, it is small wonder that, as related, he lost his temper. To satisfy one of

Quiros's leading questions he gravely stated, or at least Quiros says he did, that silver ore was found at Chicayana, an utter impossibility upon a low coral island of atoll formation. How Quiros explained to him what was silver ore does not appear. Quiros evidently got the answer that poor Luka thought would please him, and to save himself further trouble would doubtless have asserted the occurrence of diamonds or of anything else if he thought it would have satisfied his interrogator.

The story of the white pointed arrows which Luka said were brought to Taumako from Pauro, which I identify with the south-east coast of San Cristoval in the Solomons, was doubtless correct. Quiros, never having seen them, jumped to the conclusion from Luka's description of them that they were pointed with silver. Luka never said so, but having been shown a silver cup, merely said that the points of the arrows were as white as it was. The arrows in question may have been tipped with white wood or bone, a flake of white chalcedony, or even as is more probable, only whitened with lime. I think that either of the above suppositions is more likely to be correct than that of Dr. Guppy ('The Solomon Islands and their Natives,' p. 277, by Henry Brougham Guppy, M.B., F.G.S. London, 1887), that they were relics of Mendana's first voyage. In fact I cannot remember any reference in the account of Mendana's visit to the Solomon Islands to the use of arrows by the Spaniards; their weapon of offence was the arquebus.

From the native chief Tumai whom Quiros met at Taumako, he obtained the names of many islands which were known to him and with which the natives held occasional communication. Quiros says they numbered sixty, but the names of only some of them are given.

I identify them as follows :—

Chicayana with Sikaiana or Stewart's Island ; Guantopo with Utupua ; Taucolo, with the volcano of Tinakula. Pilen and Nupan are evidently the two small islands of Pileni and Nupani near Santa Cruz, known as the Reef Islands. Tucopia is, of course, the island still known by that name. Manicolo may be confidently identified as Vanikoro. Pauro is undoubtedly the district on the south-east coast of San Cristoval in the Solomons near Cape Kibeck. It was described as the place from which the arrows were brought which Quiros supposed to be tipped with silver, and also a parrot with red breast and neck. This was probably a female of the species *Eclectus polychloros*, which is common at San Cristoval, and is frequently kept in captivity by the natives.

Macaraylay I believe to have been the south coast of San Cristoval, part of which is still known as Makira. I have good reason for supposing that the natives of Sikaiana had voyaged as far as this, as will appear later and if it was known to the natives of Sikaiana, it would probably also be known to those of Taumako.

There remains Pupam, which may be another of the Reef Islands, and Fonofono, which may be a collective name for all the Reef Islands near

Santa Cruz. Shortly after my return from Sikaiana I was talking to the native Kwaisulia, a powerful coast chief of the north-east coast of Malaita in the Solomons. I asked him if he knew of any islands to the east or south-east of Malaita, and he replied that he knew of Sikaiana and Fonofono. Kwaisulia added that a canoe drifted ashore at Sulavou on Malaita from Fonofono when he was a boy. All in it were dead but one, who was a boy. His name was Kaikinda, and he died at Sulavou in 1904. Kwaisulia also said that within his recollection many empty canoes had drifted ashore at Malaita from the locality in question. He said there was one at Funavou at the time I spoke to him.

To return to the island of Sikaiana. The first European to sight the island was Admiral Hunter in 1791 during his voyage from Port Jackson to Batavia with the shipwrecked crew of the *Sirius*.

During the first half of the nineteenth century the group appears to have been occasionally visited by whalers, and Cheyne ('Islands in the Western Pacific Ocean,' by Andrew Cheyne. London, 1852) reports that an American brig obtained 250 piculs of bêche de mer at Sikaiana in 1845. In 1847 Cheyne himself resided on the island for nine months and collected 265 piculs of bêche de mer of the best quality. He describes the natives as "without exception the best disposed he has met with among the islands." This character I have great pleasure in being able to confirm. At the time of Cheyne's visit the population consisted of 48 men, 73 women, and 50 children, a total of 171.

In 1851 Benjamin Boyd, of the R.Y.S. Yacht *Wanderer*, visited Sikaiana during his voyage from San Francisco to the Solomons, shortly before he met his death at the hands of the natives of Guadalcanal (see 'The Last Cruise of the *Wanderer*.' Sydney. N.D.).

In October 1858 the Austrian frigate *Novara*, during the course of her voyage round the world, visited Sikaiana. An account of the visit is given in the published account of the voyage ('Narrative of the Circumnavigation of the Globe by the Austrian Frigate *Novara*.' English Translation. London, 1861). At the time of the *Novara's* visit the islands numbered five, viz. Sikaiana, Faole, Matuiloto, Matuavi, and Barena. The last named has since been washed away by the sea, some stones upon the reef alone marking the site of its former position.

The British flag was hoisted by Captain Pollard of H.M.S. *Wallaroo* in 1899, and since that time Sikaiana has formed part of the British Solomon Islands Protectorate. The whole reef is about 6 miles in length from east to west, and about 2 miles from north to south. The islands are situated on its northern and eastern fringe. There is no passage into the lagoon, but canoes can be hauled over the reef at the western end, and landing from a boat direct upon the reef at low tide is possible in places and in fine weather.

The most important island, Sikaiana, is about a mile and a quarter in length and about three-quarters of a mile wide. It is the permanent place

of residence of the whole population, the other islands being only visited occasionally for collecting the coconuts and for fishing. At the time I visited Sikaiana, in May, 1906, the population was estimated to amount to about 250, so that it has somewhat increased since Cheyne's time. The natives are almost pure Polynesians, but with some admixture of Micronesian blood. This is quite unmistakable in cases where the cross has occurred not more than a generation or two ago.

The following information was given to me by a most intelligent English-speaking native, named Lario, who appeared to take great pride in relating the native traditions. The natives are presided over by a ruling chief. Their names in a backward series from the present time are as follows: Semalu, who was chief at the time of my visit in 1906; Saie; Tudea, father of Semalu; Apusi; Pasauru; Tesinu; Mahuna; Poamu; Mahinahi; Teava; Magia; Aniti; Amono; Pesinu; Seulu; Luahiti; Oaewa; Maiakisoa; Alima; and Salau. My informant was unable to go farther, but the above list contains twenty names. Brothers succeed to the chieftainship, and if a period of only fifteen years is allowed for each name in the above list the Tongan invasion, which took place during the chiefship of Alima, would have occurred about three hundred years ago, or about the time of Quiros.

During the time that Alima was chief a large double canoe named "Telualua" (evidently the name signifies "the double canoe") arrived from Samoa. The canoe left, but a native of Samoa, named Levou, remained at Sikaiana. During the reign of the same chief, Alima, a double canoe arrived from Tonga, and anchored outside the reef on the north-east side. Alima sent a canoe off with food for the crew. This food, which consisted of almond cakes wrapped in leaves, was given to every man in the Tongan canoe, with one exception. The Tongan who had not been given food killed one of the Sikaiana men, named Kaiea, with a club, whereupon the remaining men of Sikaiana, who were in the small canoe which had taken food to the Tongans, fled to the shore. The Tongans then landed, and cooked and ate the body of Kaiea. As nothing more is related of this party of Tongans, it is presumed that they departed.

Shortly afterwards, during the lifetime of the same chief Alima, another double canoe named "Fuavakalua" arrived from Tonga. The chief in command of this canoe was a man named Waioma, and he is said to have been accompanied by a party of one hundred men. They landed at Sikaiana and were given food, against the advice of Levou, the Samoan previously mentioned. Among the Tongans was a man whom Levou had previously met at Samoa, and knew to be a bad character. Levou, probably with the idea of preventing future trouble, killed him. A fight then took place between the Tongans and the natives of Sikaiana.

The prowess of a Sikaiana man, named Letaka, is particularly remembered. For want of a better weapon he seized the branch of a tree, and is related to have killed eight Tongans with it. He had felled

Waioma and was killing him when he was himself struck from behind and killed. The Tongans were eventually the victors, and most of the Sikaiana men were killed. After remaining for a time at Sikaiana the Tongans left, taking with them Semalu, the son of Alima, and many girls of Sikaiana.

From Sikaiana the Tongans went to Taumako, where they were at first well received, but the natives of Taumako, having heard from Semalu an account of the occurrences at Sikaiana, fell upon them with bows and arrows and exterminated the whole party. Descendants of the Sikaiana girls taken to Taumako by the Tongans are said to be still living there.

About the same time a native of the island of Kuria in the Gilbert Group, named Wandeti, went adrift in a canoe with his three sons and arrived at Sikaiana. Kuria is about 900 miles from Sikaiana in a north-easterly direction. Wandeti and two of his sons were murdered by the Sikaiana people, but the third, a boy named Kaitepu, was spared.

Levou, the Samoan previously mentioned, had a son named Kaidakita by a Sikaiana woman. Kaidakita's daughter was married to Kaitepu, the boy whose life was spared when the other Kuria natives were killed, and they had a son named Tui-au. Tui-au was the father of Hunakina. Hunakina was the father of Taluloo. Taluloo was the father of Te-ai. Te-ai was the father of Kilatu. Kilatu was the father of Lario, who told me the story. Thus Lario is tenth in descent from Levou the Samoan, and allowing thirty years for a generation, Levou should have flourished about three hundred years back. This would agree with the date estimated by me for the Tongan invasion during the chiefship of Alima.

Now Kaidakita, the son of Levou, was a great navigator, and made many voyages from Sikaiana in an outrigger canoe. Lario especially impressed upon me that the canoe in which Kaidakita made his voyages was an outrigger canoe and not a double canoe. He is related to have gone from Sikaiana to Malaita in the Solomons, from thence to Gao on the east coast of Ysabel, and thence to a place called Laina. I think this place may be identified with the Lina Island of the present chart, situated towards the south-east end of Choiseul.

At Laina he had an adventure with the king of that place, by name Sebaluana, who tried to break up his canoe. He had obtained permission from Sebaluana to repair his canoe, but when it was finished, Sebaluana wanted Kaidakita's axe, and because he would not part with it he broke up the canoe. Then Kaidakita made another canoe of "voia" wood, which was described to me as being a nut-bearing tree (probably *Canarium* *sp.*, the almond of the Solomons). Another king, by name Saluana, broke this. He then went to another king, Vanakula, who allowed him to repair it. He then sailed to Luanua, and from thence returned safely to Sikaiana.

He made other voyages from Sikaiana, and visited Taumako, Tucopia, Nupani (Swallow Group) Mukulono (?) and Tinakula, which

was correctly described as a fire island. His most interesting voyage was, however, to an island described to me as Fenuahala (the land of the Pandanus tree). The island was described as having no sand beaches, and as being inhabited only by women. The women were said to conceive by the use of the banana fruit, and all male children were killed at birth.

My informant, Lario, could not identify the island of Fenuahala, but said it lay somewhere in the direction of the Solomons. I unhesitatingly identify the island of Fenuahala of the Sikaiana tradition with Rennell Island. The name by which Rennell is known to the Melanesian natives of San Cristoval, viz. Totohuti, was given to it by them on account of and in connection with the banana fable, *huti* signifying banana in the dialect spoken by the natives on the south coast of San Cristoval. The tradition that the island is inhabited only by women was prevalent among them.

Lario also informed me that the Sikaiana natives knew of the two small islands known as Anuda (Cherry Island) and Fataka (Mitre Island) situated to the north-east of Tucopia. He referred to the latter under the name of Fatutaka, which is probably its correct name, and informed me that it was a breeding-place of the frigate bird.

To come to more recent history, Lario told me that about thirty years previous to my visit thirty natives of the island of Kuria in the Gilbert Group were landed at Sikaiana by a certain Captain Davis, master of an American whaler. He had picked them up at sea in their canoes after they had been driven out of Kuria by Paideke, the king of Apamama, when he devastated and depopulated the two islands of Kuria and Aranuku. Lario also told me that about the same time a boat with eleven natives arrived at Sikaiana from the island of Mangareva, of the Gambier Group in the Paumotu or Low Archipelago. They were said to have left their island in consequence of differences with the missionaries, and had intended to make for Fiji, but they sighted no land and sailed on before the wind until they reached Sikaiana. This, if true, and I have no reason to doubt the story, was a stupendous voyage for a boat, extending as it did from the extreme east to the extreme west of Polynesia, and the distance covered must have been about 3700 miles. It is worthy to rank with the voyage of Bligh in the *Bounty's* boat from Tonga to Timor. After remaining for some time at Sikaiana eight of these eleven castaways left in their own boat and reached the island of Ulawa in the Solomons, where they were all killed. The three others are said to have left Sikaiana in a whaling ship.

After I had left the island of Sikaiana itself and was returning in a canoe to the passage over the reef, Lario spoke of some stone fortifications which, he said, were built under the direction of Levou, the Samoan, previously mentioned. I did not see them, and I have not visited the island since.

My visit was too short to enable me to obtain much information, but the use of the loom for weaving mats is known. The dead are either sunk in deep water or sent adrift in a canoe. In the latter case they have sometimes returned, and I was told of an instance in which a man was said to have returned three times after having been sent on his last voyage.

Both men and women are tattooed, but not so elaborately as the natives of Luaniua. The same fish *motif* as was noticed at Luaniua occurs in the male tattooing. In the female a different type of fish with a rounded head appears on both arms and legs. This round-headed fish pattern is again met with in both the male and female tattooing of Rennell Island.

RENNELL AND BELLONA ISLANDS.

The last of the Polynesian Islands to which I desire to refer, viz. Rennell and Bellona, are perhaps the most interesting because they have been seldom visited, and very little has hitherto been recorded about their inhabitants.

Rennell is situated nearly 100 miles to the south-east of San Cristoval and Bellona is about 15 miles to the north-west of Rennell. Rennell, the larger island, is about 50 miles in length from east to west, and about 7 or 8 miles in width. Bellona is much smaller and may be about 20 miles in circumference. Both islands are composed exclusively of upheaval coral, and in the case of Rennell the island seems to be an old reef with enclosed lagoon which has been bodily and regularly upheaved to a height above the sea of about 300 feet. Viewed from a distance Rennell presents the appearance of a long flat island, perfectly level in outline, fringed with perpendicular cliffs of rugged coral.

I visited Rennell in 1906, and having landed at about the centre of the south coast I penetrated some distance inland, and after surmounting the fringing line of coral cliffs descended again into what was evidently the bed of the old lagoon. At this part of the island it was quite dry and was certainly above the level of the sea.

The surface of the depression consisted of a red clay soil of similar nature to what, in the Solomons, is considered to be volcanic. In this red soil were some native gardens. I saw no fresh water of any sort inland, and the porosity of the coral rock would account for this, but at every place where I landed along the beach I found springs of fresh water issuing at or below sea-level. The peculiar appearance of the fresh water mixing with the salt is quite unmistakable and a sure guide to the experienced eye in search of fresh water. Subsequent to my visit in 1906 both islands were visited by Mr. Alfred Stephen of Sydney, who was searching for phosphate, and again in 1909 were more thoroughly examined by Dr. Northcote Deck and Mr. J. Hedley Abbott of the South Sea Evangelical Mission, and it is by the courtesy of the former of the two that I am enabled to exhibit a plan showing something of the interior of Rennell.

It will be observed that further to the eastward of where I penetrated into the bed of the old lagoon a lake still exists. Whether the surface of this lake is at or above the surface of the sea I am unable to say. I should imagine its surface to coincide with sea-level. Dr. Deck states that the water is brackish. He slept four nights at the village of Vinegau, on the southern shore of the lake, where there is considerable native settlement, and he states that the natives navigate the waters of the lake in sailing canoes.

The two islands of Rennell and Bellona were apparently discovered

and named by Captain Butler in the *Walpole* in 1801. The first visit that I can find any record of was that of Bishop Selwyn the elder, and Bishop Patteson of the Melanesian Mission on 27 July 1856. It is referred to in Miss Charlotte Yonge's 'Life of Bishop Patteson' ('Life of John Coleridge Patteson,' by Charlotte Mary Yonge. Macmillan. London: 1874). Bishop Patteson states that the islands were inhabited by Maoris (as he called all Polynesians), that converse could be held in that language, and that they offered the salutation of rubbing noses. The Mission vessel does not seem to have repeated her visit.

Steamers from Sydney to the Solomons pass close to and even between

them, but they are not visited by trading vessels as there is nothing that can be properly called an anchorage, and the natives, having nothing to sell, have been left to themselves. So it comes that while the natives of the neighbouring islands of Guadalcanal and San Cristoval, distant only about 100 miles from them, have advanced to the stage of sewing-machines, gramophones, and other more or less useful articles of civilization, the natives of Rennell and Bellona were at the time of my visit in 1906 eager for scrap iron of any description, old nails, and especially fish-hooks. They had no use for tobacco. It therefore appears that the natives of Rennell and Bellona hold no communication with the natives of the Solomons, although I have been told that some years ago a canoe with natives in it from the south coast of San Cristoval was driven by bad weather to Rennell. They are said to have been well treated and to have returned when the weather moderated. About the year 1900 a canoe drifted from Bellona to Gatukai, at the south-east end of New Georgia in the Solomons. The castaways were all killed by the natives.

So little has been known about those two islands that even the native names for them had not been accurately determined. In my remarks upon Sikaiana I have given my reasons for supposing that Rennell was to be identified with the island known to the natives of Sikaiana as Fenuahala (the land of the Pandanus tree), and my informant described it as an island without sand beaches, a description which would exactly apply to Rennell. Rennell is known to the natives of the south coast of San Cristoval by the name of Totohuti, a word which embodies a reference to the banana myth. Miss Charlotte Yonge, in the work above referred to, gives a list of the islands visited by the Melanesian mission vessel, in which the native names of Rennell and Bellona are given respectively as Mongaua (probably a misprint for Mongana) and Mongiki.

There is an interesting note on the names of these islands by Churchill ('The Polynesian Wanderings,' by William Churchill. Carnegie Institute, Washington, 1911. Note on page 4). I have ascertained that the names of the two islands are Mangana and Mangiki. The suffixes signify "large" and "small." Mr. Abbott informed me that the north-western portion of Rennell is also known to the natives under the name of Bethona, and the central part of the island as Mangihamo. The last, suggesting as it does a connection with Samoa, is extremely interesting.

I was perhaps somewhat hasty in describing as I have done elsewhere, (*Man*, 1907, Article 24) the inhabitants of Rennell and Bellona as pure Polynesians, as there may be some Melanesian admixture, but the Polynesian type is certainly the predominant one. The natives with whom I came in contact at the extreme south-east end of Rennell were certainly of pure Polynesian blood. If, as held by Churchill in the work above quoted, one of the routes of the Polynesian migration into the Pacific was through the Torres Straits and along the south coasts of New Guinea, some small ripple of the wave of emigrants may have reached and

remained at Rennell, but I think there can be no doubt that the main stream of immigrants must have been composed of strays and castaways from the Reef Islands to the north of Santa Cruz, and perhaps from Santa Cruz itself, or even may have been due to a roving Tongan or Samoan canoe driven out of its course. The place-name Mangihamoā referred to above gives colour to such a supposition.

During my residence in the Solomons hardly a year passed without canoes being drifted from the Reef Islands to Malaita, Ulawa, Ugi, or San Cristoval, and the east end of Rennell Island is only distant about 300 miles in a straight line in a direction W. by S. from the island of Santa Cruz itself. Canoes drifting on such a course from Santa Cruz or the Reef Islands would just clear the south-east extremity of the Solomon Group, and would pass not far from the two islands of Santa Anna and Santa Catalina, known to the natives as Owaraha and Owariki. Indeed I have good reason for believing that at Owariki there is a strong Polynesian element, as although I have never visited the island I have seen a native from there who was tattooed with the same round-headed fish motif which I also observed at Rennell and at Sikaiana. A connection between the Rennell Islanders and those of the Reef Islands near Santa Cruz is also shown in their bone-pointed arrows and light javelins; specimens of the former are exhibited to-night.

I should have expected to find the use of the cross-weaving loom to be known to the natives of Rennell, but I found that their loin clothing was made of a coarse kind of bark cloth, stained with turmeric. Although I obtained some very finely woven bags of vegetable fibre, they appeared to be plaited and not woven on a loom, so I conclude that the use of the loom is unknown. On the other hand they have acquired, probably from Santa Cruz, the very unpolynesian habit of the use of the areca nut, which they chew with lime; but as I saw no natives with discoloured teeth, I come to the conclusion that they do not possess the betel pepper vine. I believe it is the action of the lime upon the juices of the pepper leaf that alone produces the red stain, and that the areca nut and lime alone would not cause the chemical action producing the red stain. In this opinion I am quite open to correction.

Beside the light bone-tipped javelins the Rennell and Bellona natives made use of a heavy spear of very singular shape. These spears are made of a heavy dark wood and measure about 12 feet in length, and weigh about 7 pounds. One spear which I obtained has seventeen opposite barbs on each side of the head. It is composed of a single solid piece of wood. I have deposited a specimen in the British Museum. Such a weapon, from its size and weight, would appear to be unsuited for use as a throwing spear or javelin, and I suggest that it may be held in both hands and used as a halberd or partizan for thrusting and backward pulling. On the other hand the beautiful and regular taper of the shaft would seem to fit it for throwing. Some analogy seems to exist

THE THREE "MAKUA," OR PRIESTS OF LUANIUA.

Phot. by G. Brown.

RENNELL ISLANDERS AT KUNGAVA.

Phot. by Northcote Deck.

LANDING-PLACE SOUTH SIDE RENNELL ISLAND.
Phot. by Northcote Deck.

NATIVES OF RENNELL ISLAND.
Phot. by Northcote Deck.

between this form of spear and one which I presented some years ago to the British Museum, and which came from the Polynesian island of Tau'u or Mortlock Island, which seems to be adapted to the method of fencing warfare suggested.

Undoubtedly the most interesting weapon used by the Rennell and Bellona natives is the stone-headed mace (a figure of one of these maces appears in *Man*, 1910, Art. 70), a specimen of which I am also able to exhibit to-night. The only thing at all like it from any other part of the Pacific that I know of is a stone-headed mace obtained by Vancouver at Hawaii about 1790-95, and figured by Sir Hercules Read in the *Journal of the Anthropological Institute*, vol. 21, Plate x., Fig. 3.

These natives also use the wooden sleeping rest or pillow, to prevent the disarrangement of the hair, of a similar type to those met with in Tonga and Samoa. A specimen I obtained at Rennell is now in the British Museum. I was fortunately able to obtain drawings of both male and female tattooing at Rennell. The round-headed fish *motif* which I noticed at Sikaiana is again in evidence.

Although situated at such a short distance from the main islands of the Solomon Group, Rennell and Bellona can never have had any connection with them in any recent geological period, as they are separated from it by water of most profound depth. A sounding of 3762 fathoms was obtained by the German surveying ship *Planat* between Rennell and San Cristoval (see notice in *Geogr. Jour.*, 1911, p. 321). It is to be therefore expected that when the island becomes better known further interesting discoveries both zoological and botanical may be expected.

During my short visit I obtained one most singular bird which has been described as a new genus and species under the name of *Woodfordia superciliosa*. A description and plate of this bird have recently been published in the *Ibis* (*Ibis*, January 1916). At Rennell I also noticed the Black-headed Ibis (*Ibis strictipennis*, Gould), a bird which during a thirty years' experience of the Solomons I have never seen there, nor has it been recorded by others. An orchid which I discovered at the same landing-place and which I forwarded to Kew, was also described as a new species.

Before the paper the PRESIDENT said : The paper to be read to-night is on some little-known Polynesian Settlements in the Solomon Islands. Mr. Woodford, who is going to read it, is not a stranger to us. He reminds me that he read a paper here about the year 1889. He has since then held high appointments in the Western Pacific, and can speak with authority on the present condition of that part of the world. I will now ask him to read his paper.

(*Mr. Woodford then read the paper printed above and a discussion followed.*)

MR. BASIL THOMSON : I think that we have all been struck by the singular power which the reader of the paper has in identification. I feel it perhaps more than most people because some years ago when I was editing the

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