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THE PEOPLE AND LANGUAGE OF LIFU, LOYALTY ISLANDS.

By SIDNEY H. RAY, M.A., F.R.A.I.

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## 1. INTRODUCTION.

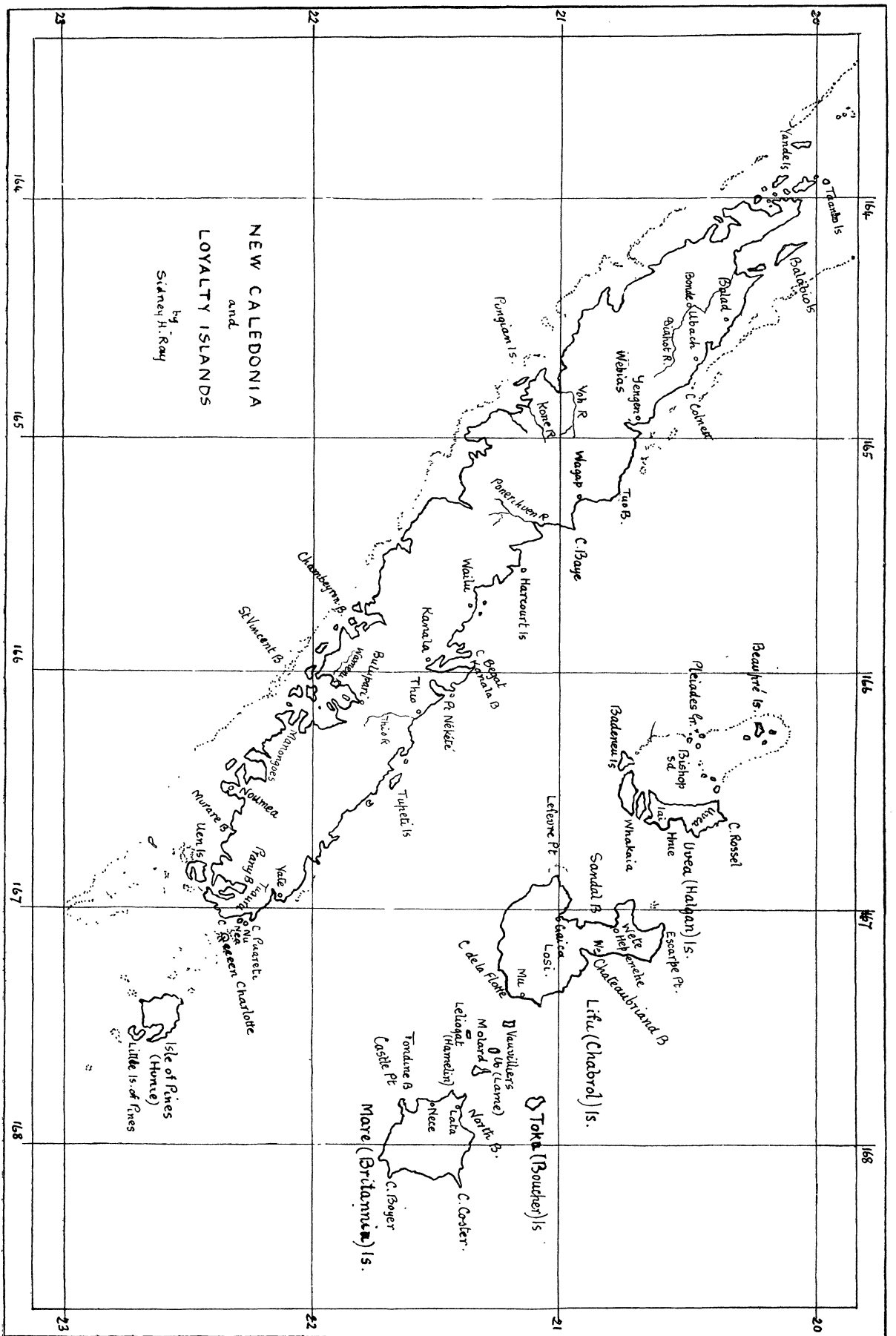
IN or about the year 1891, when endeavouring to obtain materials for a comparative study of the languages of Southern Melanesia, I had occasion to write to the Rev. James Sleigh, formerly a missionary in the Loyalty Islands, with respect to the language of Lifu. Our correspondence on the language was followed by a discussion of various ethnographical subjects, during the course of which Mr. Sleigh wrote for me answers to questions based upon Dr. Fraser's *Anthropological Queries*, as well as to others more directly concerned with my own studies. This correspondence forms the basis of the account of Lifuan Ethnography presented here. During the period of twenty-five years which has elapsed since the notes were written, no systematic description of any of the Loyalty Islands peoples has been published, and hence this account of the Lifuans, as they were when first known to white men, may be deemed worthy of preservation. For the sake of completeness I have added a few notes from French or English writers which illustrate or supplement Mr. Sleigh's account. Nearly all these relate to the people at or about the same period. I am also indebted to the Rev. J. Hadfield, Mr. Sleigh's successor at Lifu, for some additional notes.

I had, unfortunately, no ethnographic material from the Rev. J. Jones, who wrote to me on the Nengone Language, nor from the Rev. S. Ella, who wrote on Iai, and thus have only been able to add a very few notes from the other islands of the Loyalty Group. New Caledonia has been occasionally referred to, for illustration or comparison.

In the Loyalty Islands and New Caledonia, as in so many islands of the Pacific, people and habits are rapidly changing. Old customs and beliefs are fast dying out, and the memory of them becoming lost. Unless some careful anthropological work is carried out before the elders of the present population have passed away, it will be impossible to acquire accurate knowledge of a condition of primitive society which will either compare with, or be in contrast to, that so admirably described by Dr. Rivers in the Northern Melanesian Islands, or by Dr. Seligman in New Guinea. An investigation of New Caledonian and Loyalty Islands Sociology would fill the greatest existing lacunæ in the Ethnology of the Western Pacific. I would urgently recommend it to the Anthropologists of the Franco-British Entente.

In the following pages I have given, whenever known to me, the native names of objects or practices, even when not mentioned by those who have described them. Most of these names were confirmed by direct enquiry from Mr. Sleigh, and are found in his vocabularies. They will, I hope, be found convenient themes upon which to base future enquiries.

Where no reference is given in the following pages the information was obtained



from Mr. Sleigh. Additions from other writers are given either as quotations or in footnotes.

The paper deals only with facts. No attempt is made to discuss in detail the relationship of the Lifu people to other populations of the Western Pacific.

## 2. GEOGRAPHY.

The islands of the Loyalty Group are situated in the Western Pacific Ocean, east of New Caledonia, from which they are distant less than 50 miles. Aneiteum, the nearest island of the New Hebrides, is a little more than 150 miles further east.

The chain extends from N.W. to S.E. between 20° 10' and 21° 40' S. lat., and between 166° 20' and 168° 20' E. long. There are three inhabited islands, Uea, Lifu, and Maré, and several uninhabited islands, the Pleiades and Beaupré, N.W. of Uea, and Mu (Váuvilliers), Uo or Lame, Hamelin or Leliogat, Molard and Toka (Tiga or Boucher) between Lifu and Maré. All are "low flat coral islands, the north-western extremity of the group being still submerged and forming a prolonged line of dangerous reefs."<sup>1</sup> Seen from a distance the islands appear as a row of isolated plateaux almost of the same level, and only appearing a little above the water, no point being more than about 60 or 80 metres high.<sup>2</sup>

Lifu (native name *Dehu*), the largest and most populous island, is situated in the centre of the group about thirty-five miles west of Maré and about twenty-five miles east of Uea. It is about fifty miles in length, the greatest breadth being about forty miles. Though similar to Maré and Uea, Lifu is much higher, and is in some places from 200 to 300 feet high. The western side is a steep wall on which Captain Erskine observed rows of distinct lines resembling tide marks, the lowest not less than 60 feet above sea level. There are shoal patches along the shore, but neither a fringing nor a barrier reef.<sup>3</sup> There is no vestige of a lagoon.<sup>4</sup> The soil is carbonate of lime mingled with calcareous sand and smooth pebbles, with numerous holes and fissures, which are filled with decaying vegetation, and form the plantations of the natives. Caves with stalactites (called by the natives *amajo*) abound.<sup>5</sup>

Maré (native name *Nengone*) is the easternmost and second largest island, but is only from 60 to 80 miles in circumference. It is low and flat, though the surface is somewhat diversified by coral blocks and clumps of pine. In some parts, instead of the high coral cliff, there are tracts of low ground sloping down to a sandy beach. There are no harbours and the only anchorage is a wide bay (North Bay) opening to the north, which affords shelter from the prevailing winds.

<sup>1</sup> Erskine, *Journal*, p. 17.

<sup>2</sup> Jouan, *Notice*, p. 364.

<sup>3</sup> Erskine, *Journal*, p. 362; Rochas, *Iles Loyalty*, p. 14.

<sup>4</sup> Rochas, *Iles Loyalty*, p. 10.

<sup>5</sup> "Nous avons remarqué dans nos promenades sur cet île (Lifu) que souvent le sol sonnait creux sous nos pieds; il est probable qu'alors nous passions au-dessus de quelque grotte souterraine." Jouan, *op. cit.*, p. 365.

Uea (native name *Iai*), more correctly spelled Uvea, French Ouvea, consists of two closely adjacent islands at the western end of the group. The northern island, Hnie, is a long curved strip of coral formation, thirty miles long, about three miles wide in some places, and about 150 feet high. It is separated from the southern island of Whakaia, not half so long, by a narrow strait. The two larger islands are surrounded by about twenty smaller islets. Uvea is properly only the name of the Polynesian people on the northern part of Hnie, who are said to have come from Uvea or Wallis Island, north of Tonga, between Samoa and Fiji. Nearly all the accounts of the people of this part of the Loyalty Group relate to the Polynesians of Uvea.

Though the islands of the Loyalty Group are thickly clothed with bush, there are few large timber trees. The vegetation resembles that of New Caledonia, the principal trees being coco-palms, banyans, pines, and sandal-wood, with bananas, hibiscus, papaw, malay apple and *Abrus precatorius*. The only indigenous mammals are a small native mouse and a large *Pteropus* like that of New Caledonia. Birds are not numerous, but there are parroquets, pigeons, ducks and fly-catchers, with frigate birds, gulls and boobies. The reptiles are lizards and large turtles. Whales, sharks, the conch, and bêche-de-mer are found in the waters. There are two seasons: from May to January soft breezes blow from the east and south-east, sometimes interrupted by a west wind. During the other months the weather is variable, with north-west wind, abundant rain and frequent storms. Shocks of earthquake occasionally occur.

### 3. HISTORY.

Captain Cook missed the islands of the Loyalty Group when he discovered New Caledonia in 1774, as did D'Entrecasteaux in 1793. The latter passed to the west of Uvea and discovered the island of Beupré. "The discovery of Maré has been claimed for a Captain Butler of the ship 'Walpole' in 1800, and by others for the 'Britannia' in 1803, which latter name appears first on any chart as attached to one of the larger islands of the group. M. d'Urville states that in 1827, although the 'uncertain group of the Loyalty Islands' appeared on a chart of Arrowsmith's, M. Rossel, his hydrographer, doubted their existence, and their extent was certainly first ascertained by M. d'Urville, who connected his work (on the northern sides) with that of M. d'Entrecasteaux at Isle Beupré, retaining the name of Britannia for Maré, and giving those of Chabrol and Halgan to Lifu and Uea."<sup>1</sup>

Dumont d'Urville visited the Loyalty Group in 1840, and a party of missionaries in the brig "Camden" in 1841, established two teachers at Maré, by the help of Taufa, a castaway from Ninataputapu in the Tonga Group. The teachers were Samoans, Tataio from Savaii and Taniela from Tutuila. The discovery of sandal wood shortly afterwards led to the visits of traders, strife with the natives, and massacres. When visited in 1849, the mission had made progress. Erskine in the "Havannah" visited

<sup>1</sup> Erskine, *Journal*, p. 18.

Lifu in 1849, and Inglis, afterwards missionary in Aneiteum, wrote an account of the voyage. Christianity was firmly established by 1852. The Rev. S. M. Creagh and Rev. J. Jones settled in Maré in October, 1854.

Lifu was not visited by a missionary ship until 1845, but two teachers who were placed on Maré in 1842 reached Lifu in 1845. One of these apostatized, but the other, Pao, aided by the blind chief Bula, though hindered by a white man, Cannibal Charlie, stuck to his post, and later other teachers were sent. An epidemic in 1849, which caused the deaths of some chiefs and many people, led to fighting and the temporary abandonment of the mission, but it was resumed and Christianity established in 1857. The Rev. S. Macfarlane and Rev. W. Baker were appointed by the London Missionary Society in 1859. Uvea was evangelized from Maré in 1856, and a French priest was there in 1857. It was visited by Macfarlane in 1860 and by Jones in 1863.

Roman Catholic priests landed in Lifu in 1859, and war broke out between Bula's son and Ukenezo, chief of the western half of the island.

The Loyalty Islands were annexed by France in 1864, and in the same year Roman missionaries landed in Maré. These aided the pretenders against the lawful chiefs, who were Protestants. There were restrictions on the Protestant missionaries,<sup>1</sup> and disturbances. French soldiers were sent to Lifu in 1864, and in 1869 the French priest blamed Mr. Creagh for a war on Maré at the end of that year, but a French Commission in 1869–70 held him guiltless.

Mr. Macfarlane's removal was demanded in 1869, and he left Lifu for New Guinea in 1871, being succeeded by Mr. Creagh.

There was another war in 1875 in Maré, and some of the native Protestant teachers were banished to Cochin China. A French Protestant missionary, M. Cru, was appointed to supervise the missions by the French Government in 1887.

Mr. Creagh retired from the mission in 1886 after thirty-four years' work in Lifu, and Mr. Sleigh retired in the next year. In 1887 also the Rev. J. Hadfield succeeded Mr. Ella (who had retired in 1875) at Uvea, and a French war-ship removed Mr. Jones from Maré.

Mr. Hadfield is now the only English missionary in the islands.

#### 4. ORTHOGRAPHY OF LIFU WORDS.

Lifu words in the following account are given in the orthography adopted in books printed for the natives:—

*Vowels* : *a* as in "hat"; *e* as in "get," or long *ē* as *a* in "hate"; *ë* as *a* in "aspen," and sometimes nearly as *a* in "father"; *i* as in "sing," or long *ī* as in "machine"; *o* as in "bone"; *ō* as French *e* in "le," not quite as *o* in

<sup>1</sup> The Rev. S. Ella was refused permission in 1864 to reside in Uvea as a *missionary*, but he was allowed to stay as a private resident. He commenced religious work in 1865 and had many hindrances until 1869.

“for,” or *aw* in “*awful*,” but shorter; *u* as *oo* in “cool.” The sound of *u* in “*butter*” is wanting; Lifuans write *bata*.

*Consonants* : *b, d, dr, f, g, h, k, l, m, n, p, r, s, t, v, w, z*. These are sounded as in English, except that when following a vowel *b* and *d* are sounded with a slight nasal as *mb, nd*, and *t* is frequently trilled as *tr*.

Other consonants are : *c* as *ch* in “*chin*”; *j* as soft *th* in “*the, this*”; *ng* as in “*sing*”; *ny* as *ni* in “*onion*”; *q* as *wh* in “*what*,” or a slightly aspirated guttural; *sh* between *s* in “*sin*” and *sh* in “*shine*”; *th* as *th* in “*think*”; *x* a strong guttural as *ch* in Scotch “*loch*”; *hl, hm, hn, hng, hny*, as the simple consonant with a slight aspiration.<sup>1</sup>

Words quoted in Nengone are in native orthography. In this, *j* and *sh* are pronounced as in English, the other consonants as in Lifu.

In Iai, *kh* is used for the Lifu *x*; *hw* for the Lifu *q*; and *j* as in English. The *d* and *t* are sometimes nearly *dh* and *th*; *ù* is a harsh guttural, like the French *eu*, and *bw* is also used.

##### 5. PHYSICAL ANTHROPOLOGY.

Mr. Sleight's notes contain no account of the physical appearance of the Lifu people. But Jouan has given a careful description of the non-Polynesian islanders of the Loyalty Group, which may be taken to apply generally to the Lifuans :<sup>2</sup>

“Cette population ressemble en général à celle de la Nouvelle-Calédonie ; mais, de même que dans cette dernière contrée, des mélanges ont modifié les types ; ainsi, à côté du noir aussi foncé que le nègre africain, on voit des individus dont le teint rougeâtre et les traits plus adoucis attestent l'infusion du sang polynésien. Les naturels qui ont le mieux conservé les traits originaires (espèce nègre océanienne, Desmoulins, race papoue) sont généralement de grand taille ; leur teint est noir brun, un peu couleur chocolat. Le front est fuyant, les pommettes un peu saillantes, le nez beaucoup moins épaté que celui du nègre d'Afrique ; les lèvres sont épaisses, mais non difformes ; le bas de la face n'est pas prognathe. Les oreilles sont grandes et déformées par l'habitude de percer le labe inférieur d'un grand trou et de l'allonger presque jusqu'aux épaules. Les yeux sont grands, non bridés ; la conjunctive a une teinte un peu jaunâtre. Les dents sont belles, peut-être un peu grandes. Presque tous ont de longs poils sur la poitrine, les épaules et même le dos, de la barbe ; mais celle-ci, comme les cheveux, est par houppes éparées. Les cheveux sont longs et laineux ; ils les laissent croître de toute leur longueur et les portent

<sup>1</sup> In “Notes grammaticales sur la langue de Lifu,” a different orthography is used ; *u* is written for *w* ; *æ* for *ö* ; *lh, mh* and *nh* for *hl, hm* and *hn* ; *ñ* for *ny* ; *nd* for *d* (after vowel) ; *d'* and *dj* for *dr* ; *t'* and *tj* for *tr* ; *dh* for *j* ; *gh* for *q* ; *kh* for *x* ; *y* and *c* for *c*. There are also nasal vowels, *ã, ê, ï, ô, ù, ü* and *æ* ; aspirated vowels, *ha, he, hi, ho, hu, hù, hæ* ; and vowels with open sound *à, é*.

<sup>2</sup> They (the Lifu people) are very similar in appearance, character and habits to their neighbours on Maré. Murray, *Missions in Western Polynesia*, p. 326.



ébouriffés ou tombant de chaque côté en longue mèches frisées, ou bien encore ils les redressent en l'air et les enveloppent d'une pièce d'étoffe, qui leur fait comme une espèce de shako cylindrique. L'usage de teindre les cheveux avec de la chaux est très-répandu, ce qui les fait rougir ; quelques-uns par l'usage continu de ce procédé, les ont blonds et même presque blancs. Le bust des hommes est large, bien proportionné ; cependant nous avons remarqué un assez grand nombre d'individus ayant les épaules hautes et le cou court. Le mollet est plus prononcé que chez les nègres, et les pieds, au lieu d'être grands et plats comme ceux de ces derniers, rappellent les petits pieds de la race polynésienne.

“ Les traits des femmes sont moins réguliers que ceux des hommes. Leur seins piriformes, flasques et pendants de bonne heure, leur tête rasée, leur physionomie hébété, leur allures bestiales, en font quelque chose de hideux. À peine quelques jeunes filles pourraient-elles se soustraire à ce jugement sévère, mais les rudes travaux auxquels elles sont soumises les ont bientôt dégradées.”<sup>1</sup>

Erskine thought the people of Lifu were not much different from Ueans (*i.e.*, Uveans),<sup>2</sup> and Cheyne remarks that the complexion of the people of Uea “ lies between that of the black and copper coloured races,”<sup>3</sup> and says that the Lifuans are about the middle size and exhibit much variety of figure. Their complexion is that of a chocolate colour. Their hair is frizzled ; and besides the very long bushy beards and whiskers worn by many, they have a great quantity of hair on their bodies.<sup>4</sup> Erskine notes that the women's hair is cropped short,<sup>5</sup> but Cheyne says that both sexes wear their hair long.<sup>6</sup>

Finsch describes two men and a woman of Lifu : “ Wedschi, gen. Peter. Kräftigen Mann von ca. 27 Jahren ; helle Varietät, fast wie Nr 30 (*i.e.*, of Broca's scale) aber der Gesichtsausdruck ganz Melanesisch, ebenso die Beschaffenheit des Haares, das schwarz ist ; Bart schlicht, schwarz, an der Spitzen in's Rostbraune. Ein andere Lifu-Mann hatte schwarzes, lockiges Haar, schwarzen, schlichten Kinn- und hellblonden Schnurrbart ; Augen lichtbraun. Eine Frau von Lifu, sehr dunkel (*circa* No. 43), und von durchaus melanesischen Typus, besass schwarzes, schlichtes Haar, ganz wie bei Europäerinnen.”<sup>7</sup>

Pickering, on the United States Exploring Expedition, noted the likeness of New Caledonians and Fijians,<sup>8</sup> and a Lifu boy was exhibited at a meeting of the Ethnological Society in mistake for a Fijian.<sup>9</sup>

A much better account of the physical anthropology of the Lifuans than any of the preceding is that made in 1893 by Deniker and based on the observations of Dr. François.<sup>10</sup> The latter measured ten natives, all males between the ages of

<sup>1</sup> *Notice*, pp. 369–370.

<sup>3</sup> *A Description of Islands*, p. 24.

<sup>5</sup> *Journal*, p. 367.

<sup>7</sup> *Anthropologische Ergebnisse*, p. 63.

<sup>9</sup> Latham, *Varieties of Man*, p. 262 ; Erskine, *Journal*, p. 368, note.

<sup>10</sup> *Les Indigènes de Lifou*, Paris, 1893.

<sup>2</sup> *Journal of a Cruise*, p. 367.

<sup>4</sup> *Description*, p. 14.

<sup>6</sup> *Description*, p. 15.

<sup>8</sup> *The Races of Man*, London, 1872, p. 150.

eighteen and twenty-eight years. Two were natives of Leuci or Leussi (*i.e.*, *Losi*) in the south of the island, five were natives of Chepenehe, a village on the west coast in the northern part of the island, and three came from Gaotcha or Gadja (*i.e.*, *Gaica*), about 12 kilometres south of Chepenehe.

The mean height of the men measured by François was 1642 mm., 1 man was short, 1585 mm., 5 were below the medium, 1600 mm. to 1645 mm., and 4 above the mean, 1670 mm. to 1690 mm. Of the heads, 1 was mesocephalic with length-breadth index of 79.7, 1 sub-dolichocephalic, 77.2, 4 dolichocephalic, 70 to 74.6, and 3 hyperdolichocephalic 66.7 to 69.7, the mean being dolichocephalic.<sup>1</sup> Of the noses 1 was mesorhine, 4 platyrrhine, and 5 hyperplatyrrhine, the mean being platyrrhine.<sup>2</sup> The colour of the skin approached that of chocolate with a reddish reflection and between 28 and 29 of Broca: 1 had light brown skin and 2 others were black (No. 27).<sup>3</sup> The hair of 6 individuals was black, but that of the 4 others was dark chestnut; 8 had frizzled hair, 1 had wavy, while that of the other was almost completely straight.<sup>3</sup> The diameter of the spirals (*diamètre des tours de spire*) is much greater (16–18 mm.) than that of the negro (2–3 mm.). The pilary system was feebly developed on the body in 7,<sup>4</sup> although half of them had more or less beard in spite of their youth.

The bodily measurements given by M. Deniker are as follows:—<sup>5</sup>

MESURES PRISES SUR 10 INDIGÈNES DE LIFOU (EN MILLIMÈTRES).

	Moyenne.	Minim.	Maxim.
Taille ... ..	1642	1585	1690
Tête: diam. antéro-postérieur ... ..	199	184	208
"    transverse-maxim. ... ..	144	136	147
"    bizygomatique ... ..	140	130	147
Nez: largeur ... ..	45	40	49
hauteur ... ..	46	41	51
Oreille: largeur ... ..	34	29	35
hauteur ... ..	63	60	67
Dist. entre les angles intér. des yeux ... ..	34	30	39
"    "    "    ext.    "    ... ..	95	89	103
Bouche: largeur ... ..	57	47	64

<sup>1</sup> Cf. these variations with those of the skull measurements by Quatrefages and Hamy. Of eighteen male and twelve female skulls one male and one female were subdolichocephalic, seven male and eight female were dolichocephalic, and ten male and three female hyperdolichocephalic. Cf. Craniology.

<sup>2</sup> In the skull measurements, the nose of eight males and three females was platyrrhine, of six males and five females mesorhine, and of four males and three females leptorrhine. Cf. Craniology.

<sup>3</sup> Cf. Finsch in the account just quoted.

<sup>4</sup> This differs from Cheyne's statement. Cf. *Description*, p. 14.

<sup>5</sup> *Les indigènes de Lifou*, p. 794.

MESURES PRISES SUR 10 INDIGÈNES DE LIFOU (EN MILLIMÈTRES)—*continued.*

	Moyenne.	Minim.	Maxim.
Dist. entre les deux acromions ... ..	319	305	345
” ” ” mamelons ... ..	192	170	221
” ” ” épines iliaq. ant.-s. ... ..	237	215	269
” ” ” trochanters ... ..	282	260	300
Main : longueur ... ..	202	180	216
largeur ... ..	97	90	105
Pied : longueur ... ..	263	250	280
largeur ... ..	187	98	112
Force de flexion de la main (dyn.) en kil. ... ..	45	35	60
Indice céphalique ... ..	72.4	66.7	79.7
” nasal ... ..	97.8	83.3	117.1
Rapp. du diam. biacrom. à la taille = 100 ... ..	19.4	18.0	21.3
” ” bitroch. ... ..	17.1	16.4	18.2
” de la long. de la main ... ..	12.3	10.7	13.8
” ” du pied ... ..	16.0	15.3	16.5

There is no information by anyone as to whether the Lifuans possess the distinctive body odour attributed to the New Caledonian natives.<sup>1</sup>

6. CRANIOLOGY.

The craniology of the Loyalty Islands natives has been discussed by J. B. Davis, Bertillon, and Deplanche. Their measurements and results were investigated by MM. Quatrefages and Hamy, from whose work I extract the following summary :<sup>2</sup>

“CRÂNES DE MARÉ.—La population de cette dernière île, la plus meridionale et la moins explorée du groupe, paraît exclusivement Papoua. Deux crânes de Maré ont été rapporté en Europe, celui de la femme *Kué* qui fait partie du musée Davis, et qui est caracterisé de la même façon que la plupart de ceux qui viennent d’être étudiés,<sup>3</sup> et un second crâne du même sexe, assez peu différent du premier,

<sup>1</sup> “Un parfum acre, qui caractérise nos indigènes océaniens. Tous ne le possèdent pas au même degré. Mais il m’est parfois impossible de me pencher sur l’épaule de certains de mes élèves pour examiner leur travail : ils sont par trop odorants.” Ph. Delord, *Mon Voyage d’enquête en Nouvelle Calédonie*, Paris, 1901, p. 148.

<sup>2</sup> *Crania Ethnica*, pp. 281–284.

<sup>3</sup> Principales mesures du crâne de *Kué*, femme de Maré (collection Davis) : cap. crân. 1395 c.c. ; d. a.-p. 0m. 182 ; d. tr. 0m. 126 ; front, max. 0m. 111 ; occ. max. 0m. 104 ; vertical (max.), 0m. 147 ; bizygom. 0m. 139 ; courbe horiz. tot. 0m. 502 ; front. tot. 0m. 126 ; par. 0m. 126 ; occ. 0m. 121 (*Thesaurus Craniorum*, No. 811, p. 309). [These are the French measurements given in *Crania Ethnica*, p. 281. Davis gives them thus : “Loyalty Islander. ‘Kue’ ♀, aet. c. 24. Island of Maré : Cran. capac. 70 oz., circumf. 19.8 ins., fronto-occipital arch 14.8 ins. (frontal portion 5 ins., parietal portion 5 ins., occipital portion 4.8 ins.), intermastoid arch 14.2 ins., longitudinal diameter 7.2 ins., transverse diameter (interparietal 5 ins., frontal breadth 4.2 ins., parietal breadth 4.7 ins., occipital breadth 4.1 ins.), height 5.2 ins. (frontal 4.6 ins., parietal 4.7 ins., occipital 3.9 ins.), length of face 4.4 ins., breadth of face 5 ins., length-breadth index .69, length-height index .72.”]

trouvé par M. Dupouy à la baie du Nord et offert par lui à la Société d'anthropologie de Paris. La pièce de M. Davis a pour indice céphalique 69,23 ; celle de la collection Dupouy, 69,06 (d.a.-p. 0m. 181 ; d. tr. max. 0m. 125 ; d. bas.-bregm. 0m. 138 ; ind. haut. long. 76,24 ; ind. haut.-larg. 110,40).

“CRÂNES DE LIFOU.—La craniologie de Lifou est bien mieux connue. Le musée de la Faculté des Sciences de Caen ne possède pas moins de vingt-trois crânes de cette île ; onze d'hommes, dix de femmes et deux de jeunes sujets, recueillis par Deplanche pendant son séjour aux Loyalty, et dont M. Bertillon a fait l'étude en 1869,<sup>1</sup> étude reprise et complétée par nous quelques années plus tard.<sup>2</sup>

“Si aux vingt et un crânes adultes de cette remarquable collection on ajoute les deux pièces données au Muséum de Paris par le même chirurgien de marine, deux autres rapportées au même établissement par M. Balansa de sa mission scientifique de 1871,<sup>3</sup> quatre enfin faisant partie de la collection Marzioux, on aura les éléments des colonnes 3 et 4 de notre tableaux XXVII, qui renferment les moyennes des dix-huit têtes d'hommes adultes, et des onze têtes de femmes que nous avons pu mesurer. En comparant, chiffre à chiffre, les Lifous avec les Fatés qui leur sont juxtaposés, on constate que si les dimensions de la boîte crânienne sont, à peu de chose près, les mêmes dans les deux séries, celles de la face offrent de la première à la seconde un certain nombre de modifications qui ne sont pas sans intérêt. Le nez s'allonge sans s'élargir à proportion, et l'indice nasal descend de 54,16 à 51,92.<sup>4</sup> Les parties latérales moyennes de squelette facial se développent en même temps ; la hauteur des os jugaux monte de 0m. 021 à 0m. 025, l'écartement des pommettes s'élève de 0m. 110 à 0m. 115, le bizygomatique maximum atteint 0m. 136, etc. Ces changements semblent bien être sous l'influence d'un croisement des Mélanésiens de Lifou avec les Polynésiens immigrés au dernier siècle de l'archipel Wallis sur l'île Ouvea, d'où le manque d'eau les force assez souvent à partir pour Lifou ou la côte voisine de la Nouvelle Calédonie.

“Les deux crânes de Lifous adultes du Musée des Chirurgiens de Londres, l'un

<sup>1</sup> Bertillon, *Forme et Grandeur*, pp. 250-288.

<sup>2</sup> Les vingt-trois crânes de Lifous, dix crânes de Poëbo, douze de Kanala, et d'autres encore des Nouvelles-Hébrides, de Taïti, etc., forment avec quelques pièces intéressantes léguées par Dumont d'Urville, Rayer, etc., le musée anthropologique de Caen dont j'ai fait le classement en 1876. Tout le reste de la collection Deplanche est venu au Muséum de Paris, rejoindre celles déjà fort importantes que ce voyageur avait données à l'État il y a plusieurs années. [Note : *loc. cit.*]

<sup>3</sup> L'un de ces crânes fait partie d'une squelette complet. Il y en a un troisième, mais il vient, comme deux les crânes de Caen, d'un sujet n'ayant point atteint son complet développement. . . Ils sont mesaticéphales. [Note : *loc. cit.*]

<sup>4</sup> Deplanche insiste, dans les notes manuscrites que nous avons sous les yeux, sur les modifications que subit le nez chez les Lifous. Il a trouvé chez ces insulaires, dit-il, “des nez minces, effilés et n'ayant aucune ressemblance avec celui du Nègre.” Nos propres observations nous ont montré qu'il y a parmi les Lifous des individus dont les cheveux sont presque complètement lisses. Cf. Deplanche, *Ethnologie Calédonienne*, Caen, 1870, pp. 7-8. [Note : *loc. cit.*]

masculin (No. 5399), l'autre féminin (No. 5400), offrent également des proportions générales qui s'éloignent notablement des crânes Papouas purs. Sur l'un et sur l'autre, le diamètre transverse s'élargit notablement (0m. 138 et 0m. 135), et l'emporte sur le basilo-bregmatique (0m. 136 et 0m. 126). Les diamètres antéro-postérieurs étant 0m. 181 dans un cas, et 0m. 172 dans l'autre, les indices céphaliques se chiffrent par 76,24 et 78,48, 75,13 et 73,25, enfin 98,55 et 93,33.

“ Les deux têtes de Lifous, Awita et Biat, que possède M. Davis<sup>1</sup> n'offrent rien que doive particulièrement attirer l'attention. Nous ne savons rien de précis des pièces de même provenance conservées au British Museum.<sup>2</sup>

“ CRÂNES D'OUVÉAS.—Les trois crânes qui ont été recueillis à Ouvéa par la Société océanienne et donnés au muséum de Paris par M. Marzioux, ne present, pourtant, aucune trace de croisement. Ce sont des crânes du type Papoua le plus franc. Leur diamètres crâniens (d. a.-p. 0m. 189 ; tr. max. 0m. 129 ; bas. bregm. 0m. 136), et les indices correspondants (68,25, 71,90, 105,42) ; leurs circonférences et leurs courbes (circonf. médiâne totale 0m. 517 ; courb. front. 0m. 131, pariét. 0m. 133, occ. sup. 0m. 69, inf. 0m. 50, transv. sup. 0m. 298, tot. 0m. 426, horiz. 0m. 507) les diamètres céphaliques (diam. iniaq. 0m. 178, bitemp. 0m. 125, biauricul. 0m. 117, bimast. 0m. 102, front. max. 0m. 112, min. 0m. 95), et faciaux (biorb. ext. 0m. 108, int. 0m. 99, interorb. 0m. 28, bimal. 0m. 91, bizygom. 0m. 129), etc., leur assignent une place au nombre des Papouas les mieux caractérisés.”

From the Table XXVII referred to by Quatrefrages and Hamy,<sup>3</sup> which compares the skull and face measurements in Faté, Lifu and Fiji, I quote only the indices as follows :—

INDICES CÉPHALIQUES.	<i>Fatés.</i>		<i>Lifous.</i>		<i>Vitiens ou Fidjiens.</i>	
	5 ♂.	1 ♀.	18 ♂.	11 ♀.	6 ♂.	6 ♀.
Long. = 100 { largeur	68.42	70.28	69.84	71.82	69.31	69.23
{ hauteur	73.68	77.71	73.54	74.58	72.48	75.27
Larg. = 100 hauteur	107.69	110.56	105.30	103.84	104.56	108.73
Fronto-pariétal	76.92	77.23	72.72	71.53	74.04	76.19

<sup>1</sup> Principales mesures de deux crânes de Lifous d'après M. J. B. Davis (*Thes. Cran.*, p. 309). Awita ♂, 25 ans., cap crân. 1462 c.c., d. a.-p. 0m. 177 ; d. tr. 0m. 132 ; front. max. 0m. 104 ; occ. max. 0m. 144 ; vertical (max.) 0m. 149 ; bizygom. 0m. 129 ; courbe horizont. tot. 0m. 502 ; front. tot. 0m. 126 ; par. 0m. 142 ; occ. 0m. 116.—Biat. ♀ 30 ans., cap. crân. 1631 c.c. ; d. a.-p. 0m. 193 ; d. tr. 0m. 126 ; front. max. 0m. 111 ; occ. max. 0m. 104 ; vertical max. 0m. 132 ; bizygom. 0m. 139 ; courbe horizont. tot. 0m. 527 ; front. tot. 0m. 134 ; par. 0m. 144 ; occ. 0m. 121. [These are the French measurements as given by MM. Quatrefrages and Hamy. Davis gives them in English. MM. Q. and H. omit the sex of Awita, and give Biat as ♂. Cf. *loc. cit.*]

<sup>2</sup> *Catal. cit.*, pp. 1-2.

<sup>3</sup> *Crania Ethnica*, p. 283.

INDICES FACIAUX.	Fatés.		Lifous.		Vitiens ou Fidjiens.	
	5 ♂.	1 ♀.	18 ♂.	11 ♀.	6 ♂.	6 ♀.
Fronto-orbitaire ... ..	91·58	95·00	88·88	90·29	91·50	94·11
„ jugal... ..	74·24	78·51	70·58	73·80	72·38	77·41
Orbitaire ... ..	84·61	86·84	85·00	89·47	87·17	86·84
Nasal... ..	54·16	51·06	51·92	50·00	50·00	54·16
Facial ... ..	69·69	62·81	63·38	68·25	67·91	68·54

## 7. COLOUR VISION.

The Lifuan colour names are of some interest and I give here a list of all I have found in Mr. Sleigh's MSS. and translations. During the stay of the Cambridge Expedition in Torres Straits, and during his homeward journey, Dr. Rivers was able to test the colour vision of seven Lifuan natives, and Dr. Seligman also obtained names from another Lifu man in the Straits.<sup>1</sup> I have added these (which are spelled a little differently by Dr. Rivers, and usually have the adjectival prefix *ka*) to Mr. Sleigh's names, with the prefix *R*.

*Lifu Colour Vocabulary.*

Colour. *La hane la ngön* (lit. the mark of the appearance).

*Madra*, red (*madra*, blood). *R. kamada*.

*Wāxa madra*, reddish.

*Palulu*, red (*palulu*, to burn). *R. kapululu*.

*Palulu xöt*, scarlet, crimson (*xöt*, something prominent).<sup>2</sup>

*Dela*, crimson. *R. dela*, brown, from *dela*, the reddish brown fur of flying-fox.<sup>3</sup>

*Mamadrai xöte*, blue (*mamadrai*, a red plant), also in Esth. i, 6, "violet" or blue.

*Ngönemaea*, *mæa ngön*, purple. *R. maia*, green.

*Matrotro*, *hmatrotro*, brown, pale blue.

*Wetewet*, dark-coloured, black, brown (*wete*, mountain). *R. kawëtewët*, black, blue.

*Hate*, green (also used for "uncooked").

*Theletha*, greenish. *R. theilifa*, green.

*Med*, *hmed*, yellow (*hmed*, turmeric, also used for "ripe"), *R. kamedimed*.

*Hneaju*, bay colour.

*Xuhao*, pale colour (cf. *hao*, mortar, ash of burnt bones).

*Wiawatesi*, *wiaqatesi*, ashen, pale (through fear or illness). Cf. *hnatesiji*, ashes.

<sup>1</sup> *Reports of the Cambridge Expedition*, II, p. 87.

<sup>2</sup> As, e.g., *xöte sinò*, carving of wood.

<sup>3</sup> In the Bible translation (Is. i, 18), "*maine madra it'eje tune la dela*, if red things like the *dela*," is used for "red like crimson."

*Eone*, dull white. Cf. *ngöni*, sand.

*Wië*, *wiëwië*, white. R. *kawia*.

*Qia*, grey (*qia*, grey hair).

I also find in Mr. Sleigh's notes and translations: *hane-ne-köjony*, or *hane wene ngöni*, speckled; (cf. *wöje*, excrement, *wene ngöni*, grain of sand); *waxiej*, mixed colour (cf. *waxau*, dust); *hnathapitipin*, *hnathatha han*, spotted (cf. *thatha*, to tattoo); *taiöro*, *taiöm*, dim, faded, soiled.

Besides the words already quoted a few others are given by Dr. Rivers. *Kamunda*, red, is suggested as derived from a word for "ripe banana," but it may be the same as *hmed*,<sup>1</sup> yellow or ripe. A ripe banana is *waithi mede*. *Kaharith*, also given as *Kahathihathi*, yellow, brown, grey, are derived, as Dr. Rivers indicates, from *haji*, also *haj*, smoke, or *haji haji*, dim, obscure. *Kamhint*, used for orange and yellow, is probably *hmita*,<sup>2</sup> vomit. *Kahatuhatu*, *kahathihal*, for green, appear to be variants of the derivative from "smoke," *haji*. Blue, indigo, and violet were called *bulu* (doubtless the English word), and *kamagau*, *kamungau* and *mungaruchau*, of which I can offer no explanation, except that *chau* appears to be intended for *cahu*, near.

The use of *hmatrotro* for brown, and light blue, and of *mamadrai xöte* for blue, when *mamadrai* is a "red" plant, is interesting, especially as Dr. Rivers found clear indications of colour-blindness among the few Lifu men whom he examined. One man "called both red and indigo *kapalulu*, used by the others for red. Two men called both red and yellow *kamunda*, used by the normal individuals for red, and one of these called blue, indigo, and violet, *ngunamaia*."<sup>3</sup>

#### 8. TASTE NAMES.

The verb "to taste" is *deme tupath*, i.e., kiss and try, but a noun is only formed by the name of the taste and the word *që*, mouth; as, e.g., *hnyapa kowe la qenge*, sweet to my mouth, a sweet taste. The following names are found in Mr. Sleigh's lists and translations:—

SWEET. The usual word is *hnyapa*, but "very sweet" is *hnemesiëne*.

SALT. The word for "bitter" is used for a salt taste. The word *alase* from the Greek  $\alpha\lambda\varsigma$ , is used for the substance: *la ehaitene la alase*, the saltiness of the salt.

ACID. *Memeke*, tart, sour, gall, *hmengi*, sour. The gall in the body is *oshone*.

BITTER. *Hait* is given for bitter, pungent, salt (of sea). It is also given for "wormwood," which is also found as *shrojel* or *shojel*. The taste of European spirits is also said to be *hait*.

ACRID. *Xet*.

PUNGENT. *Cici*, *cicin*.

Other taste names are:—*gom*, nauseousness in the mouth, *hnyëfelö* or *hnye-menyen*, insipid. Brackish water is *wacit*.

<sup>1</sup> Lifu *d* is often nasalized and pronounced as *nd*.

<sup>2</sup> Lifu *t* is *nt* in some words: *jid*, night, was formerly written *jint*.

<sup>3</sup> *Reports of Cambridge Anthropol. Exped.*, II, p. 87.

## 9. SMELL.

The word *pui* is used for an odour, pleasant or unpleasant: *pui loi*, a good smell; *pui ngazo*, a bad smell. A sweet savour or scent near the nose is *punepune*, if distant it is *songe*. A stink or ill savour is *pi*. The verb "to smell" is *hngöle-hngölène*.

## 10. MENTAL CAPACITY.

The natives of the Loyalty Group appeared to Rochas to be more intelligent, more active and enterprising, and better voyagers than those of New Caledonia,<sup>1</sup> but his statements appear to refer more especially to the people of Uvea, and probably to the Polynesians.

According to Mr. Sleigh the Lifuans were feeble in intellectual powers, and, in fact, thought of little besides food and women. A mere coincidence or sequence of events was regarded as cause and effect, design or result whether for good or evil. There was little speculation as to the causes of things, the usual reply to queries as to the makers of flowers or birds, etc., was, "our old men." These were the highest intelligences they knew.

When unwell they were apt to lose heart and hope. They thought they would die, and did die from no serious or definite disease.

This description probably no longer applies. Vollet, writing in 1872, says:—"Dans le trois îles ils sont très intelligents, savent presque tous lire et écrire et ont un degré de civilisation qu'on est étonné de rencontrer si près de la Nouvelle Calédonie."<sup>2</sup>

Some Lifu natives have shown a certain amount of force of character and intelligence. The teacher Mataika, placed by Dr. Macfarlane on Darnley Island in Torres Straits, on his own initiative, in 1872, commenced mission work in Murray Island, a task involving a considerable amount of danger. The first translations in the Murray Island language were no doubt based on his work,<sup>3</sup> while another Lifuan, Elia, translated a gospel into the Saibai language of Western Torres Straits.<sup>4</sup> Though these (Papuan) languages are far removed in structure from Lifuan, the imperfections in the translations are due to omissions rather than inaccuracies.

Some expressions in the Lifu vocabulary indicate a certain amount of observation:—

*Wawanefeneua* is a person who sows discord, from *wawa*, the name of a fish that lies in wait at the bottom of the sea, and rises suddenly to attack, disperse, or devour any fish swimming above it.

*Qenemada*, a garrulous person, from a man of that name and habit.

<sup>1</sup> *Iles Loyalty*, pp. 23, 26.

<sup>2</sup> *Renseignements*, p. 55.

<sup>3</sup> Cf. Ray and Haddon, *Study of the Languages of Torres Straits*, pt. I, pp. 524-525.

<sup>4</sup> Cf. *Reports of Cambridge Expedition*, III, pp. 187-189.



*Ka pë enieni*, poor, *i.e.*, having no scales (as a fish : *pë*, no, *enieni*, scales).

*Wanamamik*, a trifle, literally "fruit of weeds."

*Ate wenewej*, a flatterer, lit. *ate*, man ; *wenewej*, arrowroot.

*Gene hnageje*, inconstant, lit. *gene* mouth of *hnagejë* sea.

*Ithupejiang*, my enemy, reciprocally watching me with a club : *i*, reciprocal prefix ; *thupe*, to watch ; *ja*, club ; *ng*, pronom. suffix *my*.

*Pë hne mej*, a glutton, no place of satisfaction.

A man without a wife is said to be like a canoe without a rudder.

## 11. PHYSIOGNOMY. EXPRESSION OF THE EMOTIONS.

I note here a few methods of expressing the emotions which are described in vocabulary :—

1. Actions with the head (*he*). *Hage*, to shake head in scorn ; *nangë*, to nod in assent.
2. Actions with mouth (*që*). *Qejine*, to whistle and beckon with hand ; *qej xöt*, to whistle in fear or admiration (*xöt*, to shoot out) ; *thinathinane*, to click in fear or admiration ; *tinatina*, to cluck in astonishment ; *awe* (chiefs', *simano*), to groan ; *demi*, to kiss (*idemi me*, to kiss with someone) ; *thuluf*, to smoke a pipe, to draw in the breath, or *ufi*, to blow (out smoke).
3. Actions with eye (*mek*). *Hnemekë*, *ihnemeke*, *isa meköne*, to nod (? wink) or gaze as a sign ; *catemeke*, presumptuous (*cate*, strong) ; *sheshëmeke*, presumptuous (*shëshë*, to fly) ; *leleëmek*, look ashamed (*leleë* ? ) ; *goetranemeke*, to disregard, be indifferent to (*goe*, look ; *trane*, beyond) ; *maca meke*, prudent (*maca*, informed).

Action with the nose (*fij*). *Hnine*, to snuff at in refusal.

Actions with the hand (*ime*). *Xe*, to beat the breast in lamentation ; *ixei*, to strike hands together ; *xexe*, *xexe hnatrapaine*, to clap hands for joy ; *xegan*, to clap hands once in astonishment ; *haliene*, to beckon with the hand.

Actions with the heart. The word used for "heart" is *hni* (chiefs', *hnatesi*), and is literally "the belly." The physical heart is *wenethë hmi*. *Hni tru*, proud (*tru*, great) ; *hnö hni*, irritable, cross (*hnö*, to hunt, catch) ; *hnimi*, love (*mi*, hither) ; *xomi hni*, patience (*xomi*, to take) ; *luelue hni*, doubt (*lue*, two) ; *cate hni*, presumptuous (*cate*, strong) ; *xeti hni*, stupid (*xeti*, thick, *xetixet*, full of leaves) ; *elëhni*, anger (*elë*, to ascend, go up) ; *goce la hni*, angry (*goce* ? ) ; *hni hna thë fë*, or *itete thë fë hni*, broken-hearted (*hna*, past tense, *thë*, not, *fe*, with, *itete*, those who).

Actions with the spirit (*u*, chiefs *ua*). *Pate u*, despair (*pate*, lose) ; *sheshëthou*, despair (*sheshë*, fly away).

To show the buttocks in anger, or with friends jocularly, was called *kole koz*.

## 12. FAMILY LIFE. OCCUPATIONS.

According to Rochas<sup>1</sup> the family in Lifu is a little better constituted than in New Caledonia. The woman is less isolated from her husband and relegated to less inferior work. He suggests that this is perhaps explained by the influence of the manners of the yellow race (*i.e.*, Polynesians) brought in and mitigating the customs of the primitive inhabitants.

The women fish, hunt for shell-fish on the reef (*song*), work in the gardens,<sup>2</sup> seek water and wood, and get food (*xamoxamo xen*) from the plantations. They live in a separate house, and “elle a tout à craindre de la part d’un mari excessivement jaloux.”<sup>3</sup> Cheyne makes the same statement.<sup>4</sup>

## 13. PERSONAL ADORNMENT.

Lifu men bored the lobe of each ear, but an ear-ring was rarely inserted. The hole now serves as a convenient place for inserting and carrying a pipe.

Some individuals, men and women, were tattooed on the face, back, breast and arms in a variety of patterns. “Some of the men have figures of birds, etc., tattooed and coloured blue, on their arms.”<sup>5</sup> Most of the persons so tattooed were chiefs or persons of rank, and there is some doubt as to whether this is an indigenous custom. It may perhaps have been introduced by New Caledonians, Fijians or Samoans. The name *thatha*, used for this practice, suggests derivation from the Samoan *tatatau*.

Circumcision was not practised in Lifu, but men of New Caledonia split the prepuce.

The hair was sometimes allowed to grow long.<sup>6</sup> Young men desirous of being thought “swells,” changed the natural black colour of the hair to various shades of brown by a liberal use of lime (*hna sha etë*, cooked stone, *i.e.*, coral).

Damped white sand or lime dust was plastered under the eyes. The face was sometimes blackened with charcoal (*wandelep*) in long streaks, but there was nothing which could be called paint. The body was rubbed or daubed all over with various colouring substances, chiefly juices of plants. Women and girls coloured their faces with the fine blue dust from the wings of a large butterfly.

<sup>1</sup> *Iles Loyalty*, p. 24.

<sup>2</sup> Jouan, *Notice*, p. 373.

<sup>3</sup> Jouan, *loc. cit.*

<sup>4</sup> “The women appear to be kept in great subjection, and are made to cultivate and attend to their plantations.” *Description*, p. 15.

<sup>5</sup> Erskine, *Journal*, p. 368.

<sup>6</sup> In an address to the people of Houailou, New Caledonia, they are told not to imitate the Lifuans, who wear a long lock of hair on the side of the head. The men are advised to cut the hair, the women to wear it long. P. H. Delord, *Mon Voyage*, p. 173.

## 14. CLOTHING.

Men of Lifu wore no clothing, but for ornament wore round the body the vine of a kind of bind-weed. The name of the beautiful convolvulus-like flower of this plant—*wanaitihille*—after the introduction of Christianity and clothing, came to signify a heathen, and the adoption or rejection of Christianity was compared to the putting on or taking off of clothes.

The only dress of the women consisted of a grass petticoat or fringe wound several times round the loins.

Children of both sexes went nude for some years.<sup>1</sup>

A covering of cloth, *itrapet* (chiefs' *dozēhetiē*) (Plate XII, 2), or garland of flowers, *ōlith*, or chain work, *hna wejemone*, was worn on the head. Cheyne states that "the men when going to war wear their hair wrapped up in tappa; at other times they have no covering over it, but take great pains to have it combed out in a mop-like form."<sup>2</sup>

A basket or pouch worn as a "sporrán" is described by Erskine.<sup>3</sup> Cloth was beaten from a woody kind of taro, *sesepen*. Cheyne says, "The tappa which forms the turban of the men is made from the bark of a tree, which, after being well soaked in water, is beaten out on a log and exposed to the sun to dry."<sup>4</sup>

Flax is mentioned by Mr. Sleigh as though a native product, and is called *iat*; in the rough state it is *apiat*, and two hanks are called *wanapiat*.

Calico is now used and called *imāno* (chiefs' *imasia*). It is also known by the Samoan name *siapo*.<sup>5</sup> A garment is *ixete* (chiefs' *iönite*). Trousers are *i lue ca* (lit., two legs together).

<sup>1</sup> Mr. Sleigh does not mention the penis wrapper referred to by Jouan, who says: "Les hommes vont ordinairement tout nus, ou pour mieux dire ils ont trouvé moyen de se rendre plus indécents que ne le serait un nudité complète. Le costume, comme celui des Calédoniens, est capable d'effrayer la pudeur la moins farouche, et je ne saurais dire lequel des deux peuples est le plus inconvenant. (Caledonici cum tela aut fronde mentulam celant, insulares Loyalty incolae vero tantum modo, lumbos cum funiculo cingunt mentula sublata et ad ventrem apposita.)" *Notice*, pp. 370–371. The same article is worn in the island of Tanna, New Hebrides. Cf. Rev. W. Gray, "Some Notes on the Tannese," *Intern. Archiv. f. Ethnographie*, VII, 1894, pp. 229–230. It is figured in: Pastor O. Michelsen: "Om natur forholdene og de infødte på Ny. Hebriderne," *Det Norske Geografiske Selskabs Årbog*, III, 1891–92, p. 10.

<sup>2</sup> *Description of Islands*, p. 15. His word *tappa* is the Samoan *tapa*, properly the white border of a *siapo*, but used in other Polynesian dialects for bark-cloth.

<sup>3</sup> *Journal*, p. 364. Cf. Domestic Utensils.

<sup>4</sup> *Description*, p. 16.

<sup>5</sup> *Mano* is no doubt the Melanesian word *malo*. (Cf. Codrington, *Melanesians*, p. 321.) The same word is used in New Caledonia. Delord has the following note: "Manou, pièce d'étoffe, généralement de couleur claire: rouge, bleue, jaune à grandes fleurs blanches. Il en faut 1 m. 50 à 2 m. pour faire un 'manou.' On serre cela autour des reins. Voilà un costume superbe et suffisant." *Mon Voyage*, p. 158. "New Caledonians make two kinds of cloth. One from the bark of an urticaceous shrub, the other from the bark of the banyan (*Ficus prolixa*)." Erskine, *Journal*, p. 368.

## 15. ORNAMENTS.

Ear-rings (*ane inengenjë* or *otruë*) were rarely worn. Necklaces (*finimeciwe*) were formed of round pieces of *sio*, a green stone, "jade," imported from New Caledonia.<sup>1</sup> Necklaces (*finitia*) were also made of imported beads. Armlets or bracelets (*ane im*) were made of white shells from New Caledonia, bound on with pieces of plaited bat's down stained reddish brown.<sup>2</sup> Leglets (*eno ne lue ca*) were made of the same materials, and both these ornaments were much valued. Porcelain (?) beads were sometimes substituted for the shells. A knee ornament (*wasisi*) was made of a band of plaited bat's down and two or three small white shells.<sup>3</sup> Another ornament consisted of a plume of sea-birds' feathers surrounded by down from sea-birds.<sup>4</sup> This was called *tro-tro*, marching, lit. "go-go," and the name is now applied to the domestic cock in allusion to his comb and strutting. I find no mention of a hair ornament, pin, or comb, in Mr. Sleight's notes.<sup>5</sup>

Every man wore on the middle finger of the right hand a small cord loop (*sep*) artistically woven. This served as a rest for the end of the spear or javelin when about to be thrown. (Plate XII, 3.)

## 16. HOUSES.

The ordinary house of the Lifuan was called *uma*, in the chiefs' language *enë* or *ënëti*. Another name was *hnalapa*, in chiefs' language *hnamunë*, lit. a dwelling-place, from *lapa* or *mune*, to dwell. It was circular (*uma metro*), and much in the shape of a beehive. (Plate XIII, 2). The side walls, *trathithë*, were formed by thick upright posts from 4½ to 5 feet high, and one central pillar, *kapa*, supported a lofty and pointed roof, *hume uma*. The central pole was usually higher than the roof, and the projecting part (*hatene* ?) was notched or in some way rudely carved, but never

<sup>1</sup> With regard to this stone, M. Garnier has the following note: "En Nouvelle-Calédonie, les indigènes aujourd'hui on ne savent plus faire les belles plaques de jade poli, auxquelles ils attachent tant de prix, on ignorent d'où elles viennent. En général, quand on leur demande où ils se sont procurés ces plaques, ils indiquent invariablement comme lieu de provenance une localité très éloignée de leur propre territoire." "Excursion dans la partie sud-ouest de la Nouvelle-Calédonie," *Revue Marit. et Colon.* Paris, 1866, p. 907.

<sup>2</sup> The manufacture of this ornament in New Caledonia is thus described by MM. Veillard et Deplanche: "Quant à la tresse en poil de roussette, elle se fait de cette manière: deux fils très minces sont cordés comme à l'ordinaire, puis séparés jusqu'à leur extrémité, qui est retenue par un nœud; l'on place entre eux de petites pincées de poil, et on les tord ensuite sur eux-mêmes, il forme pour ainsi dire la charpente de la tresse. Pour la tiendre en rouge, ils emploient la racine d'un *Morinda*, dont le suc jaune traité par un lessive alcaline donne la couleur qu'ils préfèrent." "Essais sur la Nouvelle-Calédonie," *Revue Marit. et Colon.* Paris, 1863, p. 92. Cf. also Lambert, *Mœurs et Superstitions des Néo-Calédoniens*, Noumea, 1900, p. 16.

<sup>3</sup> Cf. Jouan, *Notice*, p. 371.

<sup>4</sup> Cf. Jouan, *loc. cit.*

<sup>5</sup> According to Cheyne this was a mark of rank in Uvea. "The wooden hair-pricker or pin is worn as an indication of rank. The king wears it in the front of his hair, the chiefs a little on one side, while the lower classes have it tied round the neck and hanging down the back." *Description of Islands*, p. 24. The comb in Iai is called *ujam*.

as an image of a man.<sup>1</sup> Wall plates, *hmejize*, consisting of spars, were fastened round the tops of the side posts. The part of the wall opposite the doorway was called *hnexöt*, and the parts adjoining and on each side of the *hnexöt* were the *lue senë*. There was no wattling or plastering, and the walls and roof were thatched with grass. The entrance, *qehnelö*, was an oblong or square opening extending from the ground to the eaves.<sup>2</sup> The two door-posts, *lue sinete qehnelö*, in some houses were carved, *trainenëz*, as a human face, *ialameke ne la ate*, and coloured red and black. The door-posts in common houses were rarely carved. The doorway was covered with one or two mats as doors, *la thingene qehnelö*,<sup>3</sup> made of plaited coco-palm leaves, *ite idöne nu*, and had a threshold, *la öline qehnelö*. The floor was covered with dry grass and mats.

Some of the larger houses had sleeping platforms (*ite ita*) against the inside wall all round. A few houses in places where mosquitoes were troublesome had an upper chamber, *hnaħag' e koho*, for sleeping, separated from the lower part of the house by a flooring of reeds, but there was never more than one such apartment, and usually there were no partitions in a house.<sup>4</sup>

There was one fireplace (*hnačë*) near the central pole of the house. The hearth was merely a square portion of the ground, surrounded by four moderately thick pieces of undressed wood. The people sit or lie around the fire. There is no vent for the smoke except by the doorway.<sup>5</sup>

A large house was built at one end of the village. It was chiefly used as a sleeping place by the young men, with a few old men who supervised them, and also served as a place of conference and a guest house for visitors. This building was called the *hnehmelöm*, a name which suggests connection with the *gamal* (club house) of the Melanesian Islands to the north. *Hnehmel* is possibly the same word as *gamal*, and *öm* may represent *uma*, house.<sup>6</sup> As a lodging-house the building was called

<sup>1</sup> Jouan describes them as round huts with a conical roof as in New Caledonia pierced by a high post carved and ornamented with shell work. *Notice*, p. 372. Lambert figures New Caledonian terminals, but these terminate in a grotesque human face. (Plate XIV, 1, 2.) (*Mœurs et Superstitions*, pp. 77, 121.)

<sup>2</sup> Jouan says "low and narrow," *loc. cit.*

<sup>3</sup> *Thingene* is derived from the verb *thingë*, to shut a door, to hide, probably "to cast so as to cover." The same word is used of casting a net, *thinge la cöte*. To open a door is to divide (the mats), *thava* (chiefs *thawangëti*), or *fë*, to pull out (*i.e.*, the mats) from a doorway.

<sup>4</sup> The Uvean house described by Rochas was very different. "C'est un édifice en forme de carré long, pourvu de larges ouvertures dont les murailles en clayonnage sont crépies tant à l'intérieur qu'à l'extérieur, long d'un quarantaine de mètres sur 10 ou 12 de largeur. La toiture de chaume, à plan incliné, est soutenue par d'énormes traverses reposant sur des poteaux médians et latéraux qui n'ont pas moins de 0 m. 75 à 1 mètre de diamètre et 5 à 7 mètres de hauteur. Leur erection faite sans machine, et par la seule ressource de câbles en fibres de cocotiers de fabrication indigène, est un chef-d'œuvre d'audace, d'industrie et de vigueur." *Iles Loyalty*, p. 27.

<sup>5</sup> The English word "chimney" has to be translated *jëne ħaj*, way of the smoke.

<sup>6</sup> The chief's house on Uea (Iai) described by Rev. G. Turner, appears to have been very different from the Lifuan houses. He says: "It is 130 feet long and 30 feet wide. The posts

*eëkene la ite tenyiwa* (*tenyiwa*, stranger). A temporary shed used as a shelter from the heat was called *edrahehe*.<sup>1</sup>

The missionaries introduced oblong houses with right-angled corners and a ridge pole. These had a sleeping apartment at one or each end, partitioned off by a reed screen, and had a fireplace in the middle. Speaking of these houses, Macfarlane says :—

“ When we arrived they built them very low, without windows, and only one small door. Now, however, they are much higher, neater, and better, having two doors, two windows, and two rooms. They are built by placing posts firmly in the ground about 6 feet apart ; to these the wall plate is tied, and between these smaller sticks are erected, and to these again others, about the thickness of one’s finger, are put on horizontally and so close together that they almost touch each other. All are bound by strong native vines. The bark is peeled from all the wood, and even from the vines, and they are fastened together very neatly and with great regularity. Two long, forked posts are placed deeply in the ground, upon which the ridge pole is put and firmly secured by vines. The rafters are then raised, and sticks placed across them as below. The whole is covered with long grass or the leaves of the sugar cane, put on as country houses are thatched in England. Sometimes on the lower part mats are put between the sticks and the grass.

“ The floor is covered first with plaited coconut leaves, then with well-made mats ; the latter are also used for sheets and blankets.

“ Around the house there is a fence (*hage*) formed of large, high posts (*höc*) standing on their ends, and close together : this is to enclose a space in which they sit round a fire to talk and eat, preserved from the winds and from observation.”<sup>2</sup>

The rail of the fence is *eni*, the gate *qanahage*. To make a fence is *traithithë*, *traihage*, or *sha hagine*.

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round the sides of the house, close to the eaves, are only 5 feet high, but they are about 9 feet in circumference, and from them run up the rafters, which are great beams, 4 feet round. The ridge pole is supported by a row of central pillars. The roof is thatched with grass. The back and ends and two-thirds of the front are wattled and plastered. The remaining third is open in front, and decorated on the outside of each post with five carved boards, each having at the top a human face painted red, and as if grinning at an enemy. Two additional figures project a few feet in front on either side, as the guardian spirits of the place, with a herculean wooden spear over their heads pointed to the entrance through the high palisade, a little way in front of the building.” *Nineteen Years*, pp. 511–2.

<sup>1</sup> According to P. Lambert, the New Caledonians (of Belep) had several kinds of houses. He names : (1) The ordinary house ; (2) the chief’s house, distinguished by its greater height ; (3) the assembly or guest house, built for festivals ; (4) three kinds of dormitories (*cases à coucher*) ; (5) a house for conversation and work ; (6) the chief’s storehouse. Figures of variously shaped houses are shown on pp. 6, 81, 123. (*Cf. Mœurs et Superstitions*, chap. xix.)

According to Veillard and Deplanche there were two kinds of chief’s houses in New Caledonia, *i.e.*, his dwelling house and the village guest house. There was also a store-house for *yams*. The chief’s dwelling was high in proportion to his rank. Details of its construction are given, *Cf.* “ *Essais sur la N.C.*,” *Rev. Marit. et Colon.*, 1862, p. 488 ff.

<sup>2</sup> *Story of the Lifu Mission*, p. 15.

## 17. DOMESTIC UTENSILS. TOOLS.

Iron was introduced into Lifu by the missionaries from Samoa, and is called *fao*.<sup>1</sup>

In carpentry the *thil* was used, an adze with a blade (*ze*) made of greenstone (*sio*)<sup>2</sup> bound at an acute angle to a handle with sinnet.<sup>3</sup> (Plate XIV, 3.) An axe (*nganga*) with a stone head was also used. A hammer was called *xeci*. The general name for knives is *hele*, probably introduced from Samoan *sele*, a bamboo knife. A stone knife was called *inehnë etë*, which is also the name for a razor. The *thithë* was a wooden knife used for cutting taro and for culinary purposes. Scissors are called *ifizi*, from *fizi*, a small shell used for scraping taro, etc.

The Lifuans made no pottery, as they had no clay. For a calabash or bottle they used only the dried or hardened skin of the *wene ge*, the fruit of the *ge*, a kind of gourd. A long variety of this was called *aloj*. The basin, *inege*, was formed from the same fruit cut across about midway. "Calabashes for holding water are made of gourds neatly braided with fine coir senit."<sup>4</sup> Samoans introduced the wooden bowl or trough, hollowed out with a gouge or chisel, called a *kumete* (Samoan 'umete).

Baskets or woven bags (*tengen*) were made. A small kind was the *watenge*. Mats were called *ixö*; sleeping mats, *göhnë*, of a chief, *göhnö*. I have no particular account of these.

Cord (*eno*) was made from vegetable fibres.<sup>5</sup> "Torches are made of dried coconut leaves tied up in bundles."<sup>6</sup>

An article partly useful, partly ornamental, is thus described by Erskine: "Each person carried a flat basket of not inelegant workmanship, either adorned with tufts of red worsted or of dark coloured threads made from the fur of the flying-fox. This basket or pouch was sometimes slung round the waist, hanging in front like the 'sporrán' of a Highlander, and occasionally worn on the head, like a shade for the eyes, its position allowing it to remain dry when the owner is in the water. These baskets seemed to constitute almost all their earthly possessions, if we except calabashes for containing water, which are neatly slung with string of coconut fibre."<sup>7</sup>

<sup>1</sup> *Fao* is the Samoan word for a wooden peg, whence iron nails were also called *fao*. The ordinary Samoan word for iron is *u'amea*. A plate or sheet of metal in Lifu is *ine fao*, a chain *eno fao*.

<sup>2</sup> This is described as dark green, with a mixture of red. Cf. *Ornaments*.

<sup>3</sup> Sinnet is the cord made from coconut fibre.

<sup>4</sup> Cheyne, *Description*, p. 16.

<sup>5</sup> In New Caledonia "ils emploient les fibres de diverses plants pour leurs cordages, celles qui sont tissées avec de l'herbe portent le nom de *maon*; celles avec lesquelles on fait les filets, *wambilirara*; celles qui sont préparées avec la bourre de coco, *uynë* et *wionu*. Lorsqu'ils veulent faire une corde grosse (*dhiana*) ils réunissent plusieurs cordelles et les roulent ensemble sur la cuisse." Veillard et Deplanche, *Essais sur la Nouvelle-Calédonie*, 1862, p. 92.

<sup>6</sup> Cheyne, *op.cit.*, p. 16.

<sup>7</sup> *Journal*, p. 364.

## 18. FIRE.

Fire was obtained by the friction of wood, and was often carried to the plantation in a piece of bark. There is a tradition that a woman swam to a great distance and procured fire from another island. The natives slept around the fire and it was kept burning all night.

The first occupation of a house was called *athi eë*, literally "kindling fire," an equivalent of our house-warming.

## 19. FOOD.

The natives of Lifu ate almost anything not certainly known to be poisonous. Animal food (*göni*) (on account of its scarcity) was greatly preferred, and so great was the craving for it that illness was often caused by partaking of fish known to be injurious. The pig was introduced from Samoa, and has the Polynesian name *puaka* (Samoan, *pua'a*). The staple vegetable foods (*gai*) were the yam (*koko*), with taro (*inagaj*), sweet potatoes (*kumala*), sugar cane (*wia*), and various fruits.<sup>1</sup>

What seemed to be a kind of earth was also sometimes (but rarely) eaten. This was really a vegetable substance resembling peat, but of closer and finer fibre.<sup>2</sup>

There was a certain amount of disinclination to make use of any food put in their way by an accident which has caused death. Mr. Sleigh was asked on one occasion to decide whether it would be right to eat fish and turtles which had been brought to land through an inundation at Mu which had destroyed many of the natives.

Food was cooked (*shaihni*) in the earth oven (*hnashainyi*). Owing to the absence of pottery water could only be heated in a calabash by means of hot coral stones.<sup>3</sup> Only unmarried persons were permitted to cook food.

<sup>1</sup> Their diet probably differed very little from that of the New Caledonians, and was extended in times of scarcity. Rochas says of the New Caledonians, "à côté du bananier et de la canne à sucre ils cultivaient l'hibiscus tiliaceus dont les jeunes tiges fournissent un aliment de peu de valeur auquel les Nouveaux-Calédoniens ne recourent qu'en cas de disette. Les indigènes des Loyalty y attachent une toute autre importance et paraissent faire entre ce mets dans leur alimentation journalière. On sait que l'écorce seule est comestible; ils la mangent rotie ou crue. J'en ai goûté dans ce dernier état, et j'ai trouvé que c'était un substance mucilagineuse et presque insipide." *Iles Loyalty*, p. 22.

<sup>2</sup> With reference to the New Caledonians, P. Lambert has the following: "Il est certain que dans des circonstances rares, même sans être en temps de disette, ils émettent sous la dent et mastiquent, je ne sais pour quel motif, une pierre friable, grisâtre, tirée de flanc de la montagne et conservée quelquefois à la case. Serait-ce pour occuper les organes de la manducation et tromper la faim? Je ne le crois pas. Volontiers je me range au sentiment de ceux qui pensent que les femmes en usent par superstition." *Mœurs et Superstitions*, p. 137.

<sup>3</sup> According to Cheyne: "Their food consists of yams, taro, coconuts, bananas, sweet-potatoes, sugar-cane, and fish; which they generally bake in ovens of heated stones; although sometimes they boil their food in clay pots of their own manufacture." *Description*, p. 15. The last statement is probably erroneous, and if clay pots were used, they were doubtless importations from New Caledonia.



There were few restrictions in eating. Men and women ate together, and children ate with adults. After reaching puberty a man was not allowed to eat with his married sister. Aged persons who had lost their teeth would engage children, usually little girls, to chew food for them.

The chief claimed the right to eat first of new yams. Turtles (*sewen*) were regarded as his special food, as were bats or flying-foxes (*thihlë* or *xetiap*) for the old men.

Food was given as a bribe to a man or woman to commit adultery, and was called *isaxenine* or *ishaxeni*.

## 20. NARCOTICS.

The natives of Lifu do not drink kava, nor do they chew betel. Tobacco (*tepek*, from the French *tabac*) has been introduced, and is smoked (*ufi*, lit. blown) in a *paip* (English *pipe*). Smoking is indulged in to an immoderate and often injurious extent.

There is a shrub with a small bright red pod called *wene gerog* (*i.e.*, grog fruit) which is used as a condiment in cooking, like cayenne pepper.

## 21. CANNIBALISM.

In former times the people of Lifu ate the bodies of enemies slain in war. They acknowledged that they positively liked human flesh,<sup>1</sup> and it was not merely eaten to express hatred, or to prove the completeness of a victory. A chief sometimes sent one of his followers to kill others of his subjects as food for him, and men of position were sometimes included among the victims.

It has been said<sup>2</sup> that the Lifuans were so fond “of human flesh that they would go at night and steal a corpse from its last resting place, cook, and eat it.” No case of this kind came to Mr. Sleigh’s notice, but it is referred to by Macfarlane, whose account of Lifu cannibalism may be added here :

“On Lifu the natives were exceedingly fond of human flesh. The chiefs were despotic and ordered their subjects to be clubbed and cooked at their pleasure. I have heard the natives speak of a time of severe famine when those men who had the greatest number of wives and children were considered to have the most food. Famines, no doubt, arose at times from natural causes, but most frequently from desolating wars, when plantations were destroyed. Sometimes the famine makers were ordered to cause a famine in order that the male population might live for awhile on human flesh. The dead were often exhumed to be cooked and eaten : and sometimes when a native was dying with plenty of flesh on his bones, some of

<sup>1</sup> Cf. T. Williams, London, 1870, *Fiji and the Fijians*, p. 179. “A large number (of Fijians) esteem such food a delicacy, giving it a decided preference above all other. The practice of kidnapping persons, on purpose to be eaten, proves that this flesh is in high repute.”

<sup>2</sup> Rev. G. Drummond and Rev. W. Harbutt in *Samoan Reporter* (October), 1857.

those standing by would be rejoicing at the prospect of a feast, and arranging to steal the body.”<sup>1</sup>

Cheyne writes to the same effect: “The eating of human flesh is practised at this island from habit and taste, and not altogether from revenge; but from the mere pleasure of eating human flesh as an article of food. Their fondness for it is such, that when a portion has been sent some distance to their friends as a present, the gift is eaten, even if decomposition have begun before it is received.”<sup>2</sup>

## 22. HUNTING. FISHING.

Hunting can hardly be described as an occupation of the Lifuans, for there are no native mammals except rats and the flying-fox. The bow and arrow seem never to have been used in hunting or war, although known to the Lifuans. The arrow is called *pehna*, the bow *ta ne pehna* (rest or stand of the arrow), the string *then*. To shoot is to “pull” the arrow (*huje la pehna*), *i.e.*, with the bowstring and let go, or *wenë* (chiefs’ *wenapejene*), to bend the bow.

Lifuan mice and foreign rats in the plantations are caught in a noose set by a spring.

Birds are snared (*hnö öni*, to snare birds) in nooses (*gene hnö*) and by birdlime, or are knocked down by short sticks hurled at them. In Mr. Sleigh’s notes *Ekohu* is mentioned as “a practice of extracting the teeth of young mice for decoying owls at night,” but there is no further explanation.

FISHING (*axen, nyi thö*).—Fish are caught in traps (*thit*). These have stones bound to them (*hnöe könyingen, hnöe tin*) as sinkers, and are taken up (*qi*) by means of a pronged instrument called *iwēte*. A seaweed (*drawa*) eaten by turtle is used as bait. They also fish with hook (*gě*) and line (*eu*), with a kind of seaweed (*hlekö drawa*) as bait. Nets (*eöte*), or pronged harpoons (*ixoja*), or simple spears (*jo*) are also used. Nets and lines are made from a tree called *nime*. Fish are sometimes poisoned by means of a plant called *shojel*.

## 23. HORTICULTURE.

The soil of Lifu is not very fertile. It consists for the most part of disintegrated limestone interspersed with calcareous sand and smooth pebbles. Yet, no doubt owing to the moist climate, the island is thickly clothed with forest.

Plantations (*ite hna eëny*) are made where the decaying vegetation has formed plots in fissures and cavities of the naturally rocky soil, and most of the growth is of a very inferior kind. There are no streams on Lifu, and hardly any water but what is brackish, hence the crop often fails.

The chief vegetable productions cultivated are yams (*koko*), coconuts (*ono*), bananas, both native and introduced (the plant *metrun*, the fruit *wanawa*), bread-

<sup>1</sup> *Story of Lifu Mission*, pp. 6–7.

<sup>2</sup> *Description*, p. 15.

fruit (the tree *ön*, the fruit *wen'ön*), taro (*inagaj*) and arrowroot (*wenewej*). The sugar-cane (*wia*), sweet potato (*kumala*) and sago (*sago*) have been introduced. The fruit of the papaw is usually only eaten in times of scarcity, but it is commonly used as food for animals.

The bush is cleared by the axe and by fire, and the soil loosened (*trohnenyi* or *jë*) with a pointed stick (*wejë*). The yam tops (*feja*) are planted about the beginning of October and take seven or eight months to attain maturity. Dry grass is spread over the young plants to protect them from the excessive heat, and they are occasionally weeded (*waköca*). The vines of the yams are trained (*eleng*) on twigs to keep the leaves from the ground and shade the plants. Before planting, the seed (*itine feja*) or a portion of the seed was presented to one of the *ite tene haze*<sup>1</sup> to be blessed.

A plantation is allowed to lie fallow (*iteijë*) for three or four years in order to recover its fertility. By that time the bush has grown (*macaj*) and the ground is (*bec*) fit for tilling again. The preparation for a second crop is called *thathaiehniji*. The harvest (*umëne, menue*) was commenced only when the chief gave permission, and the first-fruits (*pane wene*) are brought to him (*iölekeu*) in the *drai iölekeu*, about February. It was *hmitöt* (tabu) for a common man to eat the new produce.

#### 24. WEAPONS AND OBJECTS USED IN WARFARE.

The weapons of war were the sling (*tehle*) (Plate XII, 5) spear, (*jo*), club (*jia*), and various axes. A shield (*pete*) was also used. To use the sling was *tha tehle*, the stone was the *wenetë*.<sup>2</sup> The *jia* had an end or head made of a hard wood, *mu*, similar to mahogany. The *hnaeö* and *henesewen* were varieties of tomahawks, the former with a long handle, the latter with a handle of moderate length. These had a long beaked head of a bird with an eye in relievo, and a kind of hood at the angle or back of the head.<sup>3</sup> (Plate XII, 4.) The *hnaeö* was made sometimes in the shape of "a turtle head" without the hood.<sup>4</sup> Besides the *jo*, there was a smaller spear or javelin (*wanajo*) thrown by help of a loop (*sep*) on the middle finger of the right hand. The bow and arrow were not used in warfare.

#### 25. TRANSPORT. CANOES.

The Lifuans used both single and double canoes, as well as a kind of raft or catamaran (*iwenge*).

The single canoes (*he*) had outriggers (*hnapan*), but I have no description of them in Mr. Sleight's notes. Macfarlane describes them as "simply the trunks of trees scooped out and sharpened at both ends, with an outrigger tied on with native

<sup>1</sup> Cf. Magic, p. 58.

<sup>2</sup> The New Caledonian sling is figured by Lambert. *Mœurs et Superstitions*, p. 185.

<sup>3</sup> "Quelques-uns de ces casse-têtes sont pareils à ceux de la côte de la Calédonie, qui est en face, faits en forme de pioche, ou ressemblant au bec d'un oiseau de proie." Jouan, *Notice*, p. 371.

<sup>4</sup> These weapons are figured by Turner. *Samoa*, p. 339. *Nineteen Years*, p. 312,

cord made from coconut fibre. The larger ones have a plank sewn to each end by native cord.”<sup>1</sup>

The double canoe (*huilu*) (Plate XIII, 1) was formed by two single canoes fixed together by transverse spars with sinnet (plaited coconut fibre). On these, midway between prow and stern, planks (*inehe*) were laid, on which a house was erected to shelter a hearth and fire for cooking. Each canoe had a mast (*qana*) and a large mat sail (*sinyeu*). Macfarlane describes them as “lumbering dangerous things; being tied together by native string, they are neither very secure nor durable: the string rots, and often when out in a high sea the whole thing falls to pieces, leaving the natives to sink or swim.”<sup>2</sup>

The double canoe was steered by a long oar (*iuji*) worked in a sinnet net at the stern; an outrigger was, of course, not required.

No large double canoes were made on Lifu on account of the absence of large trees, but they were obtained from New Caledonia. Rochas stated that the Lifuan canoes were the same as those in New Caledonia.<sup>3</sup> According to Jouan the coast of Lifu is unsuited for navigation.<sup>4</sup> The word for paddle is “*gabū*” (Iai *gabū*, Nengone *xaru*). *Uji* was used for “oar” (Iai *wi*, Nengone *xaru*).

## 26. ASTRONOMY.

My information with regard to Lifuan astronomy is very defective, but there is no doubt that some constellations were named. In Mr. Sleigh’s vocabulary the Pleiades are named *La fini koko*, and Orion is *La fini wahnyilehnyil*, in which *fini* is equivalent to “wreath,”<sup>5</sup> *koko* is the yam, and *wahnyilehnyil* is not explained. In the Bible translation (Job xxxviii, 31, 32), Arcturus is *Uresa*, and the words *Oriona* and *Mazaroth* as in the English are used.

In Nengone *O re Bea* is Arcturus, *O re Tiricekol*, the Pleiades, and in Iai Arcturus is *Uresa*, and the Pleiades are *Kukuwinyi* or *Kukuŭnyyi*, while Orion and *Mazzaroth* are written *Oriona* and *Mazarothē*.

The morning star is *wētesiji hata lai*; a meteor or comet *wejiemē*.

## 27. SEASONS. THE CALENDAR.

The year *macate* is reckoned by one season of ripened fruit to another, or by twelve moons. It is divided into seasons, *ite ijin*, or sowings, and the months, *ite teu*, are counted, *sīteu* being the interval of a month. The new moon, *la mama teu*, is an unripe moon, a full moon is a complete or perfect moon.

Definite seasons are: *Hnai hedō* winter, *hnaön* summer, *sawaza* the time of short days, *drai iölekeu* the days of bringing in first-fruits to the chief (February), *wenehmite*

<sup>1</sup> *Story of Lifu Mission*, p. 16.

<sup>2</sup> *Loc. cit.*, p. 16.

<sup>3</sup> *Iles Loyalty*, p. 22.

<sup>4</sup> *Notice*, p. 373.

<sup>5</sup> Cf. *ite fini engene sinöe*, garlands, wreaths of flowers, and *finimeciwe*, *finitia*, necklace.

the time of paying the tribute of food to the chief.<sup>1</sup> The following calendar, written by a Lifuan, was sent to me by Rev. J. Hadfield. I have added as far as I can a translation :

January.—*Canalu.* *Ijine ihote keu i angete helepu me ite tize i*  
 Season of those (who are) inland and (pl.) master of  
*angate. Kola kua ite itra haze thateqai Angajoxu mate hna mieine nyidë*  
 them making haze for great chief so that he  
*koi angete Lösi ngo ite itra koko hi me gutu.*  
 to those of Losi (pl.) yam and fowl.

February.—*Malale.* *Ijinë iölekeu troa pane hamëne la koko koi ite gate*  
 Season bring to first give the yam to (pl.) old men  
*mate hane pi la ite thupëte me jajinyi xeni koko.*  
 so that the (pl.) young men and women eat yam.

March.—*Qielu.* *Ijine iöhnyï la lue tefëne. Enganyinyï me enganyinyï*  
 Season meet-at-home the married-couple. and  
*qai Enganyinyï kolojë nge qai Enganyinyï kolopi ejine cate la enyi.*  
 south and north strong the wind.

April.—*Teune Menu.* *Ijine menuëne la nöjei nyipi koko.*  
 Month-of harvest Season harvest the (pl.) new yams.

May.—*Hnaihedö.* *Ijine xome asë la koko qa kuhu hnado ke meci asëhë*  
 Winter. Season take all the yam from outside ground for die all  
*döne la nöjei koko nge ijine meji asë la nöje, ke ijine asë la nöjei xeni.*  
 leaf of the (pl.) yam and season filled all the land season all the (pl.) food.

June.—*Hnaihedö palahi.* *Ke teune sine. Asë la koko qa kuhu hnado.*  
 Winter continues. month of kin End the yam from outside ground.

July.—*Teune qeu.* *Teune nyi qane hmaca troa eënyï. Ijine*  
 Month-of clearing. Month-of make beginning again to cultivate. Time  
*do la qëmekene la nöjei ate hnei hnöte ö me lali la ëjene.*  
 the face the (pl.) men by

August.—*Teune trohnenyï.* *Ijine troa amë la koko e kuhu hnado.*  
 Month-of dig up ground with stick. Time to the yam out ground

September.—*Jinge ne ithi.* *Kola jinge asë la koko hnado eë. Teune jinapa*  
 gather the yam ground Month-of  
*eënyï.*

October.—*Wenehmitë.* *Ijine ikotekeu la itexa lapa. Teune thepelu pengöne*  
 Tribute-of-yams Season other villages Month-of  
*mate tro la ite föe i a hane öni me xeni wahnawa me öni i.*  
 the (pl.) women fish bird and eat banana-fruit and fish.

<sup>1</sup> According to P. Lambert, the New Caledonians have two seasons: *iëboua-dëlat*, hot; *iëboua-tsiam*, cold; or *iëboua-téou*, planting and *iëboua-takaou* clearing. *Mœurs*, pp. 56, 58.

November.—*Saurane. Ijine amamane la nöjei nyima. Ite nyima ka loi*  
 Season show the (pl.) songs. (Pl.) songs good  
*me ite nyima ka sisi. Ijine nyiate me uesivesi la ite trahmanyi me*  
 and (pl.) songs bad. Season crack (pl.) men and  
*föe nge ijine troa ikötesae la ite thupëtesiji.*  
 women and time to run-away-with the (pl.) young-men.

December.—*Satesi. Hnaöni. Pengöne kala hape asë he nue triji la koko.*  
 Summer leave alone the yam  
*Ame la nyipi hnaöni te ganuas. Ijine ceia atrunyi la koko inagaje*  
 Then the real summer Time grow large the yam taro  
*me hmeteune ite fejë asë me nöjei hnite me. Ijine tru la enyi*  
 and banana-clumps (pl.) pull out all and (pl.) bush Time big the wind  
*me qejë.*  
 and high-breakers.

#### 28. MEASUREMENT OF TIME.

The days are counted from “to-day,” *la drai celë*. Backward the days are : *eid*, *eidi*, yesterday, *edrenitha*, day before yesterday, *edrexölepat*, the second day before yesterday, *eidehnijë*, four days ago. Forward the days are : *elanyi*, to-morrow, *euji*, day after to-morrow, *cikone*, second day after to-morrow.

The time of day was indicated by names for the several degrees of light, or by naming the position of the sun in the heavens. Noon was described as “the sun when and where we can’t look up,” or the “falling off of a hat.”

The day, *drai*, was thus divided :—

1. *Sine jid*, morning twilight (lit. piece of night).
2. *La kaga ne lai*, dawn. (*La wëtesiji hata lai*, the morning star.)
3. *Pinyö*, the sun just appearing above the horizon.
4. *La hmakany*, morning. (*Lai e hmakany*, morning light.)
5. *Maca meke jö*, forenoon.
6. *Welivele hudosi*, forenoon (lit. dry on leaves).
7. *Hnaiipa jö*, noon.
8. *Hej*, afternoon.
9. *La hejiheji*, evening.
10. *Kolo ha lö la jö*, sun about to set. (*Uke ca i jö*, rays of setting sun.)
11. *Lö hë la jö*, sun gone down.
12. *I kekeke at*, dusk.
13. *Ömömë hë*, dusk.
14. *Melöhlem*, darkness.
15. *Jid*, night.
16. *La hnenyipa jidi*, midnight. (*Xetine meni haö*, densely dark.)

## 29. GEOGRAPHICAL KNOWLEDGE.

The geographical knowledge of the Lifuans was apparently very limited. They were acquainted with the other islands of the Loyalty Group, and with the coast of New Caledonia, but had no knowledge of the islands of the New Hebrides lying to the north. (*Cf.* Folk Tales.) The island of Uvea, *i.e.*, Iai, was called Eathe. The native name of Lifu is Dehu (*d* almost *dr*), the word *Lifu* being the Maré name.

## 30. NATURAL HISTORY.

The only indigenous mammals in Lifu were a small rat or mouse, *aji*, and a species of bat (*Pteropus*) called *thihlë* or *xetiap*.<sup>1</sup> These names are quite distinct from those given in Nengone and Iai. In Nengone the rat is called *xeli*, the bat *adraie*. The Iai names are *tip*, rat, and *bû*, bat.

The pig and dog were introduced and their names are of foreign origin. "Pig" is *puaka* in Lifu and Nengone, *buaka* in Iai. "Dog" is *vailai* or *kuli* in Lifu, *parlai* in Nengone, *kuli* in Iai.<sup>2</sup>

The whale was known to the Lifuans and called *tesimapi*.

A bird, *öni ka sesë* (flying animal), was distinguished from animals which walk, *öni ka tro*, and from fishes, *öni i*, but small birds were also called *waco*, from the word *co*, small, and the prefix *wa* denoting something round, compact or fruitlike.<sup>3</sup> Some small creatures have names formed with *nekö*, child, as in the following list.

Some bird names are: dove, *piny*; pigeon, *meketë*; hawk, *huzu*; a small hawk, *neköte hnaeu*; heron, *xeta ne gejë*; owl, *meny* or *men*; weaver-bird, *fitiku*; a swallow, *figikë*, etc.

Reptiles: turtle, *sewen*; snake, *une*.

Fishes: shark, *eöte*; a young shark, *teletele*; a poisonous kind of fish, *hupune ne munuci*; a voracious fish, *uze*. Other marine creatures or objects were: sponge, *idrawa*; pearl, *inesala*; octopus, *iutre*; cuttlefish, *menez*; coral, *axöjij*; sea shells generally, *wapalath*.

Insects, etc.: ant, *xejë*; wasp, *mumu*; butterfly, *fenifen*; moth, *nekö i fenifen*; caterpillar, *hapice*; *inyi* (a green variety); a larva which injures clothing, *majaihlemu*; fly, *nenge*; blowfly, *nenge teij*; mosquito, *tresit*; gnat, *nekötuala*; cockroach, *tenyë*; locust, *tit* (destructive), *sipa* (harmless); louse, flea, *ötë*; *igem* (of body).

Other small creatures: snail, *hapice ne hnit, catei*; spider, *no, nonya*; cobweb, *aenge i no*.

Pumice stone "is washed on shore (at Toka) by the sea, and the natives

<sup>1</sup> Hence *ihihlë* with the reciprocal prefix, an umbrella. *Xetiap* means "the close-winged."

<sup>2</sup> *Cf.* Samoan *pu'a*, Tonga, Rarotonga *puaka*, Maori *poaka*, pig; Samoan *ulü*, Rarotonga, Maori, Tonga *kuri*, Tahiti *uri*, dog. I do not know the origin of *parlai* or *vailai*.

<sup>3</sup> *Cf.* *waca*, foot, from *ca*, leg, *wadid*, a button, *wateng*, a bag, *wanasho*, a ball, etc.

formerly thought it was the dung of the whale ! It no doubt comes from the volcano at Tanna.”<sup>1</sup>

In naming plants many species had distinct names for the leaves, fruit or flower. A leaf generally was *dö* or *dosinöe*, *sinöe* being any tree ; a fruit was *wa*<sup>2</sup> or *wene* in composition, and *engene*, a blossom. Some distinctive plant names are as follows :—

Coco-palm, *nu* ; a cluster of palms, *inu*<sup>3</sup> or *hnänge nu* ; coconut, *ono* ; young nut, *makanu* ; very young nut, *wenegete* ; old, *ono meci hë* ; the cloth-like integument, also the edible core, *pānu*.

Banana : plant, *metrun* ; fruit, *wanawa* ; bunch of fruit, *ivanawa*<sup>3</sup> ; ripe banana, *waithimede* ; a sweet kind, *wanamomo* ; grated and pressed fruit, *matra* ; flower, *sisā*.

Sugar cane : *wia* ; leaves, *inangoi*.

Breadfruit : tree, *on* ; fruit, *wen'ön*.

Maize : *watolea* ; flower of maize, *sisā*.

Melon : *wanathim*.

Yam : *koko* ; small yams growing on larger, *qān*.

### 31. NATURAL PHENOMENA.

The various phenomena of nature receive distinct names, even though of similar character. A large cloud is *awe* ; the clouds collectively, *ite iawe* ; a small cloud, *wanawe* ; and the cloudless sky, *wjaac*. Rain generally is *mani* ; a gentle shower, *hnemuhnem*, or *teije ne medenge* (lit., weeping of baby).

Lightning is *sameke* ; thunder, *hedeng* ; a rainbow, *lewen*.

Similar discrimination is applied to other phenomena, e.g., a current in the sea is *thelec*, but a strong current is *qadro* ; the sea, *hnagejë* (chiefs', *hnateifenë*), *gejë* the billows, but the deep sea is *hnahena* or *gajwi*, or *hnahede*, the deepest sea ; *hok*, a wave.

A wind is *enyi* ; a strong wind, *la enyi ka cate* ; a hurricane, *wene* ; a calm, *haodrai* ; waterspout, *uke xöje* (from *uke*, bundle, *xöje*, to cut).

### 32. WINDS. DIRECTION. POINTS OF THE COMPASS.

The names of the winds in Lifu are distinct from the terms used to indicate direction. The north wind is *Dë*, the south *Qeu*, the east *Huja*, and the west *Eëk*. In the vocabulary I find *huniemajen* (Wete dialect) and *tengedeixetë* (Losi dialect) for the south-east, but whether for wind or direction is not clear. The words are apparently compounds, but are unexplained. *Hunie* is the Isle of Pines, south-east of Lifu.

<sup>1</sup> G. Turner, *Nineteen Years*, p. 504.

<sup>2</sup> *Dö* and *wa* represent the common Melanesian words *rau* and *vua*, leaf and fruit.

<sup>3</sup> In these words *i* is the reciprocal prefix, as in Fiji *vei*.



The words used for direction are a series of related words which are evidently connected with certain verbs of motion, and particles denoting movement. Thus :—

North : *kolopi* (distant), *ciepi* (near) ; northward, *calehmijë*, *ailopi*, *hepi*.

South : *kolojë* (distant), *ciejë* (near) ; southward, *calepi*, *ailojë*, *hejë*.

East : *kohië* (distant), *cahië* (near) ; eastward, *cahmiju* (distant), *kohmiju* (near), *ahië*, *hië*.

West : *kuë* (distant), —(near) ; westward, *cahmijë* (distant), *kohmijë* (near), *ahue*, *hue*.

In these words *lopi* means “ go outward ” ; *lojë*, “ go inward ” ; *pi*, out, forth ; *je*, off, up ; *ju*, down.

The word for “ direction ” is *götrane*, literally “ a part, side, district.”

The words given may be used as nouns with a preposition, or as adjectives, e.g., *nöje joxu asë ne calemijë*, the chiefs all of the north ; *la hnit e calepi*, the forest in the south ; *la nöj' e calemijë*, the country in the north ; or *la nöje kolopi*, the north country ; *angat' a inyike trotro ga kohië*, they journeyed from the east.

The forms *hepi*, *hejë*, *hië*, *hue* are apparently verbal ; they appear as adverbs, and with the causative prefix *a* and transitive suffix *-ne* as verbs, e.g., *könite a cile meke hue*, three stood facing the west ; *götrane ahiene*, the side east, side made east.

I find the following compound terms : *ahië e ailojë*, south-east ; *kolojë e kuë*, south-west ; *kolopi e kuë*, north-west.

### 33. ARITHMETIC.

There was no simple method of counting or naming high numbers until suitable words were introduced by Europeans.

The numbers from one to twenty were counted on the fingers and toes, each hand commencing with the thumb and each foot beginning with the big toe. The native numerals clearly indicate the method of counting.

The notation is imperfect vigesimal, i.e., a vigesimal system based on the quinary.

The simple numerals from “ one ” to “ four ” are : 1, *ca*, *casi* ; 2, *lue* ; 3, *köni* ; 4, *eke*.<sup>1</sup>

Five is *tripi*, which has no connection with the word for “ hand,” *iwanaoime*.<sup>2</sup>

The numerals from six to nine are : 6, *cangemen* ; 7, *luengemen* ; 8, *köningemen* ; 9, *ekengemen*. In these *ca*, *lue*, *köni*, *eke* are the numerals for 1–4, *nge* is the conjunction “ and,” and *men* is probably for *imen*, hand. Thus *ca-nge-men*, for *ca-nge-imen*, one and a hand.<sup>3</sup>

<sup>1</sup> The corresponding words in Nengone are : 1, *sa* ; 2, *rewë* ; 3, *tini* ; 4, *ece*. In Iai : 1, *khäca* ; 2, *lo* ; 3, *kun* ; 4, *vak*.

<sup>2</sup> Nengone : 5, *dongo* ; hand, *aranine*. Iai : 5, *thabäng* ; hand, *hnyamen*.

<sup>3</sup> Nengone : 6–9, *dongo ne*, followed by the simple numerals 1–4. Iai : 6–9, *thabung ke nua*, followed by simple numerals.

“Ten” is *luepi*, which corresponds to *tripi*, and in which *pi* may be either an abbreviation of *tripi* or the true root. *Lue* is “two.”<sup>1</sup>

The numbers from 11 to 14 are : 11, *cako*, *luako*, *köniko*, *ekako*. These are formed from the numbers 1 to 4 by the suffix *-ko*, which takes the place of *ngemen* in the numbers from 6 to 9. Possibly *ko* may be connected with the preposition *koi*, to or belonging to. A comparison of the words for “fingers” and “toes” shows a somewhat similar use of *ko*. *Ime* is “hand,” *ca* “foot,” *wana* a fruit. Hence “a finger” is *wana-ko-ime* and “a toe” *wana-ko-ca*, in the plural *i-wana-ko-ime* and *i-wana-ko-ca*, literally a collection of fruits to the hand or foot. Thus *cako* may perhaps be explained as “one belonging to (another hand), a difficulty being the omission of the following noun.”<sup>2</sup> The numbers from 11 to 15 may be formed by addition thus : 11, *luepi nge cas* ; 12, *uepi nge luate* ; 13, *luepi nge könite* ; 14, *luepi nge ekete* ; 15, *luepi nge tripi*. Fifteen is *könipi*, from *köni*, three, and *pi*. It corresponds to *tripi* and *luepi*.

The numbers from 16 to 19 are formed from 1 to 4 by the addition of *qaihana* : 16, *caqaihana* ; 17, *lueqaihana* ; 18, *köniquaihana* ; 19, *ekeqaihana*. These are unexplained.<sup>3</sup>

“Twenty” is *ca ate*, literally “one man,” “forty,” *luate*, two men, and so on, all the intermediate numbers being formed by addition, as, e.g., 24, *ca ate nge ekete* ; 50, *luate nge luepi* ; 99, *ekate nge ekeqaihana*. *Ca handed* is used for 100.<sup>4</sup>

The numerals may be used with the plural signs : *la ite tenge luako*, twelve baskets, and when used of persons, are preceded by *ala*, which is equivalent to the Polynesian *toka* or *to'a* ; *la ala luako*, the twelve (persons).<sup>5</sup> In the form of causative verbs with prefix *a* and suffix *n(e)*<sup>6</sup> the numerals take the noun prefix *hna* and then become ordinals : *la hna a luen*, the second ; *la hna aluengemenen*, the seventh. “The first” is *la hnapan*.

<sup>1</sup> Nengone : 10, *rewē tubenine* (*tube*, bundle, *wanine*, finger). Iai : 10, *libenyita* (*li*, two, *be*, hand, *nyita*, our).

<sup>2</sup> Nengone : 11, *rewē tubenine ne sa re cemene* (*cemene*, overplus) ; 12–14, by using *rewē*, *tini* or *ece* instead of *sa* in the foregoing phrase. Iai : 11–14, *libenyita ke nua* (*nua*, more), followed by the simple numerals.

<sup>3</sup> Nengone : 15–19, by substituting the expressions for 5–9 for *sa* in those for 11–14. Iai : 15, *libenyita ke nua thabung* ; 16–19, by adding the simple numerals 1–4 to the phrase, *libenyita ke thabung ke nua*.

<sup>4</sup> Nengone : 20, *sa re ngome* (one the man) ; 40, *rewē re ngome*, two men, etc., the intermediate tens by addition of word for ten. Iai : 20, *kháca at*, or *at ae bekhôt* (*at*, man ; *bekhôt*, complete) ; 40, *lo liat* (*li*, dual prefix) ; 60, *kun niat* (*ni*, plural prefix). The intermediate tens by adding *ke libenyita metu*.

<sup>5</sup> Nengone : *xara*.

<sup>6</sup> As, e.g., *a-tru-ne*, to make great, from *tru*, great. The causative form is generally used in Melanesian languages to indicate the numeral adverbs once, twice, three times, etc. This use is not found in Lifu, although the numeral, not causative, is used as a verb : e.g., *angat'a köni a kuca*, they three do (where *a* is the mark of the present tense), i.e., they do it the third time, or three times. Nengone suffixes *ne* and Iai *n* to form the ordinals.

## 34. RECORDS.

Before the introduction of writing, records were made by tying knots in a string as aids to the memory. Messages were sent by means of these strings from one chief to another, and were usually only communicated to or by the chiefs. In this way was notified the impending death of a chief, or some calamity about to befall a district, the string being knotted by the person projecting the evil. A warning was sent to a friendly district or person in the same way. The number of knots in the string indicated the number of points to be communicated. The name of this knotted string is not recorded. The verb "call to remembrance" is *samejēne* or *amexeje*. The word *tusi*, adopted from the Samoan, is now generally used in Lifuan for "book."<sup>1</sup> "To write" is *cinyihany*, and "a writing" *cinyihan*. "To count or read" is *e*, "a reading" *la hna e*.

A covenant (*isisinyikeu*), mutual promise or marriage agreement, was recorded by carving (*trainenēz*) on a doorpost in front of the house of one of the parties.

## 35. CURRENCY. MEASURES.

There is no mention of currency in Mr. Sleigh's notes. Codrington states that a braid made of the red fur under the ears of the flying-fox was formerly used in the Loyalty Islands as a medium of exchange.<sup>2</sup>

The only measure of length was the fathom, *hnapane*.

## 36. SIGNALS.

A fire was kindled as a signal from one island to another to indicate death or some trouble in time of war. A fire would also be used to show a landing place when a canoe was approaching the shore after dark.

## 37. PERSONAL HYGIENE.

In a poor condition of health the natives often neglected personal cleanliness, and thought washing would induce illness. For an invalid who had spent two years in his house unwashed, Mr. Sleigh prescribed washing as a remedy, with excellent results. The first Lifu primer had a lesson: "Don't go out during public worship to (*nyijē otē*) pick out and eat fleas."

## 38. SICKNESS. MEDICINE. SURGERY.

Asthma and other forms of lung disease are extremely prevalent on Lifu. This may be due partly to the moist climate and partly to the heated and close state of the interior of the native dwellings. Elephantiasis occurs, and syphilitic affections

<sup>1</sup> *Tusi* originally meant the marking or pattern on siapo or native cloth.

<sup>2</sup> *Melanesians*, pp. 324–325.

have seriously affected many of the population. Rochas estimated that at least a third of the people suffered more or less from scrofulous affections.<sup>1</sup>

Mr. Sleigh gives the following list of ailments among the Lifu people.

Fever, <i>Ideuthi la itei</i> .	Blister, <i>kuthony</i> .
Dropsy, <i>thimöl</i> .	Ulcer, sore, <i>piagöt, kumala</i> .
Dysentery, <i>trongë madra</i> .	Palsy, paralytic, <i>ate kagenyi</i> .
Piles, <i>Huli axel</i> .	Creeping sensation, <i>wewë la ite ngongo</i> .
Itch, <i>ixelek</i> .	
Boils, <i>thewek, kuthony, piagöt</i> .	Numbness, <i>tha idei la itei</i> .
Biliousness or bile, <i>siënemegot</i> .	Deafness, <i>simihnagenyë</i> .
Sick sensation, <i>ngom</i> .	Dumb, <i>hum</i> .
Cough, <i>eu</i> .	Scrofula, <i>piagöt</i> .
Sunstroke, <i>hna cinajöny</i> .	Consumption, <i>wegeju</i> .

Sickness was thought to have been caused either by wrong-doing on the part of the sufferer or by witchcraft practised by some malicious person. In the former case the afflicted person was often interrogated as to what evil he had done. A frequent way of inflicting disease was by imprecation or by various magic rites, such as placing skins of banana fruit or other refuse near the house door of the person who was to be injured.<sup>2</sup> Hence one form of the verb *mec*, to be sick, is *mecijë pi*, to be cursed. One of the native Christian teachers regarded the childlessness of his wife as caused by some such ceremony, and asked Mr. Sleigh whether he might use means to remove the curse. Sickness was also ascribed to a demon, *Kolemija*, seen in dreams. Fits and convulsions were thought to be the result of the influence of an evil spirit.

In medical treatment the sap and juices of plants, and prepared leaves, were largely used, and hence a common name for medicine is *ite dröne sinöe*, or *dösinöe* (leaves of tree). Sea water is a common and favourite form of medicine. Children with their parents will stand in the sea and drink from a vessel held aloft, pouring

<sup>1</sup> Rochas remarks: "Les naturels des Loyalty paraissent être sujets à peu près aux mêmes maladies que les Calédoniens. J'ai déjà fait connaître que les scrofules sont très communes parmi eux, plus communes que parmi les habitants de la Nouvelle-Calédonie. On y voit aussi quelques goîtres, affection que je n'ai jamais vue sur la grande terre. Je rappelle à ce propos que ces indigènes n'ont pour s'abreuver que le lait de leurs cocos et une eau saumâtre ou calcaire. Comme ils font un véritable abus de l'eau de mer, car ils en prennent à dose purgative et vomitive deux fois par semaine, il ne serait pas impossible que cette vicieuse coutume n'eût une large part au développement des entérites très communes parmi eux. La tuberculisation fait de nombreuses victimes." *Iles Loyalty*, p. 22.

Lambert says: "Comme purgatif, ils usent et abusent de l'eau de la mer. Malades, ils se purgent pour arrêter le mal; en bonne santé, pour le prévenir." *Mœurs et Superstitions*, p. 226.

<sup>2</sup> Cf. Tanna practice of *nuruk* as described by Rev. W. Gray. *Internal. Archiv für Ethnog.*, VII, 1894, p. 234. Also in Fiji. T. Williams, *Fiji and the Fijians*, London, 1884, p. 210.

the water into their mouths. Sea water is frequently taken in calabashes to sick friends inland.

Macfarlane describes the treatment: "For all ordinary ailments sea water is the remedy, and of that they drink a prodigious quantity. In order to make them vomit after drinking it, they use the bark of a certain tree. Covering it over with leaves, they tie it up, and with this they lave the water into their mouths until they have swallowed nearly a bucketful (they declare that they can take two bucketsful!). Then, like distended leeches, they lie or roll on the grass or sand until they vomit, after which they say they are well and feel strong, although it sometimes proves fatal."<sup>1</sup>

Some vegetable styptics are used, and fomentations are made with hot leaves. The body is rubbed with the leaves of the bush *adrath* in order to remove pain.

Diseases were also supposed to be curable by charms.

The natives of Lifu had considerable skill in surgical operations. They have wonderfully trepanned, removing a portion of the skull and replacing it with a piece of coconut shell. Pressure on the brain is frequently relieved by scraping, and thus making thin a part of the skull. Phlebotomy (*xöje la itei*, cutting the body) is extensively practised, often to such an extent as to cause blindness, or, if the patient was a child, very serious injury.

Macfarlane says: "For all pains and bruises they cut with a piece of a glass bottle. A man with a pain in his head would never suppose that it arose from the state of his stomach. He must cut his head at the very place where he feels the pain. They lance for the most trivial things. About two years ago (1871) a native on the south side of Wide Bay had a pain in his neck, was applying the usual remedy, cut his throat, and died. If their children get the least knock they must be lanced. I have known a child to fall, or rather roll off, a board only raised three inches from the ground, on which account the parents felt that they must lance it."<sup>2</sup>

### 39. MUSIC AND DANCES.

One word, *nyima*, is used in Lifu for instrumental and vocal music. A few names and descriptions of musical instruments are found in Mr. Sleight's vocabulary. The *trutru* is a shell (conch) trumpet. The *itrapë* is made of coconut-palm leaves tightly coiled and held in each hand. When the coils are struck together a dull, thudlike sound is produced, and the instrument is used to keep time in dances. The *hoho* is some kind of wind instrument, pipes (?).

In Nengone the shell trumpet is *cucu*; the equivalent of *itrapë* is *aebe*, and of *hoho*, *gukon*. In Iai the shell trumpet is *trutru*, the *itrapë* is called *bwinubet*, and the pipes *utköwi*. I have no mention in the vocabularies of a drum, except in Iai, where the word used, *pate*, suggests an introduction from Samoa. The Samoan *pate* is a small wooden drum carried on the arm, and was introduced there from Tahiti.

<sup>1</sup> *Story of Lifu Mission*, p. 14.

<sup>2</sup> *Op. cit.*, pp. 14-15.

The dances, *fia* (with shouting, *cuecue*), of the Lifuans appear to have consisted of organized movements or drill, and mock combats. Rochas gives the following description :—

“ La dance est pour eux comme pour les voisins un véritable passion. Je n’abuserai pas de la patience du lecteur jusqu’à lui représenter pour la seconde fois ces scènes barbares et burlesques où une troupe de sauvages nus s’agitent avec une sorte de frénésie autour d’un feu de joie. Ces exécutions choraïques, quoique susceptibles de nombreuses variétés suivant les localités et suivant le caprice du moment, ont toutes un air de famille qui les rapproche singulièrement. Ces danses qui trahissent parfois les instincts de la lubricité, revêtent en d’autres circonstances un caractère guerrier et féroce. Ici comme en Nouvelle-Calédonie, les femmes n’y sont point admises ; elles font leurs danses à part et souvent avec une licence qui égale tout ce qu’on produisait jamais en ce genre dans les mystères de la bonne déesse.”<sup>1</sup>

Macfarlane gives the following details of a dance witnessed by himself :—

“ The parade was about nine miles inland, a beautiful plain about 700 yards long and 150 broad, covered with grass, and surrounded by a few large shady trees and low bush. When I arrived preparations were being made for the feast ; some were dressing and painting for the dance ; the singers were away in the bush practising for their performance. I was received kindly by the king, who politely performed the part of a host. He conducted me to his house, gave me some sugar-cane and then led me round the numerous and immense piles of yams, allotting me my portion as his guest.

“ I took my position under one of the large shady trees. A great number of spectators were present from all parts of the island, who stood round the parade. The centre was cleared, and all eyes were directed toward the farthest end of the plain. There was a kind of breathless expectation when out rushed two men from the bush and ran towards us with all their might. They had each a spear and looked terribly excited. Their faces were painted black as ebony, and their eyes looked as though they would leap from their sockets. They ran about forty yards, then stopped suddenly and shook their spears at us, and threw grass and dirt into the air in the most defiant manner ; they then ran back, but before they got to their places two others rushed out and went through the same gesticulations. This was continued until the company drew near, which during the whole time were slowly approaching. On they came slowly and orderly, each with some food in his or her hand, and singing as they advanced. When they arrived at the centre of the plain, they formed a circle, and continued walking round, circle within circle, until all had come up and were moving round. They then laid the food in a heap and retired. The heralds<sup>2</sup> soon appeared. This body is composed of young, strong, active men who can run

<sup>1</sup> *Iles Loyalty*, p. 25.

<sup>2</sup> In Dan. iii, 4, “ herald ” is translated *la ate cainijjen*, from *cainije*, to proclaim, preach.

and manœuvre well. On this occasion they were conducting a square of natives about ten deep, closely packed. The outside lines of the square were composed of the tallest men, who were not painted nor in any way decorated; they kept so closely together, and moved so slowly, as to make it impossible to see their centre. The heralds, as before, ran out by *twos*, calling out the names of their fathers and chiefs.<sup>1</sup> When the square was opposite where we sat they stood still for a few minutes, then two or three of the heralds standing at a distance ran towards them furiously, apparently in a state of the greatest excitement; when they came close to the centre of the front line, they raised their clubs as if to cleave the skulls of those before them, upon which the front line suddenly parted in the centre and a scene burst upon our view which I shall never forget. It was so remarkable, so unexpected, and so sudden, and it was accompanied by a shout of admiration from the spectators which resounded far and wide. There stood a square of women about ten deep, their faces painted jet black and shining as though they had been French polished, their persons decorated with flowers, shells, and ornaments; each held in her hand a kind of bouquet made from a fibrous root, snowy white, and there they stood like statues, erect and still, in lines perfectly straight. The only perceptible motion was that of the forefinger, by constantly moving which they kept the fibres of their bouquets perpetually trembling. When the applause had ceased among the spectators a female voice was heard from the midst of the square. At first it was very low, but it warbled higher and higher until it reached the highest pitch, when all the others suddenly joined in and as suddenly stopped again. This was continued for a little while, when all at once the back lines commenced stamping with one foot, and the front line fell off in a dance, which consisted in a number of movements and turnings not at all remarkable for their gracefulness. The stamping quickened and strengthened until the ground shook beneath us. Numbers from the crowd threw presents of native property to the dancers, and when the singing and stamping had become very loud and quick, and the dancers had wrought themselves up to a state of great excitement, the whole was suddenly brought to a close by a great shout. The singing then commenced as before, then the stamping, then the second line came forward as dancers, and so they continued for about an hour, after which all retired.

“After a short interval the heralds appeared again, announcing the approach of a second body. These were surrounded by tall men like the others, who parted as before, revealing a square of men sitting, each with a small drum in his hand. Singing commenced as with the women, all joining in the chorus. After a short time they commenced beating with their drums, upon which the fore line broke off in a dance; it was much like that of the women and terminated in a similar way. It was now near sunset. The company formed themselves into dancing parties of about fifty in each group, and commenced the common native dance: this I knew was likely to last through the night, accompanied by all kinds of wickedness.”<sup>2</sup>

<sup>1</sup> Cf. Exclamations, No. 65 *infra*.

<sup>2</sup> *Story of Lifu Mission*, pp. 8–11.

This was the last heathen feast on Lifu ; a number of the natives having embraced Christianity, the remainder were never strong enough to get up a similar feast.<sup>1</sup>

A description of a mock combat is given by Rochas : “ Outre les danses, les simulacres de combat font les délices des indigènes. Deux partis ennemis s’envoient réciproquement une grêle de lances innocentes, c’est-à-dire de morceaux de bois légers et émoussés aux extrémités que chacun a à cœur d’éviter, ce qui nécessite des prodiges de gymnastique et d’adresse ; les partis chargent et battent en retraite alternativement, puis enfin se mêlent, s’entre-choquent jusqu’à ce que la victoire se décide d’un côté ou que, la fatigue terrassant à la fois l’un et l’autre parti, le combat finisse faute de combattants. Ces exercices forcés, qui ne sont pas moins à la mode aux Loyalty qu’en Nouvelle-Calédonie, et après lesquels on se couche imprudemment sur le sol, au grand air, nu et ruisselant de sueur, ne sont point étrangers au développement des maladies qui affligent ces populations.”<sup>2</sup>

#### 40. SALUTATIONS.

There seems in early times to have been no very definite form of salutation except the question on meeting : Whither goest thou ? The actual words varied according to the rank of the person addressed as, *e.g.*, to a chief : *Jötēti cīlieti iē ?*—to a superior : *Tro nyipo iē ?* or *Tro nyipēti iē ?*<sup>3</sup>—to an equal : *Tro cō iē ?* Now the Samoan expression *Talofa !* has been introduced and is very generally used. The French *bon soir !* is also used in meeting and bidding farewell, but without reference to the time of day. In the latter case words are used expressing longer or shorter time of absence, definite or indefinite, or final parting.

#### 41. VARIOUS SOCIAL CUSTOMS.

1. THE *ENEHMU*.—“ On Lifu it is customary to select from amongst strangers single special friends, with whom they are connected by mutual good offices. These are called *enehmu*. The *enehmu* feels bound to provide food and lodging for his friend when he visits him, and will assist him in any way he can, when he needs it, and in return expects the same good treatment when occasion offers.”<sup>4</sup> Pao a Rarotongā, the first missionary from Maré to Lifu, was *enehmu* to Bula the chief.

2. HOSPITALITY.—The natives are given to hospitality (*isaheji*, to show hospitality ; *hēna*, a guest), and presents of food play an important part in all ceremonies. Messrs. Drummond and Harbutt give the following account of a presentation in 1857. “ Shortly after we reached the teacher’s house, the people of Wetch (*i.e.*, Wete) approached, walking in regular procession and each carrying

<sup>1</sup> Macfarlane, *op. cit.*, p. 12.

<sup>2</sup> *Iles Loyalty*, p. 25.

<sup>3</sup> Note that *nyipo* and *nyipēti* are dual pronouns, a person of rank being accompanied or supposed to be accompanied by an attendant.

<sup>4</sup> Macfarlane, *Story of Lifu Mission* p. 27.



a yam or fish. They marched first in single file, and formed a circle round the teacher's land, lessening the interior space as they gathered in until they were four or five men deep; they then laid down their yams and fish in order, which made one large heap. They then retired, and made room for the people of Ipahne, where we then were. These approached with their fish and yams in the same regular order, and laid them down in another great heap. They made no speech, as is the custom on such an occasion in Samoa, but quietly retired and sat down a short distance off."<sup>1</sup>

3. DRINKING.—“These natives, as well as those of the Isle of Pines, have a peculiar mode of drinking which appears awkward to a European; they throw the head back, with the mouth open, hold the calabash up with both hands, and allow the water to run down the gullet; this is done to prevent the vessel touching their lips, as it would be considered unpolite for several persons to drink out of the same calabash. They sometimes roll up a long leaf in the form of a tube, insert one end into the calabash, and drink out of the other; when this plan is adopted the leaf is always changed when passed to a stranger.”<sup>2</sup>

#### 42. FOLK-TALES.

So far as I know, no collections of folk-tales have been made in the native languages of the Loyalty Islands. Mr. Sleigh had none, and all that have been recorded are found in an English version in the Rev. S. Macfarlane's *Story of Lifu Mission*. These I transcribe here.

##### 1. *The Finding of the Loyalty Islands.*

“A noted old warrior ascended a high rock with a long fishing-line and large hook. He threw out his line to the west and hauled up the island of Uvea, the supposed direction of his line having ever since been the route to that island, and canoes generally start from the point where he is said to have stood, although sometimes they have to go many miles out of their true course to get to it. The old fellow threw his line out to the south, and drew up New Caledonia. He then threw out his line again to the east and hauled up Maré. He tried northward, but his line broke; so that they knew nothing of the existence of the New Hebrides group, until made known to them by foreigners.”<sup>3</sup>

##### 2. *The Origin of Yams and Death.*

“The natives have no idea of the *origin* of the first man: they only know that his name was Walelimemë;<sup>4</sup> that he had a wife and sons, and that he lived in peace and plenty. At that time there was not any sickness or death, and it was not

<sup>1</sup> *Samoan Reporter*, October, 1857.

<sup>2</sup> Cheyne, *Description*, p. 16.

<sup>3</sup> *Story of Lifu Mission*, p. 20.

<sup>4</sup> For his origin, cf. No. 7.

necessary to work in plantations, because the food grew spontaneously and in abundance. It appears that the sons of old Walelimemë had the power of changing themselves into birds, beasts and reptiles at pleasure.

“On one occasion the eldest son, in the form of a rat, went on an exploring expedition, boring his way through the earth until he came to the residence of an old man, the chief of the lower regions. This old chief lived upon yams, of which there were not any at that time on Lifu. The Lifuan observed that the old man kept the yams for himself, and offered him other food; he asked to taste the yams, but was told that they were for the old chief alone, and that to take them would cost him his life. The son of Walelimemë, however, did not believe this, and, watching his opportunity, picked up a yam, and made for the surface of the earth again. On his way he tasted the yam and found it very good; on his arrival at home, he called one of his brothers and told him all; this brother tasted the yam and expressed his delight at the discovery of such excellent food.

“They then went to their father, who with the whole family tasted and were all equally pleased at the new discovery. It was then arranged that all the sons should go in a body and steal a quantity of yams from the old chief below and plant them on Lifu, in order that they too might live on this superior food. They did so, but were discovered before they could get away. The old chief was angry with them, and told them that as they had taken his yams, he would henceforth live upon human flesh. Death should reign on Lifu in order to supply him with food.

“It was then that people began to die, as the Lifuans supposed, to supply the old chief with human flesh in exchange for his yams; and to this day, some of the old men believe that there are more deaths when there is a good yam harvest, the old chief requiring the bodies of men in proportion to the quantity of yams that they obtain. It was then that labour commenced, for having begun planting yams they found it necessary to cultivate every other article of food; nothing would grow spontaneously as before, but weeds.

“Thus yams, their principal and much-liked food, were introduced, but with them came labour and death. It is not unlikely that the fact (according to tradition) of the old chief living on human flesh may have created a desire in them to taste this food also.”<sup>1</sup>

### 3. *The Story of Nol.*

“An old man named Nol made a canoe inland; the natives laughed at him for making it so far from the sea, declaring that they would not help him to drag it to the coast; but he told them that it would not be necessary, for the sea would come to it. When it was finished the rain fell in torrents and flooded the island, drowning everybody. Nol’s canoe was lifted by the waters and borne along by a current; it struck a high rock which was still out of the water, and split it in two.

<sup>1</sup> *Story of Lifu Mission*, pp. 17–19. Cf. similar stories of theft in Samoan Folk-tales.

(These two rocks are still pointed out by the natives: they form the heads of a fine bay on the north side of the island.) The water then rushed into the sea and left Lifu 'high and dry.'

"This tradition may have reference to the time when Lifu, after the first lift, was a lagoon island like what the island of Uvea is now. If so, it shows that this island has been inhabited for a very long time."<sup>1</sup>

#### 4. *The Idha.*

"Their forefathers assembled at a place to build, or rather erect, a scaffolding which should reach to the clouds. They had no idea of works in stone, hence their 'tower of Babel' was raised by tying stick to stick with native vines. They laboured on undaunted by the sad consequences of the discovery and stealing of yams underground; perhaps they anticipated a more agreeable issue to their explorations in the heavens. But, alas, for human expectations! before the top touched the clouds, the ground-posts became rotten, and the whole affair came down with a crash."<sup>2</sup>

#### 5. *Ulaulëti.*

"An old man had a number of sons, and he loved the youngest much more than the others, which caused great jealousy, leading them to hate their youngest brother, and ultimately to seek his destruction. They all agreed to make a large hole in which to cultivate an immense yam; into this the younger brother was tumbled whilst at work, and covered in with soil, and the yam planted on the top of him. When harvest time came they went to dig out this large yam, when, to their astonishment, they found him clinging to the end of it, crying out, 'Take care of this yam for my father.'

"They then resolved to drown him; so they put him into a fishing basket, weighted it, and lowered him down to the bottom of the sea. A month afterwards they went to take up the basket to get the fish, when lo, and behold, he was hanging to the bottom of it crying, 'Take care of these fish for my father,' so that he, like many things disliked in the world, was allowed to live because he could not be killed."<sup>3</sup>

#### 6. *The Origin of Fire.*

According to Mr. Sleight, there was a tradition that a woman swam to a great distance and procured fire from another island.

<sup>1</sup> *Story of Lifu Mission*, p. 19. Cf. The story of Qat's departure. Codrington, *Melanesians*, p. 166.

<sup>2</sup> *Story of Lifu Mission*, pp. 19-20.

<sup>3</sup> *Story of Lifu Mission*, pp. 20-21. The theme of this story is found elsewhere in Melanesia. Cf. one story of Qat in Codrington's *Melanesians* (p. 159), of Warahunuka in Iven's "Folk-tales from Ul.wa," Solomon Is. (*Zeitschrift f. Kolonialsprachen*, II, 1911-12, pp. 138-143), and of Pakomani in Mono, Bougainville Straits, recorded by G. C. Wheeler (*Le Maître Phonétique*, 1912 pp. 12-14).

7. *The Origin of Man.*

“Laulaati is the name of their creator, who they suppose made a stone, out of which came the first man and woman.”<sup>1</sup>

It should be noted here that some of these stories were probably recorded by Rev. D. Macfarlane because of their similarity to Bible stories.<sup>2</sup> Referring to them, he says: “These traditions had their weight in leading the people to embrace Christianity. When the teachers arrived, they listened to the story of the Fall, and said, ‘Yes, this is no doubt true, it is very much like what our fathers told us. They ate the forbidden yam, and death came among us, and we had all to work to provide food.’ Noah’s Ark was Nol’s canoe; and the Tower of Babel was the ancient ‘*ija*’ or scaffolding. The account of the Creation was simply the act of their venerable fisherman who drew the islands from the sea. And they saw in the beloved Joseph the petted ‘Ulaulēti’ who could not be destroyed.”<sup>3</sup>

## 43. KINSHIP.

The Lifu terms of kinship are numerous and complex. In addition to words denoting blood and marriage kinship there are terms used only when speaking to or of a chief, and also special words used of female relatives with children. The following terms have been recorded, but the subject requires further study.

The word for a “family,” *lapa*, is synonymous with that for “village,”<sup>4</sup> but *lapa ka cahae*, in which *cahae* is a word denoting “kin,” is also used. *Cahae* is also used alone: *la cahae me eö*, thy kinsfolk, the kin with thee. Members of the same family are *ite tenekö*, perhaps equivalent to *ite tene nekö*, “those having children.” The usual word for a relative is *sine*, meaning “a part,” *i.e.*, of the related persons.<sup>5</sup>

*Blood Relationships.*

1. *La ite xötapan*, ancestors. From *xöte*, a row or company of persons, and *pāne*, first. A far distant generation is *xöte trapaijema*.

2. *Qâqâ*, grandparent.

3. *Keme*, father.<sup>6</sup> Also used for the father’s brother, sometimes with the word *kete*, “other,” prefixed.

4. *Tetetro*, *tetetroti*, used when speaking to or of a chief, instead of *keme*.

5. *Kākā* ! my father ! Used when addressing one’s own father. When addressed to the father’s brother it is pronounced *kākā*.<sup>7</sup>

<sup>1</sup> Erskine, *Journal*, p. 369, quoting *Samoan Reporter*, 1845. The mother of Qat, in the Banks Islands, was Qatgoro or Iro Ul, a stone that burst asunder. Cf. Codrington, *Melanesians*, p. 156.

<sup>2</sup> *Story of Lifu Mission*, p. 21.

<sup>3</sup> So also the missionaries in New Caledonia.

<sup>4</sup> *Lapa*, as a verb, means “to dwell.”

<sup>5</sup> *Sineng*, my friend, *i.e.*, a part of me, *sine gö xen*, a bit of food. Cf. Mota *veve*, a division or marriage purposes, also verb “to divide.”

<sup>6</sup> *Keme* represents the common Oceanic word *tama*.

<sup>7</sup> *Kākā* is found in other languages as *tata*.

6. *Kakati, tetetroti fe*, used instead of *kākā* when addressing one's own father who is a chief.

7. *Thine*, mother.<sup>1</sup>

8. *Teifenië*, mother, when speaking to or of chiefs.

9. *Nenë* ! my mother ! Used when addressing one's own mother. The pronoun "thou" in addressing one's own mother is "*eapo*" or "*ealo*."

10. *Neko*, child.<sup>2</sup> When necessary the sex is indicated by the words *trahmany* or *jajiny*<sup>3</sup> following: *nekö trahmany*, son; *nekö jajiny*, a daughter (unmarried). Young children are *nekönate*, little people. Age is indicated by the words *pane*, first; *haetra*, elder; or *cipa*, younger. The two last words may be used alone: *Nekö i nyidë haetra*, or *pane nekö i nyidö*, his first-born; *nekö i nyidö cipa*, his youngest child. Also *la haetra*, the first-born; *la cipa*, the younger.<sup>4</sup>

11. *Hupuna, hupunanëti*, son, when speaking to or of a chief.

12. *Api*, a grandchild.

13. *Matra*, posterity, descendants.

14. *Mama*, man's elder brother, woman's elder sister.

15. *Jin*, man's younger brother, woman's younger sister.

16. *Tejin*, man's brother, woman's sister.<sup>5</sup> Plural, *ange tejin*, or *ite tejin*.

17. *Xa*, man's sister, woman's brother. Plural, *ite xa*.

18. *Mathine*, mother's brother.<sup>6</sup> Apparently a compound of *më*, with, and *thine*, mother. Cf. *ano*.

19. *Mimi*, mother's brother,<sup>6</sup> or sister, father's sister.

20. *Ano*, sister's child, mother's brother,<sup>6</sup> brother's daughter. If both persons are named together the phrase is *luete manone*, two with (the relation of) *ano*.

21. *Utha*, brother's child, sister's child, child of father's sister or brother, child of mother's sister or brother.

22. *Temie*, a first cousin.<sup>7</sup>

#### *Marriage Relationships.*

A married couple is *luete fën*, in the chiefs' language *luete nacina*. To become related by marriage is *a luete me tesi*.

1. *Föe*, husband or wife.<sup>8</sup>

2. *Hmenuëti*, husband or wife, used when speaking to or of chiefs.

3. *Tesi*, wife's or husband's father, mother, brother or sister.

<sup>1</sup> The common Melanesian *tina*.

<sup>2</sup> The common Melanesian word *natu*.

<sup>3</sup> The common *vavine*.

<sup>4</sup> The word *kuku* is also used for child.

<sup>5</sup> *Tejin*. Cf. the common Melanesian *tasi*.

<sup>6</sup> I cannot elucidate the difference in the use of these words. But cf. *Mathine* and *hmimi* in the Iai and Nengone lists.

<sup>7</sup> I have no explanation of this word.

<sup>8</sup> *Föe* is the common word *soa* or *hoa*, used in the sense of companion, wife, friend, elsewhere in Melanesia.

4. *Ie*, sister's husband or brother's wife. *La foë ne la xa i kete at*, i.e., the *foë* of the *xa* of anyone.

*Female Relatives with Children.*

1. *Ifënëko*, *ifëkuku*, wife and child.
2. *Ifëjoxu*, wife and child. In speaking to or of a chief.
3. *Ifëtixe*, a woman's elder sister with a child.
4. *Ifëjin*, a woman's sister with a child.
5. *Ifaxa*, a man's sister with a child.
6. *Ifapi*, a daughter with child or children.

These words are compounds consisting of the plural (or rather reciprocal) prefix *i*, the word *foë*, here used in its true sense of "companion" (cf. also the preposition *fë*, "with"), and the words *nekö* or *kuku*, child; *joxu*, chief; *tixe*, master; *jin*, *xa*, sister; and *api*, grandchild. A person with children is styled *ate kë nekön*. A married woman is always addressed as *nyipo*, you two.

KINSHIP NAMES IN IAI (UVEA ISLAND).

*Blood Relationships.*

1. *Kiben*, grandfather; *kiben*, *somaca*, grandmother. Used in the plural *lakiben* for "forefathers." *Somaca* means "old woman."

2. *Buba!* my grandfather! *Buba somaca!* my grandmother! Used in address.

3. *Kamen*, father.<sup>1</sup>

4. *Cica!* father! Used in address to one's own father.

*Kamen* and *cica* are also used for the father's brother and mother's brother, with the proper name following. *Cica Toma!* Uncle Tom.

5. *Hinyen*, mother.<sup>2</sup>

6. *Bai!* my mother! Used in addressing one's own mother.

*Hinyen* and *bai* are used with the proper name, for the mother's sister, and father's brother's wife.

7. *Nokon*, son; *nokon in* or *nokonhlu*, daughter (*in*, *hlu*, girl); *lakon*, sons.<sup>3</sup> *Nokon* is also used for brother's son, and for the son of the father or mother's brother. Age is indicated by *atö* and *wakeiat*: *nokon a atö*, his elder son; *wakeiat* or *nokon a wakeiat*, the youngest son.

8. *Öbiny*, grandchild.<sup>4</sup>

9. *Kein*, a man's younger brother, a woman's younger sister. *Tuhan*, a man's elder brother, a woman's elder sister.

10. *Manyin*, a man's sister, a woman's brother.

11. *Mahinyen*, mother's brother.<sup>5</sup>

12. *Nakauny*, sister's child.

<sup>1</sup> Cf. Lifu, *kem*.

<sup>2</sup> Cf. Lifu, *thine*.

<sup>3</sup> Cf. Lifu, *nekö*.

<sup>4</sup> Cf. Lifu, *api*.

<sup>5</sup> Cf. Lifu, *mathine*. Both Lifu and Iai have this word formed from the word for "mother" by the prefix *ma*; which seems to be the preposition "with" in both languages *me*.

13. *Tehiny*, father's sister.
14. *Enge*! my father's sister! Used in addressing her.
15. *Haniny*, daughter of father's or mother's brother.

*Marriage Relationships.*

1. *Áián*, husband or wife.
2. *Ūngán*, wife's father or mother, husband's father or mother, son's wife, daughter's husband.
3. *Ūen*, wife's brother.
4. *Katon*, wife's sister.

The final *n* or *ny* in the Iai names is the possessive pronoun "his" or "her."

KINSHIP NAMES IN NENGGONE.

*Blood Relationships.*

1. *Yejecene*, forefathers.
2. *Papa*, grandparent.
3. *Cecene*, father. Used also of father's brother.
4. *Cecewaiene*, father, when speaking to or of a chief.
5. *Caca, cicango*! my father! In addressing one's own father.
6. *Hmaien*, mother.
7. *Kodaruieni*, mother. When speaking to or of a chief.
8. *Nene*! mother! When addressing one's own mother.
9. *Tenene*, child. The sex is indicated by *aicahman*, or *cenewe*: *tenego me aicahman*, my son; *tenego me cenew*, my daughter. Age is indicated by *toke* or *cele*: *o re tok*, the elder; *o re cel*, the younger.
10. *Tei*, child. Used instead of *tenene*, when speaking to or of a chief.
11. *Abuaiene*, grandchild.
12. *Mama*, man's elder brother, woman's elder sister.
13. *Celuaiene*, man's younger brother, woman's younger sister.
14. *Isingene*, man's sister, woman's brother.
15. *Hmimi*, mother's brother.<sup>1</sup>
16. *Anuene*, sister's son.<sup>2</sup>

*Marriage Relationships.*

1. *Cahmanieni*, husband.<sup>3</sup>
2. *Hmenue*, wife.<sup>4</sup>
3. *Cekini*, wife's father or mother, husband's father or mother, son's wife, daughter's husband.
4. *Engene*, woman's son's wife.

<sup>1</sup> Cf. Lifu, *mimi*.

<sup>2</sup> Cf. Lifu, *trahmanyi*, male.

<sup>3</sup> Cf. Lifu, *ano*.

<sup>4</sup> Cf. Lifu, *hmenuiti*, wife.

## KINSHIP NAMES IN UVEA.

For comparison I give here the terms for kin in Uvea, the northern portion of the island of Halgan, from which the whole island is generally known as Uvea. The terms are taken from a MS. vocabulary by Bishop Hilarion Fraysse, Vicar Apostolic of New Caledonia, a copy of which I owe to the kindness of the Ven. Archdeacon H. W. Williams, of New Zealand.

*Blood Relationships.*

1. *Pupa*, great-grandfather. This is apparently the Iai term *buba*, used in the vocative for grandfather.

*Otea pupa i taho*, ancestors (ancient times, *i taho*).

2. *Enge*, grandfather. This is also given for father's sister, and in this last sense is the same as the Iai *enge*. Cf. also Nengone, *engene*.

3. *Mihimih*, mother's father. Cf. Lifu, *mimi*.

4. *Tamana*, father. Common Polynesian, *tama*, without suffix.

5. *Tinana*, mother. Common Polynesian, *tina*, without suffix.

6. *Nene*, mother, mother's sister. Cf. Nengone, *nene*.

7. *Uli*, offspring, family.

8. *Tama*, child, son. Common Polynesian, *tama*.

9. *Tamahne*, daughter. Common Polynesian, *tamahne*, etc.

10. *Muma*, elder brother. Cf. Lifu, *mama*.

11. *Moma*, elder sister. Cf. Lifu, *mama*.

12. *Kave*, sister.

13. *Iene*, cousin.

*Marriage Relationships.*

1. *Ava*, husband, wife. This is the common Polynesian word (Samoan, *ava*), but it is used in Uvea with the Melanesian suffixes: *ava-ku*, my husband (or wife); *ava-na*, his wife or her husband.

2. *Taukatou*, husband's brother, husband's sister. Cf. Samoan, *tau*, family connections.

3. *Taumaha*, wife's brother, wife's sister.

4. *Katou*, husband's father, husband's mother, wife of woman's son, husband of woman's daughter.

5. *Funonga*, wife's father, wife's mother, wife of man's son, husband of man's daughter.

6. The word *hoa*, with which, cf. Lifu, *föe* is used in Uvea only for companion, friend.



## 44. BIRTH. CHILDHOOD.

An account of the childbirth customs of the Loyalty Islands by Niki Vaine,<sup>1</sup> the wife of a Mangaian teacher who laboured on Lifu, was communicated to the *Journal* of the Anthropological Institute in 1890 by the Rev. W. Wyatt Gill. The following is the essential part of this account: "When a woman knows that her time is near, she selects a place in the bush for the event to come off, carefully weeds it, and prepares a hollow for her greater convenience. The spot selected is always near the sea, for the purpose of ablution. As soon as labour commences she goes to this place." According to Niki Vaine's account, the birth (*la hnaho*) takes place *coram publico*, only the husband being absent. "When the child is born, a woman divides the umbilical cord with a shell, picked up for the purpose on the beach. The infant is then placed on a banana leaf, not washed or even wiped, nor is anything wrapped round it. A woman now chews finely a piece of coconut and thrusts it down the little throat with her finger, far enough to occasion retching. This is done twice, the reason assigned for this custom being that "it enlarges the throat so as to facilitate swallowing food." Meanwhile the mother has gone to bathe in the sea, carefully taking with her the placenta, etc., in a coconut-leaf basket. After thoroughly bathing and drinking some sea-water as medicine, she does not return to her own home, *i.e.*, to her husband's dwelling, but lives on the beach in a little temporary hut, thatched with coconut leaflets. There mother and babe remain until the child is big enough to crawl. She spends her time in sleeping by the log fire inside the hut, and bathing in the sea. It is no uncommon thing for the infant to be scorched, as it is placed very near the fire to keep its little nude body warm.

"The husband never comes to see his wife during the months spent by her on the beach; but occasionally he sends her a basket of food. Her mother, or some other female relative, looks after her wants.

"On an appointed day she takes up her child and returns home to her husband. When she gets near the dwelling, her husband calls out to her to come in and bring the child. Should he not say 'Come, come,' it would be plain that he did not want her any more."<sup>2</sup>

From Mr. Sleigh I had only the following notes:

For some considerable time after the birth of a child the mother was regarded as *hmütöte* (tabu), and was required to live a secluded life. During this period her husband did not cohabit with her.

Infanticide does not seem to have been practised, though a puny or weak infant was regarded as a *nekö ka ngazo*, or bad child.

The name (*äjén*, chiefs' *atesiwa*, *atesinëti*) of the child was agreed upon (*ati*) by the parents and other relatives, the son (especially of a great chief) usually taking

<sup>1</sup> In an address to a gathering of married women at Mangaia, Hervey Group. Notes were taken by Mrs. Wyatt Gill.

<sup>2</sup> *Jour. Anthropol. Institute*, xix, 1890, pp. 503-505.

his father's name, though sometimes children were named after the mother's relations. Circumcision was not practised in Lifu.<sup>1</sup>

The adoption of a child sometimes took place, but this custom was not indigenous, and was first suggested by Samoans. It was discouraged by the missionaries, as it was often reckless and injurious to the child. There is no native term for the practice, and the phrase used is *troanyi kukun*, to be made a child; *la ate hna nyi kukun*, an adopted person. Children were often suckled for a period of two years or longer, chiefly in the hope of delaying pregnancy.

#### 45. PUBERTY.

On attaining the age of puberty a young man (*fekene thupëtesij*) was required to eat animal food (*göni*) for a year, after which he must on no account touch the body of his married sister (*ifaxa*) or sit near her, or partake together with her the expressed juice of scraped coconuts. A maiden sister (*jajiny*) was not so *hmütöte*. "Promiscuous intercourse before marriage was allowed."<sup>2</sup>

Mr. Sleight had no knowledge of any ceremonies connected with the attainment of puberty.

An adult male or female is described as *hmae*.

#### 46. MARRIAGE.

There was no division of the people for marriage purposes as in the islands of Melanesia northward, and there were no restrictions as to whom a man might marry, except near kinship. Marriages between cousins (first and second) were prohibited. A chief would sometimes order a young man to marry a woman, often one whom he, the chief, had violated. A young man meeting or walking alone with and speaking to an unmarried or espoused girl might be clubbed by her father or other guardian. Hence marriages were arranged by friends of the parties concerned, and bride (*tepu*) and bridegroom (*ixötesai*) were frequently entire strangers to each other. A man gave property to the woman's father in order to obtain her as a wife. The giving of this was called *ifetesai*, and the property given was *aqät*. A present given to induce a woman to marry was called *june hmala* (*june*, wages, *hmala*, to betroth).

Before cohabitation the woman espoused was taken by the man to live in the house of one of his friends. This may be a survival of marriage by capture, which is indicated by the old word for bridegroom, *la ate xötei ikötesai*, literally "the man (who) first (*xötei*) runs with (*i*, reciprocal prefix, *köte*, to run) a woman."

The first settlement of the newly married couple in their own home was called *iathi uma*, perhaps from *athi*, to strike, with the reciprocal *i*, and the word *uma*, house. Another name for this was *joi uma*.

<sup>1</sup> New Caledonians slit the prepuce.

<sup>2</sup> Cheyne, *Description*, p. 15.

The missionaries introduced from Samoa the word *faipoipo* for marriage. This had been adopted in Samoa from the Tahitian *faaiipoipo*.<sup>1</sup>

A man was not allowed to sit with his married sister, or even to speak of, or to her. One form of bad language was to speak of a sister.

There was no cohabitation of married couples during menstruation and pregnancy, and for a considerable period after childbirth.

A married woman was respectfully addressed as "you two," with the dual pronoun, and there were special terms for married female relatives. (*Cf.* Kinship.)

Polygamy was commonly practised. A common man might have several wives; a chief often had many, as the number of wives was regarded as adding to a man's position and influence among his people. No cases of polyandry were known to Mr. Sleight.

#### 47. WIDOWS.

The widow (*sine fœe*)<sup>2</sup> of a common man returned to, and lived with, her own relatives, and might re-marry; but the widow of a great chief was required to remain unmarried. Since the introduction of Christianity, however, the re-marriage of a chief's widow has often taken place, but the new husband is not thereby raised to the rank of his wife, who retains the rank of her first husband.

#### 48. DEATH.

Death, like sickness, was usually ascribed to ill will on the part of an enemy. "The death of a chief, although he had lived to be a hundred years, was always attributed to sorcery, and when dead they would stuff his eyes, ears, nostrils and mouth full of leaves from a certain tree, that the person who they declared had caused his death might die."<sup>3</sup> "There was, and indeed is still, a remarkable indifference about death. They speak of it and bid each other good-bye as if going on a short journey."<sup>4</sup>

When death occurs, loud and long lamentations were made by the relatives of the deceased, and friends coming near begin to join in the wailing (*teije*)<sup>5</sup> at a distance from the house. In mourning, personal cleanliness was totally neglected, and the perforated lobe of the ear was torn open. The mourners sometimes cut their bodies

<sup>1</sup> This word is an euphemism. *Cf.* Samoan *faipo*, to do at night.

<sup>2</sup> A widow or widower is also sometimes called *pë fœ* (*pë*, not), one with no husband. *Sine fœe* was also used for a widower. The word *sine* means "a part of," and *fœe* which represents the very widespread Oceanic word *soa*, *hoa*, may be regarded as indicating "persons in a dual relationship," "two companions." *Cf.* Borneo *sawun*, *sawa*, *sawe*, Philippine *asawa*, Sangir *sawa*. Solomon Islands *hua*, New Hebrides *soa*, *hoa*, all meaning "wife." In Samoan and Polynesian *soa*, *hoa*, *oa*, etc., "a mate, companion, friend."

<sup>3</sup> Macfarlane, *Story of the Lifu Mission*, p. 13.

<sup>4</sup> Macfarlane, *op. cit.*, p. 13.

<sup>5</sup> Silent grief is *latesi*.

(*nyiwē i wezipo*) to show grief. Before the corpse was removed for burial a relative recited the virtues of the deceased.

An account of the Burial of the Chiefs Bula and Uatengé is given by Rev. G. Turner.<sup>1</sup>

#### 49. BURIAL.

The bodies of the dead were wrapped in a native mat, and were often simply laid in a hole, or lengthwise in a cave of some precipitous rock, difficult of access. As coral is found almost everywhere at a very little depth, a deep grave can only be dug on or near a sandy beach. In many cases burial took place in a grave dug in the ground, and the body was then usually bent with the knees up to the chest, as this was thought to prevent the deceased person from coming out of the grave and wandering about.

On the burial of a maker of thunder, lightning and rain, his body was placed in a sitting posture in the ground near his usual bathing place. Large flowers were placed in the ears and nostrils, which were cut in order to facilitate the escape of his spirit. The head was covered with the leaves of a red plant (*mamadrai*) and with a brilliant scarlet flower (*peledē*), in reference to the lightning, and the body was laid near water in order that rain might come.

Mr. Sleigh makes no mention of burial in a coffin (*puha*), but Macfarlane has the following: "Many when sick have their coffins made, that they may examine them before they die to see if they are properly cut. Their coffins are merely trunks of trees scooped out. Sometimes a native recovers after his coffin is made, upon which he suspends it from the roof of his hut until required. A few years ago there was a man not far from my station who, supposing that he was about to die, had his coffin made that he might see his future resting place. The coffin was made and laid beside him, and he pronounced it good. Afterwards, however, he recovered, but instead of suspending it to the roof of his hut he fixed it to an outrigger, and used it as a small fishing canoe."<sup>2</sup>

For sanitary reasons the missionaries discouraged the placing of graves near the houses or church. In the cemeteries the graves, on account of the difficulty in cutting away and digging, were covered with built-up or plastered coral. A grave is *hua*, the grave of anyone *la hu i angeic*. *Hu* is literally "the over."

#### 50. AFTER DEATH.

At the approach of death a person would name some animal, bird or insect, and this would be regarded after his death as his representative, and be held sacred by

<sup>1</sup> *Nineteen Years*, pp. 461–462. These were, however, buried in Samoan fashion by the Polynesian teachers.

<sup>2</sup> *Story of Lifu Mission*, pp. 13–14.

his family.<sup>1</sup> The ghost (*u*, chiefs, *ua*, *uati*) was believed to meet the relatives in this form from time to time.<sup>2</sup>

The soul was thought to depart from the body at death. Yet it lingered about and occasionally met the friends of the deceased.<sup>3</sup> These ghosts were more or less feared as likely to cause harm. A mother, whose husband had just died, would watch by her child lest its father should come and take it to be with him. In walking with others a ghost might be met with, and hence the centre of the company was preferred as being safer than the outside.

Ghosts were thought to utter in response or assent a short word “*ö*,” in a feeble voice, equivalent to “Here I am!” or “Yes!”<sup>4</sup> According to Erskine, the Lifuans “invoke the spirits of their departed chiefs. They preserve relics of their dead, such as a finger nail, a tooth, a tuft of hair, or some such thing, and pay divine homage to it. They have a Hades, too, which they call *Locha*.”<sup>5</sup>

#### 51. TRIBES.

There is no distinct division of the people into tribes. People related to one another generally preferred to live together in the same locality under the rule and direction of one of the older members, who was called the *Joxu* or chief. Sometimes this person was called the *Keme*, *i.e.*, father, the other members of the family styling themselves *la ite nekö*, *i.e.*, children.

According to Cheyne, “The inhabitants of Lifu are divided into two tribes, who are independent and often hostile to each other. They are classed into kings (*angajoxu*), chiefs (*joxu*), landholders (*ate kë zin*), and slaves (*hlue*.”<sup>6</sup>

<sup>1</sup> *Clo.* What is the opinion of Pythagoras concerning wild-fowl ?

*Mal.* That the soul of our grandam might haply inhabit a bird.

*Clo.* What thinkest thou of his opinion ?

*Mal.* I think nobly of the soul, and no way approve his opinion. *Twelfth Night*, Act iv, Sc. 2.

<sup>2</sup> Mr. Sleigh has the following note : The name for soul is “*u*,” a word which is the same as that for “what ?” and was perhaps applied to the soul as indicating their ignorance of it. *U* is also used as a verb meaning “to mind anything,” and seems to be radical in words for thinking, believing, and the like.

<sup>3</sup> Macfarlane speaks of “the departed spirits of their fathers which they believed to be always near them. They thought that when the body died, the spirit still continued to roam about Lifu.” *Op. cit.*, p. 16. “They would often call to them (the spirits) for help. They supposed that they visited them in the night, and told them where they had left things that were lost.” *Op. cit.*, p. 17.

<sup>4</sup> *Cf.* *Hinc exaudiri voces, et verba vocantis*

*Visa viri, nox quam terras obscura teneret.*

*Æneid* iv, 460.

<sup>5</sup> *Journal*, p. 369, quoted from *Samoan Reporter*, 1845. Turner says, “The spirit is supposed to go westward at death, to a place called *Locha*.” *Nineteen Years*, p. 401. *Samoa*, p. 339. *Locha* is only found in Turner.

<sup>6</sup> *Description*, p. 16.

## 52. GOVERNMENT.

The government may be described as patriarchal under recognised chiefs. A great chief (*angajoxu*, *joxucil*) ruled Wete, the northern part of the island, with Gaica, which had a subordinate chief (*joxu*, *muninge*). Another great chief ruled Losi.

In such a system of government the position and prerogatives of primogeniture were very great, especially on the death of the father. The elder brother was called by the younger their master (*tixe*) or father (*kem*).

## 53. CHIEFS.

The chief's office is hereditary, and descends to his children or brothers. The rank in no case passed to his widow or sisters. If a deceased chief left a son in his minority, his brother, the child's uncle, acted as regent.

The chiefs were aided in the government by aged men (*qat*), as counsellors (*atesi*, *ate qeje pengöne*), whom they consult and who often did not hesitate to speak boldly to the chief (*usiune eë la joxu*). Councils were held in the fenced court of the chief's house, or in the house there erected for strangers, sometimes in the *hnemelöm*.

The deference paid to chiefs among the people of Lifu is in very many ways of an extraordinary character both in action and speech. A chief's orders would be implicitly obeyed. He directed the disposal of property and controlled marriage. He fixed the time for gathering the harvest, and received its first fruits. Some foods, such as turtle, and new yams, eyes, heart and breast of slain enemies, were specially reserved for him. In early times he could order the killing of his subjects for his own food. Persons were careful not to crack a coconut so as to startle or disturb a chief. Special words were used when speaking to him, or about him. He was usually addressed in the dual number, as the presence of an attendant was implied (*cf.* Salutations). His death was always attributed to sorcery (*cf.* Death). Respect for the chief was expected from foreigners. An example of this is related by Bishop Patteson :

“It was a good sign that the respect for the chief was not diminished. One evening an English sailor who was employed in the sandal-wood trade was in the house conversing with Tutoo, when Angadhohua (*Angajoxu*) interrupted him, and he—in ignorance of the youth's rank—pushed him aside out of the way. The excitement was great. A few years previously the offender would have been killed on the spot, and as it was, it was only after apology and explanation of his ignorance that he was allowed to go free ; but an escort was sent with him to a place twenty miles off lest anyone should endeavour to avenge the insult, not knowing it had been forgiven.”<sup>1</sup>

<sup>1</sup> C. M. Yonge, *Life of J. C. Patteson*, London, 1874, I, pp. 362-363. Tutoo was the Rara-tongan teacher landed by the Bishop in 1858.

54. CHIEFS' LANGUAGE.

The use of a ceremonious language used when addressing or referring to a person of high rank is an interesting and peculiar custom in Lifu and Nengone, but is strangely absent in the neighbouring island of Uvea. It is used by all persons of low rank, but is only used by a chief when addressing other chiefs, and not when speaking to inferiors. In speaking of himself or his own body, he uses the common terms to inferiors, but the ceremonious words when his audience is composed of men of rank.

The words changed in the chiefs' language are of all classes. The suffix *-ti* or *-wa* gives a word a respectful signification, and, generally, a word is lengthened when ceremonious, but most of the words used are quite different from those of common use. A word belonging to the ceremonious language may be made more respectful by the suffix *-ti*.

It does not appear that the words in the chiefs' language which differ from the common speech are other than Lifuan.

Many words in the ceremonious speech will be found in the various sections, and in the Grammar and Vocabulary. The following list gives some examples of its varied character.

Common.	Chiefs'.	English.	Common.	Chiefs'.	English.
<i>haze</i> ...	<i>akötesie, akötesieti, ak köje, akököjiti</i>	god, fetish	<i>hnimi</i> ...	<i>fetesi</i> ...	to love.
<i>joxu, muninge</i>	<i>angajoxu, joxu cil</i>	great chief. supreme chief.	<i>kapa</i> ...	<i>nöti, wepengöti</i>	to receive
<i>hlue, sinelapa</i>	<i>hluewa, sinemune</i>	servant.	<i>musi, joxu...</i>	<i>muzie</i> ...	to rule.
<i>gat</i> ...	<i>tesihna kohoti</i> ...	old person.	<i>thele</i> ...	<i>telé</i> ...	to seek.
<i>itrapet</i> ...	<i>dözehöti</i> ...	hat.	<i>upe...</i>	<i>upengöti</i>	to send.
<i>zi</i> ...	<i>inehoho</i> ...	garden.	<i>ole</i> ...	<i>oleti</i> ...	to thank.
<i>aja</i> ...	<i>hanenge</i> ...	desire, will.	<i>mekune</i> ...	<i>mekuati</i>	to think.
<i>aköte</i> ...	<i>agonye</i>	pain.	<i>epine</i> ...	<i>epinöti</i>	future.
<i>eweké</i> ...	<i>ula</i> ...	word.	<i>pé mejen</i> ...	<i>jaup</i> ...	silent.
<i>mekuna</i> ...	<i>mekuana</i> ...	thought.	<i>e ce...</i>	<i>enötilai</i>	here.
<i>maca</i> ...	<i>mecengü</i>	right hand.	<i>qa ngöne</i> ...	<i>cilate thawa</i> ...	on account of, because.
<i>cele</i> ...	<i>celanöti</i>	this.	<i>ekoho</i> ...	<i>ekohoti</i>	above.
<i>dei ?</i> ...	<i>deiti ?</i>	who ?	<i>fe, fene</i> ...	<i>fewatin</i>	below.
<i>nemen ?</i>	<i>nemenöti</i>	what ?	<i>koi</i> ...	<i>kowai</i>	to (a person).
<i>xöle</i> ...	<i>gölöti</i> ...	to aid.	<i>kowe la</i> ...	<i>kowöti la</i>	to the . . .
<i>sipo</i> ...	<i>zipo</i> ...	to ask for, beg.	<i>hmei</i> ...	<i>nöi</i> ...	by (a person).
<i>elé</i> ...	<i>hnyiketijé</i>	to go up.	<i>hnenge</i> ...	<i>n ng ti</i>	by me.
<i>hanawang</i> ...	<i>hana xajawatin</i> ...	behold !	<i>thatraqai</i> ...	<i>thatrazaja</i>	for (preposition).
<i>he</i> ...	<i>xönie, wexönieti</i> ...	to call.	<i>memin</i> ...	<i>meminöti</i>	and, also.
<i>ahnith</i> ...	<i>axwati</i> ...	to command.	<i>maine</i> ...	<i>zimaine</i>	if.
<i>lolojé, sagejé</i> ...	<i>zatingie</i> ...	to hasten.	<i>eje hi, he, o</i>	<i>ejöti, göüé</i>	yes.
			<i>pekö</i> ...	<i>qatikö</i>	no.

Names of natural objects, animals and plants, and most implements and weapons, seem to have no distinct word in the chiefs' language.

## 55. MORALS. LAWS.

Very little has been recorded with reference to morality and laws of the Lifuans. Rochas remarks that their morals are equivocal as in New Caledonia.<sup>1</sup> Cheyne described them as “a treacherous and cruel race, and generally speaking great cowards. They are also much addicted to stealing, are great liars and seldom speak the truth even among themselves.” “Polygamy to any extent is practised among them, and promiscuous intercourse before marriage allowed.”<sup>2</sup>

According to Jouan, “Cependant, à Uvéa surtout les femmes ne sont si debauchées, ni faciles comme dans les îles de la Polynésie.

“La polygamie existe, au moins chez les chefs, qui prennent autant de femmes que bon leur semble. Il n’y a point de mariage, tout se résout au consentement des parties, qui se quittent et se prennent suivant leur caprice du moment.”<sup>3</sup>

The comparison in favour of Uvéa is supported by Cheyne. “At this island (Uea) strict chastity is observed among both sexes before marriage, and promiscuous intercourse expressly forbidden.”<sup>4</sup>

Mr. Sleight notes that anyone suspected of causing the death of a chief was in danger of being killed. On one occasion the fingers of a young man were burnt off for stealing, although the actual burning was attributed to a demon.

## 56. LAND TENURE. INHERITANCE.

Macfarlane says of the Land Tenure, “Each family has its own plot of land, which is hereditary.”<sup>5</sup> According to Mr. Sleight, land was allotted to individuals by the great chief. The recipient regarded it as his own property, but was expected to contribute some of its produce to the chief as rent. On the death of the holder, the land usually descended to the eldest son, or failing a son to the elder brother of the deceased. Property might be inherited by females in the absence of male heirs, but not invariably so; much probably depended on the assent of the chief.

The chief “claimed the pine trees (called here *goëti*) on the point as his property.”<sup>6</sup>

The Rev. J. Hadfield<sup>7</sup> notes that in Uvea when a man dies his property is given to his mother’s relations. If it be land they take the produce, but the land itself is divided among the younger sons of the deceased. The eldest gets no land, but receives tribute from his brothers.

## 57. TRADE.

The word *itön* is used for “trade” or “barter,” a trader being *ate itön*. A seller is *ate itöne tij*, the trader who leaves (*tij*), or *ate itö kapa mani*, the trader who receives money. The buyer is *ate itö hamë mani*, the trader giving money (*hamë*, to

<sup>1</sup> *Iles Loyalty*, p. 24.

<sup>2</sup> *Notice*, p. 373.

<sup>3</sup> *Story of Lifu*, p. 4.

<sup>7</sup> Letter to S. H. Ray.

<sup>2</sup> *Description*, p. 15.

<sup>4</sup> *Op. cit.*, p. 25.

<sup>6</sup> Erskine, *Journal*, p. 370.



give, *mani* from the English). I have no details of the trade. Jouan describes a certain amount of traffic between the Loyalty Islands and New Caledonia, and it is clear that the only trade was in that direction, for the New Hebrides group northward was quite unknown. "Les communications sont assez faciles; la nature plate du terrain s'y prête. Je n'ai remarqué aucune industrie chez ces sauvages; leur pirogues sont grossières et informes; à Lifu il n'y en a presque pas; la nature du rivage s'y oppose, tandis qu'à Uvéa, le beau temps qui règne presque toujours sur le lagon bordé de belles grèves de sable, a contribué au développement de la navigation. Les gens d'Uvéa vont jusqu'aux îles Beauprés, éloignée de dix lieues, pour y faire des plantations. Les relations sont fréquentes avec la Nouvelle-Calédonie, dont on aperçoit distinctement les hautes montagnes d'Uvéa et de Lifu, quand le temps est beau. Un grand nombre d'insulaires s'engagent sur les bâtiments australiens; aussi le nombre de ceux qui parlent anglais d'une manière à peu près intelligible est assez grand."<sup>1</sup>

Rochas writes: "Les communications entre les îles Loyalty et la côte orientale de Calédonie, surtout avec la tribu de Hienguène<sup>2</sup> sont fréquentes; les indigènes d'Ouvéa ont même formé des villages en plusieurs localités de ce même littoral."<sup>3</sup>

#### 58. WARFARE.

A man training for war lived unmarried for several years and was then regarded as an *ate ishi*, or warrior.

The younger brother of the principal chief acted as war chief (*tixene ishi*, i.e., master of fighting) and directed the combatants.<sup>4</sup> A village to be attacked was approached by a band of men (*xôte*) as secretly as possible, and a favourite method was to lie in ambush so as to attack by surprise at night. In proceeding along a sandy beach every warrior would step in the same footprints so as to conceal the number of the attacking party. Certain elevated spots were spoken of as watching or look-out posts (*ite ita ne wai ishi*). A fort (*hnapo* or *hunapo*) where watchmen (*itete thup*) were set up (*hna acile*) was erected for security and defence in time of war. A tracking by footsteps was called *usigelene*.

Defiance of the enemy was expressed by repeatedly advancing and retreating, at the same time brandishing a weapon and scraping the ground with the feet. But although "there is great preparation, great skirmishing, great noise, but few lives are lost."<sup>5</sup> A challenge to single combat was called *wejewawa*.

Cheyne has the following account of fights in Lifu: "The hostile feeling of the two tribes makes war the chief employment of the men throughout the island. Their wars usually arise from some depredation or theft committed by the one party on the other—such as stealing a woman belonging to a chief, or to some

<sup>1</sup> Jouan, *Notice*, p. 373.

<sup>2</sup> Otherwise called Yengen or Yehen.

<sup>3</sup> *La Nouvelle Calédonie*, p. 115.

<sup>4</sup> Cf. Jouan, *Notice*, p. 373.

<sup>5</sup> Macfarlane, *Story of Lifu Mission*, p. 7.

person of importance—and generally ends in bloodshed—in the event of which, the king of the aggrieved party sends a formal declaration of war to the aggressor's tribe, and appoints a certain place and day for both armies to meet.<sup>1</sup> At the time appointed they assemble on a clear spot of ground between the tribes, and form in line abreast of each other<sup>2</sup> about a hundred yards apart. The battle is commenced by throwing spears from both sides, which they generally catch and throw back again. The two lines then make a charge, meet, exchange blows with their clubs in passing, and again halt at about the same distance, having changed positions. They continue these manœuvres until one party gets beaten. The victorious army carry off the bodies of their slain enemies, and, on their arrival at home, prepare a feast and have them cooked and eaten. The bones and skull, after having been clean picked, are hung up in the village council-house, and preserved as trophies. The king eats the eyes, heart, and part of the breast. The women are not allowed to partake of it at the public feast, but I have been told they sometimes get a portion from their husbands in private.”<sup>3</sup>

A military expedition from Lifu is said to have founded a dynasty of chiefs on Kunie or Hunie (Isle of Pines). Glaumont gives the following account of the circumstances: “Des Canaques des Loyalty, venant de Lifu, abordèrent à l'île des Pins, à Gadji où régnaient déjà des Melanésien venant de la Grande-Terre.<sup>4</sup> Ils croyaient peut-être l'île inhabitée, lorsqu'une fumée vint les aveugler. C'étaient les indigènes qui faisaient cuire leur repas. Le chef de Lifu et ses gens, furieux, se levèrent, attaquèrent les Kuniens et les défirent complètement. Ceux-ci ayant pu juger durant le combat de la valeur des Lifu, voyant qu'il étaient plus beaux, plus braves, plus forts qu'eux (n'oublions pas que c'est un descendant des Lifu qui parle), ceux-ci, dis-je, les choisirent pour chefs, élurent un roi parmi eux, aidés de ces nouvelles alliés, attaquèrent les gens de Vao (élément hébridais), soumièrent l'île à une seule autorité, et de lors la royauté fut solidement établie à Gadji.”<sup>5</sup>

Before proceeding to battle a warrior placed water in the hollow part of a piece of coral, and drank from it, in order to make his heart hard like the rock. A woman whose husband or son was absent in war would place a piece of coral, to represent the warrior, on a mat before her, and move it about with her right hand to represent his movements in the fight. Then with her left hand she would brush away imaginary obstacles and evils. The warrior was thus thought to be protected by the charm performed at home.

<sup>1</sup> To meet for battle: *iönyi la lue ishi*, to join the two fights.

<sup>2</sup> To stand in battle array: *cila hmaca troa ishi*, stand again to fight.

<sup>3</sup> *Description*, pp. 16–17.

<sup>4</sup> *i.e.*, New Caledonia.

<sup>5</sup> *Revue d'Ethnographie*, vii, 1889, p. 135.

## 59. RELIGIOUS BELIEFS.

The religion of the Lifu people consisted in a belief in the powers of certain "haze." A "haze" was any object whatever which had been *nyi haze* (made haze) or endued with supernatural power by the *ite tene haze* (or persons possessing the power of haze).

Early accounts supposed the "haze" to be objects of worship. Hence the Rev. G. Drummond and W. Harbutt stated that "this people used formerly to worship the nail of a man's toe, or a finger-nail, or a tuft of human hair put into a basket, and also stones of a peculiar shape."<sup>1</sup>

Rev. G. Turner says: "They preserved relics of the dead, such as finger-nails, teeth, and tufts of hair. These seemed to be their principal idols. The priests, when they prayed, tied on to their foreheads, or to their arms above the elbow, a small bag containing such relics of their forefathers similar to Nos. 1 and 2. On opening No. 2 I found it contained two finger-nails an inch long each, some smaller pieces, a leaf, a feather, a bit of coloured cotton rag, and a tuft of hair."<sup>2</sup> (Plate XII, 1.)

Jouan says: "D'après les missionnaires ces insulaires ne professaient aucun culte; leur notions religieuses étaient à peu près nulles. La croyance à une sorte de génie appelé *Aaze* à Lifu était tout ce qui rappelait l'idée d'un être supérieure."<sup>3</sup>

The *ite tene haze* were usually aged persons (*qat*) who received rewards from chiefs and people for exercising their powers. The possession of this power was not always a source of benefit to the possessor. In a bad season for yams, a great chief might send persons to kill the "rulers of seasons," for it was their duty to cause food to grow and abound.

A ghost or departed spirit was also sometimes called a *haze*. Macfarlane says: "On Lifu the natives had no idea of any God or devil, heaven or hell. Their religion or superstitious feelings were in connection with the departed spirits of their fathers." *Cf.* After Death.

The word *hmi*, which implies self-control and abstinence, has been adopted for the Christian religion. Roman Catholic Christians use the word *Haze* for "God," but the Protestants use the chiefs' word *Akôtesie*. The word *thil*, in chiefs' language *wakukup*, is used for "to worship"; the place of worship is *hu hna hmi*.

## 60. SUPERNATURAL BEINGS.

In Lösi, which was the Mission district of the Rev. J. Sleigh, there is a forest called *Trethilo*, with rocky ground full of holes. This place was supposed to be frequented by a kind of fairies who stole children, embracing them with their long breasts and taking them to their holes. There the children married, and their progeny walked with inverted heads.

<sup>1</sup> *Samoan Reporter*, 1857.

<sup>2</sup> *Samoa*, p. 338. *Nineteen Years*, p. 338. The bags referred to as Nos. 1 and 2 are figured.

<sup>3</sup> *Notice*, p. 374.

The Rev. G. Turner states : “ *Laulaati* was said to be principal god, who made a stone, out of which came the first man and woman.”<sup>1</sup> *Ulipöme*, a huge fabled serpent, is mentioned in Mr. Sleigh’s notes, as well as *Lue tilöpi*, two demons of Uvea, but there are no explanations. *Kolemija* was a demon seen in dreams, who caused disease. A giant was “ a long man,” *ate ka hoes*.

#### 61. OMENS.

Injurious influences were supposed to proceed from the forefinger of the right hand. Lifuans were reluctant to mention their own names, but various other names and nicknames were adopted for no particular reason. If a child pointed to a rainbow (*lewen*) it was thought and said that its mother would die.

Many deaths in a homestead often caused the inhabitants to remove. Earthquakes and inundations were supposed to be due to the agency of evil spirits or demons. (Cf. Food.)

#### 62. DREAMS.

Lifuans believe in the reality of what is seen in a dream (*pu*) and are influenced by it. Their dead ancestors appeared in dreams, and to dream of *Kolemija* caused illness. (Cf. Supernatural Beings.)

#### 63. DIVINATION.

There were persons who professed to find lost property by means of a piece of coral endowed with supernatural powers. Payment was made for the use of this to its possessor. The practice was called *saxepu*. Divination was called *ta*, sooth-saying *nyinyiäha*.

Lottery was practised by drawing out a sprig of firtree (*uthidönegötien*, i.e., *uthi*, draw, *dö*, leaf, *ne*, of, *gotien*, fir tree) from a bunch of various lengths.

#### 64. MAGIC.

The professions of *tene haze* and of rain maker were hereditary in certain families. Mr. Sleigh left few details of magical practices, and I find very little referring to them elsewhere. A charm or amulet was called *hnepepomena*, the verb was *xahmi*.

According to Macfarlane : “ Almost every man had his sacred object ; each had its separate charm, and would only answer that purpose. Some were for making yams grow, others taro, others again bananas. Some were for causing rain, others wind, fine weather, according as the donor had indicated. In war they would take these sacred objects with them to render them invulnerable.”<sup>2</sup>

A frequent way of causing disease was by various magical rites (*nyi haze*, making haze), such as placing skins of banana fruit or other refuse near the house door of the person to be injured.

<sup>1</sup> Turner, *Samoa*, p. 338 ; also *Nineteen Years*, p. 401.

<sup>2</sup> *Story of Lifu Mission*, pp. 16–17.

A woman whose husband or son was absent in war would place a piece of coral to represent the warrior on a mat before her, and move it about with her right hand to represent his movements in the fight. Then with her left hand she would brush away imaginary obstacles and evils. The warrior was thus thought to be protected by the charm performed at home.

#### 65. CURSING. OATHS. EXCLAMATIONS.

Macfarlane says: "They had great faith in, and dread of, cursing. To be cursed by a parent or chief was regarded as the greatest calamity."<sup>1</sup> Mr. Sleigh notes that imprecation was a frequent method of causing sickness, so that one form of the verb *mec*, to be sick, is *mecijè pi*, or *mecijèju hi*, to be cursed. Some examples of cursing formulæ appear in Mr. Sleigh's notes, but they lack full explanation. Such are: *Loine toma tro ni a kuca lai! Thine ma mec! Sepèje pi eö! Hnaqe i keme i hmunè* (or *eö*)! *Tepe i 'ö! Hnaqe i nyèn! Canga köt!*

"One mode of cursing was, 'May your canoe drift to the north, where there are no islands!'"<sup>2</sup>

The name of a great chief is called out in expressing joy or surprise: *Bulati!* (chief's language) from the name of the chief Bula, *Nekö i Bula!* Son of Bula! *Nekö i qat!* Old man's son! *Ite nekö i Bula!* Children of Bula! to stimulate men in doing hard work.

In compassion, *He ho!* Poor thing! on seeing a person or pet animal in pain.

#### 66. SACRED OBJECTS AND CARVED IMAGES.

The sacred objects, *haze*, have been already referred to. "Their sacred objects were stones, finger and toe-nails, human hair, human bones, and human teeth. These were given to them by their fathers before death."<sup>3</sup> Carved figures of men, *ite hna saatë*, were made, but apparently had no place in the religious life of the people.

#### 67. MISCELLANEOUS RELIGIOUS PRACTICES.

In this section I give some words from Mr. Sleigh's lists which are apparently native terms, and suggest that the practices which they indicate were followed by the people.

*Xepu, ivejesanyi*, a vow. *Nyi xepu*, to make a vow; *sili xepu*, or *thupa xepu*, to pay a vow.

*Eëkene ula*, an oracle (lit. a dwelling of words).

*Huj*, an offering, sacrifice. Hence words: *ate huj*, priest; *ita ne huj*, altar.

*Saifetran*, to consecrate to an office. The causative of *hmitöt*, *ahmitötene* is used for "sanctify."

<sup>1</sup> *Story of Lifu Mission*, p. 13.

<sup>2</sup> Macfarlane, *loc. cit.*, p. 20.

<sup>3</sup> Macfarlane, *Story*, p. 16.

*Hedömele*, a thankoffering. *Hedö*, to salute ; *hedöthe koi angeice*, to congratulate him ; *mele*, to live. life.

*La thithi*, prayer ; *thithi*, to pray.

#### 68. THE LANGUAGES OF THE LOYALTY ISLANDS.

Four languages are spoken in the islands of the Loyalty group. These are : (1) Nengone or Maré, in Britannia Island on the east ; (2) Lifu (in two dialects, Wete and Losi) on Chabrol, the central island ; and (3) Iai, and (4) Uvean, on the westernmost island of Halgan. Of these the Uvean (or Uean), spoken on the northern part of Halgan, is a purely Polynesian language, and totally unlike the other languages of the Loyalty group. The people speaking it are said to be the descendants of immigrants from the Wallis Islands (also called Uvea) in Central Polynesia, between Samoa and Fiji. Some specimens of this language are given in the Comparative Vocabulary, but it is not referred to in the remarks on the Loyalty languages which follow.

Short vocabularies and grammars of Lifu and Nengone were published by H. C. v. d. Gabelentz in 1861 and 1873. Dr. Codrington, in *The Melanesian Languages*, 1885, gives an independent grammar and vocabulary of Nengone. Père A. Chanel published anonymously in 1882 some notes on Lifu Grammar. For the Iai, the only published materials are imperfect vocabularies by Cheyne, 1852, and Pratt, 1886. Cheyne's vocabulary was named Uea, and this designation and vocabulary is copied by H. C. v. d. Gabelentz. Erskine gives the numerals of Lifu and two sets from Uea, one of which is Iai. Some school-books and the whole Bible have been translated into the languages of Nengone, Lifu and Iai, by missionaries of the London Missionary Society. To three of these, the Revs. J. Sleigh, J. Jones and S. Ella, all now deceased, I owe not only grammars and lengthy vocabularies, but many notes on details of the languages, derived from a correspondence which lasted for several years. I have also derived no small amount of assistance in these studies from the goodwill of the Rev. J. Hadfield, now the only representative of the London Missionary Society in the islands.

Though generally classed as Melanesian, the languages of the Loyalty Islands are very different from the typical Melanesian in the islands north of them. They do not show any very close resemblance to the languages of the Southern New Hebrides, which differ in many respects from the Central and Northern Melanesian. I have not yet been able to ascertain their exact relations to the languages of New Caledonia.

H. C. v. d. Gabelentz included the Loyalty Islands languages and those of New Caledonia in the Melanesian,<sup>1</sup> but his classification was not accepted by Friedrich Müller, who placed the Nengone (and by inference the Lifu) in a separate class

<sup>1</sup> *Die Melanesischen Sprachen*, Leipzig.

called by him Papuan.<sup>1</sup> But the term "Papuan" has been in later years more accurately used to denote languages found in the Melanesian area, which, like the majority of languages in New Guinea (otherwise Papua), cannot be compared grammatically with the Melanesian languages.<sup>2</sup> The Loyalty Islands languages are not of this character. There are undoubted agreements with the Melanesian in grammar and vocabulary, but many more differences, and these differences, moreover, are not uniform in the three languages of the group. Taking a few of the more prominent features of Melanesian grammar, we may note the following with regard to the three Loyalty languages :—

1. The pronoun suffixed to nouns when a possessive relation is expressed is fully used in Iai, but in Nengone and Lifu is only found in the first person singular and plural, the other persons using a preposition. Cf. :—

	Nengone.	Lifu.	Iai.	Fiji.	Mota.
My father ...	<i>cica-ngo</i> ...	<i>keme-ng</i> ...	<i>kamö-k</i> ...	<i>tama-nggu</i> ...	<i>tama-k</i>
Thy father ...	<i>ceceni nubo</i> ...	<i>keme i eö</i> ...	<i>kamä-m</i> ...	<i>tama-mu</i> ...	<i>tama-ma</i>
His father ...	<i>ceceni nubone</i>	<i>keme i angeic...</i>	<i>kame-n</i> ...	<i>tama-na</i> ...	<i>tama-na</i>
Our father (incl.)	<i>cece-je</i> ...	<i>keme she</i> ...	<i>kamö-ta</i> ...	<i>tama-da</i> ...	<i>tama-nina</i>
Our father (excl.)	<i>cece-knij</i> ...	<i>keme hun</i> ...	<i>kamö-kmun</i> ...	<i>tama i keimami</i>	<i>tama-mam</i>
Your father ...	<i>ceceni buhnij...</i>	<i>keme i nyipunie</i>	<i>kamö-bun</i> ...	<i>tama-muni</i> ...	<i>tama-miu</i>
Their father ...	<i>ceceni buic</i> ...	<i>kemi i angat</i> ...	<i>kamö-drin</i> ...	<i>tama-dra</i> ...	<i>tama-ra</i>
My two eyes...	<i>rue waegogoiego</i>	<i>lue meke-ng</i> ...	<i>li emakö-k</i> ...	<i>na mata-nggu</i>	<i>na-mata-k</i>
Thy two eyes	<i>rue waegogo ni nubo</i>	<i>lue meke i eö</i> ...	<i>li emakü-m</i> ...	<i>na mata-mu</i> ...	<i>na-mata-ma</i>
His two eyes	<i>rue waegogo ni nubone</i>	<i>lue meke i angeic</i>	<i>li emaka-n</i> ...	<i>na mata-na</i> ...	<i>na-mata-na</i>
Our eyes (incl.)	<i>ko re waegogo ni eje</i>	<i>ite lue meke she</i>	<i>je emakö-ta</i> ...	<i>na mata-da</i> ...	<i>na-mata-nina</i>
Our eyes (excl.)	<i>ko re waegogo ni ehni je</i>	<i>ite lue meke hun</i>	<i>je emakö-kmun</i>	<i>na mata i keimami</i>	<i>na-mata-mam</i>
Your eyes ...	<i>ko re waegogo ni buhnij</i>	<i>ite lue meke i nyipunie</i>	<i>je emakö-bun</i>	<i>na mata-muni</i>	<i>na-mata-miu</i>
Their eyes ...	<i>ko re waegogo ni buic</i>	<i>ite lue meke i angat</i>	<i>je emakö-drin</i>	<i>na mata-dra</i> ...	<i>na-mata-ra.</i> <sup>3</sup>

2. The Melanesian use of special nouns which indicate the kind of thing possessed is very prominent in Iai, where there are more words of this kind than in any Melanesian language. But in Lifu and Nengone similar words are rare, and are not used in apposition with other nouns.

<sup>1</sup> *Grundriss der Sprachwissenschaft*, 1888, iv Bd., 1 Abth., p. 19.

<sup>2</sup> Ray, *Reports of Cambridge Anthropological Expedition*, III, pp. 287-289, and pp. 517-519. P. W. Schmidt, "Die Sprachlichen Verhältnisse von Deutsch-Neuguinea," *Zeits. f. Afrik. ozean. u. ostasial. Sprachen*, V, VI, 1902.

<sup>3</sup> In these: *rue*, *lue*, *li* represent the numeral 2; *ite*, *je* are plural particles; *ko*, *re*, *na* demonstrative articles; *ni*, *i* the preposition "of."

Ex.—Iai : *ha-ok kumara*, my sweet potato ; *anyi-k hele*, my knife ; *beli-k wanu*, my coconut for drinking ; *hale-k buaka*, my pig ; *i-k nyei* or *ga-k nyei*, my field ; *de-k gethen*, my path ; *tang-uk tang*, my bag ; *tab-uk tap*, my seat ; *um-uk uma*, my house ; *hwa-k hofuj*, my saying, etc.

Lifu : *Si-ng*, my animal property ; *a-ng*, my food ; *ime-ng*, my drink.

Nengone : *Kaka-go*, my food ; *kua-go*, my drink ; *sini nubon*, his animals.

Fiji : *nonggu vale*, my house ; *nggau*, my food ; *a kenggu na wvi*, my yam ; *a menggu na yanggona*, my kava.

Mota : *nok wose*, my paddle ; *mok o vavae*, my word ; *gak o nam*, my yam ; *mak o pei*, my water.

3. The Pronouns.—In the Loyalty Islands the forms of these differ very much from those usual in Melanesia. (Cf. Lifu Grammar, Pronouns.)

4. Causative and Reciprocal Prefixes.—These are in derivation and use Melanesian. The Causative is *a* or *o*. (Cf. Lifu *a-loi-ne* (from *loi*, good), Nengone *a-roi-ni* (from *roi*, good), Iai *o-so-i* (from *so*, good), all meaning “to heal, make well,” with Mota *va-wia* (*wia*, good), to bless, and Fiji *vaka-bula-i* (*bula*, in good health), to heal.)

The Reciprocal is *i*, *e*, or *ie*. (Cf. Lifu *i-hnimi-keu* (*hnimi*, to love), Nengone *e-ra* (*ra-ne*, to love), Iai *i-betengi-köu* (*betenge*, to love), all meaning “love one another,” with Fiji *vei-lomani* (*lomani*, to love), Florida *vei-dolovi* (*dolovi*, to love), with the same meaning.) This prefix is used with nouns. (Cf. Lifu *i-nu*, a grove of coco-palms, Nengone *ie ma*, collection of houses, with Fiji *vei vale*, cluster of houses.)

5. The Transitive Suffixes.—These appear in Lifu and Nengone, but are not so fully used as in Melanesia.

6. Plurals.—In the Loyalty languages the plural is indicated as in Melanesian by means of articles, collective nouns, demonstratives or pronouns.

7. The Verb.—The verb is conjugated as in Melanesia by particles, adverbs, or additional verbs. It is also conjugated by means of a preposition, which is exceptional in Melanesia.

8. Vocabulary.—Loyalty Islands words, even when they are cognate with the Melanesian, often appear in strangely different forms, no doubt due in part to the peculiar phonology. In the vocabulary the following words may be picked out as samples :—*Blood, bone, breadfruit, bury, child, daylight, eye, face, father, fish, flower, fruit, leaf, liver, louse, mother, name, navel, power, rain, rat, sand, say, sleep, steal, weep, wind*. In the equivalents of these words in the three Loyalty languages there appear to be some cases of agreement with the Melanesian.

## 69. SKETCH OF LIFU GRAMMAR.<sup>1</sup>

1. PHONOLOGY.—The Lifu Alphabet has been already given. The vocabularies of the languages are so diverse that the equivalence of sounds has not yet been fully worked out.

<sup>1</sup> Many details are omitted.



2. ARTICLE.—The common demonstrative article is *la* : *la etë*, the stone ; *la ite ixete*, garments. The words *kete*, other, or *hete*, any, are used as indefinite articles : *kete ate*, other man ; *hete ate*, any man.

3. NOUNS.—(a) Many nouns and verbs have the same form. A verbal noun is formed by the prefix *hna*, which is also the sign of past time : *lapa*, to dwell ; *hnalapa*, a dwelling-place. An agent is indicated by *ate* prefixed. In the plural this becomes *angete* or *itete* : *ate kuca*, doer ; *angete kuca*, doers ; *itete anyipici*, things which cause truth.

(b) The plural is shown by various words preceding the noun : *ange*, *angete* (used only of persons) ; *angete aköte ni*, those that trouble me ; *ange keme*, fathers ; *ite* (used of persons and things in a restricted sense) ; *la ite thupëjiang*, my enemies ; *itete* (things or persons which) ; *la itete upi*, those that send ; *o* as in *o drai*, days ; *la o uma*, houses ; *i* (collective) *inu*, a grove of coco-palms ; *la ithupëjia*, the enemy ; *nöjei* (absolute), *la nöjei huliwa*, all the works ; *la nöjei ate*, all the men. Things naturally dual have *lue* prefixed : *la lue hnangenyëng*, my two ears. *Ala* is prefixed when persons are referred to but not named : *la lue ate*, two men ; but *hna upi angate isa ala lue*, sent them each persons two, *i.e.*, two by two.

(c) Gender.—Most names of male and female persons are distinct, but some relationship names are common gender. (Cf. Kinship.) In necessary cases the word *trahmany* for “male” follows. There is no definite word for “female.” *Jajiny* is an unmarried girl, as in *nekö jajiny*, daughter ; *fö*, a married person ; *qatë*, an old person of either sex. *Trahmany* is lit. membrum virile, and may be used of young son or daughter, *nekö trahmany*.

(d) Case.—Nouns are indeclinable. The subject precedes or follows the verb, according to the tense, or according to the particle used.

In the present tense with particle *a* the subject precedes, as *e.g.* : *Filipo a sa koi nyidëti*, Filip answered him ; *tetetroti a acilënejë la nöjei wezipo*, the father raises up dead bodies. With the particles *kola* or *hë* the subject follows : *kola tropi la ate troa huliwa*, goes forth the man to work ; *xulu hë la jö*, rises already the sun. *Hë* is sometimes *ha*.

In the future tense the subject follows the verb *tro*, go, used as the tense sign : *tro ha traqa la ite drai*, will arrive the days ; *tro kete tejin' a nue la kete tejine kowe la mec*, going one brother (to) leave the other brother to death.

In the past the subject is instrumental rather than nominative, and the preposition *hne*, by, is used : *hnene ha nöjei ate hna xomi kemeji*, the people (many men) took food, lit. by the people was taken food. But *hne* is not always used : *hnahna la enyi*, blew the wind ; *ame hna loipi la hlue i angeice*, then was healed the servant of him.

The direct object follows the verb as in the example just given. It also follows the indirect object : *tro ni a amamane koi nyipëti la ate*, going I (to) show to you the man.

Genitive.—This is indicated by the preposition *ne* before the article *la*, or by *i* with proper nouns or personal pronouns: *La nöjei ate ne la lapa*, the men of the village; *la thine ne la nekönate*, the mother of the child; *la teifenie i Jesu*, the mother of Jesus; *la ahnue i Petero*, the shadow of Peter. Sometimes the *ne* or *i* is suffixed to the noun: *la pune qana ne he*, the top-of mast of ship; *hune la uma*, top of the house; *hwi angeice*, top of him. If two nouns come together the second qualifies the first: *engene sinöe*, flower (of) tree; *uma etë*, house (of) stone; *ate ishi*, man (of) war, warrior.

Dative.—The prepositions *kowe*, to (things or persons before *la*), *koi*, to (proper nouns or personal pronouns), or *thatraqai*, for, are used: *hna kuca koi 'ö*, done to thee; *kowe la ate*, to the man; *kowe la lapa*, to the village; *hna hamëne thatraqai nyipunie*, given for you.

Other examples of case are as follows:—

Locative—*e*, at, or *ngöne*, in. *E jidi*, at night; *e cili*, there (at that); *ngöne la wet*, in the mountains.

Motion to—*eë*, thereat, following the noun. *Hna kuiëne hnagejë eë*, cast into the sea; *nge nyidetë a thei angate Bethania eë*, then he led them to Bethany. This is very definitely a Melanesian idiom.<sup>1</sup>

Ablative—*ga*, from, often combined with *ngöne*, in or near to. *La mene ga koho*, the power from above; *ga ngöne la ukeineqe i nyen*, from the mouth of him.

Instrumental—*hnei*, with, by (proper nouns); *hnene la*, with (common nouns). *La ite ewekë hna qaja hnei Paulo*, the things spoken by Paul; *hnene la nöj*, by the people. This preposition with the pronoun is usual in expressing the past tense of the verb. (Cf. Nominative.)

Vocative.—*Fe*, following the noun. *Ite joxu fe!* O chiefs! *ange tejine fe!* Brethren! Some nouns have a special vocative form. (Cf. Kinship.)

4. ADJECTIVES.—These follow the noun and are usually preceded by the particle *ka*: *la ate ka ngazo*, a bad man; *la nöjei etë ka tru*, great stones.

In a genitive construction a verbal noun is derived from an adjective by prefixing *e* with the suffix *ne*: *tru*, great; *etrune*, greatness of.

A causative verb is formed by the prefix *a* and suffix *nyi* (persons) or *ne* (things): *atrunyi 'ö*, magnify thee; *atrunyi Akötesie*, magnify God; *atrune la zi 'ö*, enlarge thy field.

If the noun qualified is land or buildings, *ga* is used instead of *ka*: *la hlapa ga keu kawa*, a field fruitful; *ite ga jidi*, dark places.

A few adjectives are used without *ka*. *La lue lai atraqat*, the two lights great; *nyipi at*, man of rank, middle-aged man.

Comparison is only made by positive statements, the noun-preposition *hune* (before *la*), or *hwi*, top, above, being used for “than”: *Atraqate Akötesie hune la*

<sup>1</sup> Codrington, *Melanesian Languages*, p. 160.

*ate*, great (is) God above man ; *tro ni a sisitia hui 'ö*, going I to excel above thee, I will be greater than thou. If there is a question, it is introduced by the phrase *hape u*, say what ? *Hape u, tha tru kö la mele hune la xen*, say what, not great indeed the life above the food ? is not the life greater than food ?

The superlative is shown by adding *nyipi*, superior, very : *nyipi atraqat la hna lepi angate*, very great the slaughter (of) them.

The numerals have been discussed in the section on Arithmetic.

5. PERSONAL PRONOUNS.—The Lifu pronouns are very numerous. There are distinct forms for the singular, dual, and plural, and the first person dual and plural express the inclusion or exclusion of the person addressed. Besides these there are distinct forms used according to the rank of the person or persons addressed or referred to.

First Person :—

Singular.—I, *ini* ; when addressing chiefs, *inie*, *inieti*.

Dual inclusive.—Thou and I, *nyisho* ; if one of us is a chief, *nyishoti*.

Dual exclusive.—He and I, *nyiho* ; addressing chiefs, *nyihoti*.

Plural inclusive.—All of us, *eëshë* ; respectfully, when speaking to a number of persons, *nyishëti*.

Plural exclusive.—We others, *eëhun* ; to chiefs, *eëhunieti*, *nyihunie*, *nyihunieti*, in increasing respect.

Second Person :—

Singular.—Thou : to inferiors, *hmune* ; to equals, *eö* ; to superiors, *nyipë*, *nyipëti* ; to a chief, *cilie*, *cilieti*, or *enetilai*.

Dual.—You two : *nyipo* ; respectfully, *nyipoti*.

Plural.—You : to inferiors, *nyupun* ; to equals, *nyipunie* ; more respectfully, *nyipunieti*.

Third Person :—

Singular.—He, she : of an inferior, *nyëne* ; of equals, *angeice*, *nyide* ; of superiors or chiefs, *nyidëti*, *anganyidë*, *anganyidëti*.

Singular.—It : *ej*.

Dual.—They two : of inferiors, *nyude* ; of equals, *nyido* ; of superiors, *nyidoti*.

Plural.—They (persons) : of inferiors, *nyuden* ; of equals, or chiefs, *angate*.

Plural.—They (things), *ite ej* or *it'ej*.

This list gives only the principal forms ; some are used in an abbreviated form, especially when used as possessives. (Cf. Languages of the Loyalty Islands.)

An inspection of the forms seems to show the roots of these words as follows :—

Singular.—1, *in* ; 2, *pë* ; 3, *dë*.

Dual.—1 (incl.), *sho* ; 1 (excl.), *ho* ; 2, *po* ; 3, *dö*.

Plural.—1 (incl.), *shë* ; 1 (excl.), *hun* ; 2, *pun* ; 3, *den*.

The Nengone pronouns show a similar formation :—

First Person :—

Singular.—*Inu, nu.*

Dual (inclusive).—*Ethewe* ; if one included is a chief, *shewe.*

Dual (exclusive).—*Ehne.*

Plural (inclusive).—*Eje.*

Plural (exclusive).—*Ehnije.*

Second Person :

Singular.—*Nubo, bo* ; to chiefs, *bua, buango.*

Dual.—*Hmengo.*

Plural.—*Buhnije.*

Third Person :—

Singular.—*Nubone, bone* ; of chief, *nubonengo.*

Dual.—*Bushengone.*

Plural.—*Buic.*

So also the pronouns in Iai, which has no chiefs' language :—

First Person :—

Singular.—*Inya, in.* Dual (inclusive).—*Ötu.* Dual (exclusive).—*Öhmu.*

Plural (inclusive).—*Ötin, öta.* Plural (exclusive).—*Öhmun.*

Second Person :—

Singular.—*U.* Dual.—*Öbu.* Plural.—*Öbun.*

Third Person :—

Singular.—*E.* Dual.—*Ödru.* Plural.—*Ödrin, ödra.*

The forms of the plural ending in *n* are restricted to a limited number ; those in *a* are universal.

6. POSSESSIVE PRONOUNS.—These have been already given. *Cf.* Languages of the Loyalty Islands.

7. INTERROGATIVE PRONOUNS.—The Lifuan interrogatives are : *dei?* of chiefs, *deti?* who ? *nemen?* chiefs', *nemeneti?* what ? *ka u?* what sort of ? *e ka?* which ? (lit., where ? with the adjective particle). Examples : *Dei ěje i ĥmuně?* who is your name ? *nemene la ĥmenge ĥna kuca?* what have I done ? what the by-me done ? *e ka la keme e'ö?* where is the father of thee ?

8. DEMONSTRATIVE PRONOUNS.—This, *la* ; or *celě*, following a noun : *la ate ce, la ate cel*, this man. That, *la* ; or *cili*, following a noun : *la ate cili*, that man.

9. VERBS.—Verbs in Lifu are unchanged in conjugation. There are five modes : indicative, subjunctive, conditional, imperative and prohibitive. The first three are only differentiated by an introducing conjunction ; the imperative by suffixed particles of direction. There are infinitive and participial forms. The

present and past tenses are shown by particles preceding the verb ; the perfect and future by auxiliary verbs. The following are examples of some verbal expressions in Lifu :—

- (a) Indicative present or indefinite, *a* : *Ini a qaja koi nyipunie*, I say to you ; *angeice a öhn*, he sees, or saw.
- (b) Indicative past, *hna* : *Hnei angeice hna uthepi la taua i angeice*, by him was drawn out the sword of him ; *hnei angate hna xomepi la etë*, by them was taken away the stone.
- (c) Indicative imperfect, *hë*, *ha*. *Kei hë angeic 'e kuhu hnadro*, he fell on the ground ; lit., fell he there above earth.
- (d) Indicative perfect, *ase hë*, is finished : *Ase hë angate thaucë nyiho*, they have beaten us ; *nge ase hë huni iahni, eëhuni a elejë hune he eë*, after we had bidden farewell to one another we went on a ship ; lit., and finished we farewelling (reciprocal), we go-up on ship thereon.
- (e) Indicative future, *tro*, go : *Tro nyidëti a nunuë nyipunie*, goes he gives you, he will give you ; *tro hë ni a aloinyi nyën*, go I heal you, I am going to heal (make good) you.
- (f) Imperative : *Trohemi ma wange !* Come and see ! If addressed to a chief this is : *Jötëtijë fe ma xajawatin !* Come oh and see ! *Amele nyishiti je !* Save us !
- (g) Subjunctive, *mate*, that : *Pane qaja koi ni la hnei nyipëti hna ami nyidëti ngön, mate tro ni a xomi nyidë*, first tell to me the by you was laid him in, so that go I take him.
- (h) Participle, *kola* : *La kola ishi*, the fighting ; *kola qaja la ite thoi*, speaking lies.
- (i) Infinitive, *troa* : *Hna tro troa thith*, went to pray ; *ijiji huni troa denge*, we ought to hear.
- (j) Conditional, *maine*, if : *Maine hete ate a pi iji, trohemi ma iji theng ?* if any man wishes drink (let him) come and drink with-me ; *Maine eje thenge la hulö, qä i nyipëti hi troa humuthi ni*, If I have done wrong thou oughtest to kill me thyself. Lit., If thing with-me the evil, duty of thee only to kill me.
- (k) Negative, *tha*, not : *Tha meci kö la jajiny*, the girl is not dead ; lit., not dead indeed the girl ; *tha 'te kö nekö trahmanyi la kete ewekë*, the lad did not know anything ; lit., not know (*a* of *ate* elided after *a*) indeed child male the any thing.
- (l) Prohibitive, *the*, not : *The gou kö !* Fear not ! *the hmite kö !* do not stay ! *the tro eö a eno !* Thou shalt not steal !
- (m) Interrogative, *hape u*, say what : *Hape u, tha hnenge kö hna latesi pine la ate ka aköt*, Did I not weep for the man in trouble ? lit., Say what, not by-me indeed was wept on-account-of the man troubled ?

- (n) Miscellaneous : *Tha tro kö angeice a ate lai, wanga teij*, do not let him know this, lest he grieve ; lit., not go indeed he knows this, lest grieve ; *loi e tro ni a meci enchila !* let me die now ! lit., good when go I die now ; *Nge dengë hë huni la tenge cili, ame hne huni me angete lapa e cili, hna shewe nyidëti, ka hape, The tro kö Dehu eë !* When we heard those things then we and they of that place forbade him, saying, Do not go to Lifu ! Lit., And (when) heard we the things those, then by us and those dwelling at that forbade him, saying, not go indeed Lifu thereat ; *tro ni a thue macanyi 'ö lo hnenge hna troa öhn*, I will tell inform thee what I am about to see.
- (o) Verbal suffixes. Lifu verbs end differently, according to whether they come before a common noun with article, or before a proper noun or pronoun : *Ate humu at*, man killing man, murderer ; *humuthe la ate cili*, kill that man ; *humuthi shë*, kill us. A similar change takes place in causative verbs : *atrune*, enlarge (a thing) ; *atrunyi* magnify (a person), from *tru*, great ; *amelene la ate*, heal the man ; *amelenyi ni*, heal me.
- (p) Directive adverbs are suffixed to the verb : *pi*, forth ; *jë*, out ; *ju*, down ; *ni*, hither ; *tropi*, go forth ; *trojë*, go out ; *trohemi*, come ; *xome*, bring ; *xomejë*, take ; *keiju*, fall down.

10. ADVERBS AND PREPOSITIONS.—These are numerous and comprise particles, verbs and nouns as in the Melanesian languages. The simpler prepositions have been illustrated in Nouns.

11. CONJUNCTIONS.—*Nge*, and, is used with verbal phrases and numerals : *galajë hnengödrai 'ë, nge wangeju la fene hnengödrai e kuhu*, look up at the sky and look down on the earth beneath (*fene hnengödrai*, below sky, earth). Between nouns and expressions relating to nouns *me* is used for “and” : *thin, me kem, me ifekuku, me ite kuku, me ite hlapa*, mother, and father, and wife, and children, and lands.

12. INTERJECTIONS.—Some simple interjections are : *Eje hi ! yea ! Ohe ! or Peko ! nay ! Ekolo ! alas ! Ekele ni !* in admiration, surprise, joy or fear ; *He ho !* in compassion. Some exclamations have been noted in Cursing.

#### *Note on the Vocabularies.*

The words in the Loyalty vocabularies which follow are taken from the much longer lists which were received from the former missionaries in the Loyalty Islands. The Lifu I owe to Rev. James Sleigh, the Nengone to the Rev. John Jones, and the Iai to the Rev. Samuel Ella. The Uvean is partly due to the Rev. J. Hadfield, but many words have been added from a MS. Vocabulary of the Language by Mgr. Hilarion-Alphonse Fraysse, the Vicar-Apostolic of New Caledonia. The latter list I owe to the kindness of the Ven. Archdeacon H. W. Williams of Gisborne, New Zealand.

The words in the Comparative Table are compiled from various sources. Balad

from Fabre and Gabelentz<sup>1</sup>; Yengen and Kanala from MS. lent to me by Rev. J. Hadfield; Webias, Manongoes and Wameni from anonymous notes published in Paris<sup>2</sup>; Wagap from the Marist Mission<sup>3</sup>; Ponerihouen and Wailu from translations of Gospels<sup>4</sup> which I owe to the kindness of the Rev. Dr. Kilgour, of the British and Foreign Bible Society; Nekete from the Marist Mission<sup>5</sup>; Tuauru from Rev. G. Turner<sup>6</sup>; Morare and Aneiteum from Rev. J. Inglis<sup>7</sup>; Eromanga and Tanna from Rev. D. Macdonald.<sup>8</sup>

More extended comparison should be made with Dr. Codrington's *Melanesian Languages*,<sup>9</sup> and my own lists from the New Hebrides.<sup>10</sup>

The words are written as far as possible in the Lifu orthography. But the *j* of Balad and Yengen, the *ti* and *ty* of Webias and Wagap and the *g* before *i* in Kanala and Nekete are probably meant for the Lifu *c*. The *h* (underlined) of Nekete is a strong aspirate and is probably the same as Lifu *x*.

<sup>1</sup> (a) "Vocabulaires Polynésiens" composés en 1845 par M. Fabre. *Revue Coloniale*, XII. Paris, 1847, p. 165. Vocabulaire du Havre Balade et des environs. (b) *Die Melanesischen Sprachen*, by H. C. von der Gabelentz, Leipzig, 1873. The words from Gabelentz in brackets.

<sup>2</sup> *Notes pour servir de point de départ à la formation d'un vocabulaire des idiomes parlés par les indigènes de la Nouvelle Calédonie.* Paris, 1877.

<sup>3</sup> "Vocabulaire de la langue Wagap." *Actes de la Soc. Philologique*, XXI. Paris, 1892, pp. 1-151.

<sup>4</sup> (a) *Mareko*. Paris, 1910. (St. Mark's Gospel in Ponerihouen.) (b) *Viršérši i Jésus Kériso na sou na Mataio*. Paris, 1910 (St. Matthew in Houailou). (c) *Viršérši i Jésus Keriso na sou na Joane*. Paris, 1910 (St. John in Houailou).

<sup>5</sup> "Vocabulaire des mots les plus usuels de la langue de Nékété de Thyo." par un missionnaire mariste, mis en order par le P.A.C. s.m. *Revue de Linguistique*, XXI. Paris, 1888.

<sup>6</sup> *Samoa a Hundred Years Ago and long before.* By George Turner, LL.D. London, 1884. Appendix: One hundred and thirty-two words in Fifty-nine Polynesian Dialects. (Words in brackets are from Gabelentz, *Melanesischen Sprachen*, 1861.)

<sup>7</sup> *Report of a Mission Tour in the New Hebrides, etc., in the year 1850.* By Rev. John Inglis. Auckland, N.Z., 1851. (b) *A Dictionary of the Aneityumese Language*, London, 1882.

<sup>8</sup> (a) *Three New Hebrides Languages.* By the Rev. D. Macdonald, Melbourne, 1889. (b) *South Sea Languages.* By the Rev. D. Macdonald, Melbourne, 1891. The Tanna is Weasisi dialect.

<sup>9</sup> *The Melanesian Languages.* By R. H. Codrington D.D., Oxford, 1885.

<sup>10</sup> "The Languages of the New Hebrides," *Jour and Proc. Royal Soc. New South Wales*, XXII, 1893.

70. COMPARATIVE VOCABULARY OF LANGUAGES OF THE LOYALTY ISLANDS.

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Adze	... thil ...	... themie ...	... wanine ...	... wateno ...	... benyin ...	... lima ...
Arm	... ime ...	... — ...	... pehna ...	... — ...	... fana ...	... fana ...
Arrow	... pehna ...	... — ...	... cekole ...	... — ...	... hnabadrôu ...	... — ...
Ashes	... hnatesij ...	... — ...	... giene, nganga ...	... — ...	... giwa ...	... — ...
Axe	... nganga ...	... — ...	... nia ...	... — ...	... kong ...	... ngayo ...
Bad	... ngazo ...	... jifelô ...	... — ...	... — ...	... — ...	... kofe ...
Bamboo	... — ...	... — ...	... waethe ...	... — ...	... ovic ...	... futi ...
Banana	... wanawa, wanamomo ...	... — ...	... cejo ...	... — ...	... ucû ...	... — ...
Barter	... itône ...	... — ...	... cengene ...	... — ...	... tang ...	... kete, tanga ...
Basket	... — ...	... — ...	... koca cele ...	... — ...	... ônyin kôîô ...	... tafa tai, tafaalone ...
Beach	... zahnehngala ...	... — ...	... gulne ...	... hna-etoecini ...	... hna mokut ...	... fie-moe ...
Bed	... göhnô ...	... — ...	... ore ...	... — ...	... hnyekon ...	... tinæ ...
Belly	... upune, hni ...	... hnatesi ...	... iadede ...	... — ...	... meno arne gâ ...	... manulele ...
Bird	... ôni ka sesé, waco ...	... — ...	... ikuce ...	... — ...	... ûlû ...	... û, feû ...
Bite	... heje ...	... — ...	... kec ...	... — ...	... hiny ...	... kakala, naea ...
Bitter, salt, a.	... xêt, hait ...	... — ...	... dride ...	... — ...	... hlit ...	... uli ...
Blood	... wetewete ...	... — ...	... dra ...	... nerere ...	... dra ...	... — ...
Board	... ime he ...	... qazië ...	... irekoe ...	... — ...	... esô ...	... ma-i-lakau ...
Boat	... he ...	... — ...	... koe ...	... — ...	... hu ...	... vaka, galu ...
Body	... ngônetei ...	... ngônâlê ...	... hnengome ...	... hneiwa ...	... uuyin ...	... tenua ...
Bone	... ju, june ...	... jungê ...	... durekaze ...	... wadu ...	... feien ...	... ivi ...
Bow	... tane pelna ...	... — ...	... toa-pelna ...	... — ...	... cafana ...	... kaufana ...
Bowels	... ixelê ...	... — ...	... ceretha ...	... — ...	... tang tin ...	... — ...
Bowl	... kumete ...	... — ...	... necada ...	... — ...	... kaia ...	... vai ...
Boy	... nekô-trahmany, thôthi (lad) ...	... — ...	... aicahmane ...	... — ...	... da ...	... — ...
Breadfruit	... wen'on ...	... — ...	... — ...	... — ...	... ôun ...	... mei ...
Breast	... thi, mâno ...	... — ...	... mimi ...	... — ...	... ôlâian, li bai ...	... fatafata, û ...
Bury	... kelem ...	... — ...	... ulane ...	... — ...	... konâm ...	... tann ...
Butterfly...	... fenifen ...	... drawa... ...	... wabiengo ...	... — ...	... walelaba ...	... walelaba, munenge, wapepe ...
Buy	... itône ...	... — ...	... itice ...	... — ...	... ucû ...	... uchû, faitau ...



70. COMPARATIVE VOCABULARY OF THE LOYALTY ISLANDS—continued.

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Calf of leg	fengenoken	—	yewanono	—	wanon-can...	—
Chest	māno	—	doku	—	ūlāin	—
Chief	joxu, muninge	akōkōjēti	tenene	dokungo	than	aliki
Child	nekōnatē	xewe, xezawenie, xezewieni	yeawe...	tenengoieni	wanakat	tama
Cloud	awe	—	hmu	—	ūlā ...	hao
Club	jia	—	wanu	—	utōhmu	lakau
Coconut	ono	—	leulebue, ceone	—	wanu	niu
Cold	hnōt (n.), lepanyi (a.)	—	huelo	—	megie	katapu, makalili
Come	traqa	hlepēti, weje	nashene	lengebote	o thō, o but	mai, hano
Darkness	jidi, melōhlem	—	rane	hna nashene	lit ...	pouli
Daylight	drai	—	atakoni	ataetokongomeni	lany	aso, ao
Destroy, v.	apaten	ajifelonēti	tango	taeto	ohia	—
Die	meci	elēlēngē	du	—	mokeu	mate
Dig	sine, jele	—	ilone	ilewan	hiny kânā	aku
Do	kuca, lo	lōngētūn	pallai	—	ānyā	fai
Dog	vailai	—	pa ma...	pahnemala	kuli...	kuli
Door	thingene la qēhnelō.	—	kua	—	hlinginy whanuma	matefa
Doorway	qēhnelō	—	thothotho	—	whanuma	ngutu-fale
Drink	ij	teifenie	menenge	mune	ic, ijern	inu
Dust	thotho, xaxau	—	wabaiwa	wabacanae	sesā	sesaje kele
Dwell	lapa	munē, munēti	tene, rawa	—	laba	hno
Ear	hnangenyē	hnashama	kaka	—	hnyikonyen	talinga
Earth, soil	hnadro	—	wabitewe	kodarulo	kânā	kele
Eat	xeni	xōtōnē	karenine	—	han	kai
Egg (hen's)	nekō i gutu, qakuth	—	paegogo	warowo	wakuniny khoto	—
Elbow	watingōneim	—	cecene	parowo	bokulu-benyin	wafulu-lima
Eye	alamek	xajawa	pareu	parehnacekio	emakan	mata
Face	qēmeke	xajawa	diri	—	hnyimakan	faimata
Father	keme	tetetro	hmenew	—	kamen	tamana
Fear, v.	qou	pulitōtētime	—	—	ōt ...	helohelo
Feather	pene	peni	—	—	leūnen	fulu-koto
Female, a.	foe	—	—	—	momo	—

70. COMPARATIVE VOCABULARY OF LANGUAGES OF THE LOYALTY ISLANDS—continued.

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Finger	...	wanakoim	...	wanine	...	moko-i-lima
Fire	...	eë	...	iei	...	afi
Fish	...	i	...	wai'e	...	ika
Fish-hook	...	gë	...	wanacaca, wagi	...	tenua, io
Flesh	...	ifon	...	ia	...	se, hee
Flower, n.	...	engene	...	engene	...	lango
Fly, n.	...	nenge	...	nengo	...	kai, oso, puli
Fly, v.	...	sheshë, xepu, jua jë.	...	dede	...	vae
Food	...	xeni, göni, gai, wetë.	...	kaka	...	lae
Foot	...	waca	...	arada	...	fua
Forehead	...	göpadi, mengede	...	gupadi	...	tamahine
Fowl	...	(m.) gutu (f.)	...	titewe	...	solì mai
Fruit	...	wen	...	wawene	...	hano
Girl	...	nekô-jajiny	...	cenewe	...	malie
Give	...	hamë	...	kanone	...	efa, nua
Gnat	...	nekôtuala	...	wagidrogidro	...	fulu
Go	...	tro	...	hue	...	lauulu
Good	...	loi	...	roi	...	lima
Great	...	atraqate, tru	...	hmaiai	...	kiato, manae
Hair of body	...	ipene	...	dine	...	ulu
Hair of head	...	ihe, ipene he	...	dirahawo	...	longona
Hand	...	iwanakoime	...	aranine	...	fatumanaha
Hard	...	cate, xeti	...	tace	...	maunga
Head	...	he	...	hawo	...	vela
Hear	...	denge, dei	...	taedengi	...	fale
Heart	...	hni	...	hnore	...	habana, ava
Hill	...	wete	...	wece	...	umafia, lige
Hot	...	welë	...	ceucawa	...	...
House	...	uma, hmalapa	...	'ina	...	...
House (Common)	...	hnenelôm	...	eaken, aca'ma	...	...
Husband	...	föe	...	cahmanie	...	...
Iron	...	fao	...	fao	...	...
Kill	...	humuth	...	atangoni	...	...

70. COMPARATIVE VOCABULARY OF THE LOYALTY ISLANDS—*continued.*

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Kiss, v.	demi ...	—	boni ...	ebonelo ...	ucimhnyimak ...	—
Know	ate, öhne ...	ötötétin ...	carajewe ...	carajewelo ...	khanö ...	egina ...
Land	hnadro ...	—	kurubu ...	—	hnyei ...	manaha ...
Laugh, v.	hnyima ...	—	hnuma ...	—	hluma ...	—
Leaf	dön, dösinöe ...	—	rune ...	—	lan ...	lau ...
Learn	inine ...	—	yenonelo ...	—	nâ ...	nina ...
Leg	ca, waca ...	—	wata ...	—	can ...	—
Lie down	meköl ...	—	thactilu ...	—	mokut ...	—
Light	lai ...	—	nerene ...	—	melam ...	—
Line	hna sha etë ...	—	cekolene ...	—	dröu ...	—
Lip	hunetneqë ...	ineula... ..	newanu ...	newanedenede ...	esongodiny ...	ma-i-ngutu ...
Live	mel ...	shewengönie ...	roi ...	wieni ...	möt... ..	mauli ...
Liver	dre ...	—	guate ...	—	akiny ...	—
Louse	öte, igen ...	—	ote ...	—	uto ...	kutu ...
Male, Man	trahmany ...	jëlë ...	calhmane ...	—	baga ...	tangata ...
Mankind, Person	at ...	haetrati ...	ngome ...	—	at ...	fenua ...
Mat	ixó ...	—	gucoe ...	—	kuba ...	—
Moon	teu ...	—	cekole... ..	—	tehi... ..	masina ...
Mosquito...	tresit ...	—	nine ...	—	minâ ...	namu ...
Mother	thine ...	—	hnaiene ...	kodaruwieni ...	hinyen ...	tinana, nene ...
Mouth	që, ukeineqë ...	teifenitë ...	tubenengocë ...	tubeberede ...	hnyimen ...	ngutu ...
Nail (Finger)	itine wanakoime, itaine ...	ineula... ..	newazine ...	—	bo'ujimen ...	maninia ...
Nail (Iron)	fao ...	—	fao ...	—	fao ...	fao ...
Name	ëjen ...	atesiwa, atesinëti ...	yelen ...	acekiwaieni ...	ien ...	ingoa ...
Navel	piti ...	—	wadete ...	—	bibiken ...	pito ...
Neck	hynawa ...	—	guretho ...	—	nyin ...	ua ...
New	hmadradra, hnyipixe ...	—	kabesi ...	—	teb ünyi, hat ...	fou ...
Night	jidi ...	—	ridi ...	—	lit ...	po ...
Nose	fij ...	—	gupiede ...	—	hnyingöiny ...	isu ...
Ocean	hnaheña, gajui ...	—	hnedrid ...	—	köio ae gan ...	mi ...
Old	ekö, hnyeqete, qat ...	—	hnerene ...	—	bobot, hingat ...	—
Outrigger-float	hnapan ...	—	—	—	aben ...	ama ...
Paddle, n.	galu ...	—	xaru ...	—	galu, wasatro ...	foe ...

70. COMPARATIVE VOCABULARY OF LANGUAGES OF THE LOYALTY ISLANDS—*continued.*

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Paddle, <i>v.</i>	galu ...	—	xaru ...	—	galu	ma-i-galu, wasato
Peace, <i>n.</i>	loinöje, tingetinge ...	—	dongodongo ...	—	úsokouá, imahic	—
People	—	—	—	—	tavat	fenua
Pig	puaka...	—	puaka...	—	buaka	puaka
Power	men ...	puatin	nene ...	—	man	pule
Pungent	cicin, hait	—	—	—	uheluk	—
Rain	mani ...	—	ele ...	—	we ...	ua
Rat	aji	—	xeli ...	—	tep ...	kimoa
Raw	hati ...	—	kaihit	—	hât	mata
Red	palulu	—	deradera	—	dra	toto, melo
Ripe	hmede, macaje	—	kene, hmede	—	mat	elo
Road	gojeny, gojécin	kala, kalanéti	lene ...	kara ...	gethen	ala
Root	iwane	—	wéne ...	—	hwecin	ulu fali
Rope	eno ...	—	wacene	—	tô ...	kolo, avaka
Sago	sago ( <i>introd.</i> )	—	—	—	húnyû	—
Sail, <i>n.</i>	sinyeu	—	sinyeu	—	sált ( <i>introd.</i> )	—
Salt, <i>n.</i>	alas ( <i>introd.</i> )	—	alase ( <i>introd.</i> )	—	ön	—
Sand	ngóni ...	—	gunin	—	ha	—
Say	hape, qaja, öni	olongati, ulati	ie ...	beredone	adrubit	—
Scratch, <i>v.</i>	xogé, xo	—	—	—	kóio	—
Sea	hmagéje, hmahede	hnafeifenié	cele ...	—	wá ...	—
See	öhne ...	hnaéätine	ule ...	rowone	úco	—
Sell	itóné tij	—	iticone	—	haic	—
Shark	eöte ...	—	—	—	laba	mango
Sit	lapa ...	muné, munéti	menenge	munelu	unén	hno, noho
Skin	kupein	—	nenune	—	langi	—
Sky	hngéódrai	—	awe ...	—	drany	—
Sleep	meköle	huedé, huedéti	thaeete	—	mokut	moe
Small	co, nene	jifino ...	waami	nidete...	úhnyúkong	iviki, weneliki
Smoke	haji ...	—	kali ...	wakiki	hai ...	ausafi
Snake	une ...	—	une ...	—	on ...	une, fei, hu
Soft	menyik, panupanu	—	irumode	—	—	moto
Sour	memeke, hmengi	—	neinetce	—	miminy	—

70. COMPARATIVE VOCABULARY OF LANGUAGES OF THE LOYALTY ISLANDS—continued.

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Speak	ewēke, ithanata	ulatine, ijawanatati...	nengoce	beredonelo	fuc ...	munagi
Spear	jo ...	—	cace ...	—	ō ...	tao
Spider	no, nonya	—	buyu ...	—	wahaina, behölök	nama
Spirit	u ...	ua, uati	uēni ...	utewaiēni	hanu ...	ata, hano
Spit	hnyijue	—	kadew	—	hangöc	—
Spittle	itrahnyiju	—	kadew	—	hangöc	—
Stand	cile; cilejē, mejē ( <i>vup</i> )	cile; hmenegēti ( <i>vup</i> )	serelu; pucalo ( <i>vup</i> )	walulu; thelalu	tot, todrö ( <i>vup</i> )	tu
Star	wēsesij	—	wajekole	—	okhū	—
Stay	lapa ...	munē, munēti	serelu	—	laba	fetu
Steal	ēnō ...	—	eno ...	—	venōu	fiamu
Stone	etē ...	—	ete ...	—	veto	faua
Strong	cate, egōcate, hlep	—	engetace	—	whēge	fatu
Sugar-cane	wia ...	—	waea ...	—	akū	makeke, tuni
Sun	jō ...	—	du ...	—	seūno	tolo
Sweet	hnyapa, hnamesiēn	—	burua	—	hnebwia	la
Tabu, holy	hmitōt	—	hmjooce	—	kap	—
Taro	inagaj...	—	waani	—	konying	tapu
Taste, <i>v.</i>	demi-tupath	—	kaka tubunide	—	drem cubecā	tao
Thick	hmekōn, hnyipē	—	coede ...	—	haki	matolu
Thigh	inaea, henethu	—	wabuu	—	jevan	kavanga
Thin	celete, hmelele	—	nerere...	—	delā, halelöüā	manifi, kala
Throat	qahnyeto, nyinawa	—	waunapo	—	jekōwin	fakaki
Tongue	thineme	sesepeqe ...	gutinine	—	bohmen	alelo
Tooth	nyō ...	—	ge ...	—	nyu...	nifo, niho
Tree	sinōe ...	—	serē-ie	—	ūō ...	lakau
Valley	hnathup	—	thebe ...	—	hyigūlen bucen	—
Village	lapa ...	—	hnamenenge	—	hnyaba	mohale
Water	tīm ...	—	wi ...	yanadraitōt ...	kōitō	matai
Weep	teije, lafesi	sheitē... ..	mane ...	—	tēge	oi
White	wiēwiē	—	gada ...	—	hau	—
Wife	fōe, ifēnekō	hmenuēti, ishola	hmenue	—	āiān	habana, ava
Wind	enyi	—	yengo	—	ang	matangi
Wing	iap ...	—	kataade	—	labenyin	pakakau

70. COMPARATIVE VOCABULARY OF LANGUAGES OF THE LOYALTY ISLANDS—*continued.*

	Lifu.	Lifu (Chiefs').	Nengone.	Nengone (Chiefs').	Iai.	Uvea.
Woman ...	fō ...	...	hmenewe ...	mēbuece ...	momo ...	fafine ...
Work, v. ...	huliwa ...	—	ruace ...	—	huliwa ...	huliwa ...
Yam ...	koko ...	—	wakoko ...	—	u ...	ufi ...
Yellow ...	hmed ...	—	congcong, kadre ...	—	mat ...	memea, popo-uli ...

71. THE LIFU LANGUAGE COMPARED WITH THE LANGUAGES OF NEW CALEDONIA AND THE SOUTHERN NEW HEBRIDES.

	Man.	Woman.	Head.	Eye.	Ear.	Tongue.	Tooth.	Hand.	Foot.	Blood.
Balad ...	ate (at, end'u)	tama-māimi (taamua)	buani (buan)	teba (—)	dhiali (dialen)	kume (kumen)	penua (penuan)	jenk (ien)	aragan (kan)	ura (ura)
Yengen ...	kahok (kahuk)	'nok ...	gan ...	trahman ...	jenin ...	kuveman ...	papaqan ...	karein (karih)	hōn ...	kula, kura
Webias ...	kāti ...	nemo ...	bua ...	tirae ...	diene ...	—	—	ime ...	buan-gare-ēm	...
Wagap ...	abulip ...	tomua ...	puni ...	hamin ...	ndiene ...	upehe ...	apetyuhe ...	in ...	a ...	tyawet
Ponerihuen ...	aboro ...	ilari ...	punu ...	anapurume ...	nyini ...	pwe ...	—	nerarai, i ...	a ...	drumi
Wailu ...	kamo ...	mbori ...	goa ...	pieme ...	mbonde ...	—	pewa ...	kowi ...	...	wara
Kanala ...	kamulu, pl. nderi	se' ...	mbwa ...	keneme ...	qanene ...	kurume ...	pa' ...	merekhe ...	pa' ...	mandra
Nekete ...	kamuru, pl. deri	sien, pl. papene	bwa ...	kereme pl.	nene ...	kurme ...	pen ...	nēnaḥen ...	nenahen- nendō	mendā'
Lifu ...	at, trah-many	fō, jajiny ...	he ...	alamek ...	hnaḡenyē... nonā (uanea)	thineme ...	nyō... uēno	iwanakoime ...	waca ...	madra
Tuauru ...	ngauāre, uiniē (ngauere, unie)	uēo (vio) ...	noku ...	ueme (eme, neme)	nonā (uanea)	nekuone (nekune)	uēno	'me (ime, mi)	ue (ve) ...	'nte (inte)
Morare ...	—	—	oki ...	embe ...	nimea ...	nakone ...	endu ...	nu-mi ...	nene-ve ...	—

71. THE LIFU LANGUAGE COMPARED WITH THE LANGUAGES OF NEW CALEDONIA AND THE SOUTHERN NEW HEBRIDES—continued.

	Man.	Woman.	Head.	Eye.	Ear.	Tongue.	Tooth.	Hand.	Foot.	Blood.
Manongoes	indie	mia...	—	—	—	—	—	—	—	—
Wameni	kamuru, deri	ihien	—	kaneme	wameni	krume	—	nenahën	nenahën	—
Aneiteum	natimi	intakata	nipek	nesga-nimtan	intikngan	naman	neityin	nikman	nethuon	inyya
Eromanga	neteme	nasiven	numpug	nipmi-nimtung	telungon	niluamen	nungon-neleven	nokoben	nõwon	de
Tanna	yetamimi	petan	kaba	nuganemtän	numate-lingen	namin	nev'lun	nellimin	nel'kin	nira

	Sun.	Moon.	Star.	Fire.	Water.	Rain.	Stone.	Pig.	Bird.	Fish.
Balad	dahan (art)	malok	piu (pin)	nape (nap)...	we (we)	— (ora)	ondime (—)	— (—)	mali (mali)	no (no)
Yengen	'nengat	pweh	tranik	iak	we, uwe (we)	kutr (kut)	paik	puaka	manik	nuh, nuk
Webias	teat	uole	tyeni	jak	we	—	pahik	puaka	manik	nuk
Wagap	trotrou	—	eneja	amiu, membe	tambe,	ute	pei	puaka	meni	ikua
Ponerihuen	mexa	farui	arawire	anye	ndunem	—	atre	puaka	mane	anewea
Wailu	kamia	mwea	sneme	kemuru	jawe	—	peya	poaka	muru	exoa
Kanala	kamia	mueyá	cueme	ne'	rshë	kwie	sange	—	m rã	no'
Nekete	kamia	teu	wëtesij	ne	kwe	kuye	singhe	poaka	mere	no
Lifu	jõ	nué (moe)	ve (veo)	eë	tim	mani	eté	puaka	õni	i
Tuauru	ngi (ni)	boi	vio	ntrati (dadi)	ntio (tei)	'ri (igi)	iü (viu)	puaka	—	mi
Morare	ngi	—	vio	—	kwi	uigi	lu	puaka	—	en-be
Manongoes	dü	muia, muya	apenda	ne	tio	—	shange	puaka	—	no
Wameni	kamian, kamia	—	—	ne, tika	kwe	—	shange, singe	puaka	—	—

71. THE LIFU LANGUAGE COMPARED WITH THE LANGUAGES OF NEW CALEDONIA AND THE SOUTHERN NEW HEBRIDES—*continued.*

	Sun.	Moon.	Star.	Fire.	Water.	Rain.	Stone.	Pig.	Bird.	Fish.
Aneiteum	nangesenga, nething	innohog	innoityeuv	ingap	inwai	ingoptha	inhat	pigad	inman	numu
Eromanga	nipmi-nen	itais	mosi	nom	nu	noisap, nebip	vat	pekase	menok	nomu
Tanna	mutingar	mauung	mahau	ningum	nahu	nu'wun	kabil	puka'	manug	namu

	Tree.	Co-copalm.	House.	Boat.	Father.	Mother.	Eat.	Drink.	Live.	One.
Balad	jek (tek)	nu (—)	mua (—)	buliona (—)	thiama (tiaman)	nia (nian)	abu (uin)	ondu (undu)	maolep (maolep)	kalaite (kalait)
Yengen	jek (cek)	trep	nga, unga (nga)	wong (wong)	traü	trehn	qiaman	kundruk	marip	he (hets, hec)
Webias	tiek	tiep	nga	wang	ca	nya	ü	kondu	—	tie-tieu
Wagap	acut	nu	mua	wong	ca	nyaa	ui, uina	undü	mulip	ceu
Ponerihuen	upu	—	ngwa	wonga	caa	pani	ija	—	woru	je
Wailu	ké	—	moa	koa	peva	amunyiere	ara	wayo	moru	ndexa
Kanala	kwa	nu'	mwa	kwa	apa, panere	amunye, nya	ndra'	wingio	mulu	sa
Nekete	kwan	nu	mwa	korbá, poté	apa	thine	ken, fue, dá	wingio	—	cá
Lifu	sinöe	nu	uma	he	keme	nia (nia)	xeni	ij	mel	casi
Tuauru	ngoe (ngoe)	ni	uma (uma, uama)	niü	cica (cica)	niä (nia)	ki (ki)	knü (gu)	omolu	ta (ta)
Morare	—	nyi	—	—	—	—	—	—	—	ta
Manongoes	—	nyi	ma, tonia	kanu	—	—	ka-kai	—	—	ta
Wameni	kwa	—	ma	kwan	apa	nia	kaing, hang	—	—	sa
Aneiteum	ingai	neaing	neom, nüm	malavlgau	etman	risin	—	umnyi	umoh	ethi
Eromanga	nei	noki	nimo	lo	itemen	dineme	eni	moneki	murep	sai
Tanna	ningi	nien	inwa	nengau	timin	itin	un	amanum	umyunga	kadi



71. THE LIFU LANGUAGE COMPARED WITH THE LANGUAGES OF NEW CALEDONIA AND THE SOUTHERN NEW HEBRIDES—*continued.*

	Two.	Three.	Four.	Five.	Six.	Seven.	Eight.	Nine.	Ten.	Twenty.
Balad	karu (karu)	kartiene (kartien)	kartebate (kartibat)	kanene (kanem)	kanenegi (kanemdi)	kanenedu (kanemdu)	kaneghiete (kanemdi)	kanebate (kanembat)	karuli (karunli)	bar-karuli (kalait at)
Yengen	helu (heluk)	heien (heyen)	povic (povits)	nim (nim)	nim-bwec (nim-wet)	nim-ba-lu (nim-we-luk)	nim-bwein (nim-we-yen)	nim-po-vic (nim-po-vits)	manhe (painduk)	kahe-kahok
Webias	tie-luk	ti-èn	poetieu	nim...	ni-tietieu	nie-luk	ni-èn	ni-poetieu	pain-do	catie-catieu
Wagap	alo	ce	pa	nim...	nimbua-mu-cù-puan	nimbua-mu-alo-puan	nimbua-mu-ce-puan	nimbua-mu-pa-puan	padylu, tubua-inye	—
Ponerihuen	eneilu, dru...	enecie	enebabe	cakereja	cakereja-gorâ-capwi	cakereja-goro-encellu	—	—	podruja	aboro
Wailu	karu	kariri	kavue	kani	kani-na-gorâ-capwi	kani-na-goro-encellu	kani-na-ma-kariri	—	paroro	kamo
Kanala	mbaru	basi	kenefue	kerenunu	kerenunu-sa	kerenunu-ma-karu	kerenunu-mbasi	kerenunu-bafue	drusêkhe	kesakha-mulu
Nekete	baru, du	baci	kanefue	kanenunu, henehen	kanenunu-no-cû	kanenunu-no-baru	kanenunu-no-bashi	kanenunu-no-kanefue	dowhen- mere-hen	—
Lifu	hue	köni	eke	tripi	ca-ngemen...	lue-ngemen	köni-ngemen	ke-ngemen	lue-pi	ca-ate
Tuauru	bo (po)	beth (peti)	beu	takû (tukue)	no-ta	no-bo (no-po)	no-beth	no-beu (no-pevu)	tukue	tanié
Morare	polu	peni	peu	tangake	ta	polu	peni	peu	tangake	—
Manongoes	palu	peti...	peu	tangaga	no-ta	no-palu	no-peti	no-peu	tutugaga	—
Wameni	baru	basi, base	klanfue, kanafue	klan-nanu, klan-nana	klan-nanu-no-sa	no-mbaru	no-mbati	no-mbafue	pondru	sanfuek-hên
Aneiteum	ero, ohwat...	esicity	emanowan...	nikman	—	—	—	—	—	—
Eromanga	dürü	desel	devat	sukrim	sukrim-misekai	sukrim-naru	sukrim-desel	sukrim-mindevat	narolem	narolem-duru
Tanna	kaiyu	kisil	kuvert	karilum	karilum-hadi	karilum-kaiyu	karilum-kisil	karilum-kuvert	karilum-karilum	diga-nadi-kadi

72. BIBLIOGRAPHY.

I give here the full titles of books referring to Lifu which are quoted in the preceding pages. A few other titles are added, with a note on Books in the Lifu Language which are known to me. The titles of books on New Caledonia or elsewhere are not entered unless they have a distinct reference to Lifu, but their full title is given when quoted.

(a) *Books containing References to Lifu.*

1. "A Comparison of some of the Dialects of Western Polynesia," by George Turner, *Samoa Reporter*, No. 5. Samoa, March, 1847, p. 4.  
Among the Languages are those of Lifu, Negone (*sic*) and New Caledonia.
2. *The Natural History of the Varieties of Man*, by Robert Gordon Latham. London, 1850.  
Contains (p. 262 ff.) an account of the Fiji native "from the island of Lafu," who was really a native of Lifu, Loyalty Islands.
3. *Report of a Missionary Tour in the New Hebrides, etc., in the year 1850, on board H.M.S. "Havannah,"* by Rev. John Inglis, Auckland, 1851. 47 pp.  
Contains (pp. 34–43) short vocabularies of the Languages of the Loyalty Islands (Mare or Nengone, Lifu, Uea).
4. *A Description of Islands in the Western Pacific Ocean*, by Andrew Cheyne. London, 1852.  
Contains accounts of the Loyalty Islands, and on p. 179 a Lifu Vocabulary, on p. 183 an Uean Vocabulary.
5. *A Journal of a Cruise in the Western Pacific*, by J. E. Erskine. London, 1853.
6. "Report of a Missionary Tour in the New Hebrides, etc., in the year 1850, on board H.M.S. 'Havannah,'" communicated by the Right Hon. Earl Grey, Principal Secretary of State for the Colonies, and read 11th December, 1851. *Journal, Ethnological Society III*, 1854, pp. 53–85.  
A reprint of No. 3.
7. *La Nouvelle-Calédonie. Voyages—Missions—Mœurs—Colonization (1774–1854)*. Par Charles Brainne. Paris, 1854.
8. *Gems from the Coral Islands*, by William Gill. London, 1855.  
Contains (p. 17) Numerals, Loyalty Island (*i.e.* Lifu); pp. 185–189, History of Mission on Lifu; pp. 200–202, an account of the Island of Toka.
9. "The Twelfth Missionary Voyage to Western Polynesia." *Samoa Reporter*, No. 19, October, 1857.  
Contrasts the past and present condition of the Lifu people.
10. "Iles Loyalty." Victor de Rochas. *Bulletin de la Soc. de Géographie*, IV ser., tome xx. Paris, 1860, pp. 5–27.
11. "The Fourteenth Missionary Voyage to Western Polynesia." *Samoa Reporter*, No. 21, March, 1860.  
Account of the Island of Toka. Landing of first European Missionaries on Lifu.
12. "Die Melanesischen Sprachen," von H. C. von der Gabelentz. *Abhand. d. phil.-hist. Classe d. Königl. Sächsischen Gesells. d. Wissenschaften*, III, Leipzig, 1861.  
Contains (pp. 208–213) a short vocabulary and grammar note on Lifu, also similar accounts of Nengone and Baladea (*i.e.* Tuauru) of New Caledonia.
13. "Notice sur les îles Loyalty, Nouvelle Calédonie," par. M. Jouan, lieutenant de vaisseau. *Revue Maritime et Coloniale*, Paris, 1861, pp. 363–375.

14. *Nineteen Years in Polynesia*, by George Turner. London, 1861.

P. 397, Some brief notes on Lifu; pp. 400–441, Notes on the people; pp. 459–462, Notes on disease, death and burial; p. 504, Note on the pumice at Toka.

15. *Elements of Comparative Philology*, by R. G. Latham. London, 1862.

P. 341 quotes Lifu numerals from No. 12.

16. *La Nouvelle-Calédonie et ses Habitants. Productions—Mœurs—Cannibalisme.* Par V. de Rochas.

Pp. 84–98, Dependances de la Nouvelle-Calédonie, Iles Loyalty.

17. *Missions in Western Polynesia*, by A. W. Murray. London, 1863.

On pp. 266–269, account of New Caledonia; on pp. 297–324, Mare or Nengone; pp. 325–356, Lifu; pp. 442–448, supplementary.

18. "On the Peculiar Crania of the Inhabitants of Certain Groups of Islands in the Western Pacific," by Joseph Barnard Davis. Published by the Dutch Society of Sciences of Haarlem. *Natuurkundige Verhandelingen.* Deel XXIV. Haarlem, 1866.

P. 9, Description of Skulls of Loyalty Islands; p. 24, Table of measurements; Plate I, Hypsi-stenocephalic cranium of Biat, a woman of the Isle of Lifu, Loyalty Islands.

19. *Thesaurus Craniorum.* Catalogue of the Skulls of the various Races of Man in the Collection of Joseph Barnard Davis, M.D., F.S.A., etc. London, 1867.

On pp. 308–9, a description of New Caledonian and Loyalty Island skulls; on p. 310, A figure of Biat's skull (a Loyalty Island woman); in Appendix B, p. 367, Skeletal measurements of Awita, a Loyalty Island man.

20. *France. Ministère de Marine. Dépôt des Cartes. Instructions nautiques de la Nouvelle-Calédonie*, par MM. C. M. Chambeyron et Bararé, suivie d'une Note sur les îles Loyalty par M. Jouan. Paris, 1869.

21. "Renseignements sur les îles Loyalty," par Lieut. S. Vollet. *Annales Hydrographiques*, 1<sup>er</sup> trim. Paris, 1872, pp. 53–56.

Contains a few notes on the people, plantations, and roads.

22. "Forme et Grandeur des divers groupes de crânes néo-caledoniens d'après une collection inédite du musée de Caen comparés aux crânes parisiens, lapons et cafres," par le docteur Bertillon. *Revue d'Anthropologie*, I. Paris, 1872, pp. 250–288.

Describes 20 Lifuan Crania 10m. and 10f. belonging to a collection made by Dr. E. Deplanche and deposited in the Museum of the Faculté des Sciences de Caen. The New Caledonians of the paper are Lifuan, Kanala and Puébos.

23. "Die Melanesischen Sprachen," von H. C. von der Gabelentz. *Zweite Abhandlung. Abhand. der phil.-hist. Classe der Königl. Sächs. Gesells. d. Wissenschaften.* Leipzig, 1873.

Deals with the Lifu Language on pp. 51–86 more fully than in No. 12.

24. *The Story of the Lifu Mission*, by S. Macfarlane. London, 1873.

25. "Note sur la Nouvelle-Calédonie," par L. Chambeyron. *Bulletin de la Soc. de Geog.* Paris, 1875.

Notes on the structure of Lifu Island with a diagram showing the raised terraces.

26. *Crania Ethnica. Les Crânes des Races Humaines*, par MM. (J. L. A.) Quatrefages (de Bréau) et Ernest T. Hamy. Paris, 1882.

Pp. 281–284, Crânes de Papouas de l'Archipel Loyalty; p. 282 (Fig. 260), Crâne de Lifou (*Mus. d'Hist. Nat. Coll. Marzioux*, No. 4); Plate XXIV, Crâne de Néo-Calédonien de Kanala et d'un insulaire de Lifou (Iles Loyalty).

27. "Beiträge zur Kenntnis der Melanesischen, Mikronesischen und Papuanischen Sprachen, von Georg von der Gabelentz und Adolf Bernhard Meyer." *Abhandl. d. phil.-hist. Classe d. Königl. Sachs. Gesells. d. Wissenschaften*, VIII. Leipzig, 1882.

The "Wörterbuch zur Sprachenvergleichung," pp. 397–490, contains Lifu words.

28. *Notes Grammaticales sur la langue de Lifu (Loyalty)*. *D'après les manuscrits du P.F.P. Missionnaire mariste*, par le P.A.C. Prêtre mariste. Paris, 1882.

29. "Anthropologische Ergebnisse einer Reise in der Südsee und dem Malayischen Archipel. Beschreibenden Catalog der auf dieser Reise gesammelten Gesichtsmasks von Völkertypen," von Dr. O. Finsch. *Zeitschrift für Ethnology*, 1883, Beilage.

P. 62, A description of Lifu People met on the S.E. Coast of New Guinea.

30. *Samoa a Hundred Years ago and long before*, by George Turner, LL.D. London, 1884.

Pp. 337–340, The Loyalty Islands (Ethnological Notes); pp. 338, 339, woodcuts of phylacteries and weapons; pp. 354–375, Vocabulary (Nengone, Lifu, New Caledonia).

31. *The Melanesian Languages*, by R. H. Codrington, D.D. Oxford, 1885.

Pp. 478–486, Grammar of Nengone; pp. 39–52, Vocabulary of Nengone. References are made in the Grammar to the Lifu of No. 28.

32. "A Comparison of the Dialects of East and West Polynesian, Malay, Malagasy and Australian," by the Rev. George Pratt. *Jour. and Proc. Royal Society of New South Wales*, 1888.

Contains Vocabularies of Lifu, Nengone and Iai, also Kanala of New Caledonia.

33. "Usages, mœurs et coutumes des néo-calédoniens," par M. Glaumont. *Revue d'Ethnographie*, VII. Paris, 1889, pp. 73–141.

P. 135, An account of a Lifu Invasion of the Isle of Pines.

34. "Childbirth Customs of the Loyalty Islands, as related by a Mangaian Female Teacher," communicated by Rev. W. Wyatt Gill, LL.D. *Jour. Anthropol. Inst.*, xix, 1890, pp. 503–505.

35. *The Melanesians. Studies in the Anthropology and Folk-lore*, by R. H. Codrington, D.D. Oxford, 1891.

P. 324, Notice of Currency of Loyalty Islands.

36. "Les indigènes de Lifou (îles Loyauté) (en partie d'après les observations du Dr. François)," par J. Deniker. *Bulletin de la Soc. d'Anthropologie*, t. iv, 4<sup>e</sup> sér. Paris, 1893, pp. 791–804.

37. "Note on Chiefs' Language in Lifu and Ponape," by S. H. Ray. *Transactions of Ninth International Congress of Orientalists, held in London*, 1892. London, 1893, Vol. II, pp. 800–801.

38. "The Languages of the New Hebrides," by Sidney H. Ray. *Jour. and Proc. Royal Society of New South Wales*, xxii, 1893, pp. 101–167.

Contains a vocabulary of Lifu. Nengone and Iaian vocabularies and a great many absurd etymologies were added by Dr. J. Fraser. Iaian is misprinted as Taian.

39. "A Study of the Languages of Torres Straits," by Sidney H. Ray and Alfred C. Haddon, Part I. *Proc. Royal Irish Acad.*, 3 ser. II, Dublin, 1893, and Part II, 3 ser. IV, Dublin, 1897.

In Part I, pp. 524–526, is a note on the influence of the Lifu on the Murray Island translation of Scriptures, and in Part II, pp. 120–122, a similar note on Lifuan influence on the Saibai translation.

40. *L'Archipel de la Nouvelle-Calédonie*, par A. Bernard. Paris, 1895.

Contains, p. 260, some general notes on the people of the Loyalty Islands

41. *Reports of the Cambridge Anthropological Expedition to Torres Straits*, vol. III; Linguistics by Sidney H. Ray. Cambridge, 1907.

P. 168, Words in Torres Strait languages introduced from Lifu; pp. 187–189, Notes on Lifu influence in Saibai.

42. *The Polynesian Wanderings*, by William Churchill. Carnegie Institution of Washington, 1911.

On p. 84 is a table of Lifu phonetics compared with Polynesian. It is based only on seven words: the Lifu *a*, causative; *nyo*, tooth; *meci*, die; *mek*, eye; *mumu*, pitcher wasp; *niu* (*sic*), coconut palm; *puaka*, pig. These are compared with the Polynesian: *faka*, causative; *nifo*, tooth; *mate*, die; *mata*, eye; *mui*, to murmur; *niu*, coconut palm; and *puaka*, pig.

43. *The History of Melanesian Society*, by W. H. R. Rivers, F.R.S. Cambridge, 1914, Vol. II.

P. 233, Note on the Lifu word for the Melanesian *gamal* or club-house.

(b) *Books in the Lifu Language.*

1. *Tusi ne ihathi koi ange Thubadesithe me ange Dhadhine*, St. John's College, New Zealand. Printed at the College Press, 1853, 8 pp.

"Book of Teaching to Boys and Girls," translated by N. Hector from a New Zealand lesson book, with three hymns.

2. *Thith i Iesu Mesia*. No imprint.

"Prayer of Jesus Messiah." On back, "*Ini a melcune*," etc., i.e., "I believe." Translated by N. Hector. Printed at St. John's College, New Zealand, 1853.

3. *A translation of the First Chapter of St. John's Gospel*, by William Nihill, about 1855. Printed at Nengone by S. M. Creagh, after the translator's death.

4. *Drei la nodhei khawe nine ihadhi kowe la nodhei atre, angatre troa khawe kowa chaha Akotresie*, St. John's College. Printed at the Melanesian Press, 1858, 16 pp.

"This the prayers for teaching to the people, they to pray to one God." Instruction and private prayers for morning and evening.

5. *Drei la Eweka hnapane nine ihathi koi ange Thubadesithe me ange Dhadhine*, St. John's College. Printed at the Melanesian Press, 24 pp., no date.

"This the thing first for teaching to Boys and Girls." A Scripture History, printed 1858.

6. *Drei la Eweka nine amamane la thina i cha Haze*, 8 pp.

"This the thing for showing the Custom of one God." A short Life of Christ with Catechism. Printed at St. John's, 1858.

7. *Drei la maicha ka loi Iesu Keristo la Hupuna i Haze hna chini hane hnei Maleko*. Melanesian Mission Press, St. John's College, Auckland, 1859, 69 pp.

"This the report good (of) Jesus Christ the Son of God was written by Mark." The Gospe of St. Mark translated by J. C. Patteson, afterwards Bishop of Melanesia.

8–15. Between 1863 and 1877 various portions of the Bible were translated by S. Macfarlane, J. Sleigh and S. M. Creagh. An account of these will be found in: *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, by T. H. Darlow, M.A., and H. F. Moule, M.A. London, 1911, Vol. II, Part 3, pp. 1010–1011.

16. *Tusi Hmitöt, ene la Isisinyikeu ka Hekö memine la Isisinyikeu ka Hnyipixe, hna ujëne kowe la gene Dehu.* British and Foreign Bible Society, London, 1900, 1143 pp.

“Book Holy, that is the Agreement Old and the Agreement New, turned to the Language Lifu.” The Complete Bible. Revised and completed by S. M. Creagh and J. Sleigh.

17. *Nöjei Nyima.* London, no date, no pagination.

Published by Religious Tract Society before 1893. Contains 137 hymns.

18. *Tronge i Kerisiano qa la fene kowe la hnengödrai ; hna cinyihane hnei Ioane Bunyan ; nge hna ujëne kowe la gene Dehu hnei S. M. Creagh.* Sini (*i.e.*, Sydney), 1893, 154 pp.

“Journey of Christian from the Earth to Heaven,” written by John Bunyan, and turned to the language Lifu by S. M. Creagh. *The Pilgrim's Progress.*

19. *Dei la tusi qäne la nöjei ate troa inine mate e nge nyine amamane la thina i Akötesie.* Noumea, 1903, 22 pp.

“This the book beginning the people to teach so that read and able to know the custom of God.” A primer.

20. *Nöjei Nyima.* *Hymns translated into the Lifuan Language.* London, London Missionary Society, 1905, 351 pp.

Contains 353 hymns (the last twelve in French) and fourteen anthems (one in French).

#### DESCRIPTION OF PLATES.

##### PLATE XII.

- Fig. 1. Lifu Phylacteries. (Turner's *Samoa*, p. 338.)
- Fig. 2. Chief's Hat. (Lambert's *Mœurs*, p. 33.)
- Fig. 3. Spear Thrower. The Lifu *sep.* (Lambert, p. 157.)
- Fig. 4. Clubs. The central figure is the Lifu *hnaeo.* (Lambert, p. 157.)
- Fig. 5. Sling. (Lambert, p. 185.)

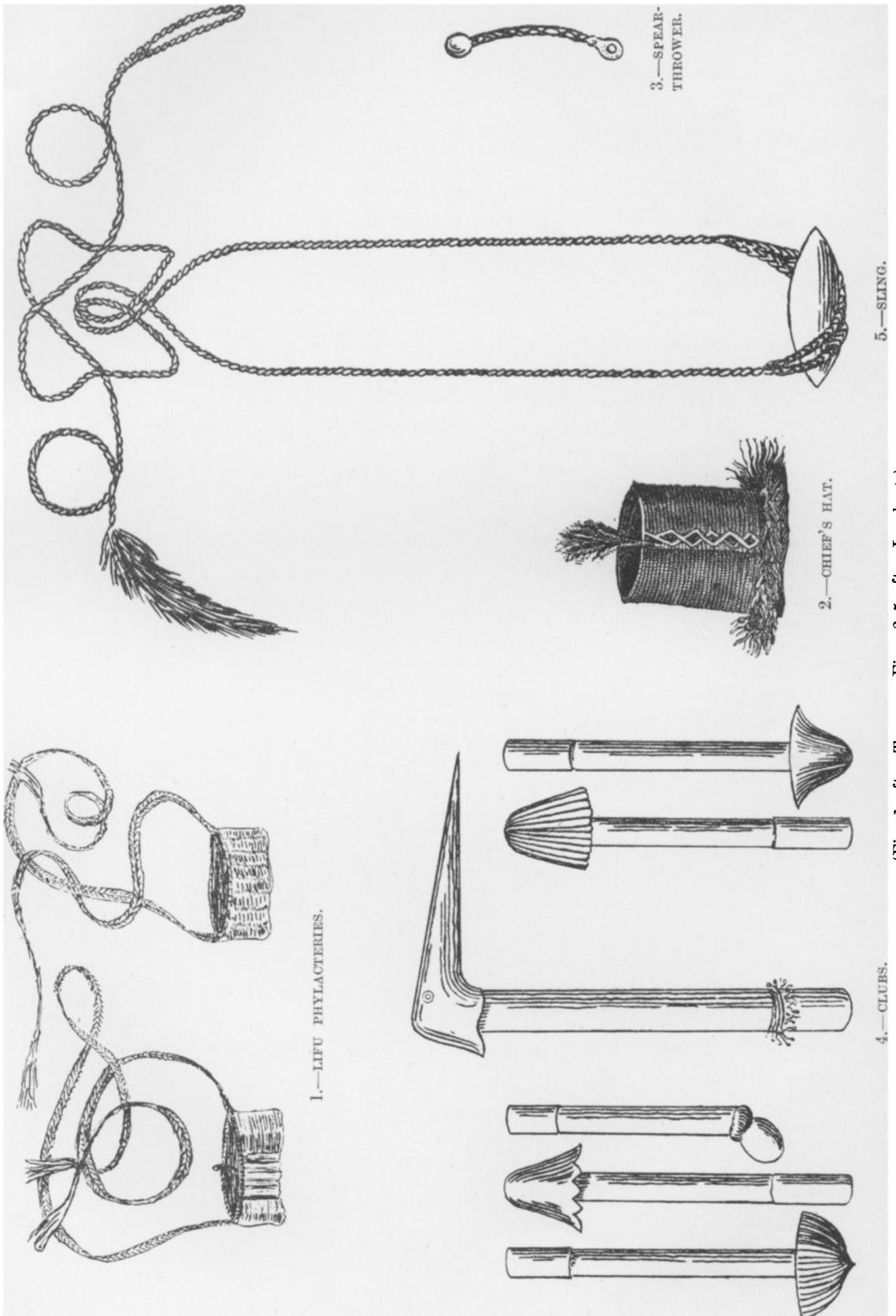
##### PLATE XIII.

- Fig. 1. Double Canoe. (Lambert, p. 57.)
- Fig. 2. Various Types of Houses. (Lambert, p. 6.)

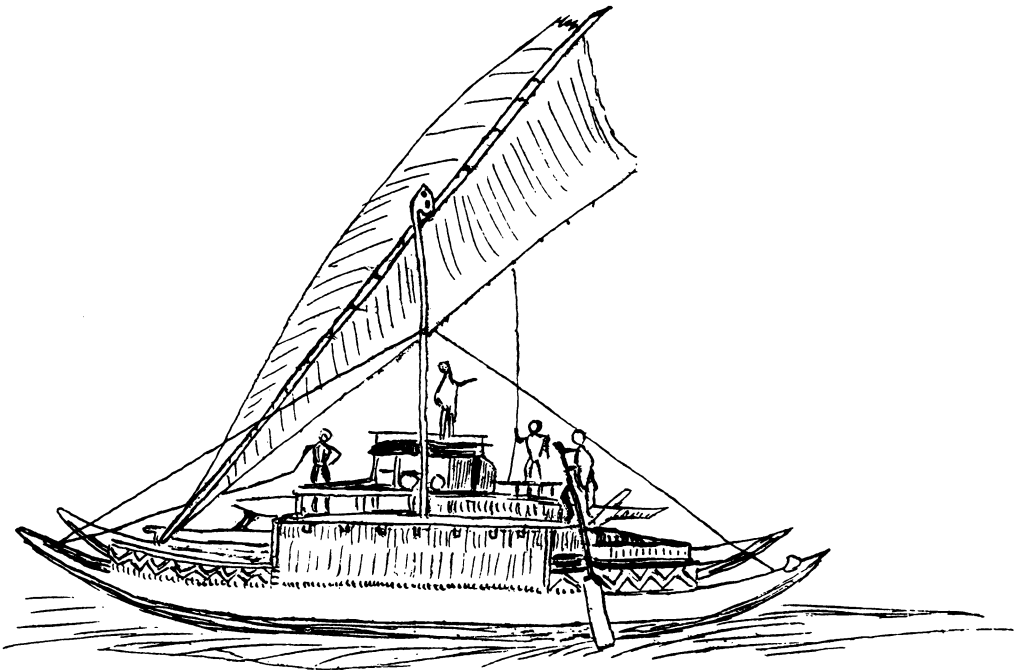
##### PLATE XIV.

- Fig. 1. Finial of House Post. New Caledonia. (Lambert, p. 77.)
- Fig. 2. Finial of House Post. New Caledonia. (Lambert, p. 121.)
- Fig. 3. Adze. (Lambert, p. 171.)

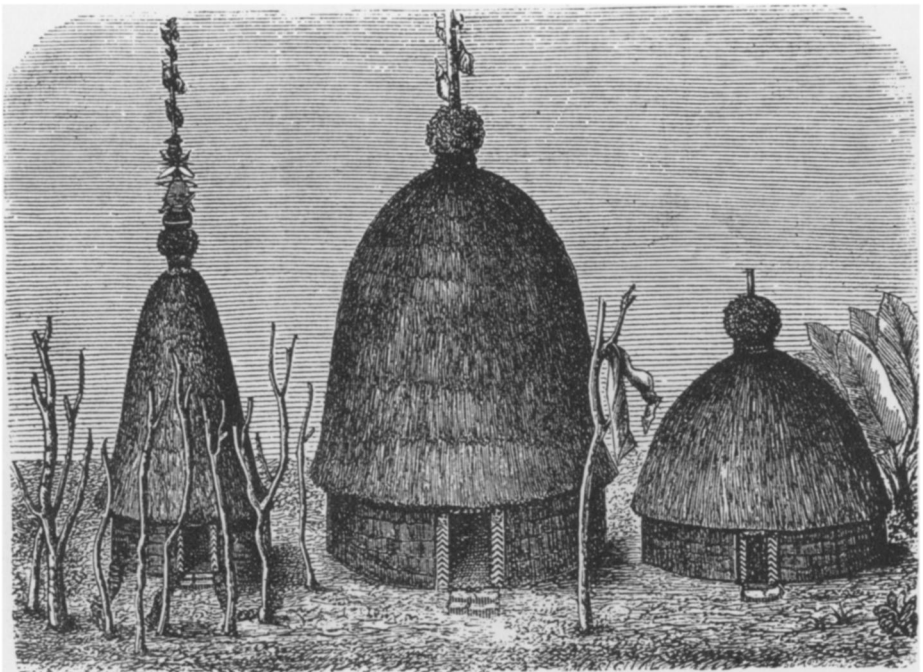
NOTE.—Lambert's figures refer more particularly to New Caledonia.



(Fig. 1 after Turner. Figs. 2-5 after Lambert.)  
THE PEOPLE AND LANGUAGE OF LIFU.



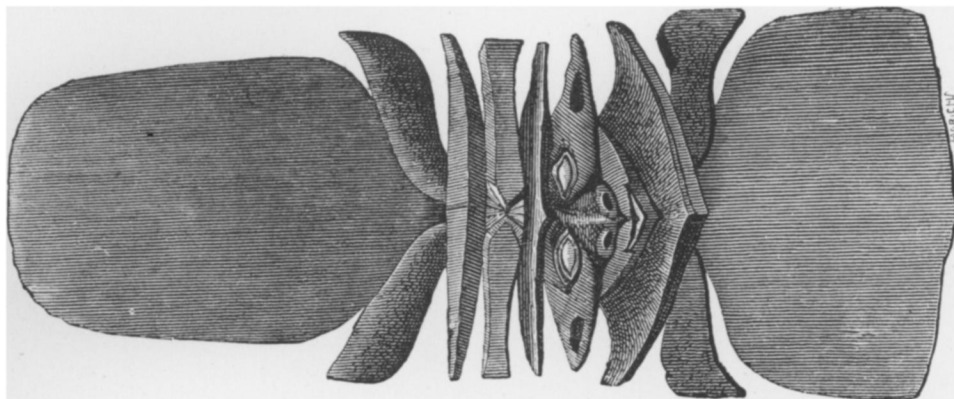
1.—DOUBLE CANOE. (After Lambert.)



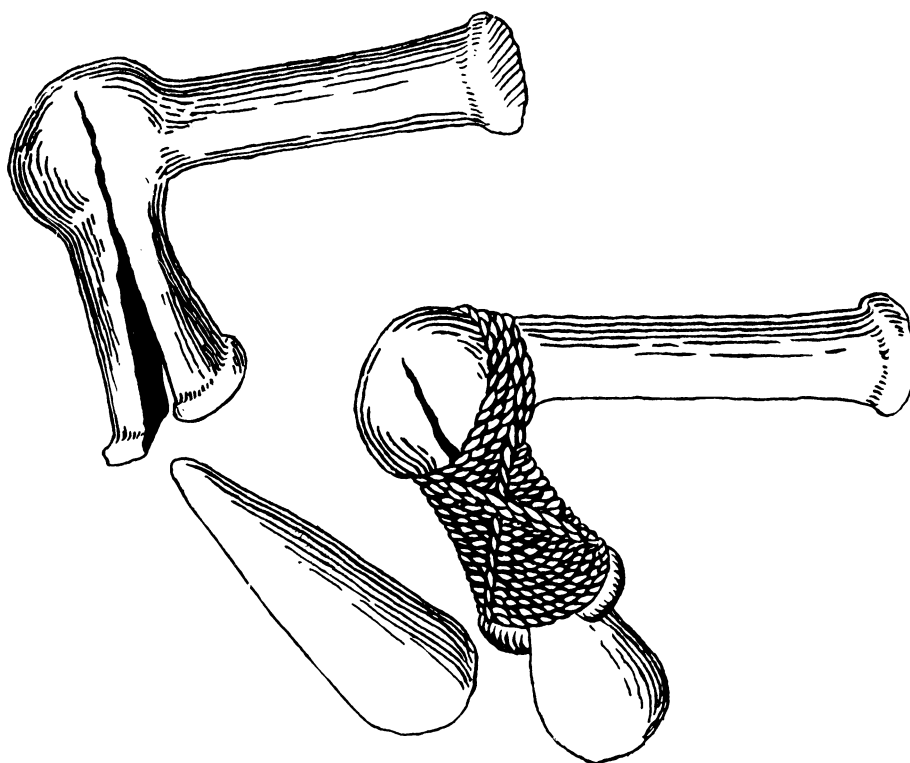
2.—VARIOUS TYPES OF HOUSES. (After Lambert.)

THE PEOPLE AND LANGUAGE OF LIFU.



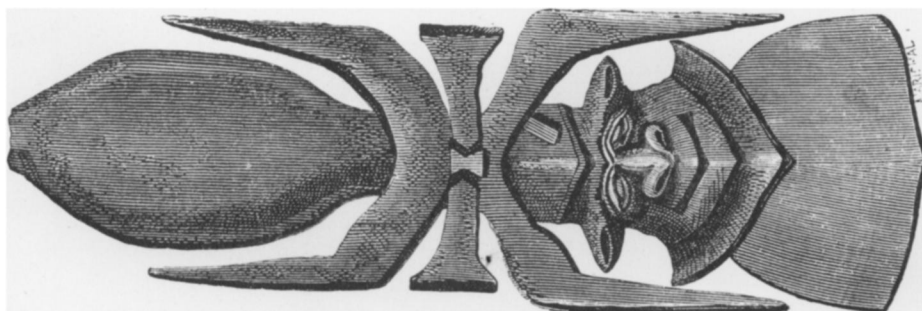


2.—FINIAL OF HOUSE POST.  
(After Lambert.)



3.—ADZE.  
(After Lambert.)

THE PEOPLE AND LANGUAGE OF LIFU.



1.—FINIAL OF HOUSE POST.  
(After Lambert.)