



Ethnographical Notes in New Georgia, Solomon Islands

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- Fig. 1.—Drinking vessel made from a human calvaria, used by Moti Nath, an Aghori Fakir of the Oghar sect. Obtained by Surgeon Captain H. E. Drake Brockman, I.M.S., in Rajputana, and presented by him to the Oxford University Museum.
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ETHNOGRAPHICAL NOTES *in* NEW GEORGIA, SOLOMON ISLANDS.
By Lieutenant BOYLE T. SOMERVILLE, Royal Navy.

[WITH PLATES XXXV-XXXVII.]

DURING the latter halves of the years 1893-94, the officers of H.M. Surveying Ship "Penguin" were employed in making a survey of the hitherto little known island, or, more properly, group of islands, named New Georgia, in the Solomon Islands, South Pacific; and the following casual notes, made while camping in various parts in this locality during the progress of the work, may prove of interest. Wherever information is at second-hand it is expressly so stated; the remainder is all original personal observation. The various heads of information are taken in the order given in "Notes and Queries on Anthropology."

General.

The New Georgian Group is peopled by mixed races, exhibiting, facially, principally Negroid and Papuan affinities, but with a large range of characteristics from other parts of Oceania. There are two main languages in the group, Eastern and Western, which differ sometimes largely, and sometimes hardly at all; as a rule however, Easterns and Westerns understand each other's speech.

Their general demeanour is by most white people said to be "ferocious," and certainly they are inveterate head-hunters. Our officers, however, never experienced anything but civility, good temper, and occasionally kindness at their hands. The result of their custom of head-hunting has been to drive a certain proportion of "salt water" folk back into the interior, where the tropical density of the bush, and maze of tracks, ensure their safety. I have no doubt that this habit, continued from time immemorial, has given rise to an opinion (derived from contempt of a foe who hides, rather than fight for his head) that "man-bush" belongs to a different, and insignificant race. One short excursion that I made into the interior apprised me of the fact that that part of the group, anyway, instead of being very sparsely populated in a few villages on the coast, as generally supposed, is, on the contrary, fairly well inhabited in the interior slopes and valleys of the hills where, in quite a small radius, huts and clearings appeared on all sides in the midst of the bush; quite invisible, however, to a passing ship or canoe.

A slight general description of the topography may be of help while perusing the notes that follow.

New Georgia consists of a group of islands, closely adjoining, roughly occupying an east-south-east direction for about 80 miles, in the central southern portion of the Solomon Group. The largest island has no general native name. It has hitherto appeared in charts and travellers' books as Rubiana, Kusage, or Márovo. These, however, are only names of three of its districts, and we have, therefore, preferred in our survey—the first that has ever been undertaken—to call it Main Island, thus giving preference to no particular district.

Divided from Main Island by a passage a few hundred yards broad is, to the eastward, Vángunu, a vast extinct volcanic crater, rising about 4,000 feet above sea level, now entirely and densely wooded; which has a sort of peninsula attached to the northern end of it; a district known as Mbáriki. Eastward again, across a second passage, is the fine cone of Gátukai; and then, separated by a strait about one mile wide, is the small island of Mbulo, and the islet Kicha, which conclude the group to the eastward.

To the westward of Main Island is Wana wana, a low flat coral island, only separated by a very narrow channel, called Hathorn Sound, which closes in to the Diamond Narrows—a passage through which the tides, flooding and ebbing to the Rubiana lagoon, rush with great speed.

Westward of Wana wana is Gizo, or, probably, Kiso (Shark Island), also coral, of no great height.

To the north-west of Main Island is *Kulambangara* (King Frog), a splendid shattered crater, long extinct, and said to now contain a great lake of water, which rises almost abruptly over 4,000 feet from the sea, presenting at all times, and on all sides a peculiarly imposing and solemnly picturesque landscape of vast crater walls, precipitous gullies, and strong slopes, made even and soft-edged with dense ancient forest.

South of the west end of Main Island there are, first, Rendova Island (which has probably derived its name from *Rendezvous*, as, on account of a convenient harbour which exists on its northern side, it has long been a meeting place for men-of-war and other vessels), on the other side of the Blanche Channel; which has at the north end a fine volcanic cone about 3,000 feet high, tailing off into a knife-edged promontory to the south. It concludes at a narrow strait, on the other side of which is a long and hilly island, of volcanic origin, with a broken coral shore line, called Tetipari.

This completes the larger islands of the group. We now come to its most striking, and probably unique feature—its barrier islands and lagoons.

From Wana wana, following the southern shore of Main Island to the eastward for a distance of about 20 miles, there is a long chain of barrier reef and islands, which enclose the Rubiana Lagoon. On its inner beach is built the largest settlement in the group, a series of villages holding probably between 3,000 and 4,000 inhabitants, the chief of which gives its name to the lagoon.

The barrier ceases here for about 10 miles; but then, striking out again in a long coral tail, sweeps round in a series of islets and sunken reefs, enclosing the bay formed between Main Island and Vángunu, afterwards winding across the strait between Vángunu and Gátukai, in a second chain of islands. From Gátukai, the barrier strikes rectangularly northward, now in a much more remarkable form; for here the ancient barrier reef has been volcanically elevated two or three times—judging by the successive sea levels clearly marked on its exterior coral cliffs—and stands up, an impassable wall, 150 feet high, the top of which is densely wooded, and perfectly flat. At first this wall is double, but, after 5 or 6 miles, where it

sweeps round to the north-west, it becomes single again, and in that form follows the trend of the coast for 40 or 50 miles, at distances varying from a half, to two and three miles from the enclosed land. The whole of the lagoon thus formed is sprinkled with a myriad reef islets, flat-topped, wooded, and usually about 90 feet high.

Access to this enclosure is possible by narrow deep passages, which break the barrier wall every 4 or 5 miles, through which the tides swiftly run: and having entered by one of these, ships that have good turning-power may, in several places, find deep channels between the innumerable reefs that encumber the lagoon, leading up to the small native settlements on the main land. To look down upon the lagoon from the summit of any of the hills of the large islands is to have spread before one the strangest and most picturesque scene imaginable. The splendid luxuriant bush close round forms a foreground of the highest interest, edged at the water line by the white sand, or dark green mangroves of the coast, with perhaps a brown thatched native village standing among its coconut palms, and canoes plying about beyond on the calm water.

The middle distance is filled with the lagoon itself, dark blue in the deeps, pale blue in the shallows, light brown over the labyrinthine reefs—a feast of colour—set about with islands, islets, and rocks, in uncountable variety, each bearing a miniature forest. And there, bounding them in, the great green snake of the Tomba—the barrier island chain—unnatural pieces of bent land, 5 miles long, 200 yards wide, twisting this way and that, until the winding tail is lost round the last headland of the wild volcanic hills, in the sea mist of the surf, beaten to foam on its outer edge. Outside, the suddenly deep ocean, with its wave crests, and continual swell, carrying the eye back to the far horizon, where faintly shows the hilly outline of Ysabel Island.

This is the view from the sharp summit of Márovo, a hilly island only slightly detached from the coast in the eastern lagoon, which, as it was in old times the most populous and agreeable to trade at of any of the places near by, was a good deal visited by traders and others. From this early communication it has given its name (Márovo) to all New Georgia on the older charts. It was in the vicinity of this part of the group that I was encamped during three months of 1893 and five months of 1894, shifting from island to island in the lagoon, as I worked westward. It is, accordingly, the Eastern, or Márovo dialect that I understand best; and all the native words contained in this paper belong to it. This is unfortunate; as by far the most prosperous, populous part of New Georgia nowadays is the western part, the Rubiana district; and of this the

language and customs are no doubt—the language is certainly—a good deal different to the Eastern. Perhaps some day both may be rescued from the advancing oblivion of civilisation.

Clothing.

A small loin cloth, very similar to the Fijian *maro*, of a rough sort of *tappa*, coloured usually brownish red or dark blue, constitutes the sole clothing of the males. It is perfectly modest, and offers strong contrast to the grotesque fashions of the New Hebrides. Both boys and girls adopt costume at a very early age—I should say at about four or five, sometimes even earlier. The *tappa* is made of several sorts of bark; *kalcia*, *berékoto*, being the two most usual. These two have a naturally reddish colour; another sort is white, and this one is often dyed entirely blue with wild indigo. This is chiefly done in Ysabel, the New Georgia women being said not to understand the colouring process. The method is similar to that in use elsewhere: the bark is dried, then soaked in water, and hammered with a mallet (*kimo kimo*). This mallet is of circular section, and is ribbed on the outside. Bark cloth is usually made by women, but men would make it if necessary.

In New Georgia, the man's wrapper (called *ndóngondóngona*) is often of trade calico, and fashion commands that it should be



NATIVE WEARING SUNSHADE.

of a material of a single colour—preferably blue. Patterns or stripes of bright colours are invariably spoken of as “woman’s calico.” Those who can afford it, bind additional strips of turkey red twill, with white and blue calico, over the hips in neat ornamental bands, surmounted by a string of large beads. A sunshade is commonly worn on the head; a sort of crownless cap, with a broad square-shaped “peak” made of basket work: but European hats, and, indeed garments of all sorts, are in great demand; though, with the exception of hats and shirts, seldom worn.

The women wear a loin cloth, similar in form to that of the men, but at the back it is padded out to form a large triangular cushion, apex downward, with an abrupt ledge 6 inches wide at the top, upon which mothers frequently carry their babies. This cushion is the receptacle of all the calico and other valuables to which they can lay claim.

Ornaments.

The most striking ornament in New Georgia is the large ear-ring. A piece is cut out of the lobe of the ear during early youth, and the ring of flesh thus formed is gradually increased in circumference by the insertion of a strip of banana-leaf which, wound like a watch spring, keeps the lobe perpetually distended. Eventually a circle of wood occupies the hole; or, as I have seen, a disc of ebony inlaid with mother-of-pearl, sometimes even a circular trade looking glass. The largest that I measured was 4 inches in diameter.

The women have the same custom; but I never saw one with so large a ring as the men wear. It is usually worn by the young unmarried of either sex; the elder married folk are only occasionally seen with it. The septum of the nose of the elder men is often bored, but the fashion of wearing an ornament in it has apparently died, as we never saw a nose ornament inserted in any case.

Nearly every man wears round his neck an ornament of pearl shell or clam shell of many and various patterns, quite irrespective of tribe, in which the frigate bird (*mbletema*), nearly always figures, with half moons, and circles with a curious fret-work pattern in the centre. These are usually *hope*, or amulets, and occasionally difficult to procure.

Ornamental combs are worn in the hair, but very rarely; and never that I saw, of careful make.

The hair is carefully looked after, especially in Rubiana, and trained to a shock of curls rigorously bleached with lime, which causes it to be of a colour varying between that of Manilla hemp, and ordinary rope yarn. The point of hair on the

temples, and the triangle terminating in the centre of the back of the neck, is shaved off (modernly) with European knives; but it is often still plucked out in the old method between two edges of a cockle shell. By these means the top of the head appears as if covered with a circular mat, and this idea carried to an extreme is seen also in their carvings of Manggota¹ or other "*debbleums*." A light circular framework, like the brim of a hat, is sometimes worn to support the lower edge of this shock of hair.

When in mourning, the hair is cropped close and whitened, and the face shaved to a small patch of hair on the chin; this is done at the funeral feast.

In the Russell Islands, a little cluster of islands of the south-east corner of New Georgia, white wigs of some cotton-like material are made, which are in use among the bald; or also, as it was explained to me, "all o' same hat."

The fashion in beards is curious, the hair being shaved or plucked out, leaving only a small tuft an inch or so long in the middle of the chin, supported by a narrow ridge of closely curling tufts, well limed, which follow the contour of the jawbone up to the ear.

Chief's Necklace.

Ingova, the king of Rubiana, wore an ornament round his neck, the sign of chieftom, and a great "*hope*." He had a similar one made, and presented it to Mr. Kelly, a trader living near his place, as a token of his good will. He told him that his possessing it was an absolute safeguard on his life. I had the opportunity of closely examining Mr. Kelly's, which, though smaller, was a facsimile of that of Ingova. It consisted of a very carefully made ring called *éringi*, with a square section, about 4 inches in diameter, of a beautifully grained and tinted piece of clam shell; it looked like a fine piece of ivory. This was suspended round the neck by means of a flat strip of finely plaited grass, stained crimson, which was carefully "worked over" one-third of the ring (in a method known in the naval world as an "Elliott's eye"). The lower part of the ring, being thus left bare, was ornamented with a close fringe of opossum teeth bound together with string, tiny holes being bored in the ring in order to support it; and, besides this, had three big flat tassels of trade beads hanging down from it at regular intervals. Some rings have these tassels and teeth secured to a flat piece of turtle shell, which is bound at the back of the *éringi*. The whole ornament when worn hangs below the breast bone, and is exceedingly handsome.

¹ Manggota = "of, or connected with Manggo," under "Religion and Taboo," p. 384.

The almost invariable ornament on the arms is a shell ring (*hókata*). These, indeed, represent money to a certain extent; and are in use among the traders in barter for coconuts, etc. One place, Bili, at which I was camped, seems to have been a great emporium for their manufacture. I have sent to the Oxford museum specimens exhibiting the whole process, which is as follows. A suitable piece of a large clam shell (*tridacna gigas*; native name, *indaka*) is chosen, and roughly broken round to what is to be about the size of the outside diameter. This is then taken and ground down with sand and water till its outer edge is nearly circular, and free of irregularities. The native drill, to be described later, is next brought to bear, and with it a series of closely adjoining holes is bored, making a circle round the centre of an inch or so in diameter. A piece of a wiry creeper is next taken, introduced into one of these holes, and, by using it like a fret saw, in conjunction with sand and water (preferably fresh), the complete centre block is cut out.



TWO NATIVES OF NEW GEORGIA.

The ring is now placed on a stick of hard wood or stone (the latter shaped somewhat like the sharpening stone of a scythe), and the central hole is gradually ground out larger and larger upon it, still with sand and water, until the ring has

acquired the proper internal diameter. The completed rough article is then smoothed and polished with fine sand and a piece of bamboo, until both inside and outside have the proper finish. These rings are made large enough to go over the upper arm, and are ground flat on the inside but semi-circular on the outside, and are altogether about half-an-inch in thickness. A man may make one such ring in about two days, if he keep at work. Finger rings both of shell and tortoiseshell are also made and worn.

A man in full dancing-dress wears as many rings as he can get on either arm.

When in mourning, a string of native cord is worn round the neck, wrists, and ankles, sometimes also in two diagonals across the chest. I have seen, besides, the bowl of an old tobacco pipe attached to the string worn on the neck, containing the little finger nail of the man whose death was mourned.

Painting and Tattooing.

The only paint used on the body is lime, and that only in thin lines on the face, called *mbusaynderi*. These are usually three in number, one across the eyebrows from temple to temple, one round the contour of the jawbone over the whisker before described, and one carried on from the temples over the cheek bone, ending at the bridge of the nose. I could never learn the meaning of these lines, but they seemed to be considered part of full dress; visitors, for instance, from one village to another, or even to our camp, always wore them; and after bathing the natives were careful to mix up some lime from their limepot, and put on the usual lines.

There is no tattooing in New Georgia, but raised cicatrices are very common; the design is almost invariably a frigate bird, or porpoise, or both; and appears on the top of the shoulder, shoulder blade, breast, and thigh. It may be worn on all of these at once, the porpoise occurring more usually on the thigh, and the frigate bird on the shoulder; so that I have thought it may have some reference to the desire to have the porpoise's strength and endurance in the legs for swimming, and that of the frigate bird's for the arms. Some natives will tell you that this adornment is allowed only to the sons of chiefs; but I have it on the authority of Bera, himself a chief, that anybody might wear one; and I saw many men thus marked who certainly were not chiefs. It is done during youth to one another by the boys, with a knife or a sharp shell. I did not see enough of the women to say whether they employ this decoration or no. One chief told me that his cicatrices had been done by a girl, when he was young.

Habitations.

The houses are uniformly constructed of wood and chatch, and divide themselves into two classes: the *Eruo*, or big canoe house, and *Palavanua*, or small living house.

Eruo.—The primary object of this form of house is to form a shelter for war-canoes, and some are solely used for this purpose; there is, however, in each village a large house of this description employed as a living house for the chief and his family, constructed as follows:—

Three or more strong posts are stuck into the ground, one of which is "*Hope*," or sacred, and has a figure carved on it, usually bearing a threatening attitude. Sometimes, in fact, generally, this carved figure is seen in connection with one of a conventionalized shark or an alligator; as often as not it is held in its mouth. One post that I saw was cut from a tree with a crooked bough, and this had been utilized to represent the arm of the figure; the hand held a carved revolver (!) pointed for firing. Round the foot of the post there is usually a heap of small pieces of dead coral, and a wreath of dead leaves is secured round the post itself; both wreath and coral heap have stuck all about them every imaginable, and unimaginable article—broken tobacco pipes, rusty and worn out trade axe heads, pieces of rusty trade knives, bits of paper, shells, old wine bottles, broken shell rings; in fact, anything broken, rusty, and no longer of use in the world of men, is dedicated to this house god.

The whole post is sometimes carefully patterned and coloured. The top of these main posts is cut with a semicircular mortice in which rests the ridge pole, a stout spar extending the whole length of the house, and two corresponding parallel spars rest on several short poles stuck into the ground at the desired width of the house, at equal distances from the ridge pole, forming eave poles, these latter uprights being not more than 4 or 5 feet high. Several big rafters made of trimmed poles are now lashed on with split cane, or strong creeper, between the ridge and eave poles; and then, between these, a great number of smaller ones, about 6 or 8 inches apart. Over these rafters goes the thatch, which consists of rods 6 to 8 feet long, with strips of ivory-palm leaves, or of a certain pandanus leaf, bent diagonally across it, and then stitched with a piece of split cane; thus making a sort of tile of leaves, 6 feet long by 2 feet wide. These are secured by a lashing to the rafters, beginning at the eaves, and in a well thatched house are no more than 4 or 5 inches apart. The inside appearance of these overlapping tiles is extremely elegant, and, except in a cyclone, they are

absolutely water-tight, and remain so for probably five or six years. At the gable end, the edging fronds are arranged neatly parallel to one another, and bound down to prevent flapping. The gable wall is not perpendicular, but leans outward, the ridge pole being longer than the eave poles. It also is thatched in a similar fashion to the roof, and occasionally has a pattern stitched on it with split cane over the thatching. At about the height of a man, a curved porch is contrived, which concludes the gable thatching above described; and is at such an angle as to prevent rain from beating into the house. If the house is only for canoes, there is no porch, but a long slit is carried up the gable walls to allow the immense ornamental prows of the war canoes to pass through; the lower part is closed in with a temporary thatch, and a square doorway is made to give access to the interior.

Palavanua.—The smaller houses—*Palavanua*—are built of the same material as the *Eruo*, but are quite small, and in appearance like the roof of an European house placed on the ground, with a doorway in the gable at one or both ends. There is usually a platform of sticks laid side by side, forming a sort of attic, about 5 feet from the ground, on which various household utensils are kept, but detached wooden hooks are also employed for hanging things on. I would note the custom of keeping the skulls of any animal eaten; these may usually be seen inside the houses, threaded on long sticks. They consist, for the most part, of opossum, turtle, and frigate bird skulls, and are kept either merely for ornament, or as a bragging record of former feasts and good living. I think that perhaps the custom has also some “religious” meaning.

The sleeping arrangements consist of a platform of sticks (similar to the “attic” above mentioned), just raised off the ground, with a piece of matting, or more commonly, a plaited-up coconut frond; the neck rests on a round billet of wood for a pillow.

The fireplace is usually near the open end of the house, to let the smoke escape, but there appears to be no particular spot for it.

In New Georgia the unmarried men do not sleep in a separate man's house, as so commonly elsewhere. In the chief's, or canoe, house there are generally a succession of bed rooms built along the sides under a sort of flat roofed extension from the eaves, quite small and low, with only just sleeping room for one or two. These are occupied by the wives of the chief, by his immediate relations, married and single, and also by visitors. I am informed that in Rubiana, the chief (Ingova), has a big house with separate large rooms like an European house; perhaps the idea is only borrowed.

In the smaller houses the division between married and single may be by the platform above mentioned, but otherwise I could see none. The boy children certainly sleep on it.

Natural caves, and overhanging cliffs, are used as dwelling places. Near a spot called Bili there was quite a large village, built with mats, etc., in the shelter of an ancient sea water-line, which had been scooped out of the perpendicular coral cliff by the sea when it was at that level in ages gone by, to a depth of 10 and 12 feet; and being afterwards volcanically upheaved, it is now 10 feet above the present high water mark. This curious undercliff passage extends for nearly a mile round the sea-face, varying in height from 10 to 5 feet, and mat-houses had been built in its shelter at various positions. Water dripped in many places from the numerous stalactites in the roof of this strange place, and was collected in basins cut by the inhabitants in the corresponding stalagmites, or in large clam shells, which had become cemented to the heaps of stones on which they rested by the drippings of the calcareous water from above. Close to this village was an odd coral islet called Totelavi, which, being circular, with flat cliff sides, crowned by a tuft of trees, strongly resembled a large flower pot standing on the sea-reef. The flat foothold round the base of the islet was inconsiderable in extent, and the houses therefore were almost altogether built in an undercut in the cliff, similar to that of Bili just described. There was one spot in the cliff wall where, by means of a rough ladder, one could scramble to the top of this coral block; and here, in the huge honeycomb pits of the crumbling surface coral, among the vegetation which throve over all of it, a coign of safety might be found when head-hunters were on the track; and there was also a small hut built there, to afford more substantial shelter when a raid was expected.

There were small square recesses cut in the coral cliff above the rock houses, which contained several skulls, the last relics of the "rude forefathers of the hamlet."

Other buildings in New Georgia which deserve note are the piers, both stone and wood, which, with turtle ponds, may usually be found abreast of any seaside house.

The wooden piers are very temporary affairs, a framework of light strong branches stuck in the chinks of the reef, and lashed with creeper; but the others are formed of coral-stones off the reef built up, but without mortar of any sort, to the desired height. In spite of their loose construction they appear to last for a considerable time. The top is usually made flat and comfortable for walking upon, with earth laid in the chinks of the stones. Turtle ponds, formed of similar masonry,

enclosing a small, roughly circular space, the tide ebbing and flowing through the chinks, are also constructed. At Munggeri there was a house built on a masonry platform a little distance from high water mark, which was quite surrounded by the sea to a depth of 2 or 3 feet at high tide.

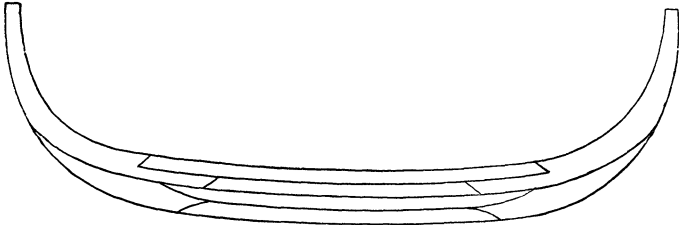


CANOE HOUSE, MUNGGERI, WITH SMALL "HOUSE" CONTAINING A SKULL IN FOREGROUND.

Navigation.

The canoes of New Georgia are built, as in the rest of the Solomon Islands, on the Malay model, with high prow and stern post. Nothing can exceed the beauty of their lines, and carefulness of build—considering the means at disposal—or their swiftness when properly propelled. They are a most astonishing revelation of scientific art in a people little removed from complete savagery. These graceful boats are of all sizes, from that of the "one-man," of 8 feet long, to the great war canoe, or *tómako*, of 40 to 50 feet, which will hold perhaps thirty-five men. Whatever the size, they are all built on the same lines, and in the same manner. The accompanying sketch gives an idea of the distribution of the planks and the way in which they are butted together. (In a racing canoe there are, I am informed, many more pieces than usually employed and planed much thinner; and the boat is narrower for its length than in the ordinary model.) The planks are planed down to about half an inch in thickness or even less, but leaving in the centre of each a strengthening rib, which projects about three-quarters of an inch along the whole

length. The two corresponding planks of opposite sides of the future canoe are placed together and bent between posts struck into the ground at the necessary curve, and when each pair of planks has thus received its proper bend, the whole boat is stitched together with a three-plait of coconut fibre, or of some "bush" material, through holes bored about 2 inches apart, along the sides of the planks. The seam is then caulked with a white sticky substance (*Tita*, obtained from the egg-shaped fruit of the *Parinaria Laurinum*) by rubbing its surface with a rough piece of stone. This substance, at first white and sticky, becomes when dry, black, and nearly as solid as pitch, and makes the boat watertight. It must be kept under shelter from rain during the hardening process, which takes from a week to ten days, according to weather. The shape of the boat is preserved by half a dozen strong ribs, each cut from a single piece of wood, the central one being much stronger than the remainder. At the places where the ribs are to be secured, the mid rib of the planks is left much thicker for a few inches, and, by means of a stout cane lashing, passing round the rib and through two holes in this extra piece, the sides of the boat are kept together.



Close to the ends, where the boat is not more than 3 or 4 inches in width, the two side planks are bound together with two or more neat "seizings" of split cane through similar chocks on the ribs. Both ends are pointed, and though there is a difference between bow and stern, it is not observable to the untrained eye. There is no decking, even to the largest canoe, but the paddlers sit on small flat pieces of wood on the bottom, or raised like thwarts in the larger sizes of boats. One has to be careful that these seats rest on the plank mid-ribs, and not on the planks themselves. In the war canoes there is in the centre a sort of platform of sticks, similar to those in the houses, on which to place the heads of the slain, or to carry food and other things upon; and there are also wooden crutches at intervals along the length of the boat, to support spears, fishing rods, etc.: exactly filling the purpose of "boom irons," in a naval pulling launch.

The bow and stern of all the war canoes, and sometimes also of the smaller canoes, are beautifully patterned with inlay work of mother-of-pearl, and a string of porcelain cowries is secured all the way down the great prows. On the top of the prows of the war canoes there is usually a carved figure, the commonest being a *Késoko*—to be described later—while the small canoes often have some fanciful design, such as a butterfly with hovering wings, a cockatoo, etc., carved and coloured. All canoes are invariably stained black outside, while the inside is uncoloured. Low down on the prow above the water line the head and shoulders of a "*debbledebbleum*" (called *Totoishu*) is suspended; it is so placed as to dip in the water in front of the canoe.

The function of this *Totoishu* is to keep off the *Késoko*, or water fiends, which might otherwise cause the winds and waves to upset the canoe, so that they might fall on and devour its crew. This figure (*Totoishu*) has a more or less human face, of malevolent, and extremely prognathous countenance; the nose and chin being almost at a right angle to the curious pointed head, the chin resting on his two closed fists. Just above this figure a small tablet of wood is hung. It is coloured in red and white, and has a curious resemblance to an Egyptian hieroglyphic tablet. A large canoe takes about two years to build.

The baler in the smaller canoes is roughly made of a banana leaf, stitched somewhat into the shape of a small coal-scoop without a handle; I believe that the same shape, but in wood, is used in the bigger boats.

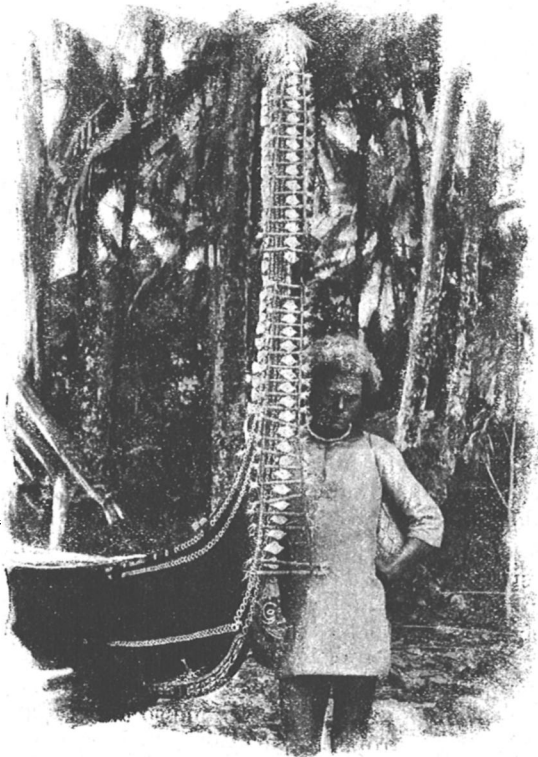
The paddles of New Georgia are a good deal different to those of the neighbouring islands, having a long loom, a short broad blade, and a crutch handle. A man's paddle is a fathom long, a woman's about 4 feet. No steering paddle is used, the steersman working his paddle on either side as necessary. When underweigh, a perfect and rapid stroke is kept, the paddles are worked solely with the hands, without the aid of a rowlock. Mr. Kelly informs me that to "catch a crab," or lose stroke in a war or racing canoe is considered an unpardonable offence; and a man who had done so twice in one day was straightway landed from an expedition which was just setting out from Rubiana, and came to live on his (Mr. Kelly's) islet until the affair had been partly forgotten. The same informant also tells me that a well-manned racing canoe will keep up a speed of seven or eight knots an hour, for over an hour. I can certify that it took our steam launch, going at about that pace, two hours to catch one of them up.

I can give no information about native sails, as sails of

European calico and cut, usually with a sprit, are now invariable, the mast being stepped near the centre of the boat.

The ceremonies attending the launch of a new canoe are often terrible, as described by Mr. C. M. Woodford, in "A Naturalist among the Head Hunters."

I never saw any of these functions; but Mr. Kelly told me that in Rubiana, among other ceremonies, two virgins are selected—one of whom is publicly violated, while the other is "*Hope*," or tabooed, and is kept a vestal for fifty months: a guard is placed over her; and death is the penalty should she transgress.



NATIVE WITH CANOE, SHOWING "TOTOISHU."

Swimming.

The New Georgia natives, except the younger folk, are not much given to swimming or diving, unless of necessity; they swim on their faces, reaching out with one arm at a time

When diving, they jump into the water feet first, recover themselves, and then draw breath before going quietly under. They remain under water without distress for a long period. I never timed one, but I should say that a minute's duration was quite an ordinary time to stay under; and they will keep coming up after such an interval for a breath, while working under water, and immediately dipping under again while picking up fish blown up with dynamite, gathering pearl shell, or as happened to me once, clearing a rope which had fouled the propeller of my steamboat. I have seen them keep this up for ten minutes and more at a time, and they could probably do so for much longer.

At many of the seaside villages a bamboo "Eiffel Tower," is erected to a height of 20 to 30 feet on the deep water edge of a fringing reef. The youngsters climb to the top, and then jump off face downwards with a yell, with arms and legs all spread-eagled out; but just before reaching the water they straighten up, and go in perpendicularly, with feet first, and arms close to the side.

Weaving and Basketwork.

I believe the art of weaving to be quite unknown in New Georgia. I never saw nor heard of its practice, but basketwork of the flexible variety is common, some villages having a monopoly of the trade. I regret I can give no description of the manufacture, never having seen it done, but the baskets are almost always small and circular, without handles (some have flexible handles woven in after the completion of the basket), and sometimes ornamented with a bunch of the strands hanging in a circle from the bottom of the basket. (The native names of two of the materials are *mare* and *hengi*.) Baskets, are, as a rule, of one colour; but patterns in red and buff, of a geometrical design, are quite common, and indeed the plain one-colour baskets are usually plaited with a pattern of the same colour in the stitching. The red staining is done with the seed of a big tree, common enough in some parts of the bush; which produces, on pressure, a bright scarlet dye (*Mbusa*).

These baskets are almost solely used for containing the lime and betel, pipes, tobacco, fish-hooks, shell rings, and the hundred other unconsidered trifles that a New Georgian invariably carries about with him. It is like a schoolboy's trouser pocket for variety and uselessness of its contents, and is the first place to hunt in for "curios." The baskets are slung over the shoulder by a cord stitched or woven, as before mentioned, into its opposite sides. They vary in size from about 15

inches to 5 inches in diameter, and from 10 to 5 inches in depth.

The *lave lave*, or shields, are also made of basketwork. In New Georgia as far as I could discover, these are made in one village only—*Pondókona*—and are now exceedingly difficult to procure, at least we found them so.

They are of a long elegant shape, and so strong and closely woven that they will easily turn a spear thrust. The same odd pattern appears on all of them, stained in black after the shield is made, and not woven in at the time. It is carried with the smaller end up by a padded handle at the back, and the hand-hole is often further protected by a piece of turtle shell, or several pieces of a large leaf, stuck between it and the back of the shield. There is a small feather plume stuck into the top.

In the other Solomon Islands beautifully fine plaited work in yellow and red appears on the spears, combs, and other articles; but I saw none in New Georgia that was indigenous.

For gardening purposes, or the carrying of pigs, or coconuts, a coconut leaf, with the fronds plaited up, is employed; these cut into two halves by splitting the mid-rib of the leaf, are also scattered about in the huts to sit on, or to form partitions, etc.

String.

String is made of materials found in the bush, and is both three-ply, two-ply, and three-plaited. It is not spun into yarns, but just rolled on the thigh, "hove up" into string, and then given the reverse motion to keep the lay taut. It is of all sizes, from about one inch in circumference, which is used for turtle nets, and is stained deep brown, to a fishing line so transparent and delicate that it looks like the finest gut, and is used for catching small fry with.

Nets.—The turtle nets are made with a needle which is just a long shaped reel holding the cord, and the mesh is a flat piece of wood almost always ornamented with a carved bird. The hitch used in netting is exactly the same as ours—not the "slippery" one. The net is weighted with stones, which have a hole bored through them, and the floats are joints of bamboo, or lumps of wood with a "*debbleum*" kneeling or squatting on them. Occasionally they assume a conventional form, which is called *pepele*, or "butterfly."

Nets are made of all sizes of mesh, the turtle net being about a 6-inch mesh, while the nets which are sometimes used in place of a basket for carrying betel and lime, etc., are of fine strong white or brown twine, and with a mesh about the size of a drawing pencil.

Pottery.

Pottery is, so far as I know, unknown in New Georgia; nor have I either seen imported ware from other islands, or heard of broken pieces that had been dug up.

Probably this art has never been practised.

Dyeing.

The favourite colour is red; used to stain basketwork, carved work of canoes, etc.: it is procured from the pips contained in the nut case—very much resembling a beech nut, which comes from a large tree in the bush of the native name of *mbusa*. A bright blue is obtained from the wild indigo, which is bruised up with lime and water, and is used in dyeing bark-cloth.

There is a yellow colouring, also obtained from a plant. I am unable to say of what species.

Black is obtained from wood-ashes mixed with water; a better staining is procured from a particular black clay, known as *noti*, which is found, as far as I know, in one place only, near the head of Piongo Ombo (Ombo River); and is used universally for staining the teeth black, as is customary among them.

Stone Implements.

I never succeeded in procuring any stone implement in New Georgia, but Lieut. Munro, one of our officers, discovered a broken club-head on Kulambangara Island—now in the Oxford Museum. They have probably all been long ago sold to traders and others. The native drills all have now-a-days a piece of an old triangular, or rat-tail file as a borer. Formerly, no doubt, this was of stone or shell. A mortar, made of a volcanic water-worn cobble-stone, is common. It is used for bruising nuts or any hard food to a suitable consistency; a specimen of this also has been deposited in the Oxford University Museum.

Machinery.

The native drill is, I suppose, the only article in use in New Georgia to which the term "machinery" can be given. It consists of a long spindle of areca-nut palm, varying in length and diameter with the size of the borer required to be used, between about 18 inches and 2 feet in length; the upper end is notched, the lower is recessed to take the borer; which, nowadays, is almost always an old sharp-pointed file: 4 or 5 inches above this, a rotatory fly-wheel is placed. This is formed of a flat disc of stone, about 4 inches in diameter, and an inch thick. Motion is produced by a cross arm with a string attached to the ends, the bight of which lies in the notch before mentioned; and the twisting and untwisting of the string round

the shaft causes a rotatory motion to the borer, first one way and then the other. This cross piece is quite separate to the spindle; it travels up and down on the side of it, and there is no hole or notch in it for the spindle to go through, or rest in.

Fire. (See Plate XXXV.)

Fire is made by friction with a stick in a long shaped groove. A dry, well-seasoned piece of wood is selected, very commonly the flat board used as a canoe seat, and a small piece of equally dry wood—a splinter of deal does well enough—is sharpened for the stick. The point thus made varies a little in various parts; but the most usual is with the upper surface flat and a point bevelled-up.

A great deal of the art of fire-making rests in a well cut point, neither sharp nor blunt, and with the facets underneath at a correct angle. It is necessary to squat in a certain manner on the piece of wood in which fire is to be made; that is to say, with the left leg stretched out, and slightly bent, and the right foot over the wood and under the thigh of the left leg; so that the right leg lies flat, and sharply bent at the knee. The body rests on the end of the wood. This position was pointed out to me as important. The fire-maker having sharpened his stick proceeds then to cut off a few outside shavings from the large flat piece of wood he is sitting on, so as to get a true and clean surface, about 6 or 8 inches long, in which to make a groove. He then seizes the stick, which must be held closely pressed against the under surface of the right hand, crossing it diagonally, somewhat as one holds a pen. The left hand should lie on top of the right hand and give an extra grip with its thumb, over the right thumb grasping the stick. The fingers of both hands must be extended and the "business" point of the stick should protrude an inch or so beyond the fingers. This position of the hands is quite essential to the proper production of fire, and much care is exercised to seize the stick in exactly the proper method, at the proper spot, and to keep it at a proper angle with the flat wood.

The stick being properly arranged, the fire-maker proceeds to rub the point backwards and forwards on the flat wood; carefully varying the angle of pressure by raising and lowering the wrists, until a groove 3 or 4 inches long is formed. The motion begins slowly, and as it continues, the groove gets blackened, and a small heap of fine, dust-like shavings collects at the further end. Now is the time to quicken up; the seizure of the exact moment being entirely a matter of practice. A little thin column of blue smoke is soon seen to arise from the wood dust, and then another critical moment must be seized—

also learnt only by experience—to cease the frictional motion, and to blow gently on the slightly smouldering wood-dust. One hand must guard the tinder from blowing away, and if the breath is properly applied, the smoke from the little black heap gets more and more, till finally, all the wood dust can be seen to be red and burning. A few little dry chips placed on it soon catch alight; and the production of fire is complete. If proper attention be paid to position of body and hands, the learning how to produce fire does not take long. I did not proceed with my lesson in the art for long enough, but all of us who tried very nearly managed it, and one actually got his tinder to burn; but not being experienced enough in nursing the young flame, it died out again.

So far as I saw and know, there is no religious idea with regard to the production of fire; any one who can may make it, and European matches (*ikuchu pindala*—fire strikers) are very much preferred to friction as a means to procure it. An *ikuchu hope*, or sacred fire, is made on some occasions, to be described later, and the remains of them may be seen scattered about in all sorts of odd places in the bush.

Drawing, Sculpture, and Ornamentation.

Although there is no system of drawing which in any degree exhibits an idea of “writing,” the arts of drawing, sculpture, and ornamentation are wonderfully common in New Georgia. In any village one man, at least, can always be found skilled as a carver; but the majority seem to be possessed of this faculty in a moderate degree. There is, however, in drawing, a noticeable poverty of subject; the specimens which accompany this paper pretty well exhaust their list of representations—canoes, men, *toto ishu*, frigate-birds, porpoises, alligators, and sharks—all of which are figured more or less conventionally.

This particular drawing was of course done with pencil and paper for our edification, but their usual appliances bring the resulting design more properly under the heading of “Ornamentation,” as they are scratched with a sharp knife on a piece of bamboo or a lime gourd—and blackened with charcoal from a fire or whitened with lime from the *mbinu* pot.

There is not the slightest notion of perspective, and all objects are shown in profile. Occasionally symmetry is introduced, or, any way, attempted, and pattern is commonly produced from highly conventionalised figures of frigate-birds and fish, often showing great skill in the adaptation. I fancy there is no idea of drawing from nature, but though the figures produced are not absolutely copied from another man’s work, still all are drawn more or less in the same manner. Conventionality

however, has not yet reached such a point as to render the subject depicted indistinguishable as a natural object.

I have sent to the Oxford Museum a specimen of a native drawing by one man, which was deliberately intended as a portrait of another. It was drawn as a sort of joke, in imitation of one of our officers who had just made a recognisable portrait of one of the natives, which had pleased them a good deal, and of which they fully appreciated the likeness.

European drawings are a great source of pleasure to them; they seem to quite understand them, and took special amusement in a political cartoon I once showed some of them, in which the figures represented an eagle and a snake with human heads. Photographs of people and places also are easily recognised; and those of some spots in and near Rubiana with a portrait of a man, taken by Mr. Woodford, the engravings of which appear in "A Naturalist among the Head Hunters," were recognised and named.

The colours used in painting carvings are black (charcoal), white (lime), and red (of the material before mentioned), blue (obtained from indigo—or also washing blue from the traders); and, rarely, yellow.



As regards the drawing of maps, I am given to understand that a framework was procured by Captain Stopford of H.M.S. "Curaçoa," in one of the Solomon Group—not New Georgia—in which shells large, and small, represented islands and harbours in the vicinity; and strings connecting them showed the course to be steered in order to fetch them. I think there is no idea of a graphic representation, though some men I once showed the chart I was employed upon fully understood its convention and purpose after my explanation of it; and pointed out, quite correctly, to other natives where the various islands, etc., were situated on my chart.

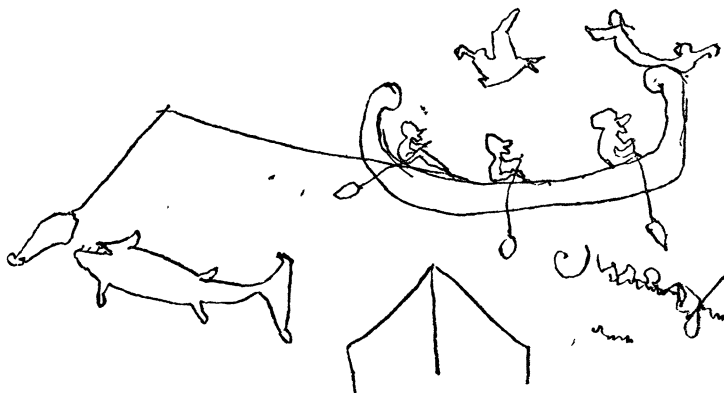
Carvings are done both in incised lines, raised pattern work, bas-reliefs, fretwork, and sculpturing on the round; bas-relief being the least common. Specimens of all have been sent by me to the Oxford University Museum. A great distinction is made in sculptures of "*debbledbbleum*" (*manggota*) and men (*tinoni*)—these latter are produced almost solely for trade—the *Manggota* being almost grotesque in proportion, with the face a great deal too large, the top of the head terminating almost in a point surmounted with a sort of cap (representing hair); while the nose and lower part of the face are almost doglike in prognathity.

The representations of men (*tinoni*), on the other hand, are not at all badly proportioned, and show a very fair amount of observation in anatomy; the head and face are neither disproportioned,

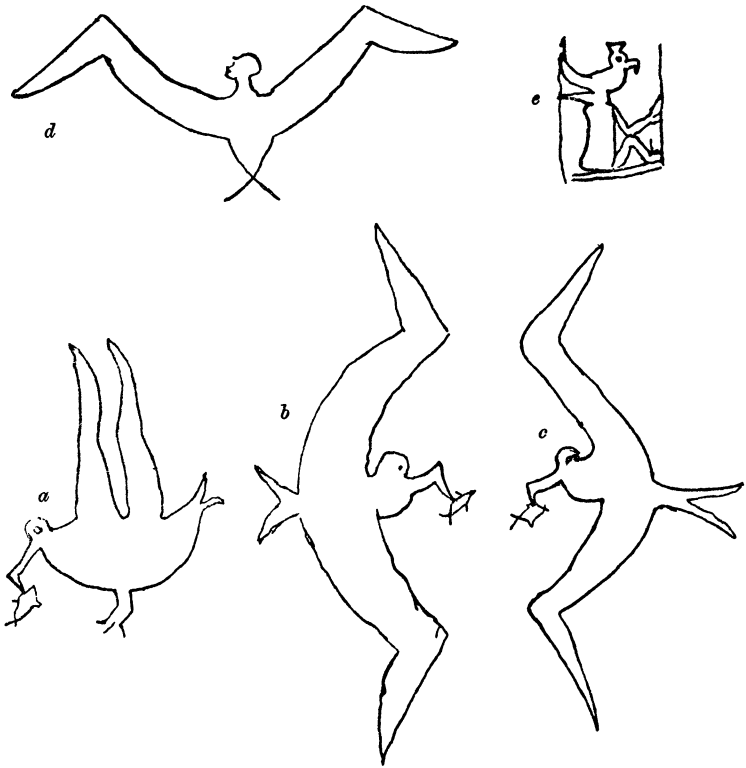
nor distorted. It is hard to say whether the frigate-bird, shark, porpoise, and alligator are considered as *totems* in New Georgia, but they appear in sculpture more than any other forms. On the prows of canoes a carved representation of a butterfly, with half spread wings, is a favourite design, and at Peava I saw a beautifully carved figure of a cockatoo on one canoe, coloured with European paints.

Ornamental patterns have reached a high degree among these savages, almost every article in daily use has some slight pattern on it; the tendency is towards conventionalised forms of frigate birds and porpoises; while in geometrical designs the favourites are triangles, and squares in double lines, the outer of which is commonly "feathered" with short oblique lines. The extremities of the outer line are not joined, but curved back.

On decorated canoes the mother-of-pearl ornaments are cog-wheeled circles,  lines formed by a succession of ZZ, and a curious comb formed of a number of pieces of shell in this pattern,  is tied to the inner sides of the prows, from top to bottom. The outer edge of the prow, from the white plumed figure that sits on the top, to the *Totoishu* at the water line is ornamented by large pure white "porcelain" cowries, secured transversely. Between each of these a piece of small bamboo, wound round with red turkey twill, is tied, also transversely. Each piece of bamboo is about 6 inches long, and has a small tuft of white cockatoo feathers at either end. At nearly half way down the prow there is always a small gap in the shell ornaments, but I could never discover the reason. I noticed the same on several canoes, all similarly adorned. The whole effect is exceedingly elegant.



SPECIMENS OF NATIVE DRAWINGS. I. Shark-fishing.



SPECIMENS OF NATIVE DRAWINGS. II.

a. b. c. Three frigate-birds (*Mb. lema*); *d.* Frigate-bird with man's head (*Kiririu*); *e.* Man with frigate-bird's head (*Késako*).

Food.

The variety of food in New Georgia is singularly small, even for Oceania. Yams are scarcely grown at all, and are very small. Taro, sugar cane, sweet potato, and the Cape Marsh potato (grown principally in Russell or Cape Marsh Islands closely adjoining New Georgia, and nearly approaching the Irish potato in flavour and flouriness), exhausts the list of vegetables under cultivation. Bananas, papaws, and a poor species of bread-fruit are the only cultivated fruits; the "Kanaka apple" and two other exceedingly nasty acrid fruits, whose native names I cannot give, (I believe one to be a species of mango), grow wild; as does also the kanary nut (*maria*), and a nut (*ndinggi*) which grows on a small tree with a big, fleshy

uneatable (?) fruit; twenty or so together on a long stem. The coconut is, of course, the main staple of existence.

Of animal food, it might be almost said that there is none. Pigs are extremely few, either wild or tame, bullocks and sheep they have never so much as seen—two skinny specimens of Queensland sheep we had on board the “Penguin,” occasioned considerable consternation to some of them who saw them for the first time—and there are but a very few fowls. The only meats that they get are opossum (*cuscus*); which when broiled is excellent, though rich eating; turtle, frigate bird, pigeon; the big monitor lizard (only eaten by “man-bush”), coconut-crabs, land crabs, cray fish, and cockles; and finally, the chief support of life (beside the coconut), fish, which they catch very cleverly with nets, rod, line, and hook. They are very fond of European tinned meats, known generically as *bulumakau*; and a small boy’s heart is sooner reached by jam, than even tobacco.

I cannot say for certain, but believe that no restrictions are placed upon kinds of food to any one, chief or women; and it may be cooked by anyone, though usually by the women. One whole tribe, in the neighbourhood of Ngarási, will not eat pigeon; it is *hope* or forbidden to them, and no one, anywhere, will eat either shark or crocodile.¹

There are but two systems of cooking, one by broiling and second by baking in an earth oven. A sort of pudding is made with kanary nuts, which are stamped into flour by men with poles, in a long wooden trough hollowed out of a log. There is no trace of “kitchen middens” anywhere; the refuse of food must in any case be small, and what there is is consumed by the dogs or pigs.

There are no sorts of manufactured drinks made, coconut milk and water (which is kept in coconut shells) alone are used. Neither palm wine nor kava are known. The natives however take very kindly to tea, coffee, and cocoa, if well sweetened. Alcoholic drinks are exceedingly repugnant to them; those only who have been employed with traders and other whites will take them; partly I think in bravado.

Meals seem very uncertain affairs; there is only one regular one in the day, in the evening. I believe the women eat separately after the men have finished. In the men’s basket you will usually find a piece of fish to carry them through the day; but the universal and eternal chewing of betel probably takes away

¹ I may mention here that wild ginger (called *minila*) is also eaten, or rather chewed; the presentation of a piece to another person signifies your declaration of “war” against him: and for this reason it was some time before we could induce the natives to eat any of our gingerbread biscuits, until assured we meant them no harm.

most of the desire for food ; and a small piece of coconut quite suffices for both breakfast and lunch.

Feasts are held on all occasions of joy or grief. As regards the former I have no information ; but I witnessed one of the latter, the last of a series of three in honour of a dead chief, by name Savo.

A large pig was chosen, and, though I did not actually witness the event, it was explained to me that it had been killed by suffocation ; its nose having been tightly tied up with a piece of creeper. It was then placed on a sort of large grid-iron made of boughs, and a small fire lighted underneath ; the skin and hair thus becoming singed, were scraped off by two men with coconut shells. When completely scraped, the pig was taken off the fire, opened up, the entrails removed—edible parts alone being retained—and the whole pig divided into sixteen portions, the head and the hams forming one each. These (with the exception of the hams, which I bought for our camp) were then placed, without further dressing, in a hot-stone oven, and cooked.

Meanwhile, a party of eight or ten young men were stamping *maria* (kanary) nuts, which had been brought to the feast ready cracked, the kernels packed in large baskets holding thirty or forty pounds ; and were soon formed into a flour, which, with coconut milk, was cooked into a pudding to accompany the pig. There were men from all parts of the district ; and their wives, while the cooking of the pig was proceeding, sat in the shade in a small canoe house, placidly chewing betel. At an order from Bera (the chief giving the feast), however, they all came out into the sun, in order to be photographed.

Some of the canoes left that night for their homes, so the fun was not very fast or furious ; the others had all left before the following sundown.

Cannibalism.

Cannibalism is undoubtedly still practised in New Georgia, but I can give no particulars ; as if it was done during our visit, it was in the utmost secrecy. I am informed (by a trader) that a special ebony fork, 6 feet long, with three prongs, and inlaid with mother-of-pearl, is used ; and that death is supposed to follow any one who takes a piece of cooked flesh in his fingers to eat it. The existence of such a fork is utterly denied by the natives and the description as above seemed quite novel to them. Natives I have asked say that they never eat man, but that "man-bush" often does so still. Mr. Guy, a trader we had known during our 1893 season, was killed and eaten—his head alone being recovered—shortly after we left his vicinity. He was said to have been sacrificed in connection with the launch

of a new canoe at a place called Ndsai (?), and his boat's crew, with one exception, shared the same fate. Two great friends of ours from Munggeri were, we afterwards heard, noted cannibals, who frequently went on raids into the adjoining bush to satisfy this appetite. They were certainly, so far as we saw, otherwise, two of the best dispositioned men we had dealings with, and I had them constantly at work for me. My information was from a small native boy, so is probably true.

Religion and Taboo.

It may be safely said that there is no "religion," strictly speaking, in New Georgia. A series of good spirits, or *hope*, live in the sun, the moon, and the stars (according to the Eastern natives); one of them *Ponda*, or *Pondo*, who is their special friend, lives in the shooting stars; while another one, also a "good fella," lives in the ground. (*Note.*)—Another name obtained for this person was *Sondo*, and it seemed to refer also to the abiding *place* of souls.

The following is the belief regarding a man's entity, and its disposition after death. Each person consists of a body, what may be roughly termed a spirit, and a soul. The spirit is one's *reflection*—as in still water or a looking glass—the soul is one's *shadow*, as thrown by the sun, or artificial light; the former is evil, and the latter good; each person, supposedly, being a combination of both, though by what ethical laws the discrimination is made, it would be hard to say. I was a good deal interested to hear the year after I obtained this information from absolutely untampered sources in New Georgia, and in their native language, that a precisely similar belief occurs in Fiji. It seems to me a very remarkable identity, and it is strange to find it also in such an unlooked for field of thought, among either of these half-savage races, as that of metaphysics. At death, the soul, or shadow, goes to live with (or at) *Ponda*, the good spirit, nobody knows exactly where; but a man may meet his wife (his other relations as well) in this place, while the spirit, or reflection, remains on earth, and lives principally in the bush, where it will fall upon anyone venturing near it, and kill him if it can. It also comes in the form of a ghost, to frighten people at night in their houses, tapping, tapping, and inspires men to do bad actions. I had all this information at word of mouth, mostly in the native language; so it may be relied on as being original. After a period of years, this "spirit" gradually fades away, and eventually dies altogether. I should add that there is but one name for either soul or spirit: they are called *manggo manggo* alike.

Besides these human emanations, however, there is a wide

belief in "*debbledbbleums*"—called collectively *manggota*, and described as *tingitonga chiena*—something evil. There are those of the sea, and those of the land. They are not looked upon as absolutely spiritual, or supernatural, but as having a real flesh and blood existence, though endowed with power over the affairs of nature. Probably I have not heard of all the *manggota* that are supposed to exist, but one marine monster, very frequently depicted on the prow of canoes, is called *Késoko*. I have sent several specimens of carvings of this creature to the museum, and no one can see it without being struck at the fortuitous, but none the less striking, resemblance to an ancient Egyptian mythical being. The figure consists, roughly speaking, of the body of a man, seated, with his elbow on his knee, wearing a big ornamental collar, and surmounted by the head of a frigate bird; both head and body largely conventionalized.

The figure also wears an ornamented waist cloth, and is always depicted in exact profile, and highly coloured. Indeed, from his profile view having always been presented, and thus only one leg and one arm able to be shown, the belief now is that *Késoko* has but one arm and one leg. It is said to live in the sea, and to be able to command the winds and waves, to capsize canoes; and when this is accomplished it falls upon the occupants and devours them. The natives say that it usually lives on fish, that plenty of men have seen it, and that at almost any time it may be heard in its home under the edge of the coral reef, blowing out the air from its lungs (the air sucking and puffing through the holes in the reef). His power is combated, however, by *Totoishu*, a small figure of a man's head, supported on its two clenched fists, the face of extreme and dog-like prognathity, generally painted black, with the features emphasised by mother-of-pearl inlay work. It is always tied to the prow of the canoe at the water line. (This same figure is exactly reproduced, with similar functions in Florida, where it is called *titinoni*, a word that in New Georgia might perhaps mean "belly of a man.") I was never able to discover if *Totoishu* were a land, or a water being.

I now come to the land "*debbleum*," which is usually spoken of as *Manggo* (without the reduplication of the word). This subject seems to me to be one of great interest, and if it is, as I believe, the rude native description of some rare, and, to them, terrifying creature, it carries outside Ethnology into the domain of Natural History. I will give five descriptions of the creature, which I took down at word of mouth, in their own language, from men, sometimes spokesmen of parties of visitors, of whom I had inquired for information.

(1) "In the bush, near the mountain top, lives *Manggo*, a

huge creature with arms and legs as big as coconut trees, and hair all over his face. No man has seen one close, because if any one goes near enough to it, it kills and eats him, and so he never returns."

(2) "There are two kinds of *Manggo* in the bush, one good, and one bad. The former, if you see it, makes you fall sick; several men have seen it, I have not; but it was of the height of a man. The bad one has sharp (*nyachundi*, like a spear point) elbows, shoulders, and knees; and those who see it die of the effects."

Lipu, a friend of mine, who *had seen Manggo* in the bush above Vaholi (opposite our camp), told me as follows:—

(3) "He was about as big as a man, with an enormous head of black hair, and there was hair over all his face as well. He had a long nose and the lower part of his face stuck out like this (illustrating with his hands, making his mouth and chin protruding like a dog's face). His body was covered with light coloured hair, he had no tail, and he had hands for feet: all his hands had large talons. He lived in a hole in a big tree, and when I (Lipu) saw him, he was going along by his hands by the creepers, from tree to tree. *Manggo* do not eat man, but if a man sees one, he get sick; they have a very unpleasant smell."

Lipu also told me in reply to my question that he had himself been ill after seeing this *Manggo*. This, and an inquiry as to whether it had a tail or no, were the only questions I asked him. All the remainder was given out straight, without any promptings. This man had once seen a small monkey on board a schooner (in reply to my question), but apparently did not at all connect it with a *Manggo*.

(4) "There are three sorts of *Manggo*: *Chinoko* (dark coloured), *Hewa* (light coloured), and *Orawa* (coloured, *i.e.*, red or yellow). Some men only get sick, but others die on seeing one."

(5) Another man who *had seen* one—I did not get his name—said that it had black hair all over; that *Manggo* have been known to take big stones and *puava* (soil, generally) up into the trees, and drop it upon men's heads. Sometimes they come down to the salt water.

In confirmation of the last statement, I will only say that one of our officers, Lieutenant Waugh, told me that he had seen a strange large hairy creature, with a head like that of a dog, lying on a bough in the bush near the water line; but that he did not get a proper view of it.

I should remark in conclusion that the bush in the parts where the *Manggo* are stated to have been seen, is certainly not inhabited by man. There are a few coast natives, who have one small bush refuge-village—the rest is undisturbed and trackless forest, without smoke or sign of life at any time.

While I am on the subject of strange animals, I may remark that the natives report a small rat (apparently) called *chichiunggu*, of which I have sent a carving on a canoe prow to the museum.

It was explained to me, by bodily illustration, that it hopped like a kangaroo, and was very small, and difficult to catch. It lived away back in the bush, and seemed to be thought *hope*, or sacred.

Other *hope* creatures are *kakaka*, the great fish eagle, *totoa* (*caprimulgus nobilis*, a night-jar that makes no nest, but lays its eggs on the beach), and to the Ngarási natives only *kuru kuru*, the ordinary grey Solomon Island pigeon. This latter may be shot by these people, but not eaten. The shark and the crocodile are both also *hope*, because, as one man explained to me, they eat man. In Rubiana they may not be even touched; but in the eastern part, though they may be killed, they must not be eaten. I was informed, however, by Mr. Kelly, of Rubiana, that a man of that district, whose child had been carried off by a crocodile, had had the *hope* removed off these creatures, as far as he was concerned, until he had killed one hundred. A crocodile usually appears roughly carved, in connection with the figure on the house post before mentioned.

Hope Altars and Graves.

Once or twice in the year, after a feast, food is placed out for the *hope*, or spirits, in certain places in the bush. A small altar, surmounted by curiously shaped coral stones, is built, and on it are placed all sorts of useless and broken articles—pipes, tomahawks, knives and rings—near it is usually a small circular place of stones where a fire is lighted and food cooked. There was one such on an island on which we were camped, and when I inquired what the place was—thinking it a grave—I was told by Bera, the chief, that it was a *hope* which he had himself made, and he seemed surprised at my visiting it; as a native who so much as *saw* the place after it had been first made, would get sick and die. Near the big altar was a small flat stone on the ground, surrounded by still smaller ones in a border. It is necessary to discriminate between *hope* altars and graves. They much resemble one another, but the latter may be sometimes just a walled-in place instead of a heap; and if it is at all recent, and its occupant lately possessed of wealth, it is common to see an article of value deposited on it—a shield, a whale tooth, or shell rings, some broken, some whole.

A carving of a *hope* may be seen stuck in the ground at almost any village in New Georgia. Although these natives have a very good idea of carving the human face or figure, the faces of these are so roughly made as to be almost conventional, the eyes, mouth, etc., being depicted by pieces of mother-of-

pearl or shells. An ugly, forbidding, and foolish face is generally the result, with wide staring eyes, and a long pointed chin; beneath which lie two entirely disproportionate atrophied arms, growing from the ears; from which, downwards, they follow the line of the chin. There are no other features or limbs. This figure, which is almost invariably made of a fern-tree stump, stands in a small heap of coral stones, decorated, as usual, with broken pipes, etc. I could discover nothing of the functions of this *hope*, but presume that, like the *hope* in the house, it is a sort of protector of the village (as the others are of the individual houses) against Manggota.

Other Hopes.

The preventive against trespass and robbers (of coconuts, chiefly), is the putting up on the spot of *hopes*. There is probably a separate proper name for them, but I could never obtain it. These fulfil the double purpose of warning trespassers or thieves that the place is *hope*, or forbidden to them, and also of carrying mysterious punishment if the warning be disregarded. There are two descriptions; one bringing death on the committer of the trespass or robbery, the other sickness. A death *hope* consists of single sticks, 3 or 4 feet long, stuck in the ground at the landing places or entrances to the coconut plantation, or garden desired to be protected. The top of these sticks is split for a short distance, and in the cleft thus formed dead leaves, a piece of fern root, and a wisp of grass are placed, surmounted by (rarely) a skull, a piece of ants' nest, or a large shell: either of these constructions informs the intruder that he will wither away like the grass, and become as dead as the original owner of the skull, as the ants that once lived in that piece of nest, or as the fish that inhabited the shell, according to the emblem of mortality exhibited. A "sickness *hope*" is similarly constructed, but is surmounted by a piece of coral, instead of the other articles. A curious description of *hope*, that I saw in the bush on the road to Vonggi, was erected against the stealing of opossums from a certain man's property, and was made of long tree-fern stalks, secured in the form of a slight post-and-rail fence, 12 feet long, and 4 or 5 feet high, bound up with creepers. At the top of one end-post was a small cleft stick, supporting a piece of twisted twig, vaguely resembling a bird or an opossum.

Another description of *hope* that I saw, was made by putting a festoon of a certain creeper across the entrance to the coconut grove, with pieces of the same along it at regular intervals, hanging perpendicularly down, and secured to the ground. I had two natives with me at the time, and at first they did not

like to land on the islet thus marked, as it had been "*hoped*" by their chief, Bera. They did land eventually, however, and one of them went under the *hope* barricade, picked the central tiny shoot of a large fern, in appearance like the English hart's-tongue fern, from which he nibbled a little bit, and then handed it to the other man, who did the same. They assured me that now the *hope* would have no effect—so long as they did not steal any nuts. In the eastern districts I was informed that a chief only could make a *hope*; in Rubiana the possessor of any land can do so, and here the effects of the *hope*, whether robbery has been intentional or no, can be frustrated (Mr. Kelly told me) by the payment of twenty shell rings (*Hókata*), no more, and no less, to the proprietor of the coconuts. A man once took advantage of the owner of a certain coconut grove being away, to go over, with his wives, and rob the entire grove of several thousand nuts; all that he paid the proprietor, however, in *hope* compensation, was the twenty rings, which of course by no means covered the cost of his depredation.

The removal of a *hope* is the occasion (in the last district) for a small feast.

Names.

I have found that the New Georgia natives, particularly those who have had little contact with white people, are shy about telling one their personal names. In any case few of them care to say it out in a loud voice, and it is always best to ask the name of a man from some one else standing near. I have tried this repeatedly, to establish my opinion on the subject, and have no doubt that there is some "superstition" regarding it, though I was never able to discover the origin.

I will quote one very marked case of a lad that we had with us living in the camp, doing odd jobs, and teaching us language etc., of whom, when he first came to us, when I demanded his name, he, after much half-ashamed hesitation, said it was *Ndóngondógona*, and by that name (usually shortened to the second half) he went among us for three weeks or more. We had never noticed that the other natives named him otherwise, until one day I heard him answer to the name of *Kúmiti*, being thus hailed by another lad; and on inquiry, I discovered that this was his real name, while the other was purely fictitious. Later on still, I discovered that *Ndóngondógona* meant loin-cloth, and then fully appreciated the shouts of derision that poor *Kúmiti* had to undergo, when I then told the other natives that that was the name he had given us as his own. I suppose we had upset him so much at the time that this was the first that had occurred to him to give us.

Evil Eye.

The Evil Eye is strongly believed in; and is, I am told, one of the most frequent causes of fightings and head-huntings.

During part of the survey our camp, for about three weeks, was in the village of Bili. On our first arrival at the spot, a short time before we came to camp there, we had found the place full of people: it was now, on our second visit, absolutely deserted.

The plantation whence they got their food had been allowed to fall into a jungle, the houses were left exactly as they had been slept in the night before the sudden exodus, but otherwise, except that the daily showers had washed the paths a bit cleaner than usual, there was no change in the appearance of the place. On making inquiries at the neighbouring village of Totelavi—on an islet not more than half-a-mile distant—we discovered that about two months previously the chief, one Ngetu, had died, and that, in consequence, the whole of the inhabitants had cleared out, and gone to live elsewhere. On pressing our informant for a reason, he said that whenever the chief of a place died the people of his village went away to live somewhere else. Subsequently I was assured by Mr. Wickham, a trader of long and good standing in New Georgia, that this was really often the case, and that he knew of several villages which had been thus deserted on the death of the chief. (It does not *always* occur, however, for I know of one instance in the adjoining village of Peava where the chief, Rákato, had died and no change was made.) We heard afterwards that there was a special reason for the desertion of Bili, which was that as two or three old people had died somewhat rapidly one after the other, and finally Ngetu, the chief, an elderly man, had done the same, it was declared he had succumbed to the effects of the Evil Eye; and further, that the wife of a man of Peava (a brother of the chief Rákato) had cast it on Ngetu. The inhabitants accordingly deserted the place, while some of the younger men “laid” for the woman who had evil-eyed their chief, and eventually succeeded in murdering her. A fight between the two places was thus confidently expected, which I have a shrewd suspicion our presence in the vicinity alone prevented. The unhappy widower took refuge with Mr. Wickham on board his trading ketch, until the troubles should be over, and stayed there for more than two months.

At the end of that time we went and camped in the deserted village, and in some way, it seems, exorcised the “*debbledabblewms*” who otherwise were occupying the place, for on Mr. Wickham’s return towards the close of our season, still with the widower of

the evil-eyed lady on board, some old Bili folk went off from Totelavi to the ketch, assured him of his safety, and announced that on our departure they intended to go back again to live in the place; and as far as I know the place is now again inhabited.

Hope Districts.

The summit of Vonggi, a highly remarkable peak which stood up 1,600 feet like a huge thumb, was considered *hope*, or sacred. I was informed that a large fish and a gigantic clam shell lived on the top, who would kill an intruder. The summit of Ivorai, another prominent hill in the Ngarási district, where our officers made a trigonometrical station, was also sacred; there was a large ring of big stones surrounding the summit, with every appearance of great age, inside of which none of the natives could be induced to go. There was a similar building on the sharp and prominent summit of Márovo Island, also *hope*, and forbidden to be trodden by natives.

Kicha, a small island off the coast, the last of the New Georgian group to the south-east, is also sacred, and no woman is allowed to land on it. A *hope* called Mateava lives on it, but what his functions were I could not learn.

There was just off the coast, near Munggeri, a small islet called Olowotu, which I was surprised to find, on landing upon it, to be altogether artificial. It was entirely built up of large coral stones on the flat fringing reef surrounding the shore, to which I found traces of its having been once joined by a causeway, perhaps 30 yards long. The islet was roughly rectangular and at the shore side of it a sort of square, heavily built arch had been erected. It was just possible to walk beneath the strong beams of wood that supported the "masonry," fully 4 feet deep, that formed the crown of the arch. I climbed on to the top, and there found several carved figures in coral stone, representing human heads *manggota*, and *mbélema* (frigate-birds), all about life size, but impossible to remove without discovery from the natives. There were also large numbers of both *éringi* and *hókata*—the shell rings before described—with old tomahawk heads, and so forth. A few bushes grew on the lower part of this strange place, and one small coconut tree, to which I was intending to affix a surveying mark, but that Raku Vingguchu, the King of Munggeri, besought me not to, as it was *nusu hope ngeténa*, "a very sacred island," so I did not again so much as land on it.

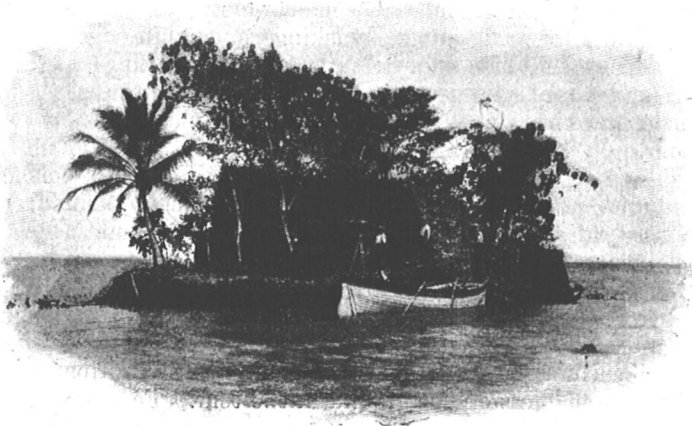
A somewhat similar place, though not so elaborate, occurred on the sea-side of the barrier chain of islands and islets surrounding this part of the coast. Several altar-like erections

were built out on a slightly projecting coral promontory, and were full of human skulls, rings, tomahawk heads—broken and rusty—and old pipes. We collected about fifteen skulls (twelve of them are now in the hands of Dr. Garson) and several rings, without detection. There is a similar sacred place off the Ngarási district.

There are also whole large bush districts, beside the mountaintops before mentioned, which are, by general consent, considered *hope*, or tabooed; and under no consideration will a native walk there. How they have all become so, and for how long the taboo lasts I cannot say; but I can give one instance which came under my notice of a small islet in a rather remote part of the lagoon, which, while all the adjoining islets were covered with bush, was entirely grown with coconuts. I had several natives with me in the boat at the time I first saw it, and as I desired to land on it, to erect a surveying mark, I steamed over towards it. Immediately there was an outcry that I could not land there, that it was *hope*, and so forth. However, as it was exceedingly important to the survey to do so, and as I said that only white people should land, and that black men's *hopes* could not affect us, they conceded so far as to allow us to go by ourselves. I found the islet in the wildest confusion: the older coconut trees had cast down their nuts, year after year, unheeded, and had formed a soil, these shells and husks only, at least 3 feet deep, in the midst of which a perfect jungle of sapling coconut trees was thrusting upward. I set up my mark on a small outstanding rock on one side of the islet, having cleared away about fifty old and new copra nuts to arrive at the hard coral beneath, and went back to the boat. On inquiry I then learnt that some twelve years before (as far as I could afterwards judge by asking some white residents of Rubiana), the Rubiana "boys," out on a head-hunting expedition, had arrived at this islet, on which there then was a small village, and had taken every head in the place. A *hope* was accordingly pronounced not only on the islet, but on all the adjoining coast for a mile or so on either side, and this had been up to now rigidly maintained. I had occasion to land in this vicinity some time after, up the estuary of a mountain torrent which came down hereabouts—where we had the good fortune to find some specimens of a rare pandanus, much sought after by the Kew Gardens authorities—and to climb a hill to make a trigonometrical station on its summit, all being within the proscribed limits. That night I was bitten by a centipede, as I lay on my mattress on the ground in the tent. For over thirty-six hours I had endured a torture comparable to nothing in my experiences previous or subsequent; when, feeling slightly

better, but still in great pain, I went out to try and do some survey work on the adjacent coast. While thus engaged it came on to rain, and being near a village I went into the house of a man I knew slightly until the weather should moderate. In conversation I told him that I had been bitten by a centipede, whereon he seemed much amused, and told me that I had probably given offence to some one, who had sent the centipede at night to bite me—that that was what black men thought of such occurrences. When, however, he heard that I had landed at Veriverichi, the *hope* district, he thought it more probably had reference to that. I then asked him if he knew of anything that would cure me, and he said that he knew of something which grew in the bush that would soon do so, and that he would go and get it. I was much disappointed when he returned with only two small pieces of grass, which he proceeded to tie round my left ankle—near which I had been bitten—saying that the pain would soon “finish.” As a matter of fact it was then dying away, and when my friend came next morning, Sunday, to the camp and found me up and about again, only slightly lame, he was quite sure his charm had cured me. He then told me that he was a *tinoni hope*, or sacred man; and I doubt if I should have otherwise found that out, as they are very shy of telling one of such qualifications.

The *Tinoni Hope* of Munggeri also revealed himself to me only under extreme circumstances. Munggeri was the largest village in our neighbourhood, and possessed a fine war canoe, in an unusually big *eruo*, or canoe-house. One day I found inside this canoe an exceedingly large and well carved toma-



“OLOWOTU,” SACRED ISLE.

hawk, which I promptly began to bargain for with my friend Raku, who was king of the place. I had nearly tempted him into surrender by three *kalo* (whale's teeth), when a little old white-haired man dashed over at me from the other side of the house, seized the tomahawk out of my hands, in great excitement, and declared that it was *Hope Ngeténa*, "very sacred," did not belong to the king to sell, but to the whole village; that he was the sacred man, and it was his business to take care of it, and then disappeared in a great state of mind to hide it more securely. Raku laughed a bit foolishly, but quite gave in, and the other men standing round did the same.

Amulets.

Almost every man wears an amulet round his neck; little children have sometimes two or three. They are called Hinili, and usually take the form of a small ring of shell, dentated along a considerable part of the circumference, a single or double frigate-bird (*mbélema*) fretted in pearl shell, or a lunette of the same material usually engraved with frigate-birds, etc., combinations also of a circle with fretted out frigate-birds within, are common.



These are supposed to invite the protection of Ponda, especially when passing *hope* places in a canoe.

Another form is that of a long spiral shell, ground flat on two sides, thus exhibiting the whorl and successive chambers of the helix. This is, besides, attached to canoes.

Morals and Customs.

There is, I suppose, some sense of morality, as we understand it, in these savages, though what there is must be inherent in each individual, as there appears to be no generally recognised standard of what should be considered "right" or "wrong;" nor any law but revenge.

Adultery, stealing, and murder are privately dealt with between the offended and the offender; no one else, chief or otherwise, would dream of interfering, nor is there even a village tribunal. However, they have, of course, their notions of what a man, morally considered, should be, and discriminate easily, and by similar process of reasoning to our own, between "good fella man," and "bad fella man"—especially among white traders. Infanticide is not considered wrong, or, at least, no one will revenge it. If a mother bear a daughter, and daughters are not desired in the village, it is killed without a pang of remorse, and the same is done on the very rare occasion of twins; one is always killed, preferably the girl, if there be one. Cheating in trade is very common; I fancy they

recognise it is not the proper thing to do, but all they say is, "the more fool you not to find out I was cheating." I think it probable that they obtained this system from the white traders.

The following ideas obtain with regard to chastity in women before marriage. There is no sense whatever among them that this is a virtue, or even desirable in a girl; women and men, as soon as they are of age to do so, may have connection promiscuously, just as they desire. This is the rule from the chief's daughter downwards, the man making a payment of ten sticks of tobacco, a fathom of calico, some beads, pipes, or matches, or a shell ring to the parents of the girl; though the violation of a virgin commands a larger sum. The act must always take place in the bush; never in a house, which are reserved, or *hope*, to married people only. On marriage the woman is *hope*, and in the Eastern district I was told that sickness and death would be the result of interfering with her. I fancy adultery is not very common. At Rubiana, however (according to Mr. Kelly), if the guilt of a wife is established, she is killed with a tomahawk; to the man, whether married or single, no stain attaches. On conviction, she is given a chance to escape to the bush, and, as she does so she is fallen upon by the men of the place—her lover even assisting—and her head cloven. The same is done in Rubiana if a woman is discovered to have syphilis.

Should an unmarried girl bear a child, she generally does away with it in the bush, where she goes to hide for the occasion, and nothing more is said about it. Occasionally they keep them alive. I know of one grown-up bastard, whom no one looked after, and who lived as a sort of slave.

The New Georgians have the same ideas of what is decent with regard to certain acts and exposures that we ourselves have; and they are sufficiently advanced to build small retiring places out on piles over the salt water; but their conversation, judging by what they will say in English before a white woman, no less than by their own usual camp-fire talk, is quite unlicensed.

Circumcision.

Circumcision is, I believe, not practised in New Georgia, but the natives are so noticeably decent in their costume as compared with, for instance, some of the New Hebrideans, or even the natives of the adjoining island of Malanta, in the Solomon group, that it has been difficult to observe whether its non-practice is universal.

Government.

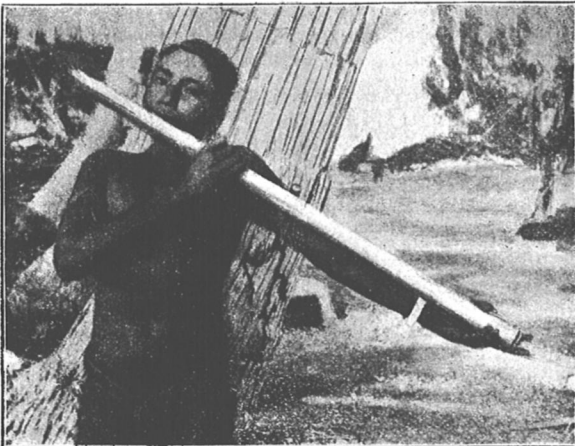
At the head of each village is a "king" or chief, who may command, if he wishes to enforce it, a certain amount of

obedience and respect. The office is hereditary, the successor being often nominated by the present holder; primogeniture not being necessarily the rule, and a chief having children usually by two or more wives. The son who is to succeed is brought up to consider himself a "cut above" the other people. In war time the chief leads, but I believe the only men he can *compel* to follow him are his slaves; the others come if they wish it. There are also *tinoni hope*, or sacred men, whose whole power I have not been able to determine: a few facts concerning them have been already mentioned.

Music.

The New Georgian natives are notably fond of music. Their musical instruments are the flute, mouth fiddle, jew's harp (of native as well as foreign manufacture), and pan pipes. They would almost rather have a trade jew's harp, than three tobacco pipes, as a present; and would sit listening with evident pleasure to a violin, autoharp, and penny whistle, which used to be played of an evening in our camp. They appear to possess nothing resembling a drum, and the only really discordant music they produce is from a conch shell with a hole in the side; and this but rarely.

The flute is a piece of bamboo with both ends closed at a joint, and is about 2 feet 6 inches long. It has altogether only four holes; one 4 or 5 inches from one end, for the mouth, another about 6 inches farther down, for the first finger of the left hand, one in the diaphragm at the end remote from the



BOY PLAYING FLUTE. (*Iviva*).

mouth, and one in the side of the flute near that end, stopped by the thumb and forefinger of the right hand respectively.

The flute has therefore a very limited scale, but its tone is soft and sweet. It is called *Ivivu*, and is largely used at funeral feasts.

The native jew's harp (*mike ivivu*) is a pointed slip of bamboo, 6 inches long, which has a narrow sharp-pointed tongue cut down the centre of it. A fine piece of string is passed round the lower and wider part of the tongue; this, on being jerked, causes the tongue to vibrate, while the pointed end of the jew's harp is held pressed against the teeth after the same fashion as our own instrument. The *mike ivivu* has a pleasant low note. I cannot say whether it is an adaptation of our jew's harp, or of original native invention. (*Vid.* Plate XXXV.)

The mouth-fiddle is a piece of rounded stick, 6 or 8 inches long, slightly bent, and carrying two strings. One end of the stick is held between the teeth, and the strings are vibrated with the unused end of one of the strings, or a small piece of wood, while the left hand does the fingering. The strings are tuned about one tone apart, and only one of them is stopped; both are invariably struck together, generally giving the effect, pretty nearly, of a triplet.

The flute and the jew's harp are nearly always ornamented, but in no particular style of pattern.

Vocal music.—The men's singing voices are, speaking generally, high baritone; sometimes ascending to a nasal falsetto, but, on the whole, soft. They have the habit of swelling and diminishing the note towards the middle and end of each line of a song. The only times we heard singing by a company of men were during dances with shields and spears. There was no accompaniment of hand-clapping or drumming, and the general tone of the song was that of a dirge, rather than a song of battle. I append the words and music (kindly scored for me by Surgeon V. Gunson Thorpe, R.N.), exactly as rendered by them, remarking that where double notes appear they were thus sung in unfeeling harmony. Another song was led by one singer, the remainder joining, as it were, in the chorus, but I was not able to procure the tune or words. I could get no translation of the words here given, and am not sufficiently acquainted with the language to give one of my own. The natives used commonly to say that the words of their songs were "*gammon*," which is Islands English for "nonsense" or "chaff."

During our second season I was able to obtain the words of several New Georgian songs, and of one or two airs. One of these songs, named "*Sitima Belapura*"—(Balfour's steamer, *i.e.*,

H.M.S. "Penguin"), was written especially for us, and recounted the voyage of the ship through various oceans, past many (named) passages, reefs, islets, and shoals, and finished with a fictitious incident in connection with Keripi (Griffith), a trader of the locality. My collection of songs is in the hands of Mr. Ray, together with a vocabulary of words and sentences in two or three dialects of New Georgia, chiefly compiled by my colleague, Lieutenant Weigall.

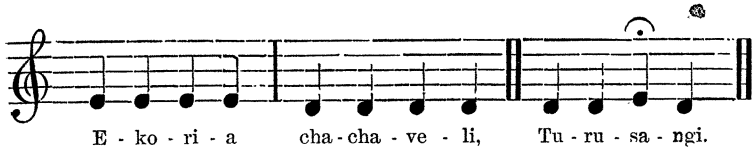
New Georgian War Dance.

(Surgeon V. G. THORPE.)

The musical notation consists of five staves of music. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody is composed of quarter and eighth notes, ending with a double bar line. The subsequent four staves continue the melody in a similar fashion, with some staves featuring chords or rests.

Another form of the same.

The musical notation for this section includes two staves of music. The first staff is in common time (C) and features a melody with lyrics underneath: "Pe - ka pe - ka tu - ro, Pe - ka pe - ka". The second staff continues the melody with lyrics: "tu ro, Po - lo - tu u - a - sa - na". The key signature changes to one sharp (F#) in the second staff.

*A favourite song.**Jew's Harp Song.**Archæology.*

As usual in Oceania, any relics of a previous race are either extinct, or almost impossible to discover. There are, so far as I know, no monolithic or other monuments. The stone implements have all been sold to traders, or other ignorant people, or else thrown away as useless by the natives themselves, so I regret being unable to show a single specimen, and do not even know whether the stone axe-heads, said to have been used originally, were imported from other islands or of home manufacture, or even whether of greenstone, or clam shell.

War and Weapons.

War in New Georgia is pretty well confined to head-hunting expeditions in canoes, undertaken with the sole object of acquiring skulls, and always takes the form of a surprise; the dense bush and want of knowledge of tracks precludes fighting on land to any large extent. The western natives, those of Rubiana and of Rendova Island, are the most warlike and ruthless, and, between them, have completely wiped out the inhabitants of the large adjacent islands of Wana wana, Kiso,

Tetipari, and, with the exception of a small and wretched remnant, those of Kulambangara also. They fell upon the once populous island of Márovo within quite recent years (since 1885, I believe), and reduced the number of inhabitants from about five hundred to considerably less than one hundred. There is a high steep hill at one end of Márovo, and the Rubiana boys, who seemed to have sustained a repulse during part of the engagement, retreated up the slope, and entrenched themselves near the top with stone walls (of which I have seen the remains), leaving access to the summit possible at one small gap only, easily defended by a few men, until they felt themselves sufficiently able to continue the assault.

The eastern natives (now a very small remnant) in their turn have, as their head-hunting field, the large mountainous district known as Vángunu, the natives of which are more savage and uncivilised than their neighbours, and are, on account of these attacks, obliged to live back in the heart of the ancient crater of their land.

When Commander Davis, in H.M.S. "Royalist," burnt and sacked Rubiana in 1891, the beach was absolutely littered with skulls, the stored and cherished of years; and ever since that date Ingova, the king, has striven to replenish the stock. During the latter end of our first season in New Georgia, accordingly, he went away with all his war canoes on a head-hunting expedition to Ysabel Island—New Georgia being comparatively "played out"—to a village called Bombatana, part of the journey being out of sight of land. He took twenty *tómako* (war canoes) containing about five hundred men, and two good-sized English built boats, containing between three hundred and four hundred rifles, and nine thousand rounds of ammunition. He always leads from the centre, his war canoes flanking out in two wings on either side, and the English built boats close behind him. He intended to attack by strategy, drawing the enemy out of their houses by sending on a racing canoe as a bait to lure them afloat; then falling on such of them as ventured out, in his big boats, at the same time landing a large party at a little distance down the coast to attack the village from the landward side. He returned from this expedition on the day of our departure for Sydney, and we heard he had been quite successful, and taken many heads. Mr. Kelly is my informant for the above details.

On the return of the victors, I was also informed, the heads were all decorated, and placed in a prominent position round the leading canoe; and to the sound of conch-shell brayings, the boats proceeded up the lagoon, the rowers indulging in "fancy" paddling, as they passed the various villages.

I can give, I regret to say, no information at present as to the reasons that cause the desire for skulls, the obtaining of which appears to be almost the only purpose of these expeditions. I am informed that slaves are kept chiefly for their heads, which are demanded whenever any occasion necessitates them, such as the death of the owner; and are then taken suddenly and unexpectedly; the victim being first killed by a tomahawk from an ambush. He has no previous warning; so it is, so far, merciful.

Such as still remain of weapons in New Georgia exhibit a very great want of skill in workmanship, in comparison with those of adjacent islands, such as Bougainville or Ysabel. The spears are of light make, and are either altogether of wood, ornamented with yellow "whippings" of some rattan-like material, and red calico, or, more usually, tipped with the serrated sting of the *tape*, or sting ray. Bows and arrows were in use, but I have never been able to procure a genuine fighting one, or arrows either.

The only arrows I saw had entirely undecorated, sharpened hard wood points, in a bamboo grass shaft, and were notched, though unfeathered. I am not at all sure that they were intended for fighting.

They appear to have had no clubs, and the only weapon now to be seen in canoes, when going even for short distances, is a tomahawk, consisting of a trade axe head on a longish handle, sometimes ornamented with a sort of button at the end, but as often without. Occasionally these tomahawk handles are



MAN POISING SPEAR.

very well carved with figures of crocodile, shark, *totoishu*, and so on, inlaid with mother-of-pearl and highly coloured. Shields (described under "Basketwork") are made in one or two villages, and are a valuable possession. These are made not only of basketwork, but also of wood ornamented with black, white, and red patterns; perhaps these are only for sale to white people, or for dancing purposes. They are used more to parry a blow with than as a steady protection to the whole body, of which indeed they only actually cover a small portion.

Fishing.

The natives are very skilful at fishing; which is generally done with rod, line, and hook, though nets for turtle and larger kinds of fishes, with bows, arrows, and spears, are also employed. The hooks are of many sizes, and are mostly made of a piece of mother-of-pearl shell cut to resemble a small fish, to the base of which is attached a strong sharp hook of turtle shell, curving slightly inward, but unbarbed. A couple of tags of coloured beads are also generally added, and no bait is used. The smaller fish and fry are taken with a tiny, exquisitely shaped hook of turtle shell, or mother-of-pearl, on an almost invisible line, made from some flax-like plant. The fisherman wades into the sandy shallows, rod in one hand, basket in the other, and in a very short time makes a large catch. Whether the fish are only "jigged," or whether, attracted by the resemblance of the hook to a little worm, they are properly hooked, I cannot say; but when fishing in the middle of a large shoal of small fry, the action of hooking and dropping a fish into the basket becomes so swift and regular as to appear almost mechanical.

Kura.—There is a fine large fish called *makasi*—excellent eating—which is caught on moonlight nights at the entrances to the lagoon between the barrier islands in the deep water. These are caught either off the canoes by rod and line, or oftener, with *kura*, from frameworks built out to overhang the blue water outside the steep wall of the reef. The *kura* is a conical basket about 2 feet deep made of some sort of rattan, netted with a 4-inch mesh, which has a rounded volcanic stone secured at the bottom—the apex of the cone—to act as a sinker. "A running line," also of rattan, passes through the upper row of netting. It is baited with cray-fish or other sort of fish, and a piece of fishing line being made fast to the end of the "running line," it is thrown over. I believe it does not actually lie on the bottom, but the weight of the sinker when the *kura* is in the water, is not sufficient to tauten the running line. The upper end of the line may be held in the hand, but it is usually lightly made fast to a small supple twig cut in the bush, the end

of which is stuck in a cranny in the reef, so that it stands up like a fishing rod, with the line on the end of it. When a fish takes the bait, the twig bends violently, and the fisherman, watching for this signal, immediately seizes the line, gives a good sharp tug, hauls up rapidly, and if he is at all skilful, a *makasi* will be found caught behind the gills by the "running line," with its head fast in the bottom of the *kura*, close by the bait.

The natives are very keen-eyed at discovering a shoal of fish, and now that dynamite is available, are both daring and successful in using this dangerous explosive for catching them wholesale; however, it is not uncommon to meet men minus an arm, or with other injuries, from the too incautious use of *bunabuna*, as they term it. As the fish usually sink when dynamited, the diving powers of the natives come then into useful prominence.

Agriculture.

Taro is the principal crop raised; the soil in many places being highly favourable to its growth. Patches are cleared in the bush by axe and fire, and after a very short period of use, (one or two crops) are allowed to lie fallow; when, in a remarkably brief time, they become more densely bushed than the surrounding untouched forest, and are thus easily recognised when passing through it. The plants are neatly placed in drill lines, and the small pits, necessary for the good growth of taro, are dug round each plant when it has got to a certain size. I have seen patches of as much as two and three acres thus under cultivation. There are no native implements except a pointed stick. Yams are scarcely grown, as they do badly, and are very small when produced; but the sweet potato, "Cape Marsh potato" — a most excellent vegetable (something resembling the appearance of the sweet potato when growing, but far better eating), papaw, banana, plantain, sugarcane, and *piper betel* are all in cultivation, the root crops yielding, as a rule, two harvests in the year.

There is no necessity for irrigation, as it rains on the average upon every other day; and there is no regular harvest time, the produce being collected by men or women as required. I have not heard of any religious ceremony in connection with agriculture, nor any legends concerning its introduction, though they may exist.

Slavery.

Slavery certainly exists, but it is in so mild a form that it is scarcely possible to detect master from man. I have never been able to elicit any facts concerning its introduction, propagation, or limits, or even if (in so many words) it existed at all.

Wherever in these notes I have mentioned slaves, in connection with fighting, taking heads, and so on, it has all been indirect information.

Burials.

At a man's death, the body is buried in a sitting attitude in the ground, the head being left exposed, surrounded with four pieces of wood placed like a collar, for five days (I was told by one man), or until the ants have removed the flesh. The head is then taken, scrubbed clean with sand and salt water, and bleached in the sun until it is white.

A man from another district (Ngarási) told me that, when dead, a man was painted with the usual white limed lines across the brows, and along the jaw bones—called *mbúsapúnderi*—and his hair whitened. After a feast, and a cry over him, he was put in the ground; not sitting, but lying on the back, knees bent, arms bent at elbows, with hands hanging over the chest. When the skull is cleaned, it is placed on the top of a stout post, on a sort of perch, and covered up with thatching. Two small triangular holes are then cut in this thatch, opposite the eye-sockets of the enclosed skull, and near by it are placed pipes, tobacco, rings, and food. At the conclusion of a hundred days the skull is finally removed, and stored with those of the former chiefs, or household lords, either all together in a little special ark, called a *leba*, or in separate house-shaped boxes, like diminutive dog-kennels; or sometimes in square recesses cut in an adjacent rock. For the rest, when the flesh is completely gone off the bones, they are gathered together, cleaned, and buried either in the ground, or sometimes in a cairn of stones, like an altar, about which various old "properties" are disposed. Káravo, the King of Ngarási, departed from the usual burial custom by laying his brother out, *unburied*, on a rocky islet of the sea coast, until the flesh should have gone from the bones. A sort of framework of wood surrounded the body.

During the hundred days all the property of the dead man is sacred; his coconuts, his canoe, his house—no one may touch them any more than if he were alive—and his dog, if he had one, is allowed to go and starve in the bush; no one will care for it.

At one place I saw the skull, instead of being placed in a box, was put in the head of a large more than life-sized figure of a man carved in wood—intended to represent the deceased—and similar statues of his wife and child stood alongside of it.

Islands off the coast are almost invariably chosen as places of sepulture. A grave, on one island where I was camped for some time, consisted of a square heap of stones, about 3 feet

high, containing the bones of the deceased; a small, very neatly built house, or hutch, containing his head (a ring hung outside the door); and a little circular garden surrounded with stones, in which grew a young draccena plant, and one or two crotons. All three were placed, closely adjacent, on a specially levelled plot, built up with stones, and having a slight embankment wall on one side.

I believe it is customary to kill a slave or slaves on the death of a master, and in fact they are kept principally for this reason. The death is not cruel, as the tomahawk falls on them unawares, but unfortunately I can give no details of this custom.

Astronomy.

There are names for the sun, moon, and stars generally. I collected from one man the particular names for Orion, the Centaurs, Venus, the Pleiades, and one or two others, but am unable to give them, having unfortunately mislaid the paper on which I wrote them. Daylight is divided by the height of the sun; the length of day varies but little throughout the year, at a position so near the equator, and the almost invariable twelve hours of daylight are divided into seven parts, regulated by the position of the sun. Time, however, is reckoned not by days, but by nights. There are special names also for the various phases of the moon. They do not seem to calculate long periods of time at all—one full moon to another is as far as they usually go; and crops come so often and irregularly, that it is impossible to reckon by that standard. Temperature varies so little that a division of time by it has not occurred to them; and hurricanes never reach their islands to mark a period for them either.

These are names for the following winds:—North (*Tolaoru*), North-East (*Hecha*), East (*Ngálisu*), North-West (*Tiva Línggutú*), West (*Mohu*); all Southerly winds are called *Tua Vela*, and the night wind (*Kolomuru*). Of these *Hecha* (the North-East wind)=blind; *Ngálisu* (East)=knife; *Tiva Línggutú* (North-West)=name of the district whence it blows; *Tiva*, signifying a mast, or anything upright; *Mohu* (West)=Wet; *Kolomuru* perhaps means “ocean seeking”; but of *Tolaoru*, and *Tuavela* I can give no etymology.

Property.

Property seems to be well recognised: every one of the myriad islets of the great eastern lagoon has its understood owner, no matter if coconuts be growing there or not. Groves of coconut trees are well protected by *hopes*, as before described, as are also taro patches. Hunting rights over opossums on a

man's property are also protected by *hopes*. Property descends from father to son, and if there be more than one, it is divided (equally) between them. If there be no son, the daughter succeeds; and if no child at all, a nephew (I presume either a brother's or sister's child) inherits.

If there be no near relative, it is arranged by the village to whom the property is to belong. A wife may succeed to her late husband's property—I presume if there are no children.

Trade.

The New Georgian natives are keen and close bargainers, and are fully the equal of the white man in cheating at trade. Among themselves, no doubt, there are exact standards of value, one village producing taro, while another makes shields, and so interchange is effected. Shell rings (*hókata*) are a great medium of exchange; and, in dealing with white folk, whales' teeth, shell rings, and tobacco, may be taken to approximate pounds, shillings, and pence; the current value for these in our money is roughly: one whale's tooth = £1, one *hókata* = about 1s. 3d., a stick of tobacco = $\frac{1}{2}d.$

Coconuts and copra are the articles in biggest sale to the white traders: "ten on a string" is the rule—that is ten interiors of coconuts—and two strings are usually tied together. The value varies very much, from one to three sticks of tobacco per string. Pearl shell and turtle shell are also articles of trade.

The desire for whales' teeth (called in the native tongue *kalo*) is one of their most remarkable distinguishing points, as they do not wear them as ornaments. However originated, a good whale's tooth is now worth a very large amount of copra, and may be seen with other cherished possessions on a man's grave. The goodness of a tooth is calculated as much by weight as by outward length. Many teeth are pointed, and hollow from the root (like the "kick" of a bottle) for some distance up. These are the least valuable; and an unfiled tooth also is much preferred to one that has been polished, and made to look smooth and white.

They seem to make no use of their wealth however; the mere fact of possession is sufficient, and *kalo*, shell rings, calico, clothes—any article of European clothing is a great prize—are simply stored up, and scarcely worn or used at all. Neither is the desire for wealth very strong, certainly not strong enough to overcome laziness, except in rare instances.

Division of Labour.—All classes, both men and women, labour, if the very slight tending of gardens necessary to grow food can be called labour. In the eastern part, the treatment

of women is notably good. I have but rarely seen them at work. Everybody is a fisherman, and a maker of copra. Such a trade as canoe maker seems more distinct, and is generally combined with that of wood carver; but I fancy that all have some idea of the art.

Credit.—I am not aware whether the natives give and take credit among themselves; but they often, and, I believe, usually, take it from, and give it to white traders. I am told that they are as loath to pay their obligations as any white man.

Measures and Weights.—There seems to be no idea of sale by weight, the eye gauges the value of, for instance, a lot of taro; and measure, such as of calico, is by the fathom or *ngawa*—the human span of arms—perhaps this has been introduced by traders. Greater lengths, such as of a house, is by paces, each man being his own standard, by stretching out as far as he can.

Marital Relations.

I never witnessed any marriage ceremonies, but probably they exist in some form. Bera, the eastern chief, told me that if a man wishes to marry any girl, he goes to the father's hut with a basket of food, as a present, to open proceedings. If this first talk seems favourable, he brings, when no one is looking, several large, roughly made, shell bracelets, quite useless for wear, and leaves them on the ground at the door of the hut. He then goes away. Next day he comes again and if his rings are still lying there he is rejected, but if taken inside he is accepted. The marriage then takes place, but Bera said there is no feast or ceremony. The rings thus obtained are broken at their owner's death into two pieces, and placed on his grave.

Another account, probably better, as it was delivered to me in the native dialect, during our second year, is as follows:—If a man wishes to marry a chief's daughter, he must bring thirty or forty articles, of which *kalo* (whales' teeth) and *lave* (shields) must form some part; but if he is after an ordinary girl, ten articles are sufficient. These he lays at the door of her father's house. He then sits down opposite them, with the girl's father and mother on the other side, and, the girl being sent away, "talk" (*i.e.*, haggling) begins. If the would-be husband is accepted, the present is taken and the girl handed over. She cries (probably perfunctorily), but is chaffed by her father and mother until she agrees to be consoled. The fathers and mothers of the happy pair both make feasts, and everybody in their respective villages eat. If a man and a girl fall in love with one another, and the man is poor, and cannot afford to pay, they go away and hide together in the bush, until the parents cease to be offended, when they return to society, a

married couple. (*Note.*—There must be some restriction—if only that of shame—upon this, for under such circumstances no one would go to the expense of making presents when he could be married for nothing.)

If a man marries a girl who has had an “illegitimate” child, he accepts and adopts the boy as his own.

A widow may marry again if she wish, but not if the mother of her former husband is alive.

A widower may marry again, also, provided that his late wife’s mother is not alive.

Child-birth.—When a woman is to be confined, she goes away into the bush with some other (and older) woman, and presumably, a few men, who build two houses, one for her, and one for the old woman. After the birth, the mother remains twenty-five days in the bush, and then returns to the village, to her own house, a feast being held to celebrate the occasion. The child is given its name by both father and mother, and retains the same one throughout life. It is usually that of some fish, bird, or natural object, but never the same as that of the father.

After the return of the mother with the twenty-five days infant, she sleeps with the child, in a separate bed from her husband, until the baby’s teeth have come, or until it is beginning to talk, when cohabitation again begins. The child is suckled until it is able to walk about easily, it is then tried with a piece of fish (*malokai*? name doubtful), and if it can eat and digest it, suckling is stopped, but if not, it is continued until the fish can be eaten.

There is no feast or celebration at the entrance to puberty of either a boy or a girl.

The wife apparently enters into the family of her husband on marriage, for the children belong to the father’s tribe. Polygamy is permitted, but I never saw a man with more than two wives, and by far the most usual was one wife only. All the unmarried girls being available, when desired, both for married or single men, concubinage does not exist. I understand that the wives live together under one roof, but if one is preferred before the other I cannot say. I deduce that divorce cannot exist, since a wife is promptly tomahawked if she misbehave herself; the husband may do as he please, and it has not yet occurred to them that cruelty should be legal cause of separation.

Games—Amusements.

The only game I witnessed was called *Warahinduhi*, and is played as follows, by either boys or men, but usually by lads of seventeen or eighteen.

Two players seat themselves on the ground, about six paces apart, placing in front of them, in line towards the opponent, two cylindrical tin trade matchboxes, about one foot apart.

There is a very common and beautiful sea-coast tree that, after producing deliciously scented white blossoms, bears a spherical nut about an inch in diameter. Each player provides himself with a number of these, and the scorers sitting by use others to score with.

The players bowl these nuts alternately at their opponents' match-boxes in order to upset them; the scoring only takes place after the return ball from the opposite side, and is as follows:—

(1.)

A bowls to B, and upsets the front box :
B bowls back and hits neither of A's. } A scores 1.

(2.)

A bowls to B, and upsets the hinder box :
B bowls back and hits neither of A's. } A scores 2.

(3.)

A bowls to B, and upsets both boxes :
B bowls back and upsets neither of A's. } A scores 5.

(4.)

A bowls to B, and upsets the front box :
B bowls back and upsets A's hinder box. } B scores 1.

(5.)

A bowls to B, and upsets the hinder box :
B bowls back and upsets A's front box. } A scores 1.

(6.)

A bowls to B, and upsets both boxes :
B bowls back and upsets A's front box. } A scores 4.
B bowls back and upsets A's hinder box. } A scores 3.

If, in any case, B bowls back to A, and upsets the same box or boxes that A did, there is no score.

The game is sixteen points, and the winner of a game remains playing, one of the other boys taking the loser's place, until he himself is defeated. With some players a hit only of

the matchbox counts as an "upset"; but usually, the box must be properly bowled over.

Toys of pieces of coconut fronds are made for children. Three of these are a "whirligig," a "whistler," and a "frigate-bird," of which specimens have been sent to the Museum. The first is a little windmill which revolves when presented to the wind; the second an arrangement of coconut leaf which, when violently swung round in the air, gives a sound like a large locust humming; while the third is a rough representation of a bird balanced on the tip of a stick—as one balances forks on the edge of a tumbler—and gives the appearance of a *mbélema* (frigate-bird) sailing overhead.

I understand that canoe races take place, but I never saw one: racing canoes are specially built.

Dances.

We witnessed two dances, which were specially performed for us on board the "Penguin." One, of which I have given the words which accompanied it under the heading of "Music," was performed armed with shield and spear, the other with tomahawks. It gives but little idea of a war dance, either in tune or measure. About ten men formed in single file, a pace or so apart, holding spear over shoulder, shield in position and the whole body in a crouching attitude. As they sang the words of the song, they advanced with stealthy step, turning together the face and body alternately, and rhythmically, first to the right, then to the left, in time to the words of the song; thus the verse began with all turned to the right:—

"Peka, peka—turo" (all turn to left)
(back to right) "peka, peka—turo" (left again).

When it came to the second line, some of them sang notes in *harmony* with the air, and the verse was sung over and over, as the company slowly moved past, until all had gone by.

The other dance, with tomahawks, was more curious. A single line was formed as before, but the weapon, instead of being poised for a blow, was held sloped to the ground with the head downward; the acorn, usually carved at the butt end of the tomahawk, held at the lips; and at each slow forward step, all the men together made the sound "ff—ff" with the lips, blowing air out, strongly, as loud as they could, and so slowly passed by.

There is a third, a more active dance, with spear and shield only, in which the performer hops from foot to foot with body

crouched behind the shield ; if without spear, the first finger of the right hand is placed on top of the shield, just where the eyes are glancing over. However I never saw more than one man doing it, so can give no details.

Communication.

The roads are simply a network of paths running through the dense bush, for the most part engineered on the well known method of following the crests of the ridges. I had no good opportunity of testing the power of making a track through the bush ; but my impression is, that although extremely good at picking up and following a track they have already been by, they are not much better than anybody else in a new country.

Streams are bridged by a fallen tree where necessary, and wading impracticable.

Contact with White Races.

The only white people with whom the New Georgians have as yet come into contact are traders, and men-of-war's men. Considering all things, they have kept themselves "right end up" fairly well, and no sign of the decrease of the race from either of these causes is visible. At the same time, in the eastern parts, the number of the population has gone down with great rapidity: an old trader of twenty years' experience told me that in his recollection the numbers had terribly decreased. This to a large extent is probably due to head-hunting, which has, as already described, almost annihilated some villages, and driven the wretched remnant back into the bush ; thus giving the appearance of an absolute depopulation, the usual white man seeing no more of the country than is visible from the sea. No doubt head-hunting has always been their custom ; but it is probable that the advent of rifles, and especially of iron tomahawks, during the last forty or fifty years, has largely increased its fatal effects ; so that where one man's head was taken in old times, three or more are taken nowadays.

Another factor has been the bombardings by men-of-war, which though they have not perhaps very materially decreased the actual numbers, yet, similarly to head-hunting, by driving the natives back into the hills, have given the appearance of depopulation along the coast. These bombardments, however, through being somewhat indiscriminate, have created a terror that will, when the islands come to be settled, be hard to eradicate.

On the whole, then, accepting the evidence of the old-established trader before mentioned (Mr. Wickham), the race

has most certainly diminished rapidly during the last ten or twenty years, the chief cause being head-hunting. Of the results of going to labour in Queensland, I am not prepared to speak, but I fancy that recruiting in New Georgia has never been very largely prosecuted; certainly no "labour ship" came near this group during our stay.

It is logical to suppose that unless some sort of government be started which will prevent head-hunting, especially now that we have proclaimed a protectorate over half the Solomon group, the races inhabiting New Georgia will gradually be exterminated. Except from a scientific point of view, I think one might be almost reconciled to this dispensation. The natives have their good points, certainly, but their bad are so much more conspicuous that the elimination of the race would be no great loss to the world. Worst of all their bad points almost, is their incredible and incurable laziness—the heritage of all Pacific races—the result, no doubt, of the extreme fertility of a land which causes them no occasion to work in order to live.

If cultivated by a more industrious and energetic people, these islands are sufficiently fertile to produce satisfactory crops of tea and rice besides, many other valuable articles of trade, such as coffee, timber, pearls, turtle-shell, and so on. No one knows what mineral wealth there may be. The sea teems with fish. There are no wild beasts, and the snakes, which are not numerous, are said to be all harmless.

A step in the direction of civilisation has lately been taken by the appointment, by the Fiji Government, of Mr. C. M. Woodford as a "Resident" with head-quarters (I believe) in the beautiful island of Guadalcanar; and a second has been made by the Melanesian Mission, which in 1895, having already performed civilising wonders in the adjacent island of Florida, sent a first detachment, under Dr. Welchman, to New Georgia. The white traders have, naturally enough, poured into the native ear, ever since they first established themselves in the group, stories—need one say hideously false—concerning the missionaries and their doings, calculated to inspire the utmost terror and repugnance, and designedly sufficient to prevent the natives from allowing, for one instant, the establishment among them of a worse set of foreigners than even the traders themselves; a set, moreover, who did not even bring with them the redeeming blessings of firearms and gin. Accordingly, on the arrival of the "Southern Cross" all the eastern natives promptly decamped into the bush, and not one single boy did the mission collect for their college in Florida.

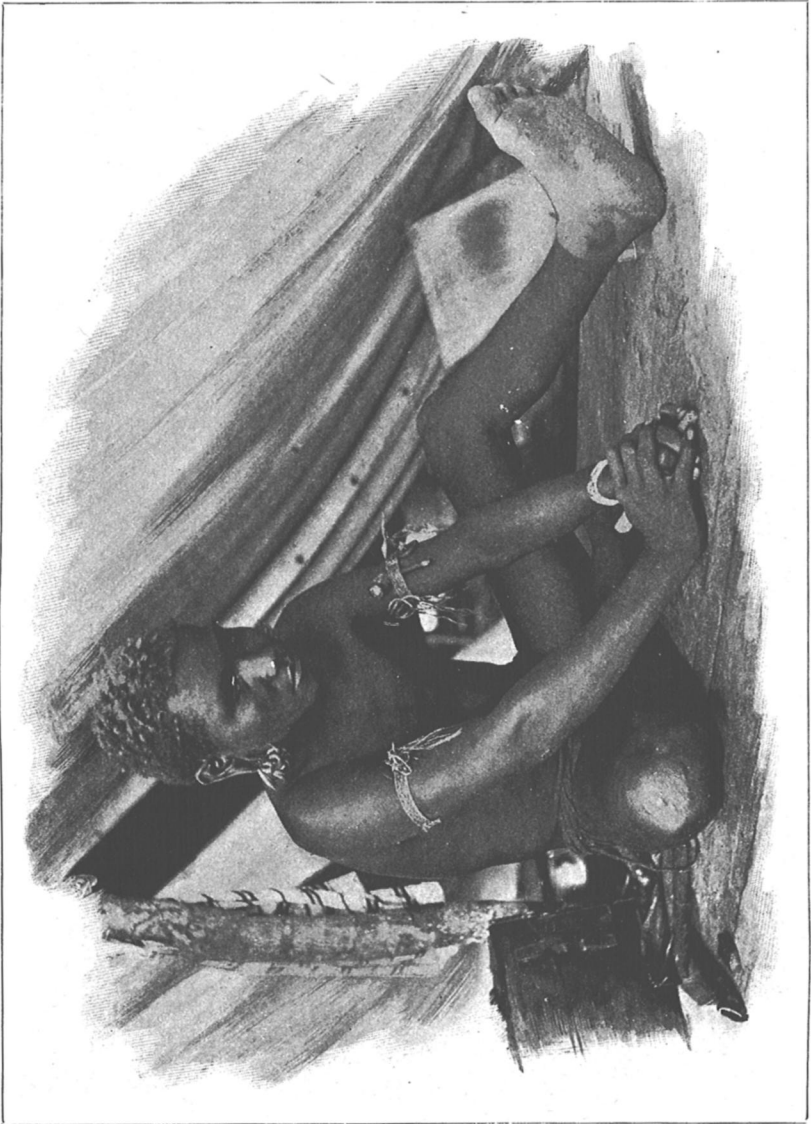
As I had supplied the Bishop of Melanesia with a full account of the eastern district, its chief men, and my colleague's

(Lieut. Weigall) dictionary of the language as far as we knew it; and as, while we were living in their midst, we had industriously attempted to combat the stories concerning the missionaries the natives had already received, this must be considered a most disheartening failure.

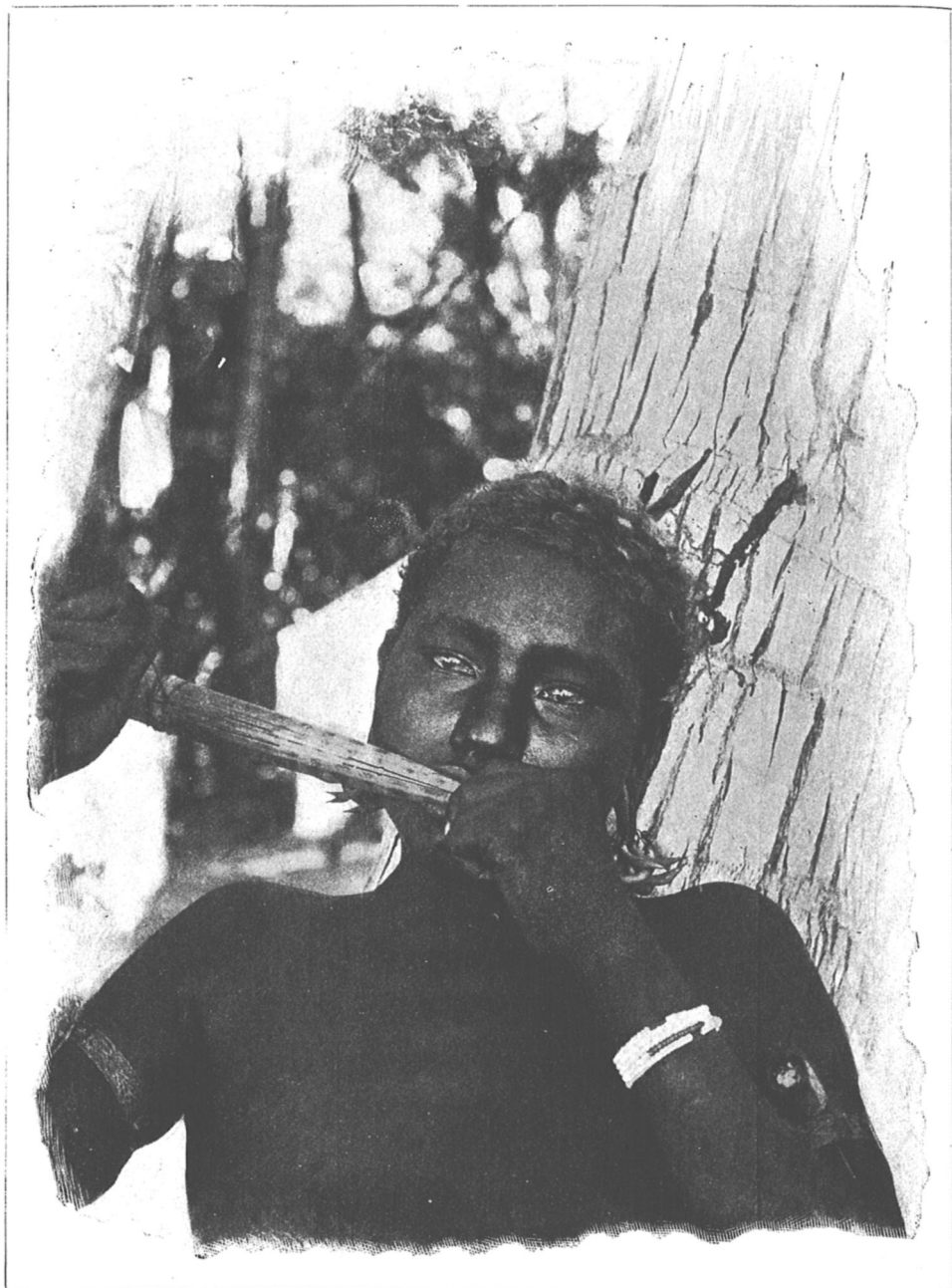
I hear a second attempt is to be made this year (1896), and I hope it will be more successful.



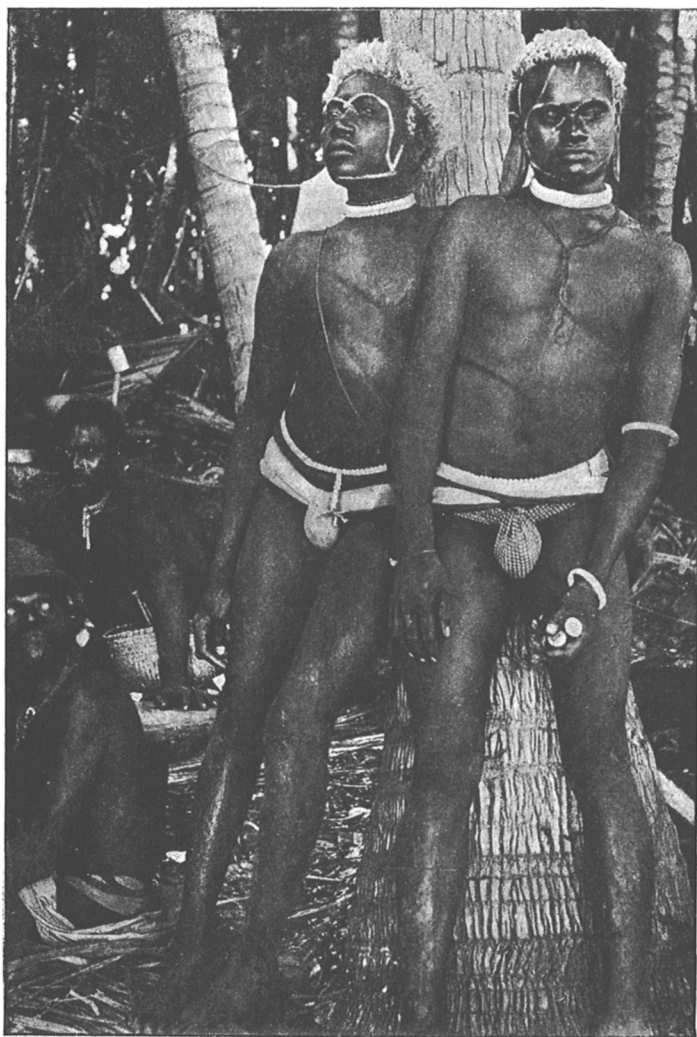
PREPARED HEAD. RUBIANA, NEW GEORGIA.



“ KUMITI ” MAKING FIRE. (See page 376.)



"PLAYING THE *Mike Ivivu*." (See page 396.)



TWO NATIVES OF NEW GEORGIA.